

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

CONTENTS.

- FIRST PAGE .-- Death .--- Answers to Important Question Through the Mediumship of W. J. Colville, in Chicago,
- Ill., During September, 1882 SECOND PAGE .- Spiritual Beings and the Thourgic Worship
- Elizacies. Tower of Babel. THIRD PAGE .- Woman and the Household. Home Jottings -Min. Beale's Death. Miscellaneous Advertisements.
- FOURTH PAGE .- Special Notices. Notice to Subscribers The Physician of the Past, Present and Future. Life and Death. The Yardstick. Suicides in France. Adulterated Drugs. Dr. Thomas Scareling After God. Current
- FIFTH PAGE .- Bismarck Grove Camp Meeting. Brooklyn (N. Y.) Spiritual Fraternity. Spiritualist Grove Meeting at Gognac Lake, Michigan. General Notes. Special Notices. Miscellaneous Advertisements.
- SIXTH PAGE.-Our Fate: Experiences. Some Incidents in the Life of the Late Commander Ward, U.S.N. The Bursting of the Monsoon, Brocklyn (N. Y.) Spiritual Fraternity. Presages of Casar's Death. Poor Mediums. The Sleeping Woman at Paris. Example. Evolution-The Bible in a School. "The New Version of the Deca logue. Miscellancous Advertisemente
- SEVENTH PAGE .-- Science and Art. List of Prominent Books for this at the office of the Religio-Philosophical Journal. Miscellaneous Advertisements.
- LIGHTH PAGE .- Etna Camp Meeting. Miscellaneous Advertisements.

DEATH.

Answers to Important Questions Through the Mediumship of W. J. Colville, in Chicago, Ill., During September, 1882.

produced by the union of many individual states. I do not deny to the Spirit-world a place in space, but to me it is limitless. Whatever may be the truth concerning the creat-ive power of spirit, one thing I know that my own condition and degree of advancement together limit my ability to apprehend ex-istence. During the process of dying, I ex-perienced no pain, whatever. The sensations were absolutely painless, whereas the bodily movements seemingly indicative of pain, were produced galvanicly by the withdrawal of the spirit and the consequent discontinuance of its electro-magnetical connection with the

form. Q.-What are the sensations that accompany drowning?

-(By the spirit uncle of the medium, in earth life an Italian.) I was drowned through an accident to a Mediterranean steamer. At night, suddenly awakened I heard every one screaming around me. I then had no time to realize what they were screaming about. I was in the water, struggling there, but every-thing was so confused that I did not realize whether on land, in the water, or in the air. was conscious of a feeling of suffocation, but my eyes were riveted upon something which appeared to me like a panorama or dissolving views, one after another, beginning with scenes connected with my earliest childhood, and ending with the moment before the one when I was precipitated into the water. During this time I did not only behold these pictures of my past life, but I was brought into direct personal relationship with various individuals in all parts of the globe, and also in the Spirit-world, with some of whom I had done much business; most of them had figur-ed very prominently in my life. I seemed to be in all places at one time, and yet I can not say that the spirit is ubiquitous, but in my case, the very act of dying as you would des-ignate it, seemed to put me upon some attiignate it, seemed to put me upon some alti-tude, which I can not explain, from which great hight I could look here, there, every-where, and see a great many places at one time, and also people whose voices I could hear. I read their thoughts, and beheld that they alone formed their surrounding sphere. I did not then, neither do I-now won-der that the Orientals believe in the trans-migration of souls, if they have any clairvoy-ants among them. I do not wonder that snirants among them. I do not wonder that spirits have come from the beyond and told men that they will go into animal forms, because while they do not become animals, they are surrounded in spirit life with such animal forms as are faithful pictures or correspondences of their predominant thoughts, desires or talents. When I was on earth, I had a very inquiring mind. I thought a great deal about the planets, especially of Venus; it al ways attracted me wonderfully. I didn't go there, but so soon as I became conscious of rising out of the water, and falling down again to be submerged in the waves, a singular looking personage came up to me and commenced talking about his abode on Venus. He told me that he had lived there. I then went into a beautiful observatory with him. looked through a grand telescope-grander than any one I ever saw while upon earth. I looked through that telescope and saw the people, saw them walking about on that planet. I saw their houses. I was invited to take a room in a beautiful mansion with lovely grounds surrounding it, and to study astronomy with this spiritual professor. You ask me to tell you my experiences in dying. I have told you all I can recall; no pain, beyond the gasping for breath, but at the same time the mind and eyes so riveted upon the brilliant spectacle, the blending of the struggle in the water so instantly with occupancy of this spirit abode. I can say that if every one dies as I did, they will imagine they have been pushed overboard, a little while to struggle with their breath, and then awaken somewhere else in beautiful surroundings.

CHICAGO, SEPTEMBER 23, 1882.

the more quickly because life was suddenly taken from their physical frame. My own experience aided by the teachings of all intelligent spirits with whom Lhave conversed, leads me to this conclusion that no matter what you do with the body, you can cause no injury or suffering to the departing spirit, unless that spirit is bound up with materiality through extreme sensuality.

TQ.—Suppose the idiot dies, what affect does the change have on the spirit?

A .- There are various forms of idiocy; one A.—There are various forms of infocy; one form, and a very common one, is purely phys-ical in its nature. The soul may be likened unto a musician, and the body to the musi-cal instrument. Owing to various ante-natal and post-natal circumstances, the body is all out of tune; it is imperfectly construct-ed; there are some radical defects in those ed; there are some rancal defects in those portions of the interior mechanism, which you cannot outwardly discover. The spirit is in light; the mind expands, the soul de-velopes, but in the attempt to express itself outwardly it is in the position of the organ-ist fruing to play upon an important and disist trying to play upon an imperfect and dis-cordant organ; thus instead of harmony and intelligibility in the outward, you get discord and a representation of chaos. In such cases when the spirit leaves the material form, it experiences a great freedom, as if an incubus had been removed. It is in the Spirit-world no longer hampered by an imspirit-world ho longer hampered by an im-perfect body. It does not there appear in-sane. A very prevailing cause of insatify is found in the fact that a great many people are mediumistic, and they do not know it; their friends do not know it. Their medium-ship has never been called into harmonious exercise. They are very sensitive, very susceptible wherever they go. Whoever in spirit-life may be desirous to communicate with earth, tries to work through their organism. A great many spirits try to express themselves at one time through the same body; neither the proper occupant of the body or any control has full sway, therefore every-thing is mixed—nonsense and contradiction are the order. A third reason for insanity may be traced to the spirit itself not being fully its own master, cnl in that case in the Spirit-world, it appears really in bondage until it is developed sufficiently to stand firm on its own footing. Certainly at least in nine cases out of ten the death of the body is the overcoming of the idiocy, because the great majority of idiots are such owing to inharmonious spirits over mortals is a power given unto them by such exhalations as pro-ceed from the embodied, who are on the self-same plane as their interior conditions; it imperfect physiques; owing to bad practices and accidents which have injured their frames, or owing to such inharmonious world-ly surroundings as press hardly upon the sensitive people who become victims of their surroundings—largely through ignorance of themselves and of the influence their neighbors exert upon them, both those in the body and those out of it. Q.—Is there anything analogous to death in the Spir-it-world? A.--Certainly there is, in one sense if not in another. In the Spirit-world, spirits have spirit bodies and these bodies are subject to constant change and refinement, even as are your physical frames. Now as these bodies are changing constantly as the spirit is developing, of the spirit body we may say as of the earthly, that it dies daily. We are constantly accreting to ourselves those elements which we attract by our interior condition, and dismissing those we have outlived. At certain times we arrive at a crisis in our history when seemingly we take our departure from a certain sphere, passing suddenly from one line of action to another, beginning new works elsewhere. In taking this sudden departure, some spirits seemingly lose con-sciousness and go through a process of sensation which is like dying, in the sense that it implies cutting aloof from old surround-ings and finding themselves freshly equipped for a new work and clime. But in the higher spheres there are no sudden changes; no ruptures—only gradual alterations. "The last enemy that shall be destroyed is death." What means this? Surely that the timeshall come when all the movements of the spirit shall be pleasant and harmonious and all violent eruptions forever banished. Thus the state which is called death shall have no further existence, when the spirit has arrived at the sphere of harmony? Q .- What effect does death have on the infant? A.-The infant requires an earthly experience, and from spirit life is conducted to this world, in order to gain it. If, anything oc-curs to deprive the child of its physical frame, it must remain in association with those on earth until it has lived out such experiences as are needful for its advancement The mother sends ont her love to her child in the Spirit-world, and assists it in its growth and development as it lives in her surroundings and is in return a spirit messenger to her. In the Spirit-world children are instructed by those who love them, whether they have borne any while on earth or not. Children in spirit life are carried to various spheres, where they may be instructed through the instrumentality of object lessons. The form in spirit lifedoes not arrive at maturity as on earth in any given number of years, but the form always registers the progess made by the spirit who produces the form.

for many years to come, was made a pauper in a night. Such an experience is analo-gous to that of those who have relied solely upon their physical possessions. They in spirit life are totally blind; they are store deaf; they wander about alone, unable to see anything or any one of the thronging crowds who may be with them. If they have been misers, they are often bound fast to their iron safes, and will sometimes remain for years in the places where they died, giving rise thereby to stories told of ghosts in haunt-ed houses. If they have been very brutal, and are seeking revenge, they remain upon earth chained down in utter darkness, but still seeking revenge, and these earth-bound spir-its—these most, depraved ones—have power to control those on earth who pray to them to do so, as they ask the assistance of powers in-initiation in the places where they prevented to so, as they ask the assistance of powers indo so, as they ask the assistance of powers into so, as they ask the assistance of powers an visible to bring a nefarious project to a suc-cessful issue. Men pray that they may be as-sisted by infernal beings whenever their desire is to work destruction to their neighbors. It was said of such men in olden times that they sold themselves to the devil; thirsting for revenge they left no stone unturned to damage their neighbors, while they called upon spirit powers to help them in carrying out their wicked plans. Evilly disposed spirits are de-lighted with the invitation which is given to them to occupy an earthly body again, but they cannot obsess you without your invitation; but let you invite them, and they will come in and live the earthly life over again through your personality, even leading you into worldly prosperity that you may place more implicit confidence in them and more more implicit confidence in them and more perfectly allow them to control. They will go on in this endeavor to injure humanity until at length they are utterly heartsick and disgusted with themselves, having found that they enjoy nothing, but suffer in the long run immensely as the effect of damag-ing others. They at length begin to volun-tarily lead a new life and then the work of their reformation commences. We wish to say in view of the prolonged controversy in which the world is engaged in the endeavor to settle the question with regard to evil spirits satisfactorily, that the condition of those most depraved is as the New Testament has it, one of outer darkness. The power of inharmonious spirits over mortals is a power is literally true that whenever a person devoutly wishes the downfall of another he invites to himself whoever in the unseen world has desires akin to his own. The power of earth-bound spirits is rather the power to manipulate matter than to control mind. Physical impurities, cursing and swearing, degrading practices, and most of all, envy, jealousy, hate, slander and similar atrocities cause men and women to generate an aura in which these depraved ones can work, but over the pure minded and charitable these spirits have no power beyond the power sometimes to cause annovance to highly sensitive persons who dwell in localities where others give them power to manifest; they are often brought by angelie guides near to the virtuous, that the latter may assist in their elevation. Q. —What is the condition of the spirits of those who are supposed to be dead, but afterwards revived? A.--Many persons appear to be dead when they are simply entranced. During entrance-ment the spirit is liberated from the material form for all practical purposes. It is really a dweller in the Spirit-world, and sustains almost precisely the same relations to the disembodied, that they sustain toward each other, but during entrancement there is a subtile cord uniting the spiritual or astral body with the physical. This serves as a wire of communication, across which vitality passes into the physical body preventing dissolution. Many of the Fakirs of India have been buried in a trance, during which they absolutely enter into the Spirit-world and when brought back again to natural life, through the operations of the powerful wills and astral fluid of the initiated adepts in the science of oriental magic they instructed the populace, or at least the brotherhood or order to which they belonged concerning real life in the Spirit-world. Very frequently persons are buried during entrancement, in warm climates where the burial almost instantly follows seeming death. During entrancement, when the medium is controlled, another spirit takes possession of the organism which would otherwise be left vacant by the withdrawal of its usual occupant. In that case intel-ligence is manifested, but not the normal intelligence of the individual whose body is oc-cupied by another spirit, this supplanting spirit manifesting more or less fully his own identity. When persons are seemingly dead they are in a profound trance, while no other spirit takes possession of the body. Q.-Could the state of trance as induced by a spirit ever be made so deep as to cause death? A.-Certainly it could be, because in the state of profound trance, the spirit owning the body is entirely liberated from it in many instances. If any thing should occur to sever the uniting cord between the spirit and body, the spirit could of course not return again into its earthly tenement. Intelligent spirits who have control of mediums, thoroughly understand their necessities and guard them against all such dangers. But it is frequently the case that when the moment arrives for a highly sensitive person to pass into the other life and remain there, for the prevention of needless suffering. the guides of the medium will convey the spirit away in a trance and then make no effort to restore the physical organism which

No. 4

is fast passing into decay, owing to disease, or to the fact of the spirit no more needing it. The only danger arising from deep entrancement, is when the person is thrown into a trance by those psychologists who have not sufficient knowledge of the laws govern-ing entrancement. If ignorant biologists will or magnetize their sensitives into a state of profound trance without knowing how to available the may never their desting awaken them, they may cause their death; but death from this cause is very rare, except in cases of extreme inharmony, or whenmediums or sensitives are surrounded by unpleasant influences owing to their mental and bodily disease arising from the absence

Q.—A little boy of whom I heard can by a direct effort of the will simulate death. He can stop breathing and to all appearance is dead. He can then revive himself again. How does he do this?

A.—This little boy is what the Orientals call a natural magician. If his development continue in later years, he will become one of the wonders of the age, attaining to the very highest point of Oriental adepthood. His own spirit has gained by some means such perfect control over his physical organ-ism, that the body obeys the mind implicitly. ism, that the body obeys the mind implicitly. It is quite possible that by training and by continual exercise of the will that you, the questioner, can do what you please with your own body. The very successful actor must have some of this power in order to impress the audience with the feeling that events are really transpiring and that there is no acting in the case. Your own spirit having gained control of your organism, can do with that organism whatever an outside spirit can do with it; you thus become your own spirit control. When the child's body appears dead the spirit is outside of the body controlling it from without, or by a herculean effort of will compels the body to remain passive. No other spirit has entered into it. It is pos-sible under certain conditions for a person to remain either conscious or unconscious in this state for several hours; possibly longer. We would add that if this particular child is not a natural magician, he is a medium for a powerful spirit who is an adept, and this spirit produces this manifestation in order to call the attention of those surrounding to the wonders of spirit control. These to two explanations should be taken together; you can apply the former to some persons with whom this phenomenon transpires; the latter explanation will apply with equal force to other cases exactly similar in appearance; in the case of the particular boy you mention, if his will produces the state, he is of course a natural magician. We know of others who are made to simulate death to give tests of spirit presence.

[Reported expressly for the Religio-Philosophical Journal.] *Ques.*—Will the controlling influence please explain the various changes that take place during the process of dying?

Answer.—(By spirit George Rush.) I speak exclusively for myself and will only attempt to give you my own experiences during the period of transition. My first sensations on passing out of the material form, were those of extreme joy, which may be likened unto that feeling of perfect liberation which one experiences after long confinement, though l was young in years, and though very suddenly called upon to part with my material frame. During my sojourn upon earth I had become so far acquainted with the spiritual philosophy, and to such an extent at home with the dwellers in the Spirit-world, that I was willing-yea, joyous, when the call came for me to join them. I realized while passing from the mortal frame, that those of my friends upon earth, who were desirous of retaining my form with them, exerted a very powerful magnetic influence upon myspirit body, which seemed to emerge gradually from my material form, so that my passage from the body was like unto one gradually passing through an aperture which would sometimes widely open, and then again partly close. I was especially conscious of the thoughts of my friends on earth. When their desires were directed towards me with great intens ity and longing that I might remain with them, it seemed as though the outlet became smaller, and I was withdrawn into my mortal frame. When I was thus withdrawn the appearance of my body was such as to lead my friends to suppose that I would recover but at length the union with my physical body was very suddenly broken, and my experience then was as if being whirled through space with extreme velocity until I found myself standing in a place which had become familiar to me through the agency of dreams and visions; this place was a very beautiful home, really tangible and objective. One whom I had dearly loved on earth, and who preceded me to spirit life several years, met me immediately when I entered the spiritual state. In my new found existence, I discovered that I could not at once make myself known to the dwellers on earth, but in any instance when I wished to revisit earth I found myself there. Seeing my friends in great sorrow because of my departure, and longing to comfort them, I remained there several hours, going into the very room where my body died. They were conscious of my presence intuitively; they enjoyed the spiritual realization of the fact that I was not really dead; but I could give them no external signs, no visible token, no sensuous demonstration of my presence. I attended the funeral of my own body-occupied a seat in a carriage with my nearest relatives, but I did not wish that I had remained on earth. And thus I could rapidly pass to and fro between my spirit home and earth. Whenever I was es-pecially called to earth by earnest thoughts and longing desires of my friends, who were intensely anxious to hear from me, and feeling their wishes, I was at once by their sides making them realize that my faith in immortality was no delusion. Very much is often said concerning the spirit spheres. My experience leads me to the conclusion that the spiritual sphere of the individual is transportable, and belongs solely to the individual inhabiting it; but affinitizing spirits drawn together for mutual work and pleasure, form

Q.-What is your opinion of cremation?

A.-I believe in cremation with all my leart. I advocate it with my intellect and with my affections, though a great many people say that it is showing disrespect for the dead, and outraging the feelings of friends. Now, if the spirit is very earth-bound-cares only for materiality, he endeavors to keep up the connection with the mortal frame after he has left it; therefore there are earth-bound spirits, who are to be met with in cemeteries trying to experience the earthly life by surrounding themselves with the emanations from decayed bodies. It is neither for their advancement or for the good of humanity that they should be encouraged to remain connected with these decaying forms; crema-tion burns them out. And while it may be a severe trial to them, it severs their connection with that which degrades them and often inflicts ill upon mankind; therefore the very spirits who will suffer through cremation are those who will be greatly benefited by it. Bright, pure, happy, aspiring souls, sever their connection with the body perfectly when they die to it. They are conscious at once of spirit life. They feel nothing when the body is burned; they cannot suffer. As the population of the globe increases, in order to protect the living, cremation will become a necessity.

Q.—Suppose the body to be at once torn into a thous-and fragments, what effect does that have on the spirit?

A.-None whatever unless the spirit is very earth-bound; and if very earth-bound, it ex periences a separation as though it were being thus torn. You are told that the early Chris tians who died nobly for their faith were thrown to wild beasts in the Roman arena, and that many of them met death joyfully, and sang hymns to God in the midst of their together for mutual work and pleasure, form pains. They passed right out of their bodies societies or colonies in spirit life, which are into the Spirit-world. They were reborn all

Q.—What effect does dying have on the spirit of a very depraved person? A.—The most brutal persons on passing

out of the material form experience a sensation of utter destitution, of complete loss. Their condition spiritually may be likened unto the condition of many of your citizens materially, when the great fire of Chicago came and took from them everything they possessed. Many a rich man priding himself upon his possessions, expecting to enjoy them Q.—Do you think that a method will ever he discover-ed when decay on the part of the body may be arrested, and it preserved indefinitely for the abode of the spirit?

A .-- Certainly. The time will come when the inhabitants of earth will be so developed spiritually, that they will not leave their bodies until they are spiritually unfolded to such an extent that they no longer have use for the physical form. Then the body in-stead of decaying, may suddenly be left vacant by the spirit and become disintegrat-ed or dematerialized by spirit power. "The last enemy that shall be destroyed is death." This death mentioned in the Apocalypse as an enemy, is certainly not transition or an enemy, is certainly not transition or change simply; it is premature death; it is death attended with acute suffering. The process of dying is now in many instances, only accomplished laboriously and often ap-parently in an untimely manner. There can be no secret of indefinite longevity other than perfect obedience to the laws of nature, and the entire conquest of the senses by the soul, for so soon as the spirit learns to effectusoul, for so soon as the spirit learns to effectually control matter, it is impossible that any material change should take place without the desire of the spirit who is master of the form. You are aware that human beings are changing from day to day; that in a very few years the body is entirely renfedeled. If the spirit has a sufficient knowledge of the chemistry of human life, that spirit can indefinitely prolong the changes transpiring daily which together result in the formation and destruction of the organism; in a sense you are born every day and in the same sense you die every day; some part of your yesterday's organism has been returned to the physical kingdom of nature; you have accreted cer-tain other elements which now help to make up your structure. As the molecules composing the body are in constant motion, as the organism is susceptible to constant change, there can be no premature death, ex-cept it be occasioned by the failure of the spirit to exert continuously its control over the transformation of matter. The ultimate of death will be simply disintegration, the spirit dissolving its body voluntarily when it has no longer use for it. Then if it should desire to manifest to friends or to perform any work on earth for the benefit of others. it will extemporize a body by way of materialization, for temporary use, and then when this form is no more required, it will be dematerialized instantly.

Q .- Can a person once dead be restored to life?

.4.-So far as we have knowledge on this point, we cannot say that the really dead person can be restored to life. We have no evidence that those said to have been dead were so in reality when their bodies were resuscitated. We know that many in Oriental climes have been dead to all appearance while not really so. They have been so far dead that nothing could possibly restore them other than the powerful will and astral fluid of the magnetizer who brought them back to life; but that Lazarus brought back to life by Jesus, or

Continued on Eighth Page.

Spiritual Beings and the Theurgie Worship.

Letter of Porphyrios to Anebo the Egyptian.

Translated from the Treatise of lambliches upon the Assyrian and Egyptian Initiations, by Alexander Wildor.

lambliches, or lamelech was a native of Chalcis of Hollow Syria, of Semitic race, and was conspicuous as a teacher of the Neo-Platonic philosophy. He was originally a student of Porphyrios, but added the theorgic method to the doctrines of his former master, who accordingly addresses to one of his disciples this letter of inquiry. Porphyrics was himself a native of Tyre, and bore the name of Moloch or King. He was first in-structed by Origenes, and then repaired to Athens to attend the school of Longinus. This teacher translated his name into Porphyrics, or wearer of royal purple. He afterward became a disciple of Plotinos, who employed him to collate and correct his own works. He was a noble writer and a vigorous adversary of the Gnostic and Christian religions, but his books were burned by order of the Emperor Theodosios, I., and only a few fragments now remains

PORPHYRIOS TO ANEBO THE PROPHET, * GREETING.

I am led to begin this friendly correspondonce with you by an impulse from the gods and good demons; and more especially by the philosophical discourses in regard to them. Very many curious things have been taught by the philosophers.among the Greeks, in respect to them, but they, for the most part derived the principles of their belief from conjecture.

DISTINCTION AMONG THE SUPERIOR ORDERS.

At the outset, therefore, let the existence of divine beings be taken for granted. I ask, however, what are the respective peculiarities of the Superior Orders, by which they are distinguished from each other? Shall we say that the cause of distinction among them may be set forth in this way: as active energies, receptive motions, and things consequent; or distribution among the different bodies, (or objective substances.) as, for example, of the deities to those of the high, those of the higher Æther, the demons or tutelary spirits to those of the aerial region, and souls or psychic essences to those about the earth?

WHAT THE INVOCATIONS IMPLY.

I ask also why at the Divine Rites the invocations are addressed only to the divinities of the earth and underworld of all those that dwell in the celestial expanse?

Why are certain divinities said to be of the water and air, and others assigned to other regions and distributed to parts of bodies which are particularly circumscribed, and yet at the same time possess unconditioned, undivided and uncomprehended power?

How will they be at once with each other when they are thus separated by circumscribed divisions or parts, and according to the diversities created by places and the subjecthodies?

Why do the Theosophists represent them as susceptible and say that on this account phalic images are erected to them and indelicate language employed in the rites?

If the deities are actually impassive, then will the prayers uttered to them be utterly useless, which imply that their favor may be propitiated, and still more what are termed "the necessities of the gods." An impassive being can neither be pleased, nor compelled, nor constrained by necessity. Why, then, are so many things performed in the Sacred Dramas as though they were susceptible? Invocations are made as to gods susceptible to emotion. Thus according to Homer not the tutelary spirits alone, but the very deities are impressible (Ilias ix, line 493): "Even the gods themselves are yielding." Suppose we declare as some do, that the deities are pure spiritual intelligences, and that the demons or tutelaries are partakers of intelligence, being of the nature of soul; nevertheless, the pure spiritual intelligences will be in the greater degree. incapable of receiving delight and mixed with external things. The prayers are, therefore, out of place as being offered to intelligence pure of all such commingling; yet offerings are presented as to beings of mere soul and sense. Are not the deities distinguished from the demons by the endowment of the latter with body (or objective form.) while the former are without body? Yet if the gods are absolutely without body in what sense are the sun and moon, and celestial luminaries reckoned as divinities?

who take part in the worship of the Mother.* Others are likewise so effected by drinking water, as for example the priest of the Klar-ian Apollo at Kolophon; others by sitting above a little aperture in the ground, as the inspired women at Delphi; others by breathing a peculiar exhalation from water, as for example the prophetic women at Branchidai; and some even by standing upon indented marks, as though they had been filled from some unperceived insinuation of the peculiar influence.

Others who are perfectly conscious in re-gard to themselves become divinely affected through the power of fancy; others employ darkness for an aid to produce the condition others make use of certain drinks, and others are influenced by chants and dramatic compositions.: Some experience the manifestation through a peculiar influence of water others in the niche of a wall, others in the presence of the sun or of some other heavenly luminary. Some have instituted the technic of divining the future by examination of entrails, the motion of birds and of stars.

SOURCE OF THE INSPIRED UTTERANCE.

I also inquire in regard to the technic of Ramlar utterances: what is it, and what is its nature? The inspired individuals all de-clare that it is through gods or spiritual beings (demons) that they obtain foreknowl-edge of what is to take place, and that others do not perceive it except those who have power over the future. I question, therefore, whether the Divinity has ever been brought into such subserviency to human beings as not to be reluctant to assist those who prac-tice fortune-telling with meal.

As for the sources of the technic of divination, it is to be doubted whether a god, angel, tutelary demon, or any such personality is present in the manifestations, or inspired utterances, or other such sacred operations; as though drawn down through you by neces sities which are caused by the prayers; either the soul itself, as some persons think, utters and gives form to these things, and they are its emotions kindled into activity by a very little supply of fuel; or there is a mingled form of substance produced, part out of our own psychic essence and part from a divine inspiration beyond; or by means of this kind of combined movements, the soul gives birth to the power of imagination which penetrates the future, or else the elements which come from the primal matter, by virtue of the potencies inherent in them, evolved the spiritual beings (demons), and especially where the oracle was derived from animals.

In sleep, when we are occupied with nothing, we sometimes receive suggestions in regard to the future. But that the susceptible condition of the soul is itself the source of the inspired communication is evident from the fact that the physical senses are closed up, vapors are administered and invocations made: and also that not all persons, but only the young and more artless are suitable for the purpose.

A trance or derangement of the reasoning faculty is a cause of the inspired condition, whether the mania or exaltation supervening in diseases, or an aberration, or abstinence from wine, or congestions of body, the phantasies incited by disease, or equivocal conditions such as are incident after abstinence and trance, or the visions artificially produced by magical means.

Nature and art, and the sympathy of parts which exists through the universe as in a single living being have the faculty of mutually foreshowing events. Besides, there are bodies so constituted as to presage from some to others. Examples of this are manifest from the effects displayed. The persons who make the invocations at the rites carry

A mountebank priest* with mouth wide open will impose upon us in many ways with the expectations that he endeavors to ineite. THINGS APPARENTLY INCONSISTENT.

It perplexes me very much to understand how superior beings may be commanded like inferiors in these invocations. Considering it fitting for the worshiper to be just, they do not appear to refuse to do injustice, when they are entreated to do it. They will give no heed to the person invoking them if he is not uncontaminated from sexual intercourse; but they are not reluctant to lead chance.individuals into unlawful concubinage.

I also inquire in regard to the utility or power which sacrifices possess, whether it is in the universe or with the gods, and also the reason for which they are presented, whether it is fitness in those who are thus honored and profit for those who receive the

Why do the under-prophets hold that it is necessary for them to abstain from animal food, in order that the divinities may not be repelled by the exhalations from their bodies, and yet that they are especially attracted by the exhalations from sacrificed animals?

Why is it essential that the epoptes (or seer witness at the Autopsia) shall not come in contact with a dead body, and yet that the charms to assure the presence of the divini-ties are rendered effective by means of dead animals?

As though however to be more irrational than such things indicate, it is not merely to a spiritual being (demon) or the soul of a dead person, but to the king himself, the sun, or the moon, or some one of the heavenly luminaries, as to a man that may be brought into subjection by a chance hitting upon him, that they make use of threats and senseless alarm. They lie, in order that these may be induced to disclose the truth. To say that the supplicant will shake the sky, divulge the mysteries of Iris, expose to public gaze the arcanum in the inner shrine, stop the sacred boat, give the limbs of Osiris to Typhon to be scattered,† or do something else of the same character, does he not show himself stupid and mad by the making o threats which he does not understand and is not able to carry out? But what a pusillanimous condition, very much like that of children not yet arrived at mature understanding it implies in those beings that are supposed to be frightened at the vain alarms and senseless pictures? And yet Chairemon the sacerdotal teacher, mentions these things as matters common among the Egyptians and affirms that these and similar expres sions are of the greatest efficasy.

What sense is there in those invocations which refer to him (the sun-god) as being evolved from the primal matter (ilus) sitting upon the lotos blossom, sailing in a boat, changing forms according to the season, and adapting his appearance according to the zodiac? They say that it is so at the .1*utop-*sia,‡ not understanding his peculiar resolution they attribute to him the creations of their own fancy. If, however, these things are uttered symbolically, being symbols of his phases, let them tell us the interpretation of the symbols; for it is plain that if these things are like the changes which are undergone by the sun, as for example in eclipses, they will be visible to all who choose to look at him.

UNCOUTH FOREIGN TERMS.

Why are enigmatical names chosen, and of such as are enigmatical why are foreign ones preferred over those of our own lan-guage? If the one that hears gives atten-tion to the sense, it is evident enough that only the kind denominated *erratic*: or else it the idea remains the same, whatever the will all be a device of men, or a deception of them could leave the kingdom. name may be. The being that is invoked is evidently not an Egyptian, nor of that race; and even if he is an Egyptian, he seems never to use the Egyptian language at all, nor any indeed which is used by human beings. These things are all fabrications of sorcerers (goetai) and concealments originating from our own susceptible conditions. Either we are entertaining ideas contrary to the truth in respect to the Divine Nature, or it is itself constituted of Real Being.

THE DEMON OR TUTELARY SPIRIT.

It must be asked in rolation to the guardian spirit of an individual, how the Over-Lord[#] bestows it; after what manner, what mode of emanation, or life, or potency, was it imparted from him to us; whether he exists or not; and whether it is impossible to find the Overlord, or possible? In such case, in-deed, he is happy who having learned the scheme of his nativity and knowing his own totelary demon, is liberated from fate.

The canons of the science of casting nativ-itics, however, are innumerable and hard to understand; but it is not possible for skill in such learning to mature into real knowledge. In fact there is much disagreement in regard to it, and Chairemon, together with many others, has disputed its protensions. The right idea of the Overlord or Overlords,

if there are more than one, to a nativity, upon which they say that the knowing of one's own guardian spirit intimately de-pends, is confessed by them to be almost impossible to ascertain.

But, further: does our guardian spirit pre-side over particular parts of our organism? It is imagined by some that spirits are placed in charge of specific parts of the body, the health, the general appearance and the physical habits; that they act in concert with each other, and that one Chief is set over them all in common. And further: that there is a tutelary demon of the body, another of the soul and another of the interior mind; and that some of these are good and others bad.

I question, however, whether this peculiar guardian spirit may not be itself a part of the soul; and if I am right, then let that person be happy who possesses the divine principle of Intelligence.

I also observe that the cultus of the tutelary demon becomes twofold; that it is rendered both as to two and as to three; but the invocation is made by all according to a common form of prayer.

CONCLUDING SUGGESTIONS.

I ask further whether there may not be an other hidden way to happiness, entirely distinct from the divinities. I doubt seriously whether it is at all necessary to pay regard to human opinions as to divine inspiration and sacred rites; and whether the soul does not of itself as by chance, conceive great and ublime truths.

Moreover there are other methods which may be employed in indicating the future. Perhaps those who possess divine inspiration do indeed foresee, but nevertheless are not happy; for although they have foresight of future events, they fail to make use of it to good purpose for themselves. I desire of you herefore to point out to me the way to felicity, and in what its essence consists. There is a great war of words among us (in Greece) as though good conjectures might be formed from men's disputes. But in regard to those who have attained familiar association with the superior world, if this mode is passed over in the scrutiny, wisdom will be possess-ed by them to little purpose; for they will only call upon the Divine Intelligence to assist in the finding of a fugitive slave, or a traffic. Yet even though they do not pass this thing over, but hold familiar associa-tions and say what is most true concerning 3. Who was this "us?" The use of this other matters, and yet have nothing certain or trustworthy about happiness itself-employing themselves with matters that are indeed difficult, but utterly useless to man-

was of God) but when he sent forth his dis-ciples, the theology was of the simplest. "And as ye go, preach, saying, the kingdom of heaven is at hand," and for proof of genuineness of your teaching, "heal the sick, raise the dead, cleanse the lepers, cast out device freedy we have received freedy give?" devils, freely ye have received, freely give." Again, when about to leave earth, when his sorrowing disciples, who had no theology and did not half comprehend what Jesus had taught them, might have naturally expected elaborate instruction, careful teaching of the new faith, in exact detail, he gave them only this:

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark 16: 15–18. And they went forth, the signs did follow, were recognized as the evidence of a true

were recognized as the evidence of a true church, that which distinguished them from believers of every other faith. It was nearly three hundred years before the signs began to fail-chiefly, we suppose, because of the persistent effort to understand, rather than to know-cultivation of intellect rather than intuition-because the gospel of Paul rather than the gospel of Christ was preached.

We pass over the long, dark night, in which men fought for supremacy of opinion, not of truth; when opinion girt every one as a steel robe, which all must wear, and faith was killed by theology, and come to our own times. Again, "them that believe" have the old time signs and wonders-the miracles (wonders) of the first century are with us again. Have we not the right, not only to rejoice that the age of miracles has not passed, but also to proclaim that, measured by the only standard Jesus himself gave, Spiritualism is true, the only true religion?

Tower of Babel.

Of all the stories ever recorded in any book, disclosing on the part of the writer a profound ignorance of the sciences, - embracing, at least, astronomy, geography, and philosophy—that of the Tower of Babel was probably never excelled. A brief enumera-tion of some of its absurdities will disclose this fact:--

1. We are told (in chap. xi. of Genesis) that after God had discovered by some means that "the children of men" were building a city and tower to reach to heaven, he "came down to see the city and the tower" (Gen. xi. 6.) The statement that he "came down" implies that he was a local being, and not the omnipotent and omnipresent God.

2. If he were not already present, and had to travel and descend in order to be present, we should like to know what mode of travel he adopted. It appears, from the story that, if he came down, he must have returned almost immediately, and descended a second

plural pronoun "us" implies that there were several Gods on hand.

4. And, if he came down, who did he leave in his place? Must we assume there is a trinity of Gods? But it would be superla-

How is it that some confer benefits and others inflict harm?

What is the intermediary agent that connects the gods in the sky that have objective forms with those that are upbodied? What is there to distinguish the demons

from both the visible and the invisible divinities, the visible gods being ranked with the invisible? In what does a tutelary demon differ from a half-god (hero) and a soul or psychic being, according to substance, or potency, or operative energy?

What is the sure evidence by which we may distinguish the presence of a divinity, an angel, archangel, tutelary demon, or of a controlling power, or a soul? It is a common thing for the gods, tutelary spirits, and indeed for all the superior orders to speak ostentatiously, and make a pompous display of themselves. So that the whole race of deities will be superior in no apparent particular to the demons.

Ignorance and delusion in regard to divine matters will manifest themselves by implety in action and impurity, wheteas the right knowledge concerning the divine beings is holy and of benefit: not to know the honorable and excellent is darkness, but the true know-ing of them is light. The one will fill men with every kind of evil because of being unteachable and audacious, but the other will be a fountain of every species of good.

ENTHEASM AND THE TECHNIC OF DIVINATION.

What is the operating agency in the technic of the oracles? Often, while we are asleep, we obtain through dreams a perception of things to come. We are not in a tumultuous eestasy for the body lies tranquil, yet these things are not vividly conscious as when the case is otherwise.

Many also, when in a state of entheasin and divine transport, will forecast the future. At one time they will be so wide awake as to act with the physical sense intact; but at another they will not be conscious, or at least not so vividly conscious as the other time.

So, likewise, certain ecstatics become excited with enthusiastic frenzy when they hear cymbals and drums, or a peculiar melody; as for example, those engaged in celebrating the Korybantic rites, those who participate in the Sabazian orgies, and those

* Prophet, an interpreter of the oracles, a religious teacher. Anebo a name from Anup or Anubis.

magical stones and herbs, tie certain sacred knots and untie them, open places that were locked, and change the deliberate intentions of the persons entertaining them, so that these are transformed from being frivolous into purposes which are worthy. They are the restorers of the mystic images which is not a matter to be held in low esteem; for although no divinity or spiritual being (demon) may be attracted by these devices, they observe the motion of the heavenly bodies, and tell by the position and relation of one to another whether the oracles will be false or true, or whether the rites performed will be to no purpose, or significant, or effectual.

SUBJECT-SPIRITS AND THEIR DECEPTIONS.

Others believe that there is a subject order of spirits (demons) not included in the others, that are naturally deceitful, assuming every guise and changing in every way, that personate indiscriminately the deities, tutelary spirits and souls of the dead; they are like wise accordingly of opinion that all such manifestations, whether apparently good or evil may take place through the agency of these spirits; since they are not able to con-tribute any thing really good, such as relates to the soul, nor even to perceive such things, but instead they ill-treat, deride and often entangle the feet of persons endeavoring to attain moral excellence. They are likewise full of arrogance, and take delight in exhalations and sacrifices.

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THE FIRST CAUSE.

I likewise desire it to be explained to me what the Egyptians believe in regard to the First Cause-whether it is Intelligence or beyond Intelligence; or single principle, or associated with another entity, or with others; whether it is without objective form (body) or has such a form; whether, it is identical with the Creator (Demiurgos) or prior to the Creator; also whether the universe is from one or from many; whether they accept the theory of an objective substance (hyle) or that in respect to several primal bodies; and whether they suppose obetive substance (hyle or matter) to have had no beginning or to have come into existence.

Chairemon and others express no opinion in regard to any thing whatever anterior to the visible universe; adopting at the beginning of their discussions the divinities of the Egyptians, and no others, except the planets, as they are called, and those other luminaries which fill up the zodiac, together with those which appear in their neighborhood. They also accept the division into decans, the horoscopes, the mighty leaders, as they are called, whose names are given in the almanacs, the services to which they are subject, their risings and settings, and their foreshowing of things to come. It was perceived that what had been stated concerning the Sun as Creator, concerning Osiris and Iris, and all the mythical stories related by the priests, might be changed into variations about the stars, their phases, occultations and risings; or else the increase and decrease of the moon, the journey of the sun, the vault of the sky as seen by night or day-or the river Nile if nothing else. Indeed, they interpret every thing as physical, and nothing as relating to incorporeal and living essences. Very many of them do away with the agency of the stars in relation to human beings and bind all things, I know not how with the indissoluble bonds of necessity which they denominate FATE; binding all things fast and connecting them absolutely with the divinities whom they worship in. temples and with statues and other emplems, as the sole arbiters of destiny.

² These are the Agyrial, or linerant priests of the Mother. They are described by Plato and Apachus. They are termed *Kookshing* in the Bible and were Galit. +Typhon or Set was the chief divinity of the snep-herds who for several centuries, had supreme dominion over Eaynt. The littite and other aboriginal tribes of

Syria reveard the same deity as their basil or tindary, and he was afterward nicknamed Satan by the Jews. After the exputsion of the Shepherds from Egypt, the story appears to have been wrought into a Sacred brama and performed at the initiations held in honor of iris and Osiris. The legend and its philosophical interpret-ation are given by Piutareh.

ation are given by Piutarch. The Autopata a personal view was called also the Epopleta or Seeing, Epiphenera or Manifestation, and Parassia or becoming present. It was the completing of the initiatory rites, and the symbolical inducting of the mystic or candidate into the new life. All ancient religions had their initiations, into which the members of the sacerdotal caste participated, to whom it "was given to know the Mysteries," from which the common people were excluded. The Bacchle rites seem how-ever to have been more popular; at least in Greece and the West. In the Eleusinian rites the Autoptic Vision was witnessed the sixth day.

the mortal nature.

* Greek, oikodespotes. This designation, both in Greek and English, is the exact equivalent of Baal Zeboul, the Phenickin Apollo or Esculopius. The play on the name occurs repeatedly in the Synoptic Gospels: "If they call the Overlord Beelzeboul," "He casteth not out demons except by Beelzeboul, archer or potentate of the de-mons." I judge that Porphyry being a Jew or Tyrian, knew of this divinity and translated his name as we have it. Many Rabbis maliciously changed the name to Baalzeboub, or the Fly-Lord, perhaps the Scarabæus.

Miracles.

BY D. M. COLE.

"The age of miracles has passed," say the preachers, when you point them to the manifestations of spirit-power so familiar to us, and think that a sufficient answer to the declaration of the Master, "These signs shall follow them that believe." Matthew, describing the scene of Jesus's ascension. adds that Jesus said, "And lo, I am with you alway, even unto the end of the world." No test is more frequently quoted than this; no claim more persistently urged than that all that Jesus promised to his disciples then, belongs to his disciples now. The words of Matthew are true, they say, but as to those of Mark, why, "The age of miracles has passed." How do they know this? And when this is answered I would like to know if there ever was a miracle, as they understand the term. The word miracle means simply something to wonder at, and sure I am that in that sense the age of miracles has not passed-

never will pass. But theologically it is defined as something transcending the laws of nature. This, I think, never has been done, never will be done, for the laws of nature are God's habits, his way of doing things must be unchangeable, unless we would suppose he is wiser at some times than at others.

Nearly all the glib talk that is heard about Laws of Nature assumes that we know the laws, all of them-the infinite complex relations of every fact to every other fact. The infidel urges uselessness of prayer, because of the unchangeable character of these laws, utterly unable to conceive of variation within the law-that there may be, must be; myriad ways of doing the same thing, without violation of laws, and if he has never witnessed phenomena such as we have among us, protests the phenomena are impossible, contrary to nature. The theolo-gian says, "God will not; the infidel God can*hot,*" do these things; yet as the things are done, most unmistakably done, it is conclusive proof to one that the age of miracles has ! and for three hundred years after, as Owen proves, these wonders were appealed to by esus, his immediate disciples, and the early church, as proof of the truth of their mission, so to-day Spiritualists show that they, in greater fullness and completeness than any ther body of men and women, are able to

"confirm the word-by signs and wonders." Not only did Jesus repeatedly point to these, his works, as proof of the truth of his mis-sion; when asked by the disciples of John to send to him some evidence, he replied. "Go your way and tell John the things which ye do hear and see; the blind receive their sight. and the lame walk, the lepers are cleansed might say to-day, when asked if his teaching sick."

5. How did the writer know that he or the talked in this manner, as he could not have been present in person to hear it?

6. In this same chapter the "inspired writer" tells us, "The whole earth was of one language and one speech" (Gen. xi. 1). In the preceding chapter there is a long list of different tongues, or languages, and nations; and it is declared they were "divided" in their lands, every one after his tongue, families, and nations. How contradictory!

7. What a childish and ridiculous notion the writer entertained with respect to heaven when he cherished the belief that a tower could be erected to reach it?

8. According to St. Jerome the Tower of Babel was 20,000 ft. high. A Jewish writer says it was 80,000 ft. In the first case, it would be nearly four miles in height; in the other, over fifteen miles-nearly three times the height of the highest mountains on the globe! No method has ever yet been discovered for elevating building materials to such a height.

9. Taking St. Jerome as authority, the hodcarriers, in ascending and decending, would have to perform a journey of more than seven miles each trip.

10. As the air becomes rarefied in proportion to its distance from the earth, the lungs of the workmen would have collapsed, and their blood have congealed, before they reached half-way to the top. They could not have breathed at such a height.

11. As the earth is constantly revolving on its axis, the crazy tower-builders would only be in the direction of the point at which they aimed once in twenty-four hours, and then moving with a speed 140 times greater than that of a cannon-ball. It would require dexterous springing to leap into the door of heaven as they passed it.

12. And as the earth, in its orbit, moves at the rate of 68,000 miles an hour, it would soon carry them millions of miles beyond any point they might be aiming to reach.

13. After all, we cannot see any possible objection Jehovah or any other God could have had to such an agreement.

14. If the Babelites had succeeded in climbing into heaven, what of it? Was Omnipotence afraid they would dispossess him of his throne, and seize the reins of government? If not, what could have been the objection? 15. And, then, it would not have taken the 'heavenly host" fifteen minutes to tumble them out, as they did Michael and the dragon. 16. The truth is, the imaginary God of the Jews was a suspicious, cowardly, and jealous being. He was constantly getting into hot water. He appeared to live in perpetual fear sive proof to one that the age of infractes has not passed; to the other, that they have not learned all of nature's laws. But yet these phenomena are still miracles, things to wonder at; and, as in the time of the master, wonder at; and, as in the time of the master, tower-builders and wild fanatics would succeed in reaching the heavenly home, perhaps bind him, and cast him out of his own kingdom, What superlative nonsense is the whole story! And yet millions believe it to be divinely inspired, and many thousands of pounds have been spent in printing it and circulating it over the world.-K. G. in the Echo.

Horsford's Acid Phosphate A REFRESHING DRINK.

DR. A. L. HALL, Fairhaven, N. Y., says: "It and the deaf hear, and the poor have good forms an excellent substitute for lemon juice, tidings preached to them;" (so a Spiritualist and will furnish a refreshing drink for the forms an excellent substitute for lemon juice,

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RELIGIO-PHILOSOPHICAL JOURNAL.

[Metuchen, New Jersey.]

A PROPHECY.

With reverent hand we lift Truth's glorious banner And fealty tow To all that lifts our sex to power and honor In this grand now.

The time has fled when weakness meant but woman; The time has come When the divine transcends in her the human,

And 'tis her doom. Her glorious destiny to guide this Nation Far from its sin

Up to the heights of its serene salvation, Its crown to win.

Among the peoples that are known to story And classic song, There shall no nation be so filled with glory, And none so strong

As this Republic, noble and far-stretching, From sea to sea, While its grand influence o'er the waters reaching,

Bids all he free. God speed the hour when they who've battled bravely

Shall grandly win, And woman, when the voters here are numbered, Be counted in.

Then shall be oped the glorious gates of morning, For all our race, And Truth's fair jewel every brow adorning,

All shall have place. We will not faint, then, on this field of honor, But still contend.

With all the power God gives to each reformer Until the end.

And then we'll join the loud and glad hosannah, The earth shall sing, When Right and Might enlist beneath one banner

And Truth is King. -Rev. Phoebe Hanaford.

Before this goes to press, the 13th annual meeting of the American Woman Suffrage Association will have been held, in Omaha, Neb. Many prominent speakers were present. The constitutional amendment now pending in that territory, made the occasion one of special interest and importance. The Hon. Erasmus M. Cornell, president of the society, is also known as the editor of the Western Woney's Journal Woman's Journal.

In writing of schools for girls, we have formerly mentioned, in this column, the Boarding and Day School of the Misses Bush, at Belvidere, N. J. It is the only well established school for both sexes which is kept by acknowledged liberals of which we have any information, and according to all accounts, well deserves the patronage of our readers. The Misses Bush have been at the head of

the institution for fifteen years, and their pupils have come from New Orleans and the extreme East. Belvidere is twelve miles from the Delaware Water Gap, in a beautiful and

healthy country. From its circular we quote: "Its course of instruction is thorough, prac-tical and in harmony with the most rational views of life.

' It is entirely unsectarian. In government it is in general opposed to the law of force, disconntenances all unkind criticism, idle gossiping and all uncharitableness, aiming to establish, by the most humane means, that degree of self-respect among its pupils which is the foundation of the wisest self-control. "Moral lessons illustrated by the examples

of noble men and women, whose lives of purity and loving service to mankind have en-riched the world are daily given."

their plans, such ubiquity in effort, such gol-den speech, such exquisite skill in meeting the evils of social life, than any other one emergencies as we have witnessed here? We have women in Iowa capable of all these efforts and endowed with all these qualities. Mrs. J. Ellen Foster, whose house had been burned over her head for her advocacy of temperance, has been as womanly as she has been eloquent. Every place has sung hosannahs at her coming. Miss Willard came over from Illinois, and every where, to put her attic eloquence on the right side of the scales. Her words have been sword strokes over all these prairies, from Davenport to Council Bluffs. of all the Russian crowns, covered with diamonds, that rest in idleness in the jewel room on the Kremlin, not one is good enough for the brows of Mrs. Foster and Miss Willard. Mrs. Fixen, a Danish lady, has made her home here during this struggle, and by her felicit-ous addresses has aroused the Scandinavians to vote for the amendment. Mrs. Carhart has been as heroic in work as she has been skillful in speech. To Mrs. Skelton, a German lady, is largely due the fact that the German vote has been combined with the American in reaching the great majority."

WOMAN PHYSICIANS.

All argument against the study of thera-peutics by woman is rendered futile by such an incident as this. It is taken from "Bird-Bolts," by Francis Tiffany: "The making something beautiful in one shape or another this is the thing to yearn

"The making something beautiful in one shape or another, this is the thing to yearn for, not the mere special knack with pencil, pen or violin bow. Why, it was only the oth-er day that an ardent young fellow came rushing in upon a group of friends with an odd story like the following: 'I've seen a new sort of artist I want to tell you about! This af-ternoon I went over to the New England Hos-pital for Women and Children, and the head pital for Women and Children, and the head physician, a woman with a rare blending of sweetness and light in her face, took me round through the wards. Presently, we entered that of the children, where were, perhaps, half a dozen little tots of from two to five, with their attendants. How the eye beamed and the hands began to wave when they saw the welcome face—not my ugly mug, of course! In the middle of the floor lay a warm blanket, on which was sprawling a chubby-cheeked, flaxen-haired little fellow of two and a half or three. "Let me show you how he can help himself on to his feet," the beaming doctor said. And sure enough, when she had encouragingly reached him her hands, he worked himself up erect in such creditable fashion that I did not wonder at the banners of triumph hung out from his proud little face. "Two months ago," she went on to say, "he was brought here dis-eased and half starved. No bones, gristle only, through lack of proper food. But I'll make a brave little man out of him yet!" On her 'face glowed a look of such genuine delight over her blessed work that I felt an instinctive thrill. Aha! an artist in little children here! The veritable presence of Raphael bringing out the deep eyes and glori-ous brow of the Christ-child on his canvas, would not have been more moving. 'Happy woman!' was my instinctive thought, 'what a life to be thus ever striving to create some-thing beautiful, health out of disease, firmset bones and springing muscles out of listless imbeeility, such a clinging embrace of love out of a blank past of neglect and cruel-ty! Thy Father worketh hitherto, and thou

dost work.

The Household department of Our Continent, is edited by Helen Campbell, whose words of advice and suggestion are always golden, timely and filled with wisdom. In a late arttcle upon Mothers and Daughters, she savs: "Evening classes for women and girls ambitious for self-improvement, yet too busily occupied during the day to seek it through the usual channels, have been for some years part of the work of the New Century Club of Philadelphia, an organization which has sounded no trumpets, but has done steady and untiring work toward the real advancement of woman, since the hour of its inception." ⁴ To one of the chief workers in this direc-tion came a year ago the thought of a course of evening lessons on the physiology and hygiene of daily life, so simply put as to be perfectly intelligible to working women, yet given by the best medical authorities. There resulted finally lectures on not only those topics, but on nursing, the care of a child from its birth, and the necessary action in case of sudden illness or accident. The hall, the entrance fee to which was fixed at five cents, was filled with working women of all grades of intelligence, who listened with an almost painful intensity to directions which no human being had ever thought it necessary or expedient to give them. Mannikins and various other modes of illustration were freely used, and, as the audience passed out from the lecture on the care of the baby, one sad-eyed little woman said: 'Ah if there'd been any body to tell me a quarter of what I have heard to-night, I would not be going home to an empty house.' "Naturally the question comes up, "Why was she not taught?' and as naturally the answer is. ' Because at home or at school one may learn any thing save the one thing that is of the most vital importance in every year a woman has to live.' The old idea born of ignorance and asceticism of the dark ages. that the body is a vile and dishonorable possession, still dominates. No light of this nineteenth century has been strong enough to dispel this shadow of the past. Even where the rights of the body are admitted.....it is only in the rarest cases that the facts that underlie all health or progress are made plain.

Woman and the Household ample reason to wish and work for this great consummation. But who that even knew them well could anticipate such wisdom in their plans, such ubiquity in effort, such gol. cause which could be set in motion.

Home Jottings-Mrs. Beale's Death.

To the Editor of the Religio-Philosophical Journal:

Some of the sweetest and most sacred words in the English language are "Mother, Home and Heaven." Just now I am at home with. wife, mother (in her 85th year), family and library-reveling in the joys of social life. It is in the fullness of the fruit season, too, and my pear trees and grape vines are waxing and bending under their burdens of delicious fruitage. New Jersey, as you well know, is famous for its fruits, good soft water, and pure air, tempered in evening-time with the invigorating elements of the ocean.

THE TRANSITION OF MOTHER BEALES.

Yesterday I returned from Philadelphia. where I had been called to attend the funeral of that truly noble woman, and devoted Spiritualist, Mrs. Elizabeth M., wife of Mr. J. Reese Beale—called by her numerous circle of friends "Mother Beales." And she truly was a mother in our Spiritual Israel. She was also an ex-member of the board of trustees, an active worker in everything that pertained to the interests of the society-an aid and comfort to the sick, a kind-hearted comforter to the aged, a friend and counselor to the young, and sincerely beloved by all who knew her. As a tribute to the departed a large concourse of people attended the fineral held at the residence of Mr. Beale, and among them were many of the oldest and most substantial Spiritualists of Philadelphia. Many of these dropped each a single flower upon the casket until it was literally covered with beautiful mementoes. The magnificent flower-wreath enclosed the word "Mother." After reading from Spiritual Harmonies, page 93, singing and a few timely and con-soling remarks by Dr. H. T. Childs, the writer delivered a discourse from these words of the Apostle: "As we have borne the image of the earthly we shall also bear the image of the Heavenly." In this affliction Bro. Beale, the children and other members of the family have the sympathy of the society and many devoted friends.

THE MANTIC CAMP MEETING.

This, among the youngest of the Camp Meeting enterprises, proved the present season to be a grand success. Considered relative to the matter of location, beauty of scenery, sea-bathing, sea-air, breathing, sailing and fishing, Niantic stands absolutely unrivaled. Did a council of the god's decide upon the location?

From the upper rooms of the new Pavillion one may look off upon the broad Atlantic, studded with the whitening sails of commerce. Three sides of this camp ground plot, remember, are surrounded by the crystal waters of the ocean. The auditorium was constructed by nature herself. It is crescent shaped and rises gradually by terraces up among the waxing pines. Think of it, tidal waters behind you-pine trees to the right and left of you-a great listening audience in front of you-an orchestra of music around you-and Miss Hagan to improvise poemswho would not be inspired?

It was the common saving of those coming It was the common saying or those coming upon the grounds, "How orderly." "How in-vigorating the atmosphere." "How restful, *restful*." It gratified me to here meet Pres. Whitney and family of New Haven, Prof. Weston and family of Stafford, the Haydens, Burnhams, Lymans, Robinsons, Clarks, Fuliers and others from willimantic. The phys iognomies as well as deportment of these thousands indicated that they were here not in search of fun, frolic and heel-culture, but head-culture, heart-culture, rational recreations and spiritual progress. I gave the last discourse on the last Sunday, Miss Hagan aiding and delighting the audience with her prose inspirations and poetic improvisations. If I am a prophet, Niantic is to be one of, if not the spiritual camping Mecca in the near future.

struct living worlds and formulate systems. of ethics out of matter and motion, or mat-ter and force. Evolution does it all--does it all; they have not yet dreamed of involution. What headway would a sallor in his skiff make crossing the Atlantic Ocean with one

Dr. Wilder believes with Plato and Proclus in the soul's pre-existence, thereby having a substantial basis for faith in immortality. Some of our philosophers should set Prof. Wilder right upon this subject at once, for there is no greater spiritualistic heresy in their estimation than a belief in pre-existence. J. M. PEEBLES.

Hammonton, N. J.

Among the most efficacious of remedial agents are the medical preparations from the laboratory of Mrs. Lydia E. Pinkham, Lynn, Mass.

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THE PROGRESSIVE AGE. ATLANTA, Ga. 8 22 W09

THE INDEX! A

RADICAL WEEKLY JOURNAL.

PUBLISHED AT 3 TREMONT PLACE, BOSTON, MASS.

Editors, {W.J. POTTER. B.F. UNDERWOOD.

CONTRIBUTORS:

Moneure D. Conway and George Jacob Holyoake, of London, will write for *The Judez*, every month during 1882. Among the other contributors are Prof. Fellx Adler, John W. Chad-wick, M. J. Savage, F. M. Holland, W. H. Spencer, Mrs. E. B. Choney, Mrs. Anna Garlin Spencer, Caroline H. Bale, Mrs. Sars A. Underwood, Miss M. A. Hardaker.

The alm of The Inder In-

To increase general intelligence with respect to religion; To foster a nobler spirit and guicken a higher purpose, both in the society and in the individual; To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for crood, catholicity for bigotry, love for bate, humanitarianism for sectarizatism, devation to universal onds for absorption in selfish schemes.

M. F. EIGHLE

CHICAGO.



VOICE OF THE PRESS.

We clip from Mrs. Harbert's Woman's Kingdom, in the Inter-Ocean, a brief account of the recent temperance conference in Chicago:

"In this conference were representative women of all political parties and many reforms and philanthropies. Prominent among these were Frances E. Willard, Mary Bancroft Willard, of Illinois; Mary Woodbridge of Ohio, and many others representing the Woman's Christian Temperance Union and Home Protection party; I. Ellen Foster, also represent-ing the W. C. T. U. and the Republican party. Here was Mrs. Sallie Chapin of South Carolina. with Democratic tendencies; Mrs. M. Mc-Clelland Brown and Mother Stewart of Ohio, representing the Prohibition party, together with Phoebe W. Couzins, representing the Woman Suffrage Associations.

There were widely different opinions held by these women in regard to questions of vital import, and the manner in which they met these questions, the steady loyalty to principle where principle was involved, combined with a willingness to yield

PET IDEAS OF METHOD

proved to the thoughtful observer that woman is surely to be a more harmonizing force in our political methods than e'en the most enthusiastic had dared to hope.

"Another feature of this convention, which you are waiting with bated breath to hear, was the almost startling revelation in regard to the growth of public sentiment in favor of woman suffrage. Just as in the recent Republican convention of Indiana, the enthusiastic reception of the woman suffrage plank was a surprise to the most enthusiastic and hopeful advocates of equal rights, so the reception of the woman suffrage plank brought the grateful tears to the eyes of weary workers."

WIVES' PROPERTY.

The Tribune thus comments upon the passage of a much needed law in England though that paper wheels into line slowly in

any such innovation concerning woman: "A cause of much cruel injustice has at last been done away with in England. Both Houses of Parliament have passed the Mar-ried Woman's Property bill, and the wives of poor men will now exercise the rights in property which have for many years been secured by settlements and trustees to the women of the higher classes. Conservative England has long hesitated in this work of justice and has seen other European nations and the United States precede her in establishing reasonable laws on this subject. Henceforth within her borders the English woman of what-ever rank can say, not "Mine is thine," but "Mine's mine." Her own earnings, her own inheritances belong to her absolutely, and can not be touched by her husband. With her new privilege she naturally acquires new responsibilities; she is liable for her own debts, must support her children if her husband 'can not do so, and must support him if there is danger of his becoming a charge upon the rates.

HONOR TO WHOM HONOB IS DUE.

In a long and eloquent letter to the Inde-pendent, Bishop John F. Hurst, D. D., of Iowa, writes this wise of the temperance triumph in that State. Are not such women as he describes capable of expressing their opinion of measures regarding the public weal, by the ballot:

'One of the crowning features has been the part which women have taken. They had I which are caused by pure ignorance. Such

"Many a girl low in a dishonored grave has been the text for sermons on parental government and influence, but how many have even hinted that the teaching the sacredness of her own body might have hindered the tragedy. Ignorance is not innocence."

Mrs. Campbell proceeds to several books which have come to the mother's assistance in rearing her daughters.

The last and in many respects the best and most timely book, is that published by Fowler & Wells, from the pen of Mrs. E. R. Shepherd, and is termed

FOR GIRLS: A SPECIAL PHYSIOLOGY,

In this work the aim is to fill a most import-ant and neglected duty of instructing young girls and women upon those matters which can not be treated in a work for general school use, but the importance of which are beyond words to express. These subjects are treated in a perfectly plain yet modest manner. While there is exhibited an absence of technical medical education, yet there is manifest the greatest good sense, and a wide experience.

The book is calculated to fill a place which no other has hitherto attempted. Its perusal must tend to health, morality and the amelioration of a horde of weaknesses and evils,

NESHAMINY CAMPING GROUNDS.

"Six fair Sundays," exclaimed Mrs. Shumway as we came on to the camping ground to deliver the closing lectures, "and you have the last Sunday and a rainy one." It poured in torrents nearly all the long day; the fine stately trees weeping, bending and swaying under a heavy north-east wind. But if some of the campers were a little sad, the adjoining farmers were thrice glad, for their parching farm lands needed a penetrating rain storm. Neshaminy camp meeting ranks as one of the oldest and best in the country. The surroundings are inviting and magnificent, and this has been their most successful year. They closed in high spirits.

Capt. Brown presided in the absence of Mr. Clayton, their able president. Mr. W. W Mayberry having charge of the amusement department, understood his business and faithfully attended to it. Capt. Keiffer, the General Superintendent, a pleasant and yet a most efficient officer, wins more and more golden opinions each year. The speaking upon the rostrum was this year of an unusually high order, so I was credibly informed. The addresses of Mrs. Fannie C. Allyn and Mr. A. B. French were especially referred to as able, practical and eloquent.

The First Association of Philadelphia Spiritualists is doing itself and the cause of Spiritualism great credit by the judicious management of its annual camp meeting. My last discourse was entitled, "Ingersollism or Christianity, which?" I have been asked to publish it, and shall so do. I was invited this season to seven camp meetings, but I could not consistently attend but two. When away all the winter-time in the lecture field. I must and will have my summer at home. THE CONCORD PHILOSOPHERS.

I was delighted with Prof. A. Wilder's interesting article in your late columns under the heading of the "Concord School of Philosophers." Permit me to reproduce two or three paragraphs.

"One day the Transcript took off Dr. Jones, of Jack-sonville, as having "locked horns with Modern Science," as though a man who really believed in God and im-mortality could do otherwise Mr. Emerson, it will be remembered, considered Plato as "the Bible of the learned," and the Indian and Persian philosophies as the precursors. I notice also, a carefulness that Christianity shall not be regarded indifferently. Indeed, two or three superkers were clergymen: and Mr. Abott two or three speakers were clergymen; and Mr. Alcott belongs to the Protestant Episcopal Church.

The son Is of the supernatural order. It grows out unto itself forever into a cycle, ever moving within itself in the likeness of (iod. Man belongs to the world of spirit. He thinks and moves, and has moral principles. He cannot have ascended from protoplasm. He has des-cended from God, and will ascend again toward him."

This last paragraph is from Dr. Jones. Why will not Prof. Wilder publish in the RELIGIO-PHILOSOPHICAL JOURNAL the lecture, or lectures that he delivered in the presence of these Philosophers? I wish he could be induced to do so. Thousands would devour and digest such food with avidity. for they are sick of this matter-and-mind philosophy. Permit me to dub it the pig-hole philosophy, for pig-like it perpetually looks down for the



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The following excerpt from its pages will give earnest of the flavor of the whole:

flavor of the whole: "Spirit-communion is the basis of Spiritualism. Through it c future life is demonstrated; while the nature and require-ments of that life, and our duty to others and ourselves, are alike made clear to every earnest, intelligent scal, By it the demands of the heart and the intellect are alike satisfied. If the teachings of Spiritualism conflict with certain dogmas of Orthodox religion, they, on the other hand confirm all fits cardinal and generally acknowledged truths. God, Immor-taity, accountability, the necessity of good works, pure living, and charity, are as cardinal to Spiritualism as to modern Christianity." Spiritualism, the author holds, does not seek to make claim as a sativatory agent "upon which we can cast the burden of our sins; it only enlightens our minds, makes clear our duty, and if, with this knowledge we fail to walk righteously, the greater is our condemnation."

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SEPTEMBER 23, 1882.

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CHICAGO, ILL., Saturday, September 23, 1882.

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The Physician of the Past, Present and Future.

There are those who never become weary in extolling the wonderful achievements of the past, and one distinguished enthusiast asserts that philologists, astronomers, chemists, painters, architects and physicians must return to Egypt to learn the origin of writing-a knowledge of the calendar and solar motion-of the art of cutting granite with a copper chisel, and of giving elasticity to a copper sword-of making glass with is a well known fact that Pasteur is saving mortal; and frequent as such accidents must

questions, and leave their medicine which. in many cases proves of no efficacy whatever. They do not correctly discern the cause of the disease, hence the system of guess work

that follows. Twenty-five years ago Dr. Wm. Paine of Grand Haven, Mich., first promulgated the germ theory of disease, and since then aided by his powerful microscope and remarkable intuition he has accomplished wonders in developing a system of medicine wherein the remedies work with a great degree of certainty. Eminent French physicians, animated with the same spirit that has actuated Dr. Paine, have been extending the the sphere of their observations into a region, the wonderful nature of which only the most powerful microscope can reveal, and which without its aid, would remain unknown. The physician would once tell you that foul smells gave rise to malignant diseases, and

with that declaration their knowledge ended. Now, however, the microscope has revealed the important fact that living germs are present therein; that coming in contact with the human system they germinate, producing various diseases, and any remedy that will effectually destroy them, will cure the disease.

The British troops in Egypt, says the Egyptian correspondent of the London *Times*. will have to encounter "the edemic hæmaturia." "It is caused by a parasite, supposed to find its way into the human body by the intermediary of small fresh-water mollusks, with which many of the canals abound." Its devastations are so serious that "last year about a dozen of the staff of the Eastern Telegraph Company at Suez were invalided within a month or two from the disease."

"About three-fourths of the fellancen population suffer from the scourge. It is often fatal; it generally leaves permanent mischief. and it is always of long duration." It is a disease "which might decimate the army with permanent invalids after their return from Egypt, as only in a few cases, when the disease has been severe, is there a complete

cure." An eminent German physician, Dr. Kock, has discovered that consumption and other tubercular diseases are invariably caused by a minute parasite. Prof. Tyndall has carefully and critically examined the claims of Dr. Kock, and in the course of his investigations he found in every case that the tubercles contained a parasite, the bacillus, and that it was this minute organism that produced the tubercle. Dr. Caveran, a French physician residing in Algeria, has demonstrated that the malarial fevers existing there among the patients of Philipville hospital, are generated by a minute organism named by him oscillaria malaria. They take up their abiding place in the red-blood corpuscles, and if not eradi-

take the temperature of the body, ask a few | regarded as among the enlightened saviors of mankind. He will be in every sense of the word a philanthropist! He will have his special time to devote to the poor; he will seek the lowly room of the poverty-stricken, illuminate it with his genial influence, and

his presence will be a pleasure and a benediction. His utmost skill will be brought into requisition to relieve the ills of those who he knows cannot pay him. Should he not be occasionally ministering to some one in distress (if any), who cannot compensate him therefor, he will be regarded as a dishonor to his profession and be deprived of his diploma.

The physician of the future will be a Spiritualist and a medium. He will be honored, and blessings innumerable will be showered upon him. He will combine the wisdom of the Spirit-world with the knowledge of this, and he will be enabled to triumph over every disease, rendering it possible for each one to die naturally.

The physician of the future will be unselfish, yet he will charge the Vanderbilts and Goulds, and all other like wealthy nabobs \$100,000 each for a single prescription, \$99,998 of which he will at once donate to the poor. His soul will be illuminated with a light divine; he will stand midway between the spiritual and material realms.

and there will radiate from him a benign in fluence, and people will call him God-like. The physician of the future may be a

woman; in the medical profession she will be an absolute necessity, a co-worker in the grand and noble work of redeeming the world from misery.

Life and Death.

According to the Journal of Science all animal life is not of necessity subject to death. Says the Journal:

"Let us suppose that we are watching through a microscope one of those minute single-cell creatures known as a protozoan. We see it expanding into an ellipsoidal figure, which becomes for a time longer and longer. It then begins to contract about what we may, for the sake of popular intel-ligibility, call its equator. It assumes the form of two nearly globular bodies, connect-ed, dumb-bell like, by a narrow neck. This neck becomes narrower, and at last the two globes are set free, and appear as two individuals in place of one! What are the relations of these two new beings to the antecedent form and to each other? We examine them with care; they are equal in size, alike in complexity, or rather simplicity, of structure. We cannot say that either of them is more mature or more rudimentary than the other. We can find in their separation from each other no analogy to the separation of the young animal or egg from its mother, or to the liberation of a seed from a plant Neither of them is parent, and neither off spring. Neither of them is older or younger than the other. The process of reproduction, or rather of multiplication, must, so far as we can see, be repeated in the same manner cated, completely destroy their contents. It | forever, Accidents excepted, they are imvariegated hues-of moving single blocks of the lives of sheep and cattle by inoculation be, the individuals whom they strike might, or rather would, like the rest or munity, have gone on living and splitting themselves up forever. It is strange, when examining certain infusoria under the microscope, to consider that these frail and tiny beings were living, not potentially in their ancestors, but really in their own persons, perhaps in the Laurentian epoch.

Adulterated Drugs.

The London Saturday Review has an able article on the adulteration of drugs. It says:

"It is astonishing how little suspicious even suspicious people are of the drugs which they take when they are ill. They are quite alive to the prevalence of adulteration in other trades, but they will swallow medi-cines hastily fetched from the nearest chemist's without so much as a misgiving that they are not in all respects what they profess to be. Yet in nothing is adulteration so easy and so profitable as in drugs. The taste will sometimes do something toward detecting it in articles of food, but in medicines the taste is almost powerless. The patient classes the remedies he is condemned to take under the general heads of nauseous and not nauseous, and he does not care to draw any further distinctions. Genuine drugs are extremely costly, so that the gains which can be made by substituting other substances for them may easily be very large. Yet in no trade are the effects of adulteration so disastrous as in that of the druggist. Adulterated food or drink may sometimes provoke disease, but adulterated drugs are useless to cure it. It is impossible to say in how many cases deaths have been set down to the violence of the malady, or to want of skill on the part of the doctor, which have really been caused by worthless medicines."

In a late JOURNAL we set forth the extent to which the adulteration of drugs is carried on in this country. The druggist who adulterates his medicine may be the cause of a death, and then, of course, is guilty of murder, and should suffer the extreme penalty of the law. A reform is urgently demanded in this branch of industry.

Dr. Thomas Searching After God.

Nothing can prevent the metaphysician, the philosopher. the divine, or the careful student from reasoning with reference to God or the First Great Cause. It is a question that always has been discussed, and that will still continue to be discussed throughout all coming time. Dr. Thomas, the eminent divine, has changed as everybody well knows, his views of heaven and hell, and now he well says in his last Sunday's sermon: "Now the universe has so enlarged that we must enlarge our conception of God; and when the mind is breaking down under the thought of the lesser, how is it to rise to the conception of the greater? And hence it is that now, as probably never before, because never so broadly realized, the theistic problem, or the question of God, is troubling so many minds." The very fact that Dr. Thomas says to his class of earnest listeners that compose the Pcople's Church, "We must enlarge our conception of God," shows that they have no true conception of that being, hence he is trying to improve it. When he arrives at a true conception of deity, we hope he will publish his views to the world.

The New York Herald sets forth that The New York Herald sets forth that Mrs. Hendley, Mrs. Adams, Mrs. Wolcott, Mrs. the "Sermons yesterday [Sunday] were not Colby, and little Miss Colby. Mrs. Hendley strikingly orthodox. The attendance at the | is ninety-five years of age, and the infant a

Current Items.

The oat crop of Illinois, which is about 100,000,000 bushels, is one-fourth larger than ever before.

New York is the greatest manufacturing eity in the Union. It has \$110,000,000 inves-ted in manufactures, 11,162 establishments, and paid in wages during 1880, \$93,370,000. The value of the products for that year was \$468,000,000.

A French savant, M. Regnard, has been trying the effect of a blood-diet upon three motherless lambs. The blood was fed to them in the form of a dry powder. They not only grew very rapidly, but their wool doubled in thickness, and their general condition became all that could be desired.

Dr. W. Siemens, in a recent contribution to one of the magazines, states that the present annual yield of all the coal mines of the earth would suffice to keep up the fire of the sun, at the present intensity of light and heat, for about the forty millionth part of a second. The sun's coal bill would be quite appalling to a man of moderate means.

Fifteen lives are lost on the British coasts each week on an average; and thus in twentysix years about 20,000 have perished, chiefly in the occupation of fishing. These losses have generally been regarded as inevitable, but a society has been formed for providing places of refuge on the coast for fishermen and other mariners. Convict labor is to be used in the construction of these harbors.

The library left by the late George P. Marsh. American Minister to Italy, numbers some 12,000 books. The collection of Catalan, Dutch and Scandinavian literature is peculiarly rich. Mr. Marsh hoped that the library might reach entire some American institution, and R. L. Nevin, care Churchman, New York, who is charged as co-executor with its sale, solicits correspondence on the subject.

A public Sunday performance in Lima, Peru, last month consisted of a terrific fight between two bull dogs and six large cats that were shut up together in a cage. The sport came off in one of the public squares, and was witnessed by a large multitude, who enjoyed it by way of variety much more than a bull fight. Most of the spectators had been to church in the morning.

Prof. Odenburg, in a recent work on Buddha, maintains that Nirvana is neither the annihilation of the soul, nor the existence of the soul in an eternal state of rest, nor any other condition of any kind to be reached only after death; that, on the contrary, it meant to the early Buddhists a state of mind to be reached and enjoyed here on earth, and only here on earth.

There is a curious geographical fact in connection with the Kootenal river. Its course is in the shape of a horseshoe. It rises in British Columbia, runs into the United States and waters a vast region, and then circles back to the land of its birth, and empties into the Columbia in British territory. During its course it passes within half a mile of the Columbia, and a canal of that distance over a grassy prairie would save it a course of five hundred miles before reaching its goal.

The mother-in-law of the late Nathaniel Adams, her daughter, her daughter's daughter, her daughter's daughter's daughter, and her daughter's daughter's daughter's daughter, are all living at his late residence in the Roxbury district of Boston, Mass. Thus there are five generations of women in continuous line living under the same roof, they being

polished syenife nine hundred tons in weight | with the bacillus after it has been modified for any distance by land or water-of sculpturing a Doric column one thousand years before the Dorians are known in history-of fresco painting in imperishable colors, and of practical knowledge in masonry.

While recent discoveries may sustain the above claims in regard to the remarkable achievements made by the ancients, there is nothing now extant that would be received as indubitable evidence that they were well advanced in the healing art or practice of medicine. Pliny, somewhat distinguished as a naturalist, quaintly sets forth that all medicinal herbs should be gathered, pickpocket fashion, with the right hand poked through the left arm hole of the tunic; the dress should then consist of a white robe. and the feet should be naked and cleanly washed. In remote ages the toad was regarded very highly as a specific against certain diseases. As late as 1618, lión's fat belonged to the materia medica of the British pharmacopœia; even Galen prescribed it as an antidote for poison. At one time worms out of goats' brains were regarded as good for epilepsy. Serpent's flesh was also in high repute as a medicament, and was also used for food like the fiesh of a turtle.

Notwithstanding the fact that great progress has apparently been made in the treatment of disease during the last hundred years, yet the advance made has not rendered the medical system by any means perfect, or even satisfactory to prominent physicians who practice it, as the following shows:

A.H. Stevens, M. D., says: "The older physicians grow the more skeptical they become in the virtues of their own medicines." Prof. Willard Parker, M. D., says: "Of all sciences medicine is the most uncertain." Prof. Evans, M. D., says," The medical practice of the

The views of the above prominent physicians were given several years ago, and then they were not familiar with late discoveries in regard to the germ theory of various diseases. The physicians of the present day are beginning to open their eyes, and realize that a more perfect system of treating diseases is imperatively demanded, yet not one in a hundred brings into requisition the microscope to aid him in diagnosing difficult cases. The majority of them are nearly as ignorant of its true nature as an anthropoid ape, and they have but a crude conception of its wonderful revealments. They will solemnly feel of the

in its character by cultivation. The Medical News well says:

"If Pastent's culture experiments have led to the dis-covery of a method by which the polson of splenic-fever is rendered harmless, and the disease prevented by the timely ineculation of the modified virus, may we not hope that the time is not distant when the ravages of consumption will be prevented by the inoculation of a modified bacillus? The medical profession of the whole civilized world will now await with the keenest interest the developments which may be expected from further study of the bacillus tuberculosis."

Speaking of hydrophobia M. Pasteur says: "There are cases on record of men who have not died after being bitten by mad dogs. That was because the saliva had been subjected to the influence of the atmos-phere, and that a kind of struggle was going on between the microbes of the virus and the microbes of the cir-cumamblent air. These latter appear sometimes to neu-tralize or modify the effect of the virus; but, with the virus in a pure state, as I extract it from the brain of one of my dogs here, death in a fixed period is certain, and up to this time we have found no remedy for this pittless afilicitien."

The physician of the present can not safe ly ignore the germ theory of disease, and the necessity of the microscope in carrying forward successfully the elaborate investigations already commenced. The experiments of Pasteur, who discovered that any substance whatever, whether a leaf, a branch, a root. fruit, etc., or the skin, the bones, the organs and the fluids of the body, if protected from the germs contained in the air, never decompose, can not be ignored.

The physician of the present can easily discern the signs of the times. Patients are becoming far more critical and thoughtful, and they realize the vastness of the field required to be explored by physicians, and they are not willing to trust their lives in the hands of one who has pursued his studies for a year or eighteen months, and then goes forth to experiment on those who may happen to demand his services.

The PHYSICIAN of the FUTURE will not be enabled to get a diploma in less than seven years' course of study and the critical examination of disease under the supervision of skilful teachers. He will be a SCIENTIST as well as a physician. He will have apparatus whereby he can explore every part of the human system; be enabled to so illuminate the same that he can discern the internal organs and accurately diagnose their disease. With his microscope he will tell the character of the fungus growth afflicting you, and prescribe a potent remedy that will eradicate the same. The animalcules that create so much mischief in the human system, will be divided into different species, and under the microscope they will be as familiar to him as the beasts of the field or birds of the air, and he will be enabled to hold them in subjection, or destroy destroyed themselves. Of these 209 were them if necessary. He will bring everything over 12 years of age, 21 were between the to bear in eradicating disease. Spiritual ages of 12 and 10, 4 were 10 years old, and 6 magnetism will have its proper place and sphere of action, and exercise its beneficial influence.

The physician of the future will be a broad, pulse, look knowingly at the tongue, gravely INTELLECTUAL HUMANITARIAN. He will be | spring, 19; autumn, 24; and winter, 18.

The Yardstick.

In a late sermon Dr. Talmage said:

"In the greatest sermon ever preachedsermon about fifteen minutes long, according to the ordinary rate of speech, a sermon on the Mount of Olives—the people were made to understand that the same yardstick they employed would be employed upon themselves. Measure others by a harsh rule and you will be measured by a harsh rule. Measure by a charitable rule and you will be measured by a charitable rule. There is a great deal of unfairness in the criticism of human conduct. Do not sit with your lip curled in scorn and, with an assumed air of innocence, look down upon moral precipitation. You had better get down on your knees and first pray Al mighty God for rescue, and next thank him that you have not been thrown under the wheels of that Juggernaut."

"Measure others by a harsh rule and you will be measured by a harsh rule; measure by a charitable rule and you will be measured by a charitable role," says Dr. Talmage. Are the Doctor's views in harmony with the teachings of the God he worships, a God who, it is claimed, punishes the sinner forever in a lake of fire and brimstone? Is it not true that poor weak human nature is more charitable than the orthodox God? Even Talmage himself manifests at times a spirit far superior to the God whom he worships. Let us hope that the time is not far distant when this eminent divine will have a higher conception of God than he has at present.

Suicides in France.

Some official statistics have just been is sued in France of the suicides that have taken place in fifty years. They show that since 1830 the number of suicides has trebled. In 1830 there were 5 suicides for every 100,-000 inhabitants; in 1850, 10; in 1860, 11; in 1870, 13; in 1880, 15. The total of suicides in the last year reached 6,650, of whom 79 per cent. were men. The Seine department stands at the head of the gloomy list, and Corsica has the smallest number of suicidesonly 2 per 100,000 inhabitants. A painful fact is the growing frequency of suicides among children. Between 1876 and 1880 198 boys and 40 girls below 15 years of age were below 9, the youngest being only 7 years old. It appears that by far the greatest

number of suicides take place in the summer, the proportions per cent. being: Summer, 39;

churches was not very great. All goes to show that there must be reform in pulpit oratory. The lecturers and free thinkers have decidedly the best of the business at present." Ministers will be compelled to feed their congregation with a mental diet that the progressive spirit of the nineteenth century demands. or else they will be under the painful necessity of relinquishing preaching altogether, or talk to empty seats. Sermons on "Grace," "Faith," "Atonement," etc., are becoming decidedly stale. A text taken from nature would be far more satisfactory, and result in a far greater amount of good.

The New York Star says, that "Among a wide circle of people who are interested in ecclesiastical things, the inauguration of a new church organization in Brooklyn has caused no small degree of comment. The Church of the New Spiritual Dispensation, as it is called, has been regularly incorporated under the laws of the State, and has Judge A. H. Dailey for its principal organizer." The Judge says, "We expect an intelligent following when our principles are known and considered by men of advanced thought, and by those who find nothing satisfactory in the old orthodox dogmas." The members of this organization believe, "that Divine inspiration, angelic ministrations and various spiritual gifts are ever available to mankind."

The Spiritualist Grove Meeting last Sunday at Island Park, near South Bend, Ind., was a grand success. A. B. French and Giles B. Stebbins were the principal speakers. An incident occurred there worthy of note. One Dr. Pagan, a professed Christian clergyman, obtruded himself with great impudence on to the speaker's stand, and interrupted Mr. French in his afternoon discourse by calling him an infidel, etc., whereupon Mr. French turned his battery upon him, and gave him a lesson he will not soon forget, and which was greatly enjoyed by the audience. The reverend gentleman felt so exceedingly small after feeling the burning eloquence, cutting sarcasm and keen rebuke of Mr. French, that he could easily have crawled through an ordinary knot hole. He will not have the audacity to attack another Spiritualist lecturer.

Dr. R. G. Alexander, writing in an English medical paper, says that neuralgia is a disease arising from debility; that it is increased by disease, mental or bodily, but is relieved by food and sometimes by stimulants. Pure air, night and day, and perfect cleanliness, are advised.

Mr. Colville's receptions at Mr. Harmount's residence, No. 23 Bishop Court, have been very pleasant affairs.

few weeks only.

There are 870 canals in Egypt, measuring 3,400 miles. Of these 113 are used for navigation purposes, as well as for irrigation, and he other 657 for irrigation alone. Of the fifty navigable canals below Cairo the most important is the one extending from the Nile near Cairo to Zagazig. This is fifty miles in length, and is navigable for vessels of 400 tons burden. The fresh water canal from Zagazig to Ismalia is fed mainly by this canal.

Two scientific observers in Geneva, Messrs. Dufour and Farrel, have discovered a fresh proof of the theory that the earth is of a globular form, as taught by modern science. They find that the images of steamers and the surrounding moontains reflected upon the surface of a large lake invariably appear slightly diminished in size. They conclude, therefore, that the surface of the water must be bent in a convex shape, so that it produces the same result as a convex lens.

The body of Stephen Girard lies in a sarcophagus in the vestibule of the main college building, which is built after the model of a Grecian temple, its thirty-four Corinthian columns measuring six feet in diameter, and are fifty-five feet high, and cost \$15,000 each. The college opened with ninety-five pupils in 1848, and the running expenses were but \$47,-000 a year. The will of Girard contemplated only three hundred pupils; there are at pres-ent eleven hundred boys in the institution, and it requires \$365,000 a year to maintain it, or \$1,000 a day. This pays all salaries of teachers and officials, and provides heat, light, food and clothing for the inmates—in fact, every expense. The first year there were five teachers, now there are thirty-nine.

Jean Condoise has been brought to Paris as a medical curiosity from the Haute Caone. According to a medical contributor to a Parisian contemporary, this youth, aged 19, took a start on the 17th of May, 1881, being then six feet three inches high, and found one morning that he had grown an inch. Every week since then he has registered himself, and on the 14th of September this human beanstalk had gained nearly five inches; he rew five inches more before the 20th of January, 1882, and seven more before March 15th, and he now stands seven feet ten inches. All this has been accompanied by great pains in the back, and he stoops considerably; but since last June it is his legs only that have grown, and his feet are already twenty-four inches long.

Two devices for overcoming the perils of the deep, a steamship brake and a drag, have just been tested in Boston harbor. The brake consists of two large steel plates or fins, which are fastened to the stern of a steamship and worked by chains running to the pilot-house. By opening these fins the resistance of forty square feet of steel is brought to bear on the momentum of the boat, and the tests showed that the checking force was sudden and irresistible. A steamer going at full speed was stopped within a space of ten feet. The drag is intended both to soothe troubled waters and to hold a ship's head against the wind during a gale. It is umbrella-shaped and made of strong canvas on oak ribs. During a blow this drag is dropped from the bows of a ship by a rope fastened to its center. It is claimed that this will keep the ship steady with her head to the wind while a bag of oil at the apex of the contrivance is to take the danger out of the billows.

SEPTEMBER 23, 1882.

RELIGIO-PHILOSOPHICAL JOURNAL.

Bismarck Grove Camp Meeting.

BY HUDSON TUTTLE.

To the Editor of the Religio-Philosophical Journal:

Bismarck Grove is situated on the Union Pacific Railroad, two miles from the city of Lawrence, Kansas. The railroad company own and keep it in repair. The surface is slightly undulating and the trees are vigor-ous in growth and exceedingly beautiful. All requisite buildings for a fair of largest proportions have been erected and an auditorium capable of seating three or four thou-sand people. The grounds are lighted by said people. The grounds are lighted by electric lights, which make the grove a scene of enchantment. Near the gateway is an artificial lake and fountain. Deer and ante-lopes have a park of their own, and some buffaloes with their young calves by their sides, are as gentle as domestic animals. A more charming place to hold a camp meet-ing could not be chosen, and a people more thoughtful or eager for the truth, we never met.

The plan of the Union is somewhat pecul-iar, endeavoring to unite the diverse branches into which liberal thinkers are divided, so that they may work for the attainment of certain ends in harmony. Speakers are selected to represent the various issues, and thus it came that Materialism is ranged side by side with Spiritualism; and on the last day especially, Judge Krekel and Mrs. Krekel, exponents of the former, were fol-lowed by the writer, representing the other extreme. The President of the Association, Mr. Hoffman, had given an able address in the morning on "The Philosophy of Spiritnalism," which was enthusiastically received, and it must be said that the "one world at a time" doctrine presented a sorry aspect. Mrs. Krekel was formerly Mattie Hewlett,

well-known as a spiritual lecturer to her Michigan friends.

The Free Religionists were ably represent ed by Frederick Hinckley of Providence, R. I., and his thoughtful addresses and unassuming manners won him hosts of friends.

Mrs. Brown led in the educational department with a voluble and suggestive essay. This work was followed up by the Secretary, Mrs. Diggs, one of the moving spirits of the meeting. This lady enters into the work with self-absorbing enthusiasm and a thor-oughly cultivated mind, and we predict success for the class work she has begun, somewhat after the Chautauqua model. One morning she led the class in "religious his-tory," especially that of Buddha and Confucius, and her marvelous skill was the theme of every tongue.

Mr. Hoffman is the right man in the right place, and has rare ability as a presiding officer. It may be said also of him that he is an ardent Spiritualist and devoted to the cause.

Dr. G. C. Castleman, of Olathe, is a zealous worker, and in his wide practice never con-ceals the source of his remarkable healing powers.

so justly deserves.

mon Valley, one hundred and fifty miles to Wm. C. Bowen made the closing address, the west. To Dr. Ballou, Mr. and Mrs. He paid a glowing tribute to the medium proud of them. According to report, Solomon Valley, which years ago was ravaged by camp meeting to confinence there on the 22nd of September, will, without doubt, be as prosperous as those of the preceding years. Topeka was represented by Mr. and Mrs. Col. Wood, Mr. and Mrs. Tinkham, Mrs. Lull and others. Of Mrs. Wood, it is said, no lady in Kansas has a more thrilling personal history extending over the terrible years before the war, when Kansas was a battle field between freedom and slavery. Her heroism and bravery in that desperate struggle form a brilliant page in the history of the State. What is remarkable, the terrible scenes of the struggle have wrought no visible change in the quiet and gentle woman, who seems too spirituelle to have ever been engaged in

The announcement that Mrs. J. T. Stryker, Brooklyn's new trance speaker, would occupy our platform and her guides speak through her, attracted a large and intelligent audience, who were pleased and delighted with the able manner in which the question of the evening was treated. Mrs. Stryker, while speaking, is entirely uncon-scious and bids fair to become one of our best lecturers. Earnest and sincere in her desire to be a fitting instrument for the Spirit-world to use, by her womanly graces and modest deportment she has endeared herself to a large circle of friends who honor and love her as one who in the relations of wife, friend and teacher, is a bright example. to all who desire in any way to accept the cross of mediumship with its burdens, responsibilities and blessings. Such instruments will do very much to elevate the standard of mediumship and strengthen the cause. The subject for the evening was, "The Duty Before us." In a clear and logi-cal manner, the spirit showed that our first duty was to ourselves, by purifying our own lives, that they might become fitting recept-

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Heligio-Philosophical Journal:

acles for the indwelling spirit; that all growth must come to the individual first, and after that, in an associative capacity, the organization could be a power for good. The speaker urged upon all to work for the cause, that its facts, philosophy and religion might be known and appreciated, and that in concert of action, we could in the near future become not only respected, but would attract to our ranks some of the best thinkers in the church and out of it; that our cause had in the few years past advanced rapidly, notwithstanding that evilly disposed persons had simulated mediumship and had been the perpetrators of fraud and imposture: that Spiritualists themselves were to blame more than the impostors, for they had given them indorsement and support. She urged upon all in the future to shield and protect as far as possible genuine mediums, and to have more care in the indorsement of

impostors. At the close of the lecture another spirit, "Mollie."saw and described some of the spirit friends of those who were present. Mrs. Stryker was listened to attentively and heartily applauded at the close. Mr. Fred Haslam said that he had heard

much lately of "Spirituality," and that he had for ten years given considerable attention to the phenomena of Spiritualism, and that after all, if we were to convince the world of the truth, we must base our philosophy and religion upon our facts. Mr. Haslam related of his receiving a communication from his Society. father on a slate through the mediumship of Lyman Dr. Henry Slade at Lake Pleasant camp meeting. He also spoke in glowing terms of a communication received by Prof. Henry Kiddle, at Lake Pleasant, through the same medium.

Deacon D. M. Cole said that we should not waste time in building up creeds and dogmas, A lively discussion grew out of the diverg-ing plans entertained for extending the use-fulness of the Kansas Liberal, which under but to unite for earnest practical work; that the management of Mr. Harman, has been work each could best accomplish, and how to the medium of communication between the do it. We need not bother ourselves as to a Liberals of the State. Mr. Harman has the ereed, but be active in our work, and to try ability and is determined to make his paper all that the times demand. It is to be hoped the Free Thinkers and Spiritualists for whom to the spirit in the body, and by such clas-he labors will give him the generous aid he) justly deserves. The largest delegation came from the Solo- bowers of our mediums, and better understand Private sittings daily. Next Sunday will elo

Knowles, Mr. Blanchard and others, Spirit- and the control who had given the lecture of ualism is the bread of life, and as they are the evening. It was by such practical lec-proud of the cause, the cause may well be tures that the cause was to be advanced. He said the intelligence controlling the medium claimed to be a spirit who lived grasshoppers, is now a garden of plenty. The here on the earth, and that Spiritualism was demonstrating in its varied phenom-ena this fact of the continuity of life; that when in the past, we had put crape on the door to let the world know that we had lost a friend, now we had no need of this, for they were not gone from us but still were with us; all forms of mediumship showed this, proved it beyond a shadow of doubt. Science would also prove it. A beautiful and fraternal spirit pervaded our meeting, demonstrating unmistakably that our spirit friends were with us in innumerable hosts to aid, encourage and bless us in the duty before us. S. B. NICHOLS. Brooklyn, N. Y., Sept. 16th, '82.

GENERAL NOTES.

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

Mrs. Mary A. Fellows has been lecturing very acceptably in South Chicago.

Prof. A. E. Carpenter, lecturer on Mesmerism, is requested to send his address to H. J. Howell. Denton, Texas.

Dr. E. W. Stevens of Rock Prairie, Wis., called on us last week. He has lately cured some very bad cases of cancer.

Giles B. Stebbins and A. B. French were at a grove meeting at South Bend, Ind., the 17th.

A. Richardson, residing at 1840 N. 12th st., Philadelphia, Pa., desires the address of Joel Tiffany, an early speaker in the cause of Spiritualism.

A. B. French gave us a short call on Monday last. He is now building several fine cottages in South Chicago, and will remain there for a brief period.

The steamer J. C. Knoblock was engaged by the Spiritualists of Island Park, Ind., at their late meeting, to carry passengers to and from the Park.

The Ayra, a monthly journal published at Lahore, India, has just come to hand. There are many things in it worthy of careful consideration.

Mr. Bundy has just returned from his extended Eastern trip, leaving Mrs. Bundy to prolong her stay among the White and Green Mountains until about October 1st.

Hon. A. H. Dailey will give the opening address for the Brooklyn (N. Y.) Fraternity Friday evening, Sept. 29th. Subject: "The Church of the Spirit."

We are informed that Mrs. Kate Cleveland, 296 Woodward avenue, Detroit, Mich., gives excellent satisfaction by her clairvoyant and medial powers, and wins respect and confidence.

W. J. Colville has engaged the church at the corner of Indiana Avenue and 24th St., and will give lectures there for a while, morping and evening, on Sundays, after the conclusion of his engagement with the Second

Lyman C. Howe lectured at Ashtabula, Ohio, Saturday and Sunday, Sept. 16th and 17th. He has an appointment for Spartansburg, Pa., Sept, 24th, and at Georgetown, N.Y., Sept. 30 and Oct. 1st.

Dr. W. Paine, of Grand Haven, Mich., will be located at the Peabody Hotel, Philadelphia, Pa., after October first. Patients there can have the same treatment as at his Sanitarium at Grand Haven.

Earnest seekers after truth will find food for thought at the public scances held every Tuesday and Friday at Mrs. Isa Wilson-Porter's residence, 560 West Lake Street.

Next Sunday will close Mr. Colville's pres- D., Syracuse, N. Y. ent engagement with the Second Society of CURES EVERY CASE OF PILES. Spiritualists. In the morning his subject will be "The World's True Savior." Evening, "The Scope and Limit of Human Free Agency." Darwin published researches which, it is asserted, justify the belief that the rigidity of the earth is about equal to that of a globe of homogeneous steel of the same dimensions and hence that no important modifications of its outline by the action of solar and lunar attraction can occur. In a lecture delivered by Captain Abney before the British Association at Southampton it was pointed out that according to the evidence furnished by the spectrum, alcohol is what one may call of celestial origin. He finds that benzine and alcohol, which have been found to exist in the atmosphere, increase in strength at the higher altitudes, and he can only suppose that they are not of terrestrial formation, but come to us from space. Professor Langley, of the United States, supported this conclusion. The Spiritualists of Chicago and vicinity will do well to bear in mind that Mr. J Frank Baxter lectures for the Second Society of Spiritualists of this city, the Sundays of October. Mr. Baxter is a scholarly gentleman, a fine speaker, and his tests of spirit presence, which he gives after one lecture each Sunday, are said to be most astounding and satisfactory. Those having friends to whom they desire to bring the subject of Spiritualism, should make arrangements to have them hear Mr. Baxter regularly during his brief engagement. The Leadville (Col.,) Press says: "Mrs-Emma Jay Bullene delivered an elegant and able address yesterday afternoon at Union Hall. There was present a large and intelligent audience, composed of our best citizens. Every seat was occupied. The speaker was listened to with rapt attention, and at times the listeners were profoundly affected by her burning eloquence, or touching words, and splendid imagery of thought. The speaker insisted that all true Spiritualism comported with the great doctrines taught in the Bible."

Cann's family, now deceased. It is indeed refreshing to know that even a murderer has a friend, one who especially remembered him for kind services rendered. There are a few bright spots in the character of the most depraved.

A couple of weeks since, at the regular meeting of the Evangelical Ministers Association in Boston, a question was introduced showing progress, even though it was with a mental reservation of protest on the part of the ministers. The subject for discussion was: "Evolution; and its relations to Evangelical religion;" though this is not exactly the form of the proposition. Mr. B. F. Underwood was invited to present his views as a representative free thinker. The meeting was one of much interest. Next week we hope to give our readers quite a complete report of the discussion.

The Catholic Examiner feels alarmed. It says:

"Women have nothing to gain from mixing in politics, but they have much to lose. Wherever a stream of pure water flows into one that is muddy, it may be noticed that the pure water speedily becomes defiled, while the other continues as muddy as before. Women who are now pleading that the ballot shall be placed in their hands in order that politics may be purified will do well to make a note of this fact. Cleaning the Augean stable of politics is a work in which we would prefer not to see our wives, mothers, or sisters engaged.

Woman is not water, neither has water common sense. The comparison made by the Examiner is weak indeed.

Business Notices.

LADIES and gentlemen of taste, once having en, joyed the sweetness of Dr. Price's Perfumes, can not be induced to use any other.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. At-tends funerals. Telegraphic address, Ceylon, O. P. 0. address, Berlin Heights, Ohio.

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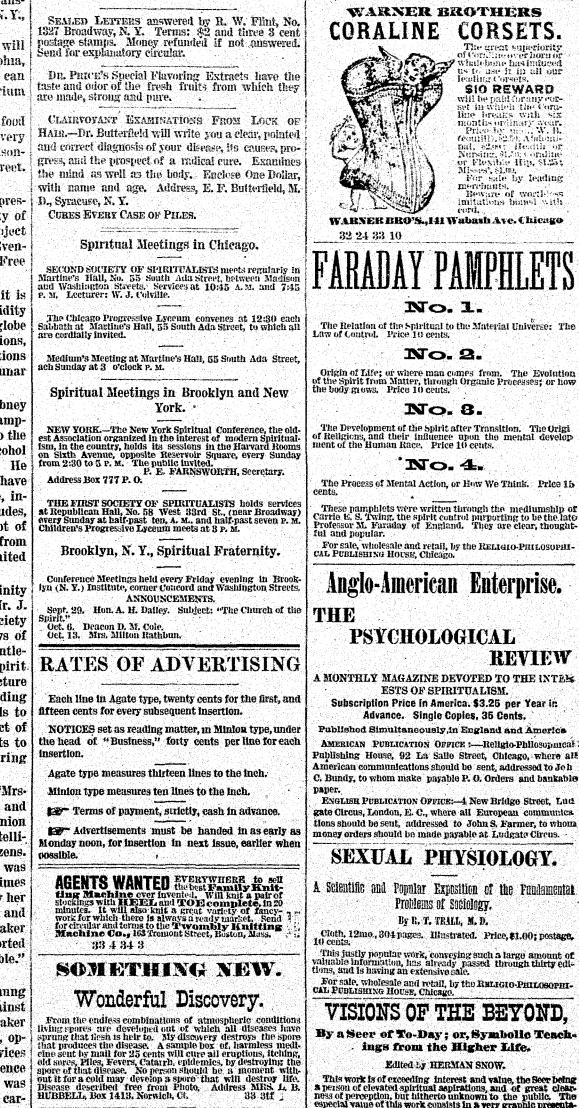
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strife. We regret that Mrs. Lull did not address the meeting. We learned that she presided over a prosperous society at Topeka.

Never before in all the many meetings we have attended, have we observed such eager ness, not only to instruct, but to learn.

The sessions were from eight in the morn till noon, and from two until nearly six, and from seven until ten or even eleven, and then there was not time to present all on the crowded programme. What is most singular, the people did not weary, but remained eager-ly listening to profound essays and critic-isms prepared for the occasion, in a manner which would have been expected of a company of philosophers but not of people gathered from wide farms and villages. The appreciation of culture was especially observable at the reading by David Eccles of a profound essay on the Spencerian doctrine as applied to mind. It was abstruse as a mathematical problem and as plainly stated, yet one could readily see that the large audience understood the subject by previous reading and thought, and were the peers of the lecturer when they applauded at the end. To gain the applause of such an audience was indeed an honor. What a grand inheritance are books and papers, which unite us all in a brotherhood of knowledge! It was a pleasure to converse with friends from the wide prairies of Southern Kansas and find they knew the same people in the East, by reading, and with deep interest inquired of them, although they had no personal acquaintance. If Spiritualism were accepted in its highest aspect how much stronger and more beautiful this unity of brotherhood would become.

The recitations of Mrs. Tuttle were interspersed through the sessions, and on Sunday she gave a lecture on "Hungry People." Recitations were also given by Mrs. Shaum, and a pleasing diversion was the sprightly singing of Miss Cummings.

The vastness of their country is reflected in the minds of the people. They are broad and liberal, and destined to lead in the march of free thought.

The Pall Mall Gazette, of London, Eng. says: "At the Hanley (Staffordshire) Police Court yesterday the Rev. T. Salmon, vicar of New Chapel, was before the magistrate on a him was withdrawn."

Spiritualist Grove Meeting at Goguac Lake, Michigan.

To the Editor of the Religio-Philosophical Journal:

On Saturday and Sunday, Sept. 9th and 10th, a meeting was held in the fine grove on the north shore of this beautiful lake, two miles south of Battle Creek. The days were perfect, the grounds admirably fitted for such a gathering, the clear waters and lovely banks of the lake a revelation of beauty, and all the moods and aspects of nature combined to help harmony and inspiration. Mrs. Shepard-Lillie, A. B. French and G. B. Stebbins were the speakers, and Dr. Spinney stopped on his homeward way and said his acceptable. word. Mr. and Mrs. Lillie helped with fine music; Mr. Jordan, the veteran singer of Battle Creek, and his wife, gave a favor-ite song; Dr. Spencer presided fitly; Mrs. Silversion of Chicago gave tests, describing persons and giving names of the "unseen visitants," to the satisfaction of the people, and Mrs. Wilson-Porter did her part in the same way, equally to the interest of many.

On Saturday the andience was small, as the season is a very busy one, but all present seemed at ease, and the speaking assumed a familiar social charactor full of warmth and benefit. On Sunday some 500 or more were present, the speaking commanded excellent attention, lunching, social talk, and boat rides made the midday recess pleasant, and the "creature comforts" of good food were well provided by Mr. Streby, the keeper of the well ordered hotel on the water side.

On Saturday and Sunday evenings, good audiences met in Centennial Hall in the city, and were addressed by G. B. Stebbins. A. B. French and Mrs. Lillie, Mrs. Porter and

Mrs. Silverston giving tests each evening. It was a home meeting, with no effort to call in persons from a distance, although a good number came from far off, and was so encouraging in its character that it will doubtless be held another season, under the care, as now, of the Society of Spiritualists G. B. S. of the place.

Detroit, Mich., Sept. 13th, 1882.

The Bible of the Shakers is entitled "A Holy, Sacred, and Divine Roll from the Lord God of Heaven to the Inhabitants of the Earth, Revealed in the Society of New Lecharge of assaulting a girl by kissing her. banon, Columbia County, New York, U. S." The reverend gentleman having paid the The testimony of eleven mighty angels is complainant five guineas, the charge against given, who are said to have attended the writing of the roll.

The funeral of James Tracy, who was hung in Chicago last week, the charge against him being murder, was held at Undertaker Hardin's place, 442 West Twelfth Street, opposit the Jesuit Church. The brief services were conducted by a priest in the presence of about forty persons, and the hearse was followed to Calvary Cemetery by four carriages. So quietly was the funeral conducted that very few people, even those in the immediate neighborhood, knew anything about it. The remains were placed in a handsome rosewood coffin, furnished by Mr. McCann, of Brown Street, who befriended Tracy and felt grateful to him for the services he kindly rendered a member of Mc-

VIEWS OF OUR HEAVENLY HOME. ASEQUELTO A STELLAR KEY TO THE SUMMER-LAND. By ANDREW JACKSON DAVIS.

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A vices from the People,

6

ILI INFORMATION OF VARIOUS SUDJECTS.

Our Fate.

BY O. W. BARNARD.

To all must come the change called death— It levels all at last, Our toils must case—we yield our breath,

Life's troubles here are past. To all who've dwell upon the earth, In time that's now past by--To all who yet must have their birth,

All, all, must surely die! The smiling babe of tender years,

Upon its mother's knee, Now innocent of guilt or tears, L'pon life's stormy sea.

And corrow in his laugh.

The maiden with the rosy cheeks, Now standing in the sun, Must hasten in soft tones to opeak, Before her race is run.

The matron in her active life, With infant at the breast, Must suddenly give o'er the strife, And 'neath the rosts rest.

The youth who's poring o'er his books, To learn life's golden way, Must hasten with astonished looks, His summons to okey.

The man who counts on coming years, Of happiness and joy, Must leave his wife and child in tears, Their hope in life destroy!

The savage 'neath the forest shade-The king upon his throne, Must in one common grave he laid, For none sleep therealone!

The sailor on the ocean wide, Oft finds a watery tomb, And coral forms he rests beside Amid the silent gloom;

Where millions since Time first begun Have lain them down to sleep, And millions more their course must run, Then sink beneath the deep.

The prairie flowers are blooming where, Man sleeps beneath the sod-No voice is on the silent air,

No trace where he hath trod.

And by the river's pebbly shore, And 'neath its sparkling wave-And where the ocean breakers roar, We find his silent grave.

And on the mountain's rugged crest, In peace he's sleeping there And in the valley finds his rest, Beyond the reach of care.

In gloomy caves he's changed to dust, Where darkness over reigns, Where none would think their lives to trust, Are found his sad remains.

And 'neath the molten lava's bed, Embalmed in Adamant Are found the cities of the dead,

Whom none can e'er supplant. It is the common lot of all,

'Tis nature's wise decree, That none upon this swinging ball, She'd ever fail to free.

As none escape this certain fate, Then why should grief and tears, Oppress us with such crushing weight, Appall us with such fears?

This change is naught but unture's gift To raise man from the dust Into a brighter realm to lift. Our confidence and trust;

As much a part of nature's scheme As that of natal birth,

carlons condition, and it is said that he can't live. I will be you know if these predictions are fulfilled. I wish you success in your weeding out process. We need it so that true mediumship will be appre-

clated and the cause rejoice in purity and truth. Grass Valley, Cal. MRS. S. A. ROGENS HEYDER. Some Incidents in the Life of the Late Commander Ward, U. S. N.

To the Editor of the Religio-Philosophical Journal: "That to some persons, prophecy occurs in dreams,"

said the Stagirile, more than 2,250 years ago, "is not to he disbelieved." I am surprised to find no mention made in Appleton'n (New) Encycloardia, of the late Jas, Hosman Ward who was killed in the hombardment of Mathias

Point, June 27, 1801, although many lesser names have therein received extended notice, and Allibone in his valuable dictionary of authors, informs us that he was known for his published works in three departments of naval warfare. It was many years ago while this officer was sta-

tioned in command of a corvette on the coast of Africa, that his family removed to a new residence in Orange, New Jersey, and as Mrs. Ward was about re-thring for the night she remarked to the rest of the household, in accordance with a superstition of the times—not yet entirely dissipated from the mind of the present day—that each one should on that first night of occupancy in their new abode, take note of their several dreams. It was on this very night that Mrs. Ward dreamed, or saw in the vision of a dream ("Had visions of her head upon her bed;" Dan. 2, 28,) that her husband was capsized from a small bout, 28.) that her husband was capsized from a small boat, some distance from his vessel, and struggling for his life by holding on to the keel of the upturned boat. She also soon after saw a small boat put out from the vessel, steer directly for her husband but pass by and not return; again, in a little while she saw in vision, another small boat manned for the rescue, ap-proach the drowning officer, when this, too, in like manner passed by and did not return. Again, she saw a third boat similarly despatched; she saw it drawing nearer and nearer the drowning drawing nearer and nearer the drawing men (for now there appeared to be two.) Alas! this also passed by them, but returning, it picked up a sailor and then the husband, and they were both taken safely on board their vessel. Awakened by the excitement of the dream Mis. Ward noted carefully excitement of the dream Mrs. Ward noted carefully the hour. Several months afterward when the cor-vette returned to the Brooklyn Navy Yard and Cap-tain Ward visited his family at Orange, almost the first thing told him was the story of the remarkable dream. At first he gave little heed, knowing Mrs. W's. predilection for the supernatural, but as the par-ticulars were rehearsed he became, *ercotis auribus*, more attentive, and at the close quietly asked his wife if she had noted the particular date of the dream. Being informed not only as to the date, but of the Being informed not only as to the date, but of the exact hour, he compared it with the log of his vessel and after making due allowance for the difference of longitude between New Jersey and the point on the coast of Africa where the accident occurred, confirmed the vision by stating that at that very hour while attempting to pass in an open boat from his vessel to the coast, he was overturned in the breakers, but clinging to the keel of his boat until his nails were pulled off, he was finally rescued as it was dreamed; that those in the first and second hoat found it impossible to effect the rescue without being swamped, but, when the third approached, (apt. Ward directed the rowers to pass by and take them in on the return with their how towards the ocean, and to take the sailor first as he was about sinking, and as for him-self he could hold on a minute longer. Thus both were finally saved. Does any reader observe that this is merely a synchronous dream, and is fully ac-counted for in the simple theory of clairvoyance? What, then, will be do with the following parrative which I have from the same source and which gives later occurrences in the history of the same officer?

later occurrences in the history of the same officer? Very soon after the rehellion had begun, Captain Ward was placed in command of the Potomac dotil-la. His son Frederic, then a youth of seventeen years, a student in the New York College, requested his father's permission to accompany him, but was re-fused on account of the danger to which he would necessarily be exposed. That night he dreamed that he can be fully a constant of the starts of a vaces of the he saw his futher on one of the decks of a vessel, sitthe saw his father of one of the decks of a vessel, so-ting on an old lounge, the very same one he had seen his father occupy on board the old North Carolina veceiving ship at the Brooklyn Navy Yard, where Capt. W. was placed in command in 1857. He further saw his father in the attitude of removing his under wrapper, and exhibiting a blood-red spot near the middle of his abdomen. The son was so greatly af-fected by this singular dream that he telegraphed his

Brooklyn (N. Y.) Spiritual Fraternity. To the Editor of the Religio. Philosophical Journal:

The conference meeting of this Association was resumed Friday evening, Sept. 1st. The attendance was fair for a first meeting without advertising. Inwas fair for a first meeting without advertising. In-teresting camp meeting experiences were given by Dr. S. S. Guy, the President of the Fraternity, and others. On Friday evening, Sept. Sib, the opening address was given by M. J. Jeffreys, who is a member of the Methodist Episcopal Church, and who in for-mer years had been a lay preacher. The lecturer took for his theme, "The Church," and with an able and Impartial hand reviewed its history as an Eccle-sization, showing that from the time of Constantine and impartin and reviewed is instory as an Ecce-siasticism, showing that from the time of Constantine to the Purkans, that in its multiplied forms of Scots, whether Roman Catholic, the Greek, or Protestant branches, when it became powerful it became cor-rupt; that it had committed the most horrid atroci-ties in the name of religion; that it had stiffed free hought; that it had conditioned always in the path of thought; that it had stood always in the path of progress until the new truths had become powerful, and then it had claimed to have accepted these re-formatory movements in the beginning. The speaker argued that the facts of history disproved this, notably in the efforts of philanthropists in pris-on reform, abolition and temperance; that it was al-ways conservative, and this conservatism had in the past been a stumbling block in the advance-ment of civilization; that the church had in the past ignored the teachings of Jesus, love to God, our father; love to man, our brother. He con-gratulated his hearers that they were living in this most progressive age and in free America, where men and women could freely express their thoughts. His lecture was listened to with deep and earnest attention by the very intelligent audience, and abound ed in clear statements of facts, liberal thoughts and a rational hypothesis. Mr. Jeffreys is an easy speaker and a man of brains. It will not take him leng to be numbered among the progressive thinkers of our

Deacon D. M. Cole said that he knew it was fashionable to hurl anathemas at our brethren in the churches, and while he admitted its bigotry and intolerance in the past, he could see that the leaven of progress had reached its fold, and that now the prominent teachers were not preaching doctrine but practical work. He noticed the benevolent work of the church, and its efforts to elevate the poor and unfortunate; that its bonds of creed were but loose-the badd that he de found since he heaven a Shirit. ly held; that he had found since he became a Spirit-ualist as much bigotory among Spiritualists as in the churches; that he found no antagonism in the churches towards Spiritualism; that he spoke and preached Spiritualism in the churches and they accepted the truths as he gave it to them, and when he told them that it was Spiritualism, they said if what he preached to them was Spiritualism, then they believed in these truths as he expounded them. In conclusion he said that we should meet our Chris-tian friends in a spirit of love and fraternal good will. The speaker expressed a great hope in the success of The Church of the New Spiritual Dispensation recently organized in our city, for it was such a one with which all could unite and work. They could believe each one for himself or herself, as its platform was broad and catholic enough for all to stand upon

in the unity of the spirit for humanitarian work. Mr. W. C. Bowen said he had been pleased with the broad and liberal ground taken by the speaker of the evening, for it indicated a liberal growth of thought in the church, but he would differ with him in his conclusions, for truth is universal, and that taught by the man Jesus had been taught for ages by seers and inspired men of other nations; that sci-ence had done much to liberate the human mind from bondage, as had also the works of such free thinkers as Thomas Paine, and the speaker paid a glowing tribute to the genius of Paine in moulding uman thought.

Dr. S. S. Guy said: "I was from professional engagements unable to hear the opening address, and would add but a single thought to what had heen previously said. Jesus said Unless ye become as little children, ye cannot enter the kiugdom of heaven," and he said that if we are receptive to the irnth as little children we would receive from the Spirit-world as well as from the inspired teachers the spine-world as wen as non the inspired catalets the truth. Jesus gave a new commandment that we should 'Love one another.' When the church, the world and Spiritualism were imbued with this com-mandment they would be on the right road to the

kingdom of heaven." Mr. I. A. Wilson said: "I was brought up in the strictest orthodox manner, and I believed that all Methodists would be saved and go to heaven and everybody else would be danned and go to hell. This church-bound creed was like an anaconda winding itself around the souls and bodies of men and women." When the light of Spiritualism dawned upon his soul he felt like giving the church a kick; but in his later experiences he felt more charitable. He urged upon Spiritualists to defend their faith everywhere, and related an experience he had had with a prominent member of the Close-Communior Baptist Church, whose wife and four children passed to the other world within a year. This orthodox rother said that his wife came to him daily and talked with him. He saw her and it had given him joy unspeakable to know and realize this truth. Mr. La Furmer was the last speaker and said that he had passed through various religious experiences. His mother was a Catholic, and he was brought up in that faith, and had been among the Shakers, and in a recent visit to that people he found that their views had greatly modified; that Spiritualism and spiritual influence was moulding and shaping human thought and modifying human creeds beyond all precedent in the world, and for this we ought to rebice and take courage.

Poor Mediums.

To the Editor of the Religio-Philosophical Journal:

If the "poor mediums" are as we k and helpless as so many of the self-appointed condeners and uphold-ers of fraudulent spirit manifestation are constantly asserting, is it not time that some kind of asylum was provided, where they might be immured out of wick ed spirits' harmful machinations, and their own weak inability to withstand temptation to trickery and deception? This everlasting plaint about the "poor me-diums",---"take care of the poor mediums," has grown to be absolutely sickening, especially as it is the direct outcome of desperate determination in certain quart-ers, that parties detected in the most rascally and unblushing frauds, shall be white-washed and sustain ed, or the hurden of their shameful practices pushed on to the broad shoulders of wicked spirits. The latest of these white-washers, in a recent issue of the Banner, thus lays down the proper dose of soothing syrup required:

"Trance mediumship is the natural uneducated statuvolic condition, mostly unconsciously entered; endless spirits are free to control and use individuals while they are perfectly unconscious, consequently are not cognizant, nor responsible for anything, the are not cognizant nor responsible for anything the spirits may do while they are in that insensible con-dition. This being so, if there be any expose call-ing for censure, it should fall on the spirits who have taken advantage of the helpless condition of the me-dium, to act out their deviltry?" Is not this a charming idea? It calls to my mind a story I once heard of a little girl, whose vicious temper perpetually impelled her to pinch, bite, and otherwise forment her playmates. Being on one oc-

otherwise forment her playmates. Being on one oc casion taken to task for having yanked a handful of hair out of a companion's head, she pathetically aver-red: "Indeed, indeed, I didn't do it, my hand caught hold!" If this smart child could only have thrown forward her consciousness to this day, how she might have helped her case by the answer, that it was a wicked spirit who had taken advantage of her "help-less unconscious condition."

But is it not time to relieve the monotony of this haby cry by pleading the helpless condition of the "poor" public? It strikes me that a long-suffering public, afflicted with shams, fortune-telling mounte banks, bogus spirit materializations, to the surfeit of nausea, is entitled to some pity, if not relief. If mediumship imparts of its spiritual gifts, or of its sham imitations, the credulous public gives freely of sham imitations, the credulous public gives Ireely of its money, its open-eyed wonder and veneration, and so long as faith in truthful manifestation can be held to, is always disposed to give the highest considera-tion and admiring sustainment to mediums worthy of the name. But if willing to carry the true medium on high in profit and honor, should it be called on to bear the bogus load of barnacles and fungi that have grown onto the skirts of mediumpin until the have grown onto the skirts of mediumship until the progress of the good ship in certain desired directions s almost destroyed?

is almost destroyed? What has not this same patient public been called on to endure? To make no mention of the home fortune-telling nuisances, who hang out their clair-royant shingles as a hait to catch ignorant servant girls, to give of their hard-earned dollars to hear be-wildering promises of the good things in store for them, here comes along a chronic tramp, with all the brassy assurance of a lightning-rod peddler, seedy and moneyless, needing the means to ald him to and moneyless, needing the means to aid him to reach his home. The fellow has such a swaggering, blustering way with him; his conversation is so full of the most stupendous ignorance, in swelling at-tempt to utter scientific platitudes, while his broad shoulders have so evidently become boned round from need of houest labor, that one instinctively feels what an excellent wood-sawer or coal-wheeler he would have made had he not been spoiled by an unfortunate bent into the trickery of humbug mediumship. With just sufficient psychic power to eke out a plausible show of aping test conditions, he mingles the most barefaced fraud with artful guesses, mixed with little dabs of true manifestation, weighing down all com-mon sense opposition by the sheer weight of his mon-umental cheek, then with the unblushing case of an ingrained tramp, passes round his hat for contribu-tions, as he pleads for the "poor medium" under a cloud. As usual, the poor public bleeds freely, and next day, instead of the contemptible swindler being on his way home, as he had averred it was impera-tive he must be by the very earliest train next morning, he is seen later on propped against a fence in a beastly state of drunkenness—helpicss in the hands of the wicked spirits who thus seek his downfall!

Next comes along another noted medium, much given to rampaging over the country, also in the old dilapidated tramp condition. He, too, talks glibly of gifts. 19 701 with tobacco and cheap whiskey, that you instinctive-ly wish he had stayed in his congenial low beerhouse. This one has undoubtedly great mediumistic gifts; but, alas, how sunk and depraved! He talks and spits, and brags in coarse-grained swagger, till you are absolutely sickened at the effluxia and the ill-bred exhibition. He, also, is after means to help him on to some other field; and nine chances to one, instead of going with the means furnished, he is found staggering along the highway, or showing his gifts to a gaping crowd in some doggery, for their applause and the drinks! So I think the "poor public" have some reason to cry out: Good spirits, enough of this. We pray you to aid us in the elimination of all such disgusting ex-crescences on the truthful manifestations we admire and are willing to foster. W. WHITWORTH. Cleveland, Ohio, Aug., 1882.

SEPTEMBER 23, 1882.

eralists (so-called) who seem so anxious to reform their neighbors and rescue them from evil, yet who, in the name of spirit and God's divinity strive to warp the highest teachings to suit the demands of their baser natures, I would say: "Take care to cleanse your own garments before you require it of others," lest they ask yon for proof of contrast which you can not give. Let him that is without sin, cast the first stone." O.

The Bible in a School.

The little town of Andover, Vt., is interested in a lawsuit that involves indirectly the right of a public-school teacher to read the Bible in school. It is said that Farmer Alvah Hazelton didn't want his children to hear the Scriptures read at school, and so the Prudential Committee arranged with the teacher to have the devotional exercises a few moments before the school opened each morning, attendance being optional with the pupils. Everything appears to have gone smoothly until two weeks before the end of the erm, when Hazelton informed the committee of his intention to stop the Bible-reading entirely. With that end in view he instructed his children to attend that end in view he instructed his children to allema the exercises and get up and leave during the read-ing without the consent of the teacher. This was done, the teacher meantime insisting that they should first ask permission to leave. This seems to have caused them to hesitate until after 9, when the hoy interact without neurinsian the teacher following left school without permission, the teacher following him to the door and forbldding him to return. Hazel-ton thereupon went to the school and had some hard words with the teacher, who the school and had some hard committee that the school had been disturbed by Hazelton's conversation. The committee thereupon visited the school, the disobedient children repeated their performances, and were on the spot formally expelled by the committee. But the children came to school all the same and "cnt" the Scripture reading just as hefore, though the teacher would not hear their lessons. Finally, States-Attorney Seaver of Woudstock made complaint against Hazelton for disurbing the school, and a hearing has just been had before Justice Sweetland at Andover Town-Hall. He fined Hazelton \$10 and costs, and the case goes to the County court on an appeal.—*Boston Journal*.

Faith Cures.

An able editorial in the Boston Transcript on "Faith Cures" concludes as follows:— All well-attested "faith cures" are either of purely

hervous diseases or of organs closely dependent upon-the nervous system. Of the four authentic cases of cure at Old Orchard, two were spinal affections, one sciatica and one heart disease. But most so-called heart disease. heart disease is a mere nervous derangement; and, if this case was such, all four cases were nervous af-fections. All nerves center in the brain, and may be acted upon through the brain. This is best shown in mesmerism, but the fact is indisputable. A very no memory of the fact is indisputable. A very powerful brain stimulus, an idea or conviction, an expectation even, or disappointment, will communi-cate itself to the whole nervous apparatus. The idea that the Great Spirit of the universe is exerting itself in his or her hehalf must create a powerful excitation in a credulous mind. Bones are not set y prayer nor by any nervous stimulation. No con-agious disease is over cured by miracle. Diphtheria, evers, small-pox, and malaria are not influenced by Freckles and sunburn, any disease of the hair faith. or nails, in fact disease in any portion of the body not supplied with sensitive nerves, refuses to yield to the most devout faith.

"The New Version of the Decalogue."

The following "new version of the decalogue" was conspicuously placarded at the free-thinkers' conven-tion at Watkins's Glen, N. Y .:--

"1. Better be an honest man in hell than a sneak in heaven.

⁴²2. An honest God will never damn an honest man for an honest belief. All blessings come from the earth; none are

rained from heaven. "4. Human welfare is the only good; human

misery the only evil. "5. You cannot help God; man needs your aid and

sympathy. "6. A man is equally a slave whether his master

is on earth or in heaven. "7. If the blood of Christ will save a thief, will it

Forever flows this golden stream Between the skies and earth.

'Twas ever thus, 'twill ever be As ages come and go, That life is like a restless sea Whose tides must cbb and flow.

Since fate's decreed that all must die,

Why go with heart forlorn? Each second sees one reach the sky, Each instant some one's born.

As ticks the clock in marking time, Each tick sounds some one's knell, Who's called away from this dark clime, In brighter climes to dwell.

Then why should man of Death have fear. An angel in disguise! Who shows us those we love best here,

Then gives us sweet surprise;

As on the other side of life, Our loved ones greet us there, Who long since quit this mortal strife— Come now our joys to share.

For death is not eternal sleep, As many have been taught Where plunged in darkness wide and deep,

Is lost the gift of thought. "Tis true the body sleeps awhile, Beneath the verdant plain, Then in the flowers that o'er it smile,

It leaps to life again.

It was the living breathing soul That woke the slumbering clay! And when no longer can control Must leave it on the way;

And onward in his course serene,

Remains the living man With worthy deed and noble mein, The scheme of life to scan.

His theme of thought he still pursues In boundless realms above— The works of wisdom there he views,

Built by eternal love. When comes thy summons, reader dear,

Let hope's inspiring ray Drive from thy soul the baseless fear, And light thee o'er the way.

Nor go thou like the trembling slave, With terrors lashed, at night, In confidence approach thy grave, With visions pure and bright!

Manteno, Ill.

Experiences.

To the Editor of the Religio-Philosophical Journal:

A young man of a prominent professional family shot a young lawyer, it was thought, mortally. The mother of the young man who did the shooting came to me to see if the one shot would die, and whether her son would be punished. While I was sitting for her, men were with my hushand down stairs saying, "The man is dying," I could hear distinctly what they said; nevertheless, I could see the young lawyer, and I thought at first that he would die, he seemed so white and still. I then saw him move; next, sitting is a doing if an analytic that he would be the seemed In a chair, then I saw him walk out of doors with a cane. I concluded, therefore, that he would live. He is at present attending to his business:

I also said that the young man who did the shooting would not receive any punishment; that remains to be seen, as he has not had his trial.

The other case is a Frenchman by the name of The other case is a Frenchman by the name of Mensan, living in this place. He was injured by giant-powder cartridges which he was prepar-ing or capping for use. One eye was destroyed, and, in fact, the whole upper part of his body was full of splinters. Contrary to the opinions of others, I have said that he would live. I did not know how badly he washurt, but I saw him with both hands, face and head, bandaged. I could not see him die, neither did I see a collin. All this I got by holding a splinter of wood which was brought to me from the room where the accident occurred. By this I concluded that the man would live. In a few hours I held the wood again. I saw the man up and parily dressed. He is in a pre-

father for permission to come to Washington, but not receiving a reply the same dream recurred the following night, in all its precise details. This intensified his anxiety so much that, without longer wait ing he stood not upon the order of his going but went at once. His father happening then to be in Washington, yielded consent and took his son with him in the gun-boat. The rebel batteries at Acquia Creek had been cannonaded and silenced by Commander Ward, May 31st, and he was proceeding to dislodge a battery that the rebels were locating at Mathias point. Before active operations were commenced the father placed his son on a sloop that was towed out of range of the enemy's fire—it was a brief space, however, before the signal went up to bring back the sloop. The son hastened on board the gun-boat and hurried to the presence of his father whom he found sitting upon the same old lounge, upon the ame deck and in the act of taking off his undershirt all precisely as had been pictured in his dreams—saw, too, the bright red spot in his stomach, and in one hour the father was a corpse in the arms of his son. These facts were told me last summer by a son of Commander Ward, for some years an artist of considerable merit, but for the last twelve an Episcopal clergyman of rare ability-Rev. Chas. W. Ward, of

Florida. Such dreams as these are but links in one continuous chain of psychological facts which have come down through all the ages, constraining the human mind to one conclusion, the demonstrated immortalthe to be soul, as was especially told by Saint Augus-tine, of Gennadius, whose apparition taught him that, as he could see with his eyes closed, by parity of reasoning, he would find that when his bodily senses were extinct, no "There is a natural or with his spiritual body." "There is a natural or and there is a spiritual body." JAMES B. SILKMAN, Associat senses were extinct, he would see and hear and feel "There is a natural body,

SECY. of the Youkers Spiritualist Association. Utica, N. Y., Aug. 15, 1882.

The Bursting of the Monsoon.

The expression, "The monsoon has burst," has a meaning in it which only those who have lived in India can fully understand. On the regular "bursting" of the monsoon, the very existence of the peo-ple of India may be said to depend. But for the mon-soon, the whole country would perish under its glaring sun; and, during the early days of June, Anglo-Indians look anxiously for the brief announcement of its coming. The south-west monsoon sets in generally toward the end of April, the steady wind sweep ing up from the Indian ocean, and carrying with it dense volumes of vapor, which slowly collect in dark masses of clouds as they approach the continent. From Adam's peak, in the Isle of Spices, right along the castern and western Ghauts and the Nilgiris, every hill-top is gradually shrouded in mist, instead of standing out clear and sharp against the sky. Darker and denser become the cloud masses; the horizon assumes a heavy, leaden appearance, sometimes kindling into a lurid glare, answering to the sense of oppression, both mental and physical, which accompanies it. The atmospiere becomes "close" and op-pressive alike to man and beast; but the heat is borne with patience, for relief is at hand. Flashes of lightning play from cloud to cloud, and a heavy thunder reverberates through the heavens. The wind sud-denly springs up into a tempest, and along the shore the white waves are tossed in foam against the rocks or over the burning sand. Then a few great heavy drops of rain fall, like balls of lead from the apparently leaden sky; the forked lightning is changed to sheets of light, and suddenly the flood-gates of heav-en are opened, and not rain, but sheets of water are poured forth, refreshing the parched earth, carrying fertility over the surface of the country, filling the wells and reservoirs with a fresh store, and replenshing the dwindling rivers and streams. The whole earth seems suddenly recalled to life. Vegetation may almost be seen to grow, and from the baked mud of the river banks emerge countless fishes, which for weeks or months before have lain there in torpor. The phenomena of the bursting of the monsoon are repeated from hill-top to hill-top, till the whole country, from Cape Comorin to Bombay and the great plains beyond, is similarly visited. Then follows a period of comparative repose, during which the wel-come rains continue to fall, with but short intervals, for three or four months, invigorating and refreshing all things .- St. James Gazette.

Our meeting was deeply interesting and the audi-ence showed their hearty appreciation of the general sentiment of all the speakers. Brooklyn, N. Y., Sept. 9th, '82. S. B. NICHOLS.

Presages of Casar's Death.

We are told there were strong signs and presages of the death of Cæsar. Many report that a certain soothsayer forewarned him of a great danger which threatened him on the ides of March, and that when the day was come, as he was going to the senatehouse, he called to the soothsayer, and said laughing, "The ides of March are come;" to which he answer ed softly. "Yes; but they are not gone."

The evening before, he supped with Marcus Lepidus, and signed, according to custom, a number of letters as he sat at the table. While he was so em-ployed, there arose a question, "What kind of death was the best?" and Cæsar answering before them all, cried out, "A sudden one." "The sum night, as he was in hed with his wife

The same night, as he was in bed with his wife, the doors and windows of the room flew open at oncs. Disturbed both with the noise and the light, he observed by moonshine, Calpurnia in a deep sleep uttering broken words and inarticulate groans. She dreamed that she was weeping over him, as she held him murdered in her arms. Be that as it may, next morning, she conjured Cæsar not to go out that day. mothing, she conjured Cresar not to go out that day, if he could possibly avoid it, but to adjourn the sen-ate, and, if helpaid no regard to her dreams, to have recourse to some other species of divination, or to sacrifices, for information as to his fate. This gave him some suspicion and alarm; for he had never known before in Calpurnia, anything of the weak-ness or superstition of her sex, though she was now so much affected so much affected.

He therefore offered a number of sacrifices, and as the diviners found no auspicious tokens in them, he sent Antony to dismiss the senate. In the mean time, Decimus Brutus, surnamed Albinus, came in. He was a person in whom Casar placed such confidence, that he had appointed him his second heir, yet he was engaged in the conspiracy with the other Brutus and Cassius. This man, fearing that if Casar ad-iourned the senate to construct a other the other in the the second hear advantage the second hear advantage to the second hear advantage to the second hear advantage thear advantage the second hear advantage th journed the senate to/another day the affair might be discovered, laughed at the diviners, and told Cæsar he would be highly to blame, if, by such a slight he gave the senate occasion to complain against him. "For they were met," he said, "at his summons, and came prepared with one voice to honor him with the title of king in the provinces, and to grant that he should wear the diadem both by land and by sea everywhere out of Italy. But if any one go and tell them, now they have taken their places, they must go home again, and return when Calpurnia happens to have better dreams, what room will your enemies to have better dreams, what room will your enemies have to launch out against you? Or who will hear your friends when they attempt to show, that this is not an open servitude on one hand, and tyranny on the other? / If you are absolutely persuaded that this is an unlucky day, it is certainly better to go yourself, and tell them you have strong reasons for putting off business till another time." So saying, he took Casar by the hand, and led him out. He went to the sen-ate-house, where he was assassinated by the conspir-ators—Herald of Progress. ators.-Herald of Progress.

The Sleeping Woman at Paris.

A case which is exciting great interest in the Paris medical world just now is that of a young wom-an who has been for the last three months an inmate of the Beaujon Hospital. She was found by the po-lice asleep, and apparently tipsy, on a seat in one of the avenues leading to the Bois de Boulogne, but as after remaining for two or three hours at the police station she did not give any signs of returning ani-mation she was taken to the Beaujon Hospital. The resident physician found that she was enciente, and adopted several mild measures for awaking her from her lethargy. All of these proved ineffectual and several other medical men, including Dr. Charcot, were called in. Dr. Charcot was of the opinion that the best remedy would be a series, of cold douches; but as it was impossible in her condition, to apply this, nothing remained but to await the course of events. So the time passed, the patient showing no signs of life except a heavy breathing, but nour-ishment was administered to her by artificial means. About the middle of last month, when she had been for eight months in a comatose condition, she gave birth to a stillborn child, but this did not have the effect of bringing her back to animation, and after a fortnight's interval the douches were tried. These seem likely to be successful, for though she cannot yet speak, she is beginning to express by signs that she understands what is said to her, and can take nourishment in the ordinary way. The doctors hope that in the course of a few days she will be able to explain the mystery, for there is no means of getting at her identity. She had no papers upon her but a purse containing a few francs, some religious coins, and a chaplet. The widest publicity has been given to the case, and several women whose daughters are missing have come to the hospital in the expectation of recognizing her. One or two have at first be-lieved that she was their daughter, but subsequent inquiries have proved them to be mistaken.—London Venos.

Example.

To the Editor of the Religio-Philosophical Journal:

As far as I have observed, there is no power of reform so great as personal character and example ex-pressed in daily life, private as well as public, of those who are actively and publicly engaged in reform work; and next in importance as a factor of revolution, is the daily conduct and example of those adhering to advanced principles, but who are not publicly engaged. Inasmuch as I consider the basic principle of spirit as God's and Nature's eternal truths, why should I not be concerned in regard to their proper presentation to the world? Why should their proper presentation to the world? Why should I not feel it incumbent upon me, as a part of my work to stimulate in my fellows their higher energies and spiritual faculties, when I see their coarser na-tures so clamorous as to pervert and turn from its legitimate channels all sense that is pure and God-like Verily, I do feel to criticise example, for I have often been witness to enormities among Spiritual-ists and their leaders, most damaging to moral devel-opment and spiritual progress, and which dam up the streams of finer feeling that otherwise would flow out from the foundains of the inner life to anflow out from the fountains of the inner life, to en-balm, purify and preserve our bodies from decay, exait our lives, and breathe upon the spirit an everlasting benediction of peace. To that large proportion of Spiritualists and Lib-

*8. The most hell-deserving are those who desire hell for others.

"9. All time is too sacred to do wrong; no time

too sacred to do good. 10. To teach that there is a way to escape the consequences of sin is equivalent to a license to do wrong. If the churches are the houses of God and he owns the cattle on a thousand hills, he ought to be made to pay his own taxes."-Windhum County Reformer, Brattleboro, Vt.

Evolution.

To the Editor of the Religio-Philosophical Journal: 'I regard Darwin as a great scholar and his theory of evolution as recognized by all the scien-tific societies of the world. Did not A. J. Davis ante-date him in "Nature's Divine Revelations?" And now,

after thirty years nearly everybody recognizes its truth. Is not Davis really the author? Will some one rise and explain? J. T. KING. Fowler, Ind., Sept. 6th, 1882.

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the case of cotton-seed, about nine million ollars worth of which is imported annually. ast year Hullalone took 120,000 tons, and 1 its crushing twenty-five hundred men and	By the central position of its line, connects the East and the West by the shortest route, and car- ries passengers, without change of cars, between Chicago and Kanass City, Council Bluffs, Leaven- worth, Atchison, Muncapolis and St. Faul. It connects in Union Depots with all the principal ince of road between the Atlantic and the Pacific Occars. Its equipment is unrivaled and magnifi- cent, being composed of Most Comfortable and deautiful Day Coaches, Magnificent Horton Re- clining Char, and the Best Line of Duning Cars in the World. Three Trains between Chicago and Missouri River Foints. Two Trains between Chi- cogo and Minneapoles and St. Paul, via the Famous	HØUSE, CHICAGO.	Psychography, M. A. (Uxon). Proof Palpable, Principles of Nature, Maria M. King, 3 vols., per vol., \$1.75; 3 vols. Philosophical Dictionary of Voltaire. Fifth	Irrepressible Conflict and the Unity of God, being two lectures. Emma Hardinge and T. G. Forster Is the Bible Divine? S.J. Finney	15 02 25 02
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rists, who depend very largely upon cot- m-seed oil-cake for feeding their cattle. The nglish soap-boilers use about fifty thousand	A New and Direct Line, via Scacea and Kanka- kee, has recently been opened between Richmond, Norfolt, Newport News, Chattanogga, Atlanta, Au- gusta, Nashville, Louisville, Lerington, Chennati, Indianapolis and Lafayette, and Omcha, Minneap- olis and St. Paul and intermediate points. All Through Passengers Travel on Fast Express Travis	and, on receipt of the money, will send them by mail or express, as may be desired. If sent by mail, one-lifth more than the regular cost of the book will be required to prepay postage. The patronage of our friends is solicited. In making remittances for books, buy postal orders when practicable. If postal orders cannot be had register cour latters	sells for \$10	Lyceum Stage. For Lyceums and Exhlolitons. Kates The of Wm. Doitton, J. H. Powalt	35 04 25 03 25 04
ons of Egyptian cotton-seed oil a year, and nust likewise severely feel a cutting off the upply from that region. England also draws	Tickets for sale at all principal Ticket Offices in the United States and Canada. Bagaage checked through and rates of fare al.	had, register your letters, Chardiers for Books, Medicine, or Mer- chandise of any kind, to be sent by express C. O. D., must be accompanied by not less than \$2.00, or, if of less value, then by one-fourth the cost. No Atten-	Penetratia. A.J. Davis	Mutual Criticism Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spir- it Circles, J. H. Powell Moravia, Eleven Days at. T. R. Hazard Mesmerism, Spiritualism, Witchcraft, and Mused. Uku Datawa, Witchcraft, and	25 02 25 02
rom Egypt annually six or seven million ollars worth of wheat and beans, three mil- on dollars worth of sugar, and more than two	ways as low as competitors that offer less advan- tages, For detailed information, get the Maps and Fold- ers of the CREAT ROCK ISLAND ROUTE.	tion will be paid to any order, unless these terms are complied with.	1.50 10. Glit 2.00 10 Philosophy of Creation. Thomas Paine, through Horace Wood, medium. 60 60 Poems of Progress. Lizzle Doten. 1.50 10. Glit 2.00 10 Parturition without Pain. M. L. Holbrook, M.D. 1.00 00	Man's True Saviors. Denfon	10 02 30 02 10 02 20 02
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on, just closed, was visited by 116,000 per- ons. The variety of apparatus exhibited as so great that about a thousand applica-	ANTI-SPIRITUAL CHRISTIANITY.	Answers to Questions, Practical and Spiritual, A. J. Davis	Davis 1.25 08 Pronouncing Hand-book, Invaluable to all 60 04 Philosophy of Special Providences, A. J. Davis 50 08 Religion, E. D. Babbitt. 1.59 10	Taylor Orthodoxy False, since Spiritualism is True. Wm. Denton. Orthodox Hash with Change of Diet. W. S.	1.00 05 10 02
ons of the tests were necessary. The tests ere conducted by Professors Roberts and ranklin. The chairman of the exhibition	A DIALOGUE. By "Alif,"	Age of Reason — Thos, Paine	Religion of Spiritualism. Rev. S. Watson 1.25 10 Real Life in Spirit Land. Mrs. Maria M. King. 75 08 Radical Rhymes. Wm. Denton	Pre-Natal Culture. A. E. Newton. Philosophic Ideas; or, The Spiritual Aspect Nature Presents to J. Wilmhurst	10 00 25 02 35 00
ommittee said when the prizes and awards rere distributed that the exhibition had hown that smokeless kitchens were possi-	Suitable for distribution amongst inquirers. Price 10 cents, postage 2 cents, For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI- CAL PUBLISHING HOUSE, Chicago.	Arabula; or, The Divine Guest, A. J. Davis 1.25 08 Arabula; or, The Divine Guest, A. J. Davis 1.50 08 Approaching Crisis, A. J. Davis 1.00 08 Apostles, itranslated from the French Renam 1.75 10	Spirit Invocations, or Prayers and Praise, Compiled by Allen Putnam	Psalms of Life, J. S. Adams Philosophy of Creation. Thomas Palne, through Horace Wood, medium Pentateuch, abstract of Colenso.	75 04 35 04 25 02
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o relieve cities from the nuisance of smoke. he committee had decided, if they could nd sufficient support from the public, to form n institute, among whose objects would be	By HUDSOS TUTTLE. In this pamphlet the author takes up the origin and signifi- cance of the Cross in an intensely interesting manner.	Wright	Spiritual Harp, 2.00 14. Abridged Edition. 1.30 10 Sers of the Ages. J. M. Peebles	Report on the Health of Children in the Onel- da Community. T. R. Noyes Review of Clarke on Emerson. Lizzie Doten. Rules and Advice for Circles. J. Young Religion of Spiritualism. E. Crowell Salvation from Sin. J. H. Noyes	$ \begin{array}{c} 10 \ 02 \\ 15 \ 02 \\ 15 \ 00 \\ 15 \ 00 \\ 25 \ 02 \\ \end{array} $
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or heating houses as at present constructed vithout producing smoke, by enabling the ommittee to examine the subject generally	THE HOLLOW GLOBE;	After Logmatic Theology, What? Giles B. Stebbins 50 05 Anterlean Communities 1 00 08	System of Nature, or Laws of the Moral and Physical World. Baron D'Holbach	Satan, Blography of -K. Graves Sermon from Shakespeare's Text. Wm. Den- ton Sabbath Question. A. E. Giles	35 00 10 02 10 02
nd report for public information. The <i>Travers Herald</i> describes the finding f an ancient work in the digging a canal be-	THE WORLD'S AGITATOR AND RECONCILER.	An Hour with the Angels	Sargent	Sunday not the Sabbath	25 02 15 00
ween Lake Eustis and Dora, to open up the nore southern lakes of the great lake region f Florida. The first excavations revealed	seated through the organism of M. L. Sherman, M. D., and written by Wm. F. Lyon. Price, \$2.00; postage, 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-	A Shoft instory of the Bible, B. C. Keeler	The Volces. Plain, 1.00 08. Gilt 1.25 08 The Gods and Other Lectures. R. G. Ingersoll. 1.25 08 The Ghosts and Other Lectures. R. G. Inger-	Sphitualism. Discussion of J. C. Fish and T. H. Dunn. Startling thest Stories from authentic sources	40 00 40 00 - 50 04
he existence of a clearly defined wall tend- ng toward the southwest, from where it was rst struck. The wall was composed of a	SPIRITUAL HARMONIES.	Bible Marvel V. orkers- Allen Putnain	soll	Self-Instructor in Phrenology. Spiritualism and Diabolism. Maria M. King. The Wonders of Light and Color. E. D. Babbitt The Day of Rest. W. McDonnell The Health Manual. E. D. Babbitt	50 04 25 10 25 00 10 10 50 00
ark brown sandstone, very much crumbled a places, but more distinct, more clearly de- ned, and the stone more solid as the dig-	Containing nearly 100 Popular Hymns and Songs with the BELIEF OF SPIRITUALISTS	Complete Works of Thomas Paine, 3 volumes 7.00 00 Critical History of the Doctrine of a Future Life in all Ages and Nations. Wm. R. Alger 3.50 24 Conant Mrs. J. H. Biography of	The Clock Struck One. Sam'l Watson 1.00 00 The Clock Struck Three. 1.50 00 The Clergy a Source of Danger. 75 08 To-Morrow of Beath. C. Flammarion	The Rise and Progress of Spiritualism in En- gland The Present Outlook of Spiritual'sm. Henry	25 00 05 00
ing increased in depth. The wall was evi- ently the eastern side of an ancient home or ortification, as the slope of the outer wall was	And readings appropriate for Funeral Occasions. By DR. J. M. PEEBLES,	Constitution of Man, George Combe. 1.75 08 Chapters from the Bible of the Ages, compil- ed by Glies B. Stebbins. 1.50 10 Career of Religious Ideas, 75 00	The Other of All Things. L. M. Arnold 2.00 00 The Inner Life; or, spirit Mysteries Explain-	Kiddle. The Hygienic Cook Book, Mrs. M. M. Jones. The Relation of the Spiritual to the Material Universe, by the dictation of the late Prof. M. Faraday	30 05 10 02
o the west. About eight feet from the slope of he eastern wall a mound of sand was struck, mbeded in the muck formation above and	This back may be considered <i>multum in parco</i> , containing	Complete Works of A. J. Davis	ed. A. J. Davis	The Temple; or, Discusses of the Brain and Nerves, A. J. Davis.	20 03 1.00 06 10 02
round it. This sand mound was dug into nly a few inches, as the depth of the water emanded but a slight increased depth of the banuel at that point: but around was dis-	Spiritualisis—readings and responses—about one hundred popular hymns and songs adapted to Camp Meetings, Grove Meetings, Spiritual Scances, Social Circles and Congregational Singing, together with Funeral Readings, original and select- ed, appropriate for Infants, Children, and the Aged, Price, boards, 25 cents: paper, 20 cents. 12 copies, paper, \$2.00; 12 copies boards, \$2.59.	Death in the Light of the Harmonial Philoso- phy. Mary F. Davis	True Spirituriism	The God Proposed. Win, Denton Three Plans of Salvation True Splritualism. The Better Way; an Appeal to Men in Behalf of Human Culture. A. E. Newton The Interpreter and Translator. James Mon-	10 02 25 00 25 00
hannel at that point; but enough was dis- overed to warrant the belief that here on he northwestern shore of Lake Dora is sub- nerged a city or town or fortification older	For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI- CAL PUBLISHING HOUSE, Chicago.	Diakka, A. J. Davis	The Spirif's Book, Allan Kardec	The Interpreter and Translator. James Mon- toe. The Vestal. Mrs. M. J. Wilcoxson Tale of a Physician. A J. Davis The spirit World. Eugene Crowell	75 04 • 25 04 • 75 04
y centuries than anything yet discovered in his portion of Florida. Small, curiously haped blocks of sandstone, some of them	FREE CIFT A copy of my Med- Searce Book will be sent to any person afficient will be sent to any person afficient with Con- cumption, Bronchitig, Asthma, Sore Throat, or Nasal	Debate, Burgess and Underwood	Transcendental Physics. Prof. Zollner	Tipping his Tables. Underwood and Marpies Debate	1.25 08 25 02 35 02 35 03
howing traces of fire, pieces of pottery, and tensils made of a mottled flint, were thrown ut by the men while working waist deep in	Sumption, Bronchitte, Astama, Kowa and Araba and Contarth. It is clearably printed and illustrated; 144 pages, 12mo, 1879. It has been the means of saving many valuable lives. Send name and post-office address, with six cents post- age for mailing. The book is involuable to persons suffering with any disease of the Nose, Throut or Lungs, Address,	Dicgesis, Rev. Robert Taylor, written by him while imptisoned for hissphemy. This work is an account of the origin, evidence, and early history of Christianity	The Split World, E. Crowell,	Vital Force. How Wasted and How Preserv- ed. E. P. Miller, M. D., Vital Magnetism, E. D. Babbitt,	$\begin{array}{c} 50 & 03 \\ 25 & 00 \\ 50 & 06 \\ 50 & 06 \\ 1.00 & 10 \end{array}$
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he top of the sand mound and about four eet below the water level of the lake.	173 South Clark St. Chicago, personalited	Eating for Streagen. 1.00 (6) Ethics of Spinituelism, Hudson Tuttle 60 00 Edwin Brood Essay on Man Direct Click, all and the 10 00	Vital Magnetic Cure Vital Force, How Wasted and How Preserved. E. P. Miller Volney's Rubs; or, Mc.litations on the Revo-	What is Right. Denton Why I am a Splittualist. Witch Poisson. J. M. Peebles	10 02 35 03 10 00
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SEPTEMBER 23, 1882.

Continued from First Page.

8

Continued from First Page. that any person resurrected by the Avatars of the Orient were really dead, we scarcely be-lieve. If, however, there be any evidence brought forward at any time which seem-ingly proves the contrary of this, the phe-nomenon can probably be explained by a more perfect acquaintance with the laws govern-ing disintegration and materialization. The body of Jesus may have been dissolved or carried away by spirit power from the sepul-chre, while his reappearance on earth in changing forms, as in rooms where the doors were closed, were simply spirit materializa-tions; materialization not corporeal resuscit-ation alone explains the resurrection intel-ligibly. ligibly.

G.—When death occurs, to what extent is the spirit affected by its diseased body?

A.—It is a truth often reiterated by meta-physicians, that there can be no bodily dis-ease without mental derangement. In so far as bodily disease is the result of spirit-ual inharmony, the spiritual inharmony which causes the disease, will, of course, burden the spirit in the other life until out-grown; but so far as outward decay or dis-ease, it is simply the result of external in-fluences; the spirit is in no way hampered in spirit-life by its bodily form. This question could not, however, be fully elucidated ex-cept in a lecture. We will simply offer these remarks. If you are spiritually developed to such an extent that your mind can control your frame absolutely, your earthly body is not susceptible to disease. You can take up serpents and they have no power to sting serpents and they have no power to sting you, because you have psychologized the reptiles. You can drink poison but it has no power to harm you, because the system re-jects it, refuses to absorb it. When this is true, you can everywhere have perfect safety. Many delicately organized persons will at-tend upon patients suffering from infectious disorders, and never catch them. These highly developed souls who kindly minister to the afflicted, are protected by their own spirituality from the attacks of disease, spirituality from the attacks of disease, whereas many of the strongest men, generat-ing the largest amount of apparently healthy force, are the very first to be stricken down when contagion breaks out in any neighbor-hood; it may be stated that physical disease weighs down the spirit when you judge or reason from the external side of life; but when reasoning from a spiritual stand-point you will then perceive that physical disease itself is not the cause of spiritual degrada-tion, but that lack of spiritual advancement is the predisposing cause, the disease of the body being the effect; consequently in spirit-life no one's condition is regulated by his physical state on earth, but the physical condition on earth is largely the manifesta-tion or record of the state of the unseen spirit. spirit.

Q.—Should death under any circumstances be forced or incurables induced or allowed to commit suicide?

6.—Should death under any encumstances be forced, or incurables induced or allowed to commit suicide? A.—We cannot sanction murder or suicide in any possible form. We know that the discipline of suffering is needed by all those who are called upon to undergo it. By evad-ing suffering you only procrastinate—you have yet to undergo the pains that you would fain ward off by unnatural means. Far bet-ter live out your conditions, live through your pains and rise upon the wings of spir-itual conquest to the bright abade of spirit-life. The condition of the suicide is usually one of darkness in spirit-life. Suicide is arrant folly and not one who ever had re-course to it, has expressed himself otherwise. Of course, if one takes the life of another solely from motives of mistaken kindness, he who commits the act is not classed with murderers in spirit-life—those who murder from revengeful motives deliberately are alone accounted murderers in spirit. They who commit suicide cimple, to saya

A.—We advocate as little pomp and display at funerals as possible. Costly funerals with long rows of carriages and costly array of crape, are entirely out of harmony with the necessities of the spirit and fail altogether to produce a salutary effect upon those who take part in them on earth. Thousands of families are impoverished and involved in great difficulties entirely through the ex-pense of showy funerals. We would dis-countenance them altogether if only because the poor, as a rule, like to imitate the action of the wealthy; for example's sake at least, funerals should be conducted in the most simple manner possible. We advocate a simple manner possible. We advocate a simple religious service when hymns, prayer, lesson and discourse, should all have an up-ward tendency, leading the bereaved mourn-ers to calmly dwell upon a future life and aspire towards it rather than contemplate

edly objectionable and subversive of the highest interests of mankind. Let death ever be set forth as a new birth and above all things in its presence, let the simple truth ever be expressed in deeds and charity.

Etna Camp Meeting.

To the Editor of the Keligio-Philosophical Journal:

Many readers of the JOURNAL may be entirely ignorant of Etna, its doings and its whereabouts. To those I will say that this camp-ground is situated in the town of Etna, Penobscot Co., Maine, upon the line of the Maine Central Railroad, about eighteen miles Maine Central Railroad, about eighteen miles west of Bangor. There is a small pond about one-eighth of a mile from the ground well stocked with white perch and pickerel. The Spiritualists of the State have held an annual camp meeting upon these grounds, which we are very sorry to say the Association do not own. For the past six years the attendance and interest have greatly increased with each yearly meeting. As an experiment this year a ten-days' meeting was held, commencing Ang. 25th, closing Sept. 3rd, and proved to be a success in every direction. From 1,200 to 2,000 persons were in constant attendance, 2,000 persons were in constant attendance,

thing: but many became convinced before returning to their homes that we still live after the transition called death, and furthermore, that we can manifest to our friends still in the form, and that the Spiritualists are not so crazy a set of ignorant beings after all is said thick and disagreeable. Many campers made their appearance, Friday the 25th ult., and were very busily engaged erecting their temporary habitations. After the toil of the day was over, the people listened to an interesting address, followed by a few original poems by Miss Jennie B Hagan, of South Royalton, Vermont. Remarks were also made by members of the audience. Saturday, Aug. 26th. In the forenoon a social meeting was held, and the tide of campers still flowed into camp Etna. Mrs. Abby Morse, a trance speaker, of Searsmont, ad-dressed a fair sized and much pleased audience in the afternoon. She was followed by Miss Jennie B. Hagan in a number of poems rich in thought. Her poems are not of the cheap slip-shod rhyming style, but are full of thought and true poetic character. Dr. F. Webster, of Portland, delivered a thrilling and impressive lecture to a large audience. in the evening, upon "Spiritual Philosophy." Sunday, Aug. 27th. Over 1,700 people were Sunday, Aug. 27th. Over 1,00 people were upon the grounds, and everything was quiet and orderly. A social meeting was held in the morning at which remarks were made by Mr. Fred Haslem, of Brooklyn, N. Y., and D. Howard Hamilton, author of "Common Sense Theology." At 10:30 A. M., Miss Jennie B. Hagan ascended the rostrum and delivered a powerful and interesting address moon a powerful and interesting address upon "Cleansing Fires," the title of one of Adelaide Proctor's poems. She was followed in a few brief and appropriate remarks by Mr. Freeman Wentworth, of Knox, Me. During the afternoon Dr. H. B. Storer, our old veteran in the cause of truth and immortality, delivered a thrilling and impressive lecture to a large and intelligent audience, upon the "Simplicity and Naturalness of Spiritualism." The social meeting in the evening was well attended, and the time was well occupied by the numerous speakers present. Monday, Aug. 28th. A social meeting was held in the forenoon and was well attended. The afternoon meeting was opened by Miss Hagan, who delivered a couple of very fine poems, the subjects being given by the audience as usual. She was followed by our gen-ial friend Dr. H. B. Storer, who addressed an intelligent audience upon, "It doth not yet appear what we shall be." A very large and enthusiastic social meeting was held in the evening. Tuesday, Aug. 29th. At the social meeting in the morning Miss Jena Smith, of Rockland, Maine, a very promising young medium of about 18 years of age, read one of her many original poems, entitled "A Vision." This is one of the finest of Miss Smith's poems and needs only to be heard or read to be appreciated. Miss Jennie Hagan then delivered a poem upon, "The upper crust in wheat, and the under crust in rye," and another upon "Wom-an's Rights." In the forenoon she showed the inward and outward uature of mankind, the wheat representing the good and the rye the bad qualities. In the latter poem, she discussed the rights and the privileges of women as compared with those of men. Miss Hagan was followed by Dr. Cyrus Chase, of Monroe, in a few brief and appropriate remarks. At the regular forenoon session W. J. Arno, of Caratunk, Me., and Dr. F. Webster,

ing of an original poem by Miss Jena Smith, of Rockland, and extracts by D. Howard Hamilton from his last poem upon "Rational Theology." Miss Jennie B. Hagan then addressed the audience upon "Incompleteness." This lecture was listened to with profound

ers to calmly dwell upon a future life and aspire towards it rather than contemplate their own sorrow and bemoan their loss.
When there is great display and expensive funeral robes, the thoughts of those on earth are quite apt to drift very much toward interest.
When there is great display and expensive funeral robes, the thoughts of those on earth are quite apt to drift very much toward interest.
During the afternoon, Dr. H. B. Storer delivered in Spiritualism." The audience was highly pleased with this discourse, taking for his subject, "Natural religion, as illustrated in Spiritualism." The audience was highly pleased with this discourse, and the Doctor, in fact, made a very favorable and lasting impression upon not only his hearers, but upon all with whom he came in contact. Wherever he may go, he may be sure of this one thing, he has many true friends in the "Old Pine Tree State." At the close of his address, the audience and Association extended to him a vote of thanks, to which he could not the grave, no representation of death as a king of terrors or a visitation of devine wrath.
We would have eheerful, inspiring music; as many lovely flowers, as many inspired words, as 'many of such ceremonies as shall lead your spirit upward, as you desire to interest, which are so popular in some sections of this State.
M. J. Frank Baxter, of Chelsea, Mass., arrived upon the grounds early in the morning and delivered one of his well written and studied lectures in the afternoon, to a very large audience, who kindly greeted and well

and delivered one of his well written and studied lectures in the afternoon, to a very large audience, who kindly greeted and wel-comed the famous lecturer and public test medium to the Etna camp. The subject upon which he spoke was, "Manhood in Spiritual-ism." The evening social meeting was largely attended and very interesting. Friday, Sept. 1st, an uncommonly large au-dience assembled in the forenoon to listen to Miss Jennie B. Hagan, who spoke upon the "Sum of Life." This was one of Miss Hagan's best discourses; it met with great favor and was much praised by her hearers.

best discourses; it met with great favor and was much praised by her hearers. With the afternoon came the largest gath-ering of the week. The large and commo-dious pavilion was over crowded and many were obliged to stand upon the outside, who could not gain admittance. A matinee was given by the talent upon the ground under the management of Mr. J. Frank Baxter. The entertainment was a grand success in every particular, and for this much credit is due Mr. Baxter and Miss Hagan. A large audience was addressed in the evening by Mr. J. Frank Baxter upon "The Relation of Spiritualism to Humanity." This lecture was followed as usual by tests, the

lecture was followed as usual by tests, the greater part of which were verified by persons present.

2,000 persons were in constant attendance, and a more quiet and orderly concourse of people never convened together. The Every one, both old and young, was inter-ested, not in what might possibly be going on about the grounds, but in the meeting and what was being said by the speakers. Many skeptics came, as they expressed themselves, to have some fun and for the curiosity of the thing: hut many became convinced before re-Sunday, Sept. 3rd. The largest crowd of any previous day convened here to-day, there being somewhere between 2,000 and 3,000 peo-ple present. At the social meeting, remarks were made by Mrs. M. E. Thompson, Mrs. Abby Morse, Mr. W. J. Arno, Mr. Robinson, and done. During the entire meeting the weather was very fine, but would have been much more comfortable if we could have had a little rain to lay the dust which was very tures and it met with a warm reception. The ten-days' meeting closed in the afternoon. Walter Howell gave a lecture upon the "Fall and redemption of man." Dr. F. Webster then closed the meeting by brief and appropriate remarks.

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