No. 5

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 gay, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incldents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible

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TRUMPED UP LUNACY.

Mr. Silkman's Experience in the Utica Asy- He railroaded me away at once. But to relum-In the toils of Enemies-A Sane Man | sume. Jocelyn says: Deprived of Liberty and Treated with Indignity.

New York Herald.)

"It is a great whitened sepulchre and the damnedest fraud in the State of New York, and I am going for it in the next Legislature, so help me God!"

These were the words used to give foreible expression to his feelings when a *Herald* reporter called upon Mr. James B. Silkman, at the residence of Dr. R. J. Southworth, in Yonkers, recently, and asked him to grant a brief interview concerning his experiences in the Asylum for the Insane at Utica. As he spoke Mr. Silkman raised his clenched fist and brought it down on the table with a loud thump. Tears welled into the old man's eyes and his voice was choked with emotion as he concluded the sentence. If the son of this gentleman, Theodore H. Silkman, and | mitted to the asylum and I want my rights his brother-in-law, Darius G. Crosby, who caused his incarceration in a madhouse could have looked upon the picture of indignation, shame and distress that the reporter saw, their hearts must have been melted to sympathy. Here was a polished gentleman, at the age of 62 years, a graduate of Yale College in 1845, standing high in his class, in which were General Dick Taylor, Mayor Harrison, of Chicago; Rev. Oliver Crane, D. D., M. D., and Brigadier General Carrington, summarily committed to the lunatic asylum by these men after a family dispute concerning property. After having been there three months he was discharged last Wednesday by Judge Barnard at Poughkeepsie after a searching investigation, with these words: "Gentlemen, that man is not insane nor was he insane at the time he was sent to the asylum. Mr. Silkman, you are discharged.' HOW MR. SILKMAN WAS COMMITTED.

The history of Mr. Silkman's commitment is briefly this: When the Land League in Yonkers organized, Mr. Silkman, although a Republican and a Protestant, espoused their cause and made several stirring speeches at their meetings, in which he said he was the friend of the downtrodden and oppressed no matter where they were. Previous to this he had given considerable attention to Spiritualism, although a very active member of the Reformed Church in Yonkers. Mr. Silkman's conduct in this respect did not suit his son Theodore, who is a clerk in Mr Crosby's law office in this city. A quarrel occurred about this, and then followed a dispute about a piece of property upon which Crosby held a mortgage and in which Mr. Silkman's three daughters had an interest from their deceased mother. The object seemed to be to get Mr. Silkman to place the property in the hands of his son. This he refused to do. The next he knew he was landed in the asylum, and there he would have remained had it not been for the efforts of the Land League, who employed lawyer John F. Brennan to bring the case before the Supreme Court, where a great conspiracy was exposed and a sane man set at liberty in spite of the array of six lawyers and the full power of the Utica Asylum to back them.

Mr. Silkman is a very emotional man. talks rapidly and parenthetically, but the thread of his narrative is never lost sight of His volubility and free flow of language is a trait of character not the result of a diseased mind, and any man who will converse with him for three hours, as the reporter did on various general and special topics, would be convinced that Mr. Silkman is a man of rare

intellect, excellent memory and bright, clear mind. As a lawyer in this city he enjoyed an excellent practice with leading firms, and on the day he was arrested and sent to the asylum he had argued in court and won an important suit for the widow of an ex-Russian Consul.

HIS RECEPTION AT THE ASYLUM.

Passing over the incidents of the trip to Utica, Mr. Silkman commenced his story from the time he entered the door of the prison: "I was hustled into the entry and rather rudely faced up to a grim, solemn, cold-hearted man sitting behind a desk, bearing the air of a potentate of some importance. But it was only Dr. Jocelyn, a sort of under-strapper to Dr. Gray. Oh, oh! I cannot talk of it without shuddering at the thought and wondering why I did not become a raving maniac. But I am out, thanks to an honest, noble-hearted Judge and I am going to make noble-hearted Judge, and I am going to make Rome howl about their ears."

Here the tears again came to the old man's eyes, and he placed his hands to his head for a few seconds and then calmly resumed:

"This man (Jocelyn) took my pedigree, asking me a number of impertinent questions which I declined to answer, one of which was whether I had ever attempted suicide. I asked him if I was accused of such a crime. and he said I was not. I told him he was impertinent; it was none of his business; but he insisted upon my answering him, and I said not, of course, for I never had thought of such a thing. I then said to him, 'What am I brought here for?'

"'Because you are crazy.'
"'But I am not crazy. If you will examine me you will see that I am not.' You are crazy. The Judge has so certi-

"'But the Judge did not see me. He signed the commitment without any examina-

"What Judge?" the reporter interrupted.
"Why, Judge Gifford. I begged for an op-portunity to go before him in White Plains ve examined, out he would not see me.

"'But the doctors say you are crazy.'
"'They didn't examine me. Dr. Benedict saw me about five minutes and Dr. Balch

didn't examine me at all." The reporter again interrupted him by inquiring whether he was positive that Dr. Balch signed a certificate without examina-

"Yes, sir (his eyes flashing), I solemnly swear he never examined me at all; never came near me, and I had not spoken to him for several days before, and then I had no conversation with him. I went to his house to play a game of chess, and he pleaded an-

other engagement and I went home."
"Well," said Mr. Silkman, "let us bore a little further into the asylum. I asked Dr. Jocelyn to examine me. Said he, 'You are 'I was never crazy, you talk incoherently.' accused of being incoherent before, I answered. I am on the verge of being comany man would be excited under such a strain.' 'Take this man to ward No. 2,' the Doctor said gruffly to an attendant. I was then led by an attendant to the ward. There I was searched like a prisoner. Even my gold watch, which I had carried for thirty years, and my pencil were taken from me, and even my shoe buttener. There I found a number of patients representing different forms of insanity, and some who were not crazy at all. Some were refined and some were otherwise, but take them altogether they were a tolerably decent class of pa-tients."

TREATED LIKE PRISONERS.

"Well, how were you treated by the docors and the attendants?"

"Treated like prisoners. They lied to me and lied about me. We were given miserable food, made to do manual labor and not allowed to see a friend nor to correspond with one."

"In what way were you deceived by the doctors?"
"I'll tell you. After I had been there a few days I said to Dr. Russell, Dr. Gray's assistant, that I should like to have him examined because the first test may be applied to be a second to the same of the sam me honestly. He took me confidentially into one corner, placing his hand in mine, and said, 'I'll see Dr. Gray, and it will be all right in a few days,' implying that I would oon get out."

"Did you see Dr. Gray?" "No, sir, I couldn't see him. I sent word everal times that I wanted to see him, but he would not come. Dr. Russell would not examine me. He pretends to be a Christian. but he is the greatest tyrant in America."
"How about the food? What did they give

you?" "Poorhouse fare. The bread was passable but coarse, the butter bad, the meat tough and tasteless, the potatoes soggy. The oat-meal and milk were good, and that is all. I never ate such fare in my life. I could not eat much. A man at my age, troubled at times with indigestion, could not eat such food in sufficient quantities to keep him up. Seeing that I was failing in health they gave me five doses of medicine daily—principally iron, I believe. Once I couldn't eat the mutton. We were allowed only twenty minutes in which to dine. It would have taken me twenty minutes to eat one mouthful. I was threatened with the 'screw' if I did not eat. This is an instrument of torture. It is often

want to ask you the favor of letting me have some mackerel for my breakfast. I am used to eating it; I feel the need of it.' 'Oh, yes,' he said, 'you can have anything you want. You shall have the mackerel.' But I never got it. I asked him about it several times, and he promised every time to get it.

HOW THE PATIENTS GET "EXERCISE." "You spoke of menial labor. What were

you required to do?" "I had to make up my own bed, sweep my own room, or alcove rather, help to clear off the table, wash dishes, hoe manure and wheel it out of the yard, sweep the streets and walks, work in the garden, make hay and pull up weeds in the walks. This is called 'exercise;' but it is a kind of exercise I never before did in all my life, and at my age to be compelled to do it was enough to drive me mad. I don't know how I endured it."
"What would have happened to you if you

had refused to work?" "I would have been sent to the 'bull yard,' as many a poor fellow has."
"What is the 'bull yard?"

"It is a large yard with a very high fence, where the most wild and violent maniaesmadmen—are turned out. They are the very worst cases in the asylum. To be locked up in this yard with madmen all around you, knowing that your life is in danger at any moment-why they killed a man while I was there-with no chance of escape, will drive any ordinary man to the borders of frenzy. WILL SAV DO IS A VIOLENT e and put him in the wards with the 'bulls.' Many a man has been made crazy in that asylum. More crazy men have been made than cured." "Were any patients put in the 'bull yard' while you were there?"

"I know of two very decent men who were put there, and I know of several who had been there; and I remember one case where a lawyer from Troy, whose name I will not mention, was sent to the 'bull yard,' which is just as bad. He walked across the floor, making more noise than pleased the attendants. He was reported to the doctors and sent 'back'—that is what they call it. He is not any more crazy than you are. He was placed in a room with four maniacs. oon as they saw him they got up out of their beds and had an Indian war dance around him, and then they jumped on his bed and threw him out. They kept up their orgies for over two hours. He was kept there two days and subjected to shocking indigni-

"Is the sending 'back' of these patients all the punishment that is inflicted?"

"Yes, sir; that is enough. I was several times threatened with it; but I tried to obey the rules when I could. But, oh dear, how my heart ached. . I felt as though I was nailed alive in my coffin, and if it had not been for the Land League I should have been there yet. I was unable to communicate with any of my friends."

HOW PATIENTS ARE DECEIVED.

"Were you not allowed to write letters?" "Yes, allowed to write to whom you pleasd; but the letters were never sent. All the letters I wrote were sent to my son, which was just like burning them. I had no com-munication with the outside world. Not a line could reach me, and not a line could reach my friends. If I could have got a letter to some of my friends I should have received help. To show you how devilish they are there I will tell you what I did: I asked he privilege of writing to my life-long friend, Alfred Andrews, of Yonkers. I was granted permission. I told him where to find the key of my safe, and where in the safe to find certain valuable papers. I asked him to keep them for me. This letter was sent son, and he availed himself of the information I had given to Mr. Andrews and took the papers, and has them now. I wrote several letters to friends besides this one, asking their aid, all of which went to my son, and my friends really believed I was crazy. Were you not allowed to see visitors?" "No, sir. One day I was out with the

broom brigade sweeping the street; I saw driving past the asylum Mr. James Stewart, an elder in our church; I called out to him at the top of my voice and he stopped and came up to me. I had so changed that he did not appear to know me. I told him who was, and he would not speak until he first asked permission of the attendant. The attendant was a new man and allowed him to say a few words. If he had been an old attendant he could not have done so. Mr. Stewart was interested in my case and wanted to help me, but the Land League was ahead of him. At another time Mr. Fr. Meissner, a shipping merchant at No. 29 Beaver Street, called to see me on busi-ness. I had been for thirty years his at-torney. He was refused admission, but he was not to be put off. He demanded to see me, and the privilege was granted. I was called into ward No. 1, which is the fancy

pried wide open. Then the food is put into friends. When I had been comfortably fixed from Gray, who is enjoying himself at Newthe mouth and he must eat or submit to the in this ward, where everything is as neat as presence of the screw. I told them to attempt it if they dared. They saw I was determined and they were afraid of me. One day I was luxuriously quartered in this ward, said to Dr. Russell, 'Doctor, I have always which is kept for show. I talked with my lived in luxury. I am a refined man and elient for some time on business, and before have been the life-long associate of such men he took his departure I asked him whether I as John Jay, John Bigelow and a number of high-toned gentlemen of that class. I can't eat your food. Six dollars a week is paid for my board, and I am willing to pay more for extras. You have \$10 of my money and I now he has been so for thirty years.' After want to sell you the favor of latting me have this I was treated a little better. I was made

> improve." "Can you give me a description of the patients in ward No. 1?"

"Yes, sir; I took considerable interest in

some of them. For instance, there is a young man there who is perfectly sane and bright. He never was crazy. I won't mention names. His brother and father put him there because he licked the former when he was drunk. He is not allowed to see anybody and all communication between him and the outside world is done through his father. There is another case of a farmer who is perfectly sane. He experienced religion and was found down on his knees praying in his cornfield one day and his wife sent him to the asylum. He was there two years and was discharged a week ago. There are six men in that ward and five in Nos. 2 and 3 wards, who are not tainted with insanity in the least. They are kept there by men and women whose interests require their incarceration, and the doctors conspire with them to keep those unfortunate people in that hell of hells. In the sister because she was engaged to be married to a young man whom the sister did not

AN ASYLUM FOR THE SANE. "Do you believe that the doctors know these

people are not crazy "I do. They don't care. As long as a man has no friends to interest themselves about him, and there are persons who want him kept a prisoner he is doomed to die in the madhouse, eventually becoming a maniac from loss of hope and sheer despair. I pity from the bottom of my heart any poor fellow who gets into the clutches of the managers of that asylum, and hereafter any man who wants to get out of that damnable tomb can have my services free. I'm going for them. I'm going to get some of those men out and make it warm for that old spider, Gray. Why, upon my soul, I had rather go to Sing Sing for five years than to go back." "Are you treated like prisoners?"

"Precisely. Worse than the Penitentiary In the ward I first went into you are requir ed, before rising from the table, to take your knives and forks and hold them above your head for an attendant to take them. A signal is sounded for this duty. Every man must have his knife and fork ready when the attendant comes around. Then you are locked in your room at eight o'clock, without light and forced to go to bed. When I was at home I never retired before midnight, always sitting up to read. This privilege was denied me. I used to lie awake and wonder when this would come to an end."

"How are the sanitary arrangements?" "Miserable. I loathe to speak of it. The accommodations for the convenience of the inmates are shocking. They are beastly. The great Empire State should be ashamed of such arrangements as they have.

"Why do the doctors take such an interest in keeping sane people in the asylum?"

"There is money in it. One day I said to Dr. Jocelyn, Do you think an insane man would have been treated as I have been treated by my son and brother-in-law? Do you think that if they thought me insane they would have hurried me away to this place without a change of clothing, without bidding my children goodby and without allowing me to visit my home to arrange any little matters that I might want to attend to Do you think an insane man would be treated so cruelly as that?' The Doctor was dumbfounded. He could not answer: I said, 'Doctor, this is a foul conspiracy and you are a party to it. You know a crazy man would be pitied by his friends and every little attention shown him that possibly could be shown an unfortunate human being.' I told him then that I should get out some time and expose the rottenness of that institution."

A CHANGE OF MANNER.

"When the writ of habeas corpus was served upon the Superintendent what did the Doctor say or do?"

"His manner changed immediately. H came to me that morning and said: 'Mr. Silk man, can't you think of something you would like nice to eat? Wouldn't you like to have a nice steak?' I said I would, and he ordered it. I knew then that something was up; I did not know exactly what. When I finally started he did not tell me where I was going. We stopped at Poughkeepsie and I was placed in the asylum there pending the examination, and right here I want to say that this is a model institution. Drs. Cleveland and Kellogg received me like a prince and treated me like one. They took me through the place and talked with me for half a day, and then the last named having been subpoenaed by the other side went upon the witness stand and swore that I was as sane as he

"What did Russell do?" "He swore I was insane. He had orders

"How do you account for this difference of opinion with medical men?

"Opinion has nothing to do with it. A doctor don't know any more about a crazy man than any other scientific or educated men. Insanity is not an exact science, Dr. Southworth says, and he, although a very scientific man, does not feel any more competent to judge of a man's mental condition than any man of learning. Judge Barnard or any experienced lawyer is just as capable of deciding a case of insanity as a physician, librarian and allowed to spend much of my and I am going to have the law changed so time in the first ward; but the food did not as to prevent doctors filling up the asylums improve."

While Mr. Silkman was relating his experience in the asylum he spoke calmly but earnestly and often shed tears while speaking of the treatment he had received from his son. He thinks he was urged to take the cruel course he did and that without the aid of the asylum authorities at Utica the plot never could have been successful.

SYMPATHY FROM COMMODORE VOORHIS. The following letter was received yester-

day by Mr. Silkman from Commodor? Voorhis: "NYACK, August 25, 1882.

"My Dear Friend Silkman—I feel ashamed of myself that I did not follow my first impressions and go to Utica at once when I heard of your confinement in an asylum. was sure it was an outrage, and should be followed up by prosecuting those engaged in it to the fullest extent. It has become a common occurrence to confine persons for selfish reasons, and no one is safe if such vilfemale department I heard of a young wom- lians, representing themselves as physicians, an from Rochester who was put there by her for a price will lend themselves to do such acts. I think a society should be formed at once to secure the release of all who are confined unlawfully in our asylums, and punish those engaged for contining them. Several cases have come to light lately similar to vours. It is high time the people s wake up in this matter. I feel a great relief since reading in the Herald the decision of Judge Barnard, and am sure that to his remark that he did not believe you ever were insane, all who know you will say 'Amen.' You have my warmest sympathy.

"Very truly your friend, "WILLIAM VOORHIS."

"The Star! The Star!"

To the Editor of the Religio Philosophical Journal: More than forty years ago, a solid, hardheaded farmer in an eastern state, became deeply concerned about the things of the spirit. He was of a skeptical family—that is, he inherited and was trained in doubts of the orthodox belief. But he had too many brain-cells to be indifferent about the three questions which sensible men in all ages have asked-whence? why? whither? and have replied to them by systems of science, philosophy and faith. He was a man of few words and no confidences, and so he did not reveal his anxieties or seek for sympathy. One summer night, unable to sleep, he went out on his piazza and lay down with his eyes turned toward the heavens. He noticed high up the zenith, a star of unusual size and brilliancy. It came into his heart to say, "If the Bible is true I want to know it. If yonder star will move to the horizon and back again, I will believe in the Bible and God." Instantly the star began its journey, and not once or twice, but rapidly up and down to have a star began its journey. but rapidly up and down from zenith to horizon it kept moving for the space of over half an hour. The man cried in astonishment and fright, "It moves! It moves!!" His voice roused the household and the writer's father with several others plainly beheld the phenomenon described.

My father was one of the coolest, most undemonstrative of men, but his testimony was clear and pointed on the subject. He never referred to the matter outside his own family, and the inquirer who invoked the movement of the star (he was my uncle) was never known to refer to the subject in the long interval that has elapsed since the unaccountable phenomenon until a few days since when I was visiting him and ventured to ask for the facts from his own lips. His statements corresponded in every particular with my father's statement. So far as I know this unheard of occurrence had but slight effect upon my uncle's character—it certainly had but little upon the conduct of his life, though to a great extent, it banished his doubts. He never for a moment thought that the star really did move, but judged that it was allowed to have that appearance as a help to be upbelief. The appearance has never be his unbelief. The occurrence has never before been made public, and is only brought forward now because I wish to ask the REligio-Philosophical Journal's rationale of PLUS ULTRA. the matter.

It would be an easy matter to advance several plausible theories in explanation, but as some important data necessary for us to form an opinion are lacking, we shall not venture to give our rationale of the incident.

A canary belonging to a lady in Dubuque, Iowa, on being given its liberty in a room one day, flew to the mantel, whereon was a mirror. Thinking he had found a mate he went back to the cage and brought a seed to offer to the stranger. Getting no satisfactory reply he poured forth his sweetest notes, pausing now and then to watch the effect. Finally he went back to his perch and, with his head hanging, remained silent the rest of the day.

The New Era in Education.

Upon this subject I have twice addressed a Boston audience on the 18th of June, and one of my lectures has been issued in a pamphlet form, to which I would refer those who are especially interested, as it is impossible in the usual limits of a newspaper article to do justice to the subject, though I hope in this communication to interest those whose minds have already been interested in educational pro-

gress.

The absolute necessity of a new educational movement is shown by the utter failure of the world's educational systems. Their failure is shown in this that while they have been the main reliance for advancing civilization and resisting our social evils, these evils have not been checked in proportion as education has been diffused, but have steadily increased, while education has been increasing in its breadth of diffusion, in its wealth of knowledge, in its governmental support, and its immense endowments.

The vast increase of crime, insanity, intemperance, suicide, and physical as well as moral degeneracy during the last fifty years, has not been in the regions most scantily supplied with the means of education but in the most highly educated communities in

Europe and America. As it is certain that education is capable of moulding the character into any form required, it follows that our system of education which has failed to develop virtue, health and usefulness, is radically vicious, or at least radically defective.

It is vicious because it has been misdirected and has been based upon a false conception of human nature, and an utterly false conception of the power, the purpose and the methods of education. Education properly means the culture and development of man, and therefore has five essential departments,

and therefore has five essential departments, of which only one has herefore received the attention of society, and enjoyed the ample endowments provided by governments and by private liberality.

The five essential departments are the physiological, the industrial, the hygienic, the moral and the intellectual. Of these the intellectual alone has received attention, while the four mora assential departments. while the four more essential departments have been neglected. To aggravate the evil, the intellectual education has been of a very low grade even in our highest institutions. It has been an exercise in the acquisition of knowledge, more often by cramming than by assimilation, and in acquiring a familiarity with literature, guided by a preference of useless to useful knowledge, and in some departments of antiquated ignorance to modern discoveries. While cultivating the memory it has neglected to cultivate the power of dispassionate, independent investigation, and the power of original invention and discovery. Hence it has done nothing to emancipate society from ancient errors, and the most highly educated are often the most bigoted, the most unprogressive and the most resolute champions of old errors. A true intellectual education would qualify the

pursuit and discovery of truth. What are the consequences of neglecting the four most fundamental and necessary elements of education and concentrating all attention upon the fifth, which is the least

pupil not only for the reception but for the

necessary of all? The consequences among all civilized nations, have been that knowledge on the animal plane of physical science has vastly innhysical arts have flouri while literature in its mushroom growth has so overwhelmed our libraries that it would require a life time even to read the enormous catalogues of books that have been published, a great majority of which are merely use-less lumber and rubbish.

But with all this one-sided development of humanity what noble end has been attained? Is life worth living now any more than it was on the plains of Asia, whence in a dim antiquity our ancestors are supposed to have come? Is there any more virtue or happiness in the full blaze of modern European civilization than among the unscientific and illiterate Oriental nations? On the contrary statistics show, and travellers confirm the truth, that there is a greater amount of crime and social discord and misery among the highly educated nations of Europe than among the populations of Asia. Having presented this matter fully in my forthcoming work on "Moral Education," I would here only add that the spectacle of degradation and misery among civilized educated nations has convinced some of the leading philosophic writers of Germany (Schopenhauer and Hart-mann) that human life in general is a failure and non-existence preferable to exist-

If education had accomplished its legitimate purpose, the full development of humanity, educated nations would be vastly superior to the uneducated in health, strength, longevity, happiness, social order, peace and harmony, instead of being as they are now in Europe, enslaved by the cost of their incessant wars, their paupers, criminals, luna-

tics and helpless invalids. Let us consider the entire failure of our educational system in all that is most essential. The very first necessity of life is physiological development—the formation of a strong, well-developed, healthy body. To this our schools contribute nothing. Physical development is left to accident. The school and college prey upon vitality instead of developing it, and the sports of the playground alone prevent the entire destruction of health by the school. This has ever been used as an argument against the equal education of girls, because it would be injurious to their health—as if it were not the aim of all legitimate education to improve and de-

velop the physical constitution. The three learned professions, the highest product of modern education, are themselves a hindrance to progress, because their education has not made them enlightened, liberal, or progressive. It was a medical professor of Harvard who arrayed all the arguments of a false medical philosophy against the equal education of girls, and both medical and ecclesiastical professions are arrayed against the second fundamental element of educa-

tion for both sexes. Next to the acquisition of a good constitution is the acquisition of knowledge sufficient to protect and preserve it, to the attainment of a normal longevity, which should not be less than a hundred years. What a miserable failure is that education which turns out young men and women with softened muscles and impaired health to die from preventable diseases, before attaining the meridian of life, victims of ignorance and miseducation. The thorough hygienic and medical knowledge and training which are necessary to both sexes, especially to the female, have been forbidden by the superstition of the clergy, the avarice of physicians and the ignorance of vital truths which is perpetuated in our

Equally destructive in its effects is the third fundamental error of our educational system—the failure to educate and qualify | interested.

s chools and colleges.

men and women for the duties of the life they are to lead.

The first duty of life is to live honestlyto live by useful production—to practice some form of useful industry by which we can sustain ourselves and those who depend upon us, without burdening or robbing others. The farmer or mechanical artisan has as much need for this industrial preparation for his vocation as the lawyer or doctor for his own peculiar training. This in-dustrial education which is vastly more important than the literary education of the schools, could be given as experience has shown, without any delay or hindrance of the scholastic education which is given at present. Wherever industrial has been associated with scholastic education the literary progress of the pupils has been undimin-

Within the last thirty years all European governments have been roused upon this subject and compelled by commercial competition, to begin to give their artisans the industrial education which would enable them to compete successfully with rivals; and the sceptre of supremacy among the nations depends to-day mainly on their progress in industrial education. In this America should take the lead.

For want of this industrial education our country has been impoverished beyond all calculation-being filled with incompetent or half-instructed mechanics, and with a vast mass of ignorant, unskilled laborers, destroying each other by glutting the labor market in competition, and unable at the best to earn wages that would give them any hope of bettering their condition as daily drudges living from hand to mouth. Society has no right to bring children into the world without giving them the industrial education that would enable them to live in com

In banishing industrial education from school and college we have practically taught that useful industry is something far below lit erary occupation or trifling in its dignity and worth, and while degrading labor in its social status, we have done all that is possible to make the educated classes indolent, conceited and inefficient, at the same time separating society into distinct and hostile classes, and preparing for the social convulsions which must arise when labor, oppressed by monopoly, impaired by ignorance, and ruined by competition shall be impelled to raise the cry of "bread or blood."

Industrial education would banish these evils, would contribute to social harmony, and would double our national wealth, by doubling our productive ability. Moreover it would furnish the backbone of moral education, for a true moral education is impossible until the pupil realizes and assumes his moral duties, the first and chief of which is self-support and useful production.

Are not these three elements of education indispensable, and vastly more important than book learning? Without a good physiological constitution life is a failure. Without sufficient knowledge of and obedience to the laws of life it soon becomes a miserable, morbid failure; and without the ability to sustain ourselves by our own honest exertions, our whole life is a failure, and it were better for society that we had never been born; but without literary education many have led happy and successful lives-a blessing to

The fourth failure of the educational sysa blessing to others as well as to ourselves.

All know that the moral nature is more important than the intellectual faculties to our social welfare, and that a criminal is a more dangerous element of society than a fool. But the college does not pretend to elevate the pupil's moral status. It is content to give him intellectual polish, knowledge and literary capacity, even though these capacities may fit him only to prey upon society Society is polished and sharpen ed by education, but not elevated, and the cities of greatest intellectual brilliance are also centres of the greatest amount of moral corruption and social decadence, while the solid virtues are at home among the half educated, moral populations.

If moral development is so much more important than intellectual culture, why have we no institutions for such a purpose It is, I presume because it has not been known that the moral nature is just as susceptible of culture as the intellectual. There is no reason why the coronal region of the brain should not be cultivated into power and growth as well as the frontal.

The doctrine that education should aim even more at moral development than intelectual, and that it is possible by mora education to elevate a degraded people or the degraded classes of society, has been presented fully in my work on Moral Education, but the reasonable limit of a newspaper article does not admit its presentation here. I can but say that I have demonstrated not only by reason, but by practical examples on a large scale the cheering truth—the most important ever presented to the mind of a philanthropist, that it is entirely practicable by the methods of moral education presented in that work to elevate all society, including its most degraded classes, to the reality of an honorable and happy life, and that when moral education as presented in that volume shall have been adopted fully by civilized nations the problem of the ages will have been solved, and that which has never yet been accomplished by all the labors of religious teachers, philosophers, reformers and martyrs, and by all the combined powers of schools, colleges, churches and governments will be accomplished with ease by complete system of education-the worldwide result of which will be the abolition of crime, pauperism, insanity, war and pestilence.

With these great ends in view sustained by the enthusiastic commendation of advanced thinkers and by reliable promises of material pecuniary aid, I have undertaken the establishment at Boston of an institution designed to illustrate the new era in education, and to bear the name of the PANTOLOGICAL UNI-VERSITY—the word Pantological being used to signify that it will aim to embrace all knowledge, and not like other universities to adhere to the past and ignore the brilliant illumination of the last thirty years. The first step in the establishment of the university will be the organization of the medical department (Pantological College of Therapeutics) which I hope may begin its labors in January next, in reference to which I invite the correspondence of liberal minded physicians, some of whom may be qualified to aid in its labors, and of those who wish to enter the medical profession on a higher plane than has heretofore been possible.

JOSEPH RODES BUCHANAN. 205 East 36th street, New York. N.B. Copies of my lecture will be forwarded upon application to any who are

Visions Among the Seventh Day Advent- scious of everything passing about her. Her ists-Their Beliefs and Practices as Furnished by one of the Leading Elders.

Our views on the subject of the second dvent of Christ are, that his coming is to be literal, personal, and visible; and that it is near at hand; but that the day, month, or year of his coming is not and cannot be known. There has been no change in our theory in this respect and no revelation on

the subject. Our views of what is called soul-sleeping are, that the dead are unconscious and remain so till the resurrection; that previous to the resurrection there is no judgment nor reward for any (a few exceptions aside): that there are to be two resurrections—first, that of the righteous, at the beginning of the 1,000 years of Rev. xx; secondly, that of the wicked at the close of the said 1,000 years, Rev. xx. 5, 6; that after the resurrection comes the execution of the judgment; the righteous when they are raised receiving the sentence. "Well done!" and entering into everlasting life, the wicked when they are raised receiv ing the sentence "Depart from me, ye cursed!" and then going into everlasting punishment or eternal death-the second death, which we understand to be cessation of conscious existence.

Seventh Day Adventists begin and end the Sabbath at sunset. For a few years, in the early part of their experience, they began and ended the Sabbath at six o'clock P. M. It was stated in one of the early visions of Sister White that the Sabbath was to be kept "from even to even." This expression was at that time interpreted to mean from six o'clock to six o'clock, or meantime, though no hour was mentioned in her view. But later, from a thorough examination of the Scriptures on the subject, it was clearly seen that the world "even" in the Scriptures denotes the time of sunset, and their observance of the Sabbath was then changed accordingly. All that the vision had said was "from even to even." The present practice is now understood to be in accordance with that view, which was for a time misinterpreted. There has been no contradictory

They practice feet washing on the occasion of the celebration of the Lord's Supper, as they understand Christ teaches his followers to do, in John xiii. There has been no change of practice in this respect and no revelation on the subject. The custom rests wholly upon the evidence of the chapter referred to, with a few other scriptures. It is regarded as a memorial of our Lord's humility, as, by partaking of the bread and wine, we commemorate the breaking of his body and the shedding of his blood. In the performance of this practice the brethren are by themselves and the sisters by them-elves.

The practice of kissing as a religious rite has been to some extent adopted by the S. D. Adventist body; but it has never been urged nor made much of, each one being left to follow his own inclination in the matter. There has been no revelation on the subject. It is a question with some whether the passages which speak of this are not to be understood as referring to the customs of those times, rather than as enjoining a perpetual duty. The only change discernible among this people touching this point is that the practice seems to be followed less now than formerly.

The women do not wear a distinctive dress. An attempt was made a few years ago to inem is the failure to develope the moral troduce a reform in the dress of the women. nature—to eradicate the vices and implant This reform consisted in thoroughly prothe nobler principles which make our lives teeting the limbs, especially the lower extremities, shortening the skirts till they amply cleared the wet and filth of the ground, suspending the weight from the shoulders, etc. This especially in its external appearance, was found to excite unexpected pre-judice in almost every direction from those without, besides being unworthily handled by some of those adopting it. Sister White's visions were concerned in this matter to this extent: It was shown to her that such a style of dress would be a benefit, and it was accordingly strongly recommended. At the same time, she was shown that none should be over-urged to wear it and that it was not to be made a test of fellowship. But this was overlooked by some, and, hence, in a few places some unnecessary agitation was caused The results of the experiment have been such in the directions indicated that the dress is not now worn to any considerable extent.

It was never the policy of this people to discountenance or discourage education. From the first, education and an educated ministry have been regarded with favor; but at first Seventh Day Adventists had neither the men nor the means for an educational work among themselves. Besides, the efforts of the few workers engaged in the cause were all absorbed in pushing forward the new views and establishing the enterprise on a firm basis. But, as members have increased as their children have grown up, as the have seen that a work was to be accomplished which would demand the employment of educational advantages, and, as facilities have presented themselves, this subject has forced itself upon their attention, resulting in the formation of the Educational Society and the establishment of Battle Creek Col lege. This was done through the delibera tions of the brethren, not through revelation, though the visions of Sister White have favored and encouraged the enterprise from the first. And their efforts in this direction have resulted not from a feeling that the coming of the Lord was not so near as they formerly supposed, but from a feeling that his coming is at hand and that what is done must be done quickly. Otherwise, their educational efforts would have been delayed till they had become stronger in wealth and

numbers. The visions of Sister White are regarded by this people as a manifestation of spiritual gifts, according to 1 Cor. xii; Eph. iv; Acts ii, 17, 18, etc. in these exercises scenes are made to pass before her mind, the course of individuals is presented, she is caused to hear words addressed to her by the one who seems to be a divine attendant, or to hear conversation on the part of others, etc. After coming out of vision, the memory remains, and she writes out what she has seen and heard, as any one would describe that of which he had been an eye or ear witness. She is not regarded as a prophetess in the sense in which the prophets of the Bible are called prophets, nor as inspired as were the writers of the Bible; but only as an agent in the manifestation of one of the subordinate gifts for which the Bible itself makes provision, the Bible, meanwhile, remaining as the great standard by which all these gifts are to be tried and tested. All that she writes and teaches is, therefore, brought to this standard and tried by it, both as to its mat-ter and tendency. "By their fruits ye shall know them;" but when a person has become satisfied that the manifestation is the operation of the Spirit of God and is in accordance with the Scriptures, with such person it has, of course, great weight. The physiological conditions of Mrs. White, while in vision, are peculiar. She becomes absolutely uncon-

eyes are open; but the sight of all external objects is shut out, the brightest light passed as closely as possible to the eye, seeming to make no impression upon that organ. Yet her eyes are not fixed; but she seems to be viewing, in a very natural way, objects at a distance, above and around her. Not the slightest evidence of breath or of breathing can be detected, yet she speaks at intervals detached sentences, sometimes sufficient to indicate the nature of the scenes passing before her. What she says is usually accompanied with calm and graceful gestures; but while she thus freely moves her head, body and arms herself, they are almost absolutely rigid against the attempts of any of her at tendants to move them. She has had visions standing upon her feet, sitting in a chair and riding in a carriage; but she generally falls backward into a reclining position. She has had visions when entirely alone, when in the public congregation, or when with a few friends at family prayer. These exercises give no indications of their approach; but they occur, if in public, not when there is excitement, but when deep feeling pervades the congregation, and when, as it would be generally expressed, the Spirit of God seems to be present in a marked degree. When coming out of vision, she first catches her breath. An entire change in her muscular condition then takes place. The rigidity disappears and her joints become as flexible as those of an infant. After the lapse of a short time, another breath is drawn, and then the breathing becomes regular and natural; but it is some time before she recovers sight sufficiently to discern objects in the bestlighted room. The length of time she is in vision differs on different occasions. It is usually from fifteen to thirty minutes, sometimes not more than five minutes, and on one occasion it was three hours. As to the matter of her visions, it generally embraces many things of which she had no knowledge, and often what she has seen has been very different from the views previously held by

herself and her husband. As to the number of her visions, I can form no estimate. She had them much more frequently in the early part of her public labors than of later years and of many of her earlier visions no written account has been preserved. What she has published would cover, perhaps, thirty-five or forty of her views; and she may have had as many more, though, as above stated, I would not present this as an estimate. They embrace a great variety of subjects: church policy, biblical history, doctrinal views, future events, and personal in-struction and admonition. Her later views are largely of a personal nature, pointing out wrongs in individuals, showing how to remedy defects in character, admonishing, warning of danger, giving instruction, comfort, etc. There has been no progressive development in her revelations and no contradiction of former views by those of a later

date. Seventh Day Adventists have generally given full credence to the visions of Sister White, though quite a few have declined to receive them, and more have occupied a neutral position, having no especial acquaintance with them. But this has caused no trouble, for they have not been held as a test of fellowship. No one has ever been set aside by the church because he did not indorse the testimonies of Sister White. Some, on account of their opposition to them, have voluntarily dissolved their connection with the body, and some who have been set aside for wrongs reproved by the visions, for which there was other evidence, have endeavored to charge their trouble and separation upon the visions themselves; but not in truth or justice. We look for no new revelation in reference to any successor for Elder White (who died last year); for, as already stated, we look for no one to succeed him in sustaining such a relation to the cause. The Executive Committee of the General Conference, three in number, are the highest authority among this people. Elder George I. Butler, of Iowa, is the President of the General Conference and also Chairman of the Board of the Educational Society; Elder S. N. Haskell, of Massachusetts, is President of the Sanitarium Board; and H. W. Kellogg, of Michigan, Vice-President of the Publishing Association, takes the place made vacant by the death of Elder White on that board till the next annual election at the General Conference. The ecclesiastical organization of this people embraces churches. State conferences, a General Conference, tract socie ties (church, State, and general), health and temperance societies, and Sabbath school associations. All the boards of their various institutions and the conference committees are elected annually and may be completely changed each year, if the members of these various bodies so elect.

The published works of Sister White, giving the substance of her visions, consist of three volumes, entitled "Spirit of Prophecy" (a fourth is in preparation), and thirty numbers of "Testimony for the Church," bound in seven volumes.

We have but four legally incorporated institutions: The Publishing House, the Health Reform Institute, and the Educational Society of Battle Creek, Mich., and the Pacific Publishing Association of Oakland, Cal. The Battle Creek Association has an annual business of upward of \$255,000 and owns property valued at about \$245,000, on which there ar obligations amounting to \$131,000.

Unsolved Problems-A Little Friendly Criticism.

BY D. WINDER.

To the Editor of the Religio-Philosophical Journal: We have reached a crisis in our investigations of spiritual science, and we can advance no further harmoniously until we shall have solved the following questions to the general satisfaction of the great body of

Spiritualists: 1. The origin and true character of Jesus of Nazareth.

The test of true and false mediumship. The question of obsession by evil spirits.

The question of further continuing dark circles or scances.

It is evident from the late issues of the RELIGIO-PHILOSOPHICAL JOURNAL (the only spiritual paper I have the pleasure to read) that the above questions are now pressing themselves forward for investigation, and refuse to be any longer agnored by the leading thinkers, speakers and writers in our ranks. The first and fourth of the above questions are brought prominently forward on the second page of a late issue of the Journal, August 26th, in Dr. Blæde's sarcastic review of "T. W. Seaver's Jesus of Nazareth;" and the fourth by the criticisms of the Journal's course by A. J. Manley. The third of the foregoing questions is prominently introduced in the dogmatic essay of

Wm. Emmette Coleman, delivered in Ixora

Hall, San Francisco, Cal., on the 18th of

April last. The second question, "The test of true mediumship," with your permission, I will bring forward myself at the proper time.

First, then, as to the origin, character and mission of Jesus of Nazareth, the theories presented by the leaders in the present great spiritual movement are as various, conflicting, mutable and inconsistent as the atmospheric conditions in changeable weather. This question has to be investigated under the great disadvantage of the popular education of the masses, derived through the so-called orthodox churches, who attribute to Jesus absolute Divinity, and the opposite extreme views of modern rationalism, the natural offspring of the absurd doctrine of the trinity. As neither of these extreme theories comprehends the truth concerning Jesus of Nazareth, and as the great mass of the community are under one or other of these influences, the task is necessarily a difficult one, to solve this great question, on account of existing prejudices; but as I write this essay in the interest of the true spiritual philosophy exclusively, I shall not trouble your readers with any further reference to orthodox dogmas.

If I have not misapprehended the idea of our leading writers and speakers on the question under consideration, Jesus is regarded by them as having a common origin with all other men; but in consequence of having inherited a superior organization, adapted to spiritual influences, he was early developed as a superior medium for communication with the higher order of spirits; so far as I know, this is the only distinction recognized by modern Spiritualists between Jesus and other mediums of modern times.

Now we shall see whether this theory will bear the test of history, reason and consistency. I would ask my brethren who advocate the above theory, How do you know that Jesus was a medium? Are they not dependent on the historic account of him given in the New Testament? If so, does not consistency require us to accept the account that Jesus gave of his origin, character and mission, as found in the same historic records? If Jesus was a great medium (which I admit), he certainly was a true and reliable one, not liable to deceive or be deceived. Hear, then, what he said of his origin, according to the same history that tells of his mediumship and familiar intercourse with spiritual beings. Jesus said to the Scribes and Pharisees, "Ye are from beneath; I am from above; ye are of this world; I am not of this world." (John 8: 23.) Jesus said to the multitudes who came to hear him, "I came down from heaven, not to do my own will, but the will of him that sent me.' (John 6: 38.) The Jews murmured at this and said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How is it, then, that he saith, I came down from heaven?" Jesus said to those Jews who murmured at his claim to have come from heaven, "No man can come to me except the Father who sent me draw him." "Not that any man hath seen the Father, save he which is of God; he hath seen him." (v. 46. See also John 1: 18.) Now, if Jesus knew the source of his origin and spoke the truth, then he had a different origin from common humanity; the difference fitly and forcibly expressed in the foregoing declarations: from beneath, I am from above; ye are of this world: I am not of this world.' had his origin in heaven, he had first to descend to the earth before he could ascend into heaven; but we, having our origin in mis world, must first ascend to neav fore we can descend to earth as ministering spirits. That Jesus existed with his Father in heaven, as a spirit, before he appeared on earth, he positively asserted on various oc-

casions, besides those alluded to above. On an occasion, Jesus said to the Jews, "Your father Abraham rejoiced to see my day; and he saw it and was glad." The Jews replied, "Thou art not yet fifty years old, and hast thou seen Abraham?" Jesus responded: "Verily, verily, I say unto you, Before Abraham was, I am." This claim to a pre-existence so nettled the Jews that they took up stones to cast at him. (See John 8: 56-59.) I hope my brethren of the rostrum, pen and press, will not imitate this example of the Jews when they read this essay.

Having now given the declarations of Jesus to the unbelieving Jews, I will give his testimony to his true disciples, concerning his heavenly origin and pre-existence. Father himself loveth you, because ye have loved me, and believed that I came out from God. I came forth from the Father, and came into the world. Again, I leave the world, and go to the Father." Then the disciples said, "Lo, now speakest thou plainly, and speakest no proverb; by this we believe thou camest forth from God. (See John 17: 27–30.) Jesus then raised his eyes to heaven and addressed his Father in these words, "Father, the hour is come; glorify thy son, that thy son also may glorify thee; and now, O Father, glorify me with thine own self, with the glory which I had with thee before the world was." (John 17:5.)

The foregoing testimony of Jesus of Nazareth, repeatedly uttered to both the unbelieving Jows and his disciples, establishes his heavenly origin and pre-existence as a spirit with his Father in heaven. It remains now for us to inquire as to the object and nature of his mission in our world. I have admitted in this essay the mediumship of Jesus; but now respectfully ask my spiritualistic brethren to consider the following explanation: The word "medium," which signifies an instrument or means, is not found in the New Testament. Jesus is called the "mediator" between God and man. The words "medium" and "mediator" are not synonymous. The latter word, while it comprehends all that is meant by the word medium, it is compound in its import. It means a medium and peace-maker, or intercessor. Now, while Jesus is called by his disciples and historians, the mediator between "God and man," there is no proof, so far as I know, that he ever was used by spirits, as a medium of communication with the children of earth. Paul says, "There is one God, and one mediator between God and men, the man Christ Jesus." (1 Tim. 2: 5.) This was the mission of Jesus of Nazareth in this world. His Father prepared him a human body (Heb. 10: 5.) that he might commune with the children of earth and teach them the words he received from his Father in heaven. He was God's medium and mouth-piece and proclaimed to the world the messages he received from the Father; but I have no proof that he ever filled the office of a spiritual medium in the current sense of that word among modern Spiritualists. Nevertheless, I wish my brethren to understand that I am open to conviction whenever proper evidence shall be presented; but I protest against being read out of the church of modern Spiritualism, merely for dissenting from a dogma that I deem unsupported by either reason or documentary evidence, and in direct opposition to the un-equivocal testimony of the Nazarine him-

Carthage, O., Sept. 1, 1882,

Woman and the Household.

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

Silence is the heart of all things, sound the fluttering of its pulse, Which the fever and the spasm of the universe convulse. Every sound that breaks the silence only makes it more profound, Like a crash of deafening thunder in the sweet blue stillness drowned; Let thy soul walk softly in thee, as a saint in heaven unshed, For to be alone with silence, is to be alone with God.

Go to silence: win her secret, she shall teach thee how to speak, Shape to which all else is shadow, grows within the clear and bleak; Go to silence: she shall teach thee; ripe fruit hangs within thy reach; He alone hath clearly spoken who hath learned this: Thought is speech,

Wisdom ripens into Silence as she grows, more truly wise, And she wears a mellow sadness in her heart and in her eyes; Wisdom ripens unto Silence, and the lesson she doth teach, Is that life is more than language and that thought is more than speech.

—S. M. Hageman.

THE HILLSIDE CHAPEL.

One sultry August day, during our trip to the sea shore, found us entering the Hillside Chapel where meets the Concord School of Philosophy, which has been so ably described by Prof. Wilder. The lecture had already begun. It was by F. B. Sanborn of the Springfield Republican, and consisted mainly of extracts from the most characteristic of Emerson's poems, read with much expression but no gesticulation, and interspersed with appreciative comments. We scanned the audience and the officers closely, before giv-

ing ear to the discourse, The building is simple and unpretending; unceiled and unpainted, yet not rough or inartistic. It is set down in front of old trees, on a hillside overlooking the fertile and beautiful valley of the Concord river. But the charm of the place is not alone in its esthetic simplicity, nor in its attractive surroundings; not in its mighty elms running in serried ranks along the road on either hand, nor even in the associations of the neighborhood, where dwelt Hawthorne and Thoreau, Alcott and Emerson, during so many years. The witchery of the Hillside Chapel consists, mainly, in its sweet, reposeful, indescribable, spiritual atmosphere.

Nay, do not anticipate and call the cause of this attraction the atmosphere of those who have gone before; those who have attained serene heights in that world where all extraneous and opposing influences have been shed with their fieshly garments. Without doubt; such noble and benignant spirits do often bend from their high estate to mingle their thoughts with those who sojourn still below. It would seem but natural that minds allied by common sympathies and hopes should be attracted together than when in different conditions of being. And so it is proven to

But, happily, thankfully we record it—it is not necessary to drop the earthly garb for souls to become centres of beautiful influences, exalting, illuminating and inspiring. Dwelling in elevated realms, not only of thought and teeling but of practical life, the influences of their atmospheres are as palpa-ble as in that of the blessed sunlight, whose genial warmth vivifies and quickens the entire physical world.

Such, in the main, is the atmosphere of the Concord School of Philosophy. The cheerful repose and serenity, the tendency to philosophic and ethical thought, pleasant as it is, seem less marked than that deeply earnest religious feeling, which must impress alike, the frivolous and the sober-minded.

There is such sincere and cordial welcome to the stranger, such universal, heart-felt courtesy, such proofs of high living as well as high thinking, that the visitor feels cheered and fed as at some feast where royal attendants bestow more delight in the service, than in the viands they offer. These consist a good deal in nameless, cumbrous and complex dishes, so that it may happen that simple natures might fall into mental dyspepsia while trying to distinguish their ingredients or the differences between them.

The concecting of these dishes, too, is a laborious process, and requires a long apprenticeship. The learner must study how all metaphysical chemists have prepared their intellectual food, from the earliest known period until the present, and they must also learn how to revise or translate their receipts into the modern vernacular.

In so doing, it is not hard to overlook the elemental truths by which all natures are really fed. It seemed to one listener, at least, that it would be easier to go-less encumbered with the learning of the past, which must be more or less intermixed with useless rubbish—direct, to pure reason or intuition. Then, with minds clear, unbiased and devoted to the acquisition of Truth, we might draw unmixed sustenance from the ever fresh and Divine principles of nature, with "vital feelings of delight."

There are many lessons to be learned at the Hillside, but the best of all do not vibrate on the lips of teachers; they are to be learned in living lessons of sweetness and beauty, in lives consecrated to spiritual growth of the teachers themselves. And is not this the lesson which we all need? The din, the fret, conflicts of the outer life, bring unutterable weariness, while they stain the fair ideals of our better moments. Those friendly persons who constitute the School of Concord, go aside from all that may distract and embitter, to those quiet shades, and commune among themselves upon immortal themes. If they have not become entirely emancipated from unnecessary, restrictions, they have surely broken many grievous fetters, and soar with no uncertain wings. They seek no crowd, but rather avoid the unthinking multitude. They hold out no bait to popular applause, which is, in itself, a sign of the lowering of a high standard. They allure to a higher level, those to whom pomp and glitter and gossip and fashion are like the play of children with make-believe fifes and drums. They attract those who desire to unfold and render symmetrical the soul, which holds in its inmost depths the immortal gem for which it is the effort of existence to furnish a worthy setting.

In peaceful stillness and with proper surroundings and congenial companions, only. can truly religious natures secure seasons of refreshment. Then we are able to drink great draughts from the spiritual realm which overarches all. Then may come

"that blessed mood In which the burthen of the mystery, In which the heavy and the weary weight Of all this unintelligible world Is lightened; that serene and blessed mood In which the affections gently lead us on, Until the breath of this corporeal frame, And even the motion of our human blood Almost suspended, we are laid asleep In body, and become a living soul; While, with an eye made quiet by the power Of harmony, and the deep power of joy, We see into the very life of things."

THE HARMONIAL ASSOCIATION,

if the writer understands its aims, is for just such a purpose. It is not calculated to attract the multitude. The mass of people have their elegant churches, equipped with all that satisfies the eye and the ear. Their forms of worship are conventional, and more or less envisits of forms, only only and with the consists of forms only, enlivened with the stimulus of social enjoyment. Neither do the gatherings at Steek Hall, attract the lovers of wonders and of ancient and modern miracles. There is no service which is a magnet for the pure sentimentalist, the admirer

of poetic rhaphsody and dreamy vagaries: The Harmonial Philosophy boasts no school with a faculty like that of Concord, embowered in a classic grove, praised by the press, and visited by men and women from afar. Still it exists; its temple is built in a few human spirits; its foundations are deep and strong as the Eternal verities themselves.

The Concord School of Philosophy endeavors to solve great religious problems, through the seership and research of persons in the past. It considers and reconsiders, debates and annotates. Plato, Socrates and Aristotle; Schelling, Fichte and Kant. Seership of the present age is rather at a discount, unless manifested at their own symposia. It looks backward instead of forward. As Thoreau said of England, it is like "an old gentleman travelling with a great deal of baggage, trumpery which has accumulated from long house keeping, which he has not the courage to burn; great trunk, little trunk, bandbox and bundle." It relies so much upon authority that it may cease to become authority it-self, in the light of a broader day.

The Harmonial Philosophy goes to the fresh fountains of nature herself, for her dicta. It appeals to universal and eternal reason. It believes that seership exists to-day in a higher degree than ever before. Its steps are turned ever forward: it labors for that symmetry and beauty coming from a growing and aspiring spiritual nature, which dwells within a physical habitation made sweet and pure and fit for its high office. It co-ordinates the great generalizations or underlying principles of all the ages of man's development, and, plucks from each its diamond cone to decorate that temple of Wisdom which is to be the final home of all immortal beings. It contains all partial systems of Philosophy, holding sacred that which is perma-nent in each. It is, in fact, the great and final system of the age.

So thinks, at least, one visitor at the School of Concord, with the wish that persons so earnest, able and truth-loving, would pause to look at the developments of the present day, as well as at those of the past. But the culminating power of one century, only reaches its height in one succeeding. If the Platonic Philosophy has waited two thousand years for its true exposition, what should we expect? The world does move, and we must be patient.

Essence of All Faiths.

Rituals, liturgies, creeds, Sinai thunder, I know more or less the history of these; the rise, progress, decline and fall of these can thunder from all the thirty-two azimuths, repeated daily for century of years, make God's laws more godlike to me? Brother, no. Perhaps I am grown to be a man now, and do not need the thunder and the terror any longer! Perhaps I am above being frightened; perhaps it is not fear, but reverence alone, that shall now lead me!

Thus every day and every night, Extol I man's lot and fate; For, ever, as he wills the right, Is he beautiful and great.—Goethe.

By falsehood, sacrifices become vain; by pride, devotions. By proclaiming a gift, its fruit perishes. Let no man having committed sins perform penance, under the pretext of devotion, disguising his crime under fictitious religion; such impostors, though Brahmans, are dispised.—Hindu.

Ananda, one of the earliest disciples of Buddha, sitting once beside a well, asked a drink of water from a Chandala woman, who was drawing from the well. She answered, How dost thou ask water of me, an outcast, who may not touch thee not with offence?" Ananda answered: "My sister, I ask not of thy caste. I ask thee water to drink." And Buddha received her among his disciples.-

Ruddhism. At the beginning of the world, God instituted this just retribution—measure for measure; and, if the laws of nature should be reversed, this law would stand forever.—Heb-

It were better to be of no church than to be bitter for any.-William Penn.

It is not fasting, nor solitude, nor monas tic life that will procure you eternal life, but only doing good. Forget not the poor, nourish them. Be fathers to orphans, be judges in the cause of widows, and do not let the powerful oppress the weak. Put to death neither innocence nor guilty. Do not fear the lot of the impious. Desert not the sick. Abhor lying, drunkenness and debauchery. Endeavor constantly to obtain knowledge.-Russian.

Truth and Love are two-the most powerful things in the world; and, when they both go together, they cannot easily be withstood. The golden beams of truth and the silken cords of love, twisted together, will draw men on with a sweet violence, whether they will or no.—Ralph Cudworth.

Laws are nothing, institutions are nothing, national power and greatness are nothing, save as they assist the moral purpose of God in the development of humanity. $-E.\ H.\ Cha$

Who can deservedly be called a conqueror: He who conquers his rancorous passions, and endeavors to turn his enemy into a friend.-

Nothing can work me damage except myself; the harm that I sustain I carry about with me, and never am a real sufferer, but by

my own fault .- St. Bernard. Benevolence is a duty. He who frequently practices it, and sees his benevolent intentions realized, at length comes really to love him to whom he has done good. When, there-fore, it is said, "Thou shalt love thy neigh-bor as thyself," it is not meant, thou shalt love him first, and do good to him in consequence of that love; but, thou shalt do good to thy neighbor, and this thy beneficence will engender in thee that love to mankind which is the fullness and consummation of the inclination to do good.—Kant.

Heaven is a palace with many doors, and each one may enter in his own way.—Hindu. Religious are many and different; but reason is one. We are all brethren.—Chinese. Each prophet that appears is not to be opposed to his predecessors, nor yet complacently to exalt his law.....O God! whatever road I take joins the highway that leads to

thee-Parei.

dwelleth in God, and God in him......He that leveth not his brother, whom he hath seen, how can he love God whom he hath not seen?-New Testament

What is called the Christian Religion has existed among the ancients, and was not absent from the beginning of the human race until Christ came in the flesh; from which time the true religion, which existed already, began to be called Christian.—St. Augustine.

If thou art a Musselman, go stay with the Franks; if a Christian, join the Jews; if a Shiah, mix with the Seismatic; whatever thy religion, associate with men of opposite persussion. If in hearing their discourses thou art not in the least moved, but canst mix with them freely, thou hast attained peace, and art a master of creation—Luft, Persian.

He whose mind and life are free from deceit has a dwelling in the hearts of all men. He who speaks the truth with all his heart is superior to those who make gifts and prac-tice austerities. Truth will lead to every virtue. Purity of body comes by water, purity of mind by truthfulness.—Hindu.

To honor your father and mother is better than to serve the gods of heaven. - Buddhist. If thou hast done harm to anyone, be it ever so little, consider it as much; if thou hast done him a favor, be it ever so great, consider it as little. Has thy neighbor done thee a kindness, do not undervalue it; and has he caused thee an injury, do not overrate it .-

If thou wishest to see thy faults clearly, be for a moment in ambush for thyself, as if thou didst not know thee.—Persian. Let love be without dissimulation. Abhor

that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honor preferring one another.—Paul.

Books Received.

The Peerless, by W. O. Perkins, Boston; Oliver Ditson & Co., price 75 cents; board cover. This song book is especially adapted for singing classes, institutes and schools and it is sufficient to say that it is a good class-book, by a skillful teacher, filled with a variety of attractive secular and sacred

Magazines for October Received.

THE CENTURY MAGAZINE. (The Century Co., New York.) Contents: Portrait of Abraham Lincoln; Life in a Mexican Street; The Corcoran Gallery of Art; Summer Draught; Five Hundred Dollars; My Springs; The Gibraltar of America; The Minstrel at Castle Garden; Two Portraits of Lincoln; How Lincoln was nominated; An Inspired How Lincoln was nominated; An Inspired Life; The New North-West; A Georgia Corn-Shucking; The Dead of Night; The Negotiations for the Obelisk; Deaf; Hand Work in Public Schools; A Modern Instance; The Statue; The Growth of the United States; Some Letters of Charles Lamb to John Howard Payne; Through one Administration; It is not Yesterday; Topics of the Time; Communications; Literature; Home and Society; The World's Work; Bric-a-Brac. With the October number closes the first year of this Magazine and the editors announce that they have during the year been able, owing to the enlargement one year ago, to give a much greater amount and variety both of reading matter and of illustrations than ever before. war those eirenmeteness it is not the circulation of The Century during the magazine year now closed has been large beyoud precedent.

POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents: Massage, Its Mode of Application and Effect, by Douglas Graham, M. D.; Literature and Science, by Matthew Arnold; What are Clouds? by C. Morfit: The Past and Present of the Cuttle-Fishes, by Dr. Andrew Wilson (Illustrated): Mozley on Evolution, by Herbert Spencer; Explosions and Explosives, by Allen D. Brown; The Utility of Drunkenness, by W. Mattieu Williams; Delusions of Doubt, by M. B. Bill; The Progress of American Mineralogy, by Professor G. J. Brush; Industrial Education in the Public Schools, by Professor H. H. Straight; Physiognomic Curiosities, by Felix L. Oswald. M. D.; The Formation of Saline Mineral Waters, by M. Dieulafait; A Partnership of Animal and Plant Life, by K. Brandt; Sketch of Professor Rudolf Virchow, (With Portrait): Editor's Table; Literary Notices; Popular Miscellany; Notes. 16. 1. 18.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston, Mass.) Contents: Two on a Tower; Among the Sabine Hills; Storm on Lake Asquam; An English Interpreter; Cicada; Studies in the South; And Mrs. Somersham; Fallow; University Administration; Pilgrim's Isle; The House of a Merchant Prince; The Nation of the Willows; A Shadow Boat; The Red Man and the White Man; The Salon of Madame Necker; The Contributor's Club; Books of the month.

THE MEDICAL TRIBUNE. (Robert A. Gunn, M. D., New York.) Contents: Woman and her Diseases; Electicism and the History of Medicine; The Public Health and the Dangers of Vaccination; Spirit of the Press; Antiseptic Surgery; Extraction of Teeth in Pregnant Women; Hydrophobia Treated Successfully with Aconite; Uraemic Convulsions and Coma successfully Treated by Hypodermic Injections of Pilocarpine, Chloral and Benzaic Acid; Perils of the Hot Air Bath; The Mirror;

THE MAGAZINE OF ART. (Cassel, Petter Galpin & Co., London, Paris and New York.) Contents: The Heir Presumptive; Teucer; The Normanton Hogarth; Some Original Ceramists; An Open-air Painter; After the Herring; "Laboremus"; The Gargoylein Mediaeval Architecture; Art in the Garden; "Rabelais"; New Facts in Landscape; Current Art; The Ambras Collection; The Orphans of Katwijk; Art Notes; American Art

THE PANSY. (D. Lothrop & Co., Boston.) A monthly for boys and girls, edited by the popular author "Pansy" (Mrs. G. R. Alden.) ANDREWS' BAZAR. (W. R. Andrews, New York.) A Magazine devoted to Fashion, Literature, Art, and Society Matters.

There is a touching bit of autobiography in Thomas Hughs' memoir of Macmillan. the publisher, which has just appeared in Lon-don. At twenty years old Macmillan arrived in London in search of employment. The poor young Scotchman was utterly desolate and friendless. Describing the incidents of the second day after his arrival, he wrote: "All the way from Stationers' court to Goswell Road was sprinkled with tears. These were a relief to me—these and prayers—such half articulate prayers as I could give utterance to. At that hour the passers-by could not notice me: I certainly did not notice them. except when I was stopped and spoken to by the poor and unfortunate. These I could have taken and pressed to my heart. Ah me! what

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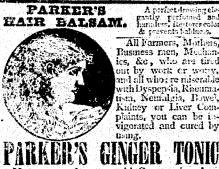


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CHICAGO, ILL., Saturday, September 30, 1882.

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The Judgment Day-Evangelical-Spiritual.

It was formerly the custom for orthodox ministers of the Gospel when promulgating the word of God to eager listeners, to frequently refer in highly vivid language to the throne of God, and there critically and carefully examined, a verdict given and judgbe no appeal. The supposed existence of this day has given rise to burning eloquence, imagination, in which the deplorable condition of sinners has been depicted by ministers in language so heart-rending and soul-stirring, that those present were convulsed with fear and induced to confess their sins and simply reap what you have sowed. declare their allegiance to God. Without a belief in the existence of this judgment day, the orthodox churches would be unable to so fearfully excite the unrepentant sinner, and the "Boy Preacher." Harrison, would be powerless to play upon the susceptible emotions of the people; his profitable occupation as an itinerant exhorter, would be lost at once.

The Bible, on whose pages glisten truth and error side by side in vivid contrast, contains abundant proof that a "day of judg-"to terminate the present dispensation of the eternal state of all men "be unchangeably fixed." That such an event is necessary to vindicate the justice of God (Luke 16:25) and that such a day is appointed is abundantly evident from a scriptural stand-point. (Eccl., 11:9; Matt., 12:36; Acts. 17:31; 2nd Thess., 1:7 -10; Heb., 9:27; 2 Peter, 2:9.) That Jesus Christ will officiate as judge is also evident. (Matt., 25:31, 32; 26:64; John, 5:22; Acts 17:31.) That the judgment will be universal appears from Eccl., 12:14; John, 5:28, 29; Rom., 14:10, 11; 2 Cor., 5:10; Rev., 20:12,13. That its decision will be final and irreversible admitting the righteous to the joys of Christ's kingdom, and dooming the wicked to outer darkness and eternal despair appears from the foregoing scripture and also from Matt., 25:14-46; 1 Cor., 15:52-57; 1 Thess., 4:14-17; Heb., 6:2; 2 Peter, 3:7.

It will be readily observed that the "judgment day" occupies a prominent position in the tenets of the various evangelical churches, and the devout Christian honestly believes that it will eventually arrive; when God or Jesus will systematically judge each human being, and assign him the status he will be compelled to occupy throughout eternity, either in a burning hell with legions of hideous devils, or in heaven in company with innumerable angels. What good can be subserved by maliciously consigning to endless torture myriads of unfortunate human bestantly burning, is a question that only an ignoramus, bigot, or a "boy preacher," can answer satisfactorily—to himself only. There is. however, a modicum of truth in the conglomerated mass of scriptural evidence in reference to the "judgment day," judgment seat" and the "occupant thereof."

A belief in, and a necessity for, a judgperverse condition of human nature, and the row and suffering.

universality of sin. Men steal, murder, fight, and commit other vile acts too numerous to mention, and the necessity of having severe punishment meted out to them by a Supreme Being, who could with perfect accuracy measure the enormity of each offense, gave rise to a belief in a final judgment day. That person who coolly and deliberately plans a murder, shooting or stabbing his victim, or who malignantly tortures one in his clutches whom he happens to hate, should eventually suffer the penalty therefor; and who, the devout Christian asks, can better assign him his proper measure or degree of punishment than God himself?

The ancient prophets and seers, as they earnestly tried to grasp this intricate problem the nature of crime and the extent of its truth. The necessity of certain and exact judgment in case of the infraction of the divine laws, they instinctively felt, and when formulating a plan to present to the world, became sadly mixed-involved in serious, perplexing errors, and they finally resolved to regard God as the final judge of each member of the human family, and that conclusion was incorporated in the Bible.

While we know there never will be a 'judgment seat," from which the accounts of each individual will be examined by God himself, and decision rendered in reference thereto, and while we fully realize that the passages of Scripture in regard to that memorable day arose from a mistaken apprehension about the mysterious methods in which God deals with his children, we do know that individual accounts exist, stamped indelibly on the plastic nature of each one, and thereon can be read every act of life, good or bad. There will be no final "judgment day" when man will be authoritatively summoned before God, who will pass judgment and render sentence, indicating whether he shall be consigned to hell, or allowed to enter the golden gates of heaven.

The judgment day is now; it exists every moment of time. Every unkind word makes its impress upon the spiritual nature. Every impure thought is recorded there; every vile act vibrates thereon until its true character favor on the part of the Publisher, as can be easily discerned by spiritual eyes; whatever the crime, it leaves a dark stain upon the spirit, and thereon the account is carefully kept, and that alone shall judge you, and that alone shall assign you your proper sphere after the change called death. No God, no angel, no demon or spirit, will ever truthfully or authoritatively say to you, "Your residence shall be in hell," or "Your future home shall be in heaver," for your own acts and conduct prepare you for a particular "judgment day." In tremulous tones they | locality in spirit life, and there you will natwould portray the existence of that day when | urally gravitate; to no other place can you by all humanity would be summoned before the any possibility go. Then you will fully realize that the "Judge" is within you, and his sentences are executed without any aid. If several years he has been widely known in ment rendered, and from which there could you have committed murder, or sinned during the entire period of your earthly career, your spiritual nature has become so degradagonizing metaphors and lofty flights of the ed and desolate, that you will naturally gravitate to a corresponding sphere in spirit life. On earth you caused darkness and desolation, and consequently prepared your own soul for a dark and desolate place. You will

It is not true that death is always gain, as some assert, in the sense that it is not death. but life unfolded or carried up into higher being, and that it opens the door and the spirit goes out into the enchanting beyond. There is something exceedingly beautiful and grand in the death of one whose life has been crowned with generous acts and heroic deeds in behalf of truth, justice and right, and for him to die is gain, but when the brutal man dies, one whose whole life has been ment" will be absolutely necessary in order | characterized by low, vile, licentious acts, to him it is far from being an immediate gain, grace," when "time shall be no more" and | for as he was instrumental in causing misery and sorrow on earth, he simply thereby prepared his spirit for a dark, inhospitable place in spirit life, and there he must live until a consciousness of the enormity of his crimes arises within him. There he is simply brought in contact with himself; his external surroundings are in bleak, dismal harmony with his own spiritual state; thus only can he realize his own wretchedness and degradation; and in that realization lies the potencies of a brighter future.

The judge and judgment day is within each individual, and each vile act passes its own sentence of condemnation and punishment, thus naturally assigning the respective status of each individual in spirit life, and thereby saving God the necessity of becoming an accountant and judge for each individual.

James B. Silkman and the Utica Asylum.

We publish in this issue of the Journal a remarkable statement made by Mr. James B. Silkman, a prominent Spiritualist, in reference to his incarceration in the Utica Lunatic Asylum, N. Y. He was discharged from custody by Judge Barnard of Poughkeepsie, after a thorough investigation of his case with these words: "Gentlemen, that man is not insane, nor was he insane when he was sent to the asylum. Mr. Silkman, you are discharged." Silkman avers that the asylum ings, thus compelling God to keep the is "a white sepulchre" and "the damndest incandescent, sulphurous flames of hell con- fraud in the State of New York." He says that refractory patients are punished by being put in "the bull-yard," the nature of which is described in Mr. Silkman's account of his varied experiences while under the supervision of the doctors at the asylum. We rejoice that he has triumphed over his enemies, and hope that he will now be equally as successful in banishing the evils of the public theatre in this city during the Winter. ment day, arose undoubtedly from the sinful, | institution which caused him so much sor- | Should be do so, Rev. Herrick Johnson ought | May's or Mrs. Whitney's writings for older

Ira Y. Munn.

During our absence in the East the papers of this city announced the death of Mr. Munn, he having passed to spirit life on the 22nd ult., at Ouray. Colorado, of which place he was Mayor. The name of Ira Y. Munn is chera genial, generous benefactor. He was at one time a leading business man of this city, worth probably a million dollars. During served one or more terms as President of the Board of Trade and in various ways was a leading and influential citizen, and as such his purse was ever at the command of the needy, and to our personal knowledge he penalty—only possessed a slight glimmer of helped poor mediums with a free hand. Such times, but this did not repress his generosity | gationalist says: or sour his nature.

Business reverses came and the once wealthy man was penniless; nothing daunted he went to Colorado in 1873 there to begin anew. After various vicissitudes he settled in a wild and almost unknown section in the south-western portion of the State, where with energy and ability he rapidly developed valuable interests. In the summer of 1881 we met him at the little railroad town of Salida where the branch road to Gunnison City leaves the main line to Leadville. He was the same genial kindly man as when a million aire, but softer and more quiet. He spoke with much feeling of his old Chicago friends and of various Spiritualists and mediums whom he had known in years long past. He still retained his interest in spiritual matters and commissioned us to send him occasionally a paper or other matter of special interest, which we have done. At the time of our interview, though seventy-two years of age, he appeared hale and hearty, and good for many years. He has gone where "corners" in grain, nor mining stocks will disturb him more. and has left behind him thousands of sincere friends, who will drop a tear to his memory and cherish the recollection of his noble deeds and generous heart. Although our tribute is late it is none the less earnest, and we feel that his transition from this life to that beyond the grave should be chronicled by a Spiritualist paper.

Col. Isaac E. Eaton.

Col. Isaac E. Eaton, of Leavenworth, Kansas, died suddenly in that city on the 19th inst. His remains were taken to Atchison for burial. Col. Eaton was a man of great force of character, generous impulses and more than ordinary intellectual power; always making himself felt in every undertaking to which he gave his attention. For easily satisfied inquirer. His wide acquaintance with leading men of the country afforded him an opportunity to introduce to their attention the subject of Spiritualism, and he never missed the chance to bear testimony to the convincing proofs he had received. Like many another who has begun the investigation late in life he was often misled and accepted much that was apperyphal, but his frankness, zeal and manliness gained for him the respect of all with whom he came in contact. He has at last become an inhabitant of the world beyond the mysterious river of death, toward which his attention has been so largely directed of late. He leaves behind a wife and host of friends whom he will still bear in fond remembrance and to whom, we have no doubt, he will often give evidence that he still lives and has an interest in them.

National Convention of Spiritualists.

This might, perhaps, as well be called a National Conference, or meeting for consultation and comparing views as to the outlook for Spiritualism. We have had no hand in getting it up, but have published the notices sent in by Dr. Spinney, as we do those of any reputable person. We understand that no effort will be made for a great demonstration, but rather the hope is that a few score of thoughtful and earnest men and women may meet from far and near in a quiet little hall of Detroit, for three days of mutual questioning and expression as to what effort or organ ization may be best to uplift the Spiritua movement and so add to its weight and power for good. From such a conference much good will come.

Rev. H. W. Eldredge, whose sermon Dr. J a lengthy article in the Courier of Greenfield, Mass., and feebly attempts to "explain away" said: "I would rather lay one of my little children in a Christian grave, than to know that it would live and grow up to be a Spiritualist!" His article however does not clear away the mist that hovers around him; on the contrary, it shows very plainly that Dr. Beals correctly reported the gentleman.

Mr. J. H. McVicker, the popular and widely known theatrical manager has prepared a lecture entitled. "The Press, the Pulpit and the Stage." Mr. McVicker wields a trenchant pen, he is also a good speaker, and on the subject he proposes to lecture upon, he will be able to entertain and instruct the public. We hope he will give the lecture in his own | Dream." In interest and refined character to be furnished a seat in the front row.

Faith as a Means of Cure.

One of the editors of the Congregationalist of Boston, has been investigating the nature of the "faith cures" performed at Old Orchard, under the ministrations of Dr. Cullis, and he has not been very favorably impressed. He ished by hundreds of Spiritualists as that of does, however, honestly set forth some remarkable cases of cure. One woman who came to the service on crutches went away without the use of them. Another, a conthe civil war he was foremost in his efforts | sumptive, who was brought in by two assistand money to raise and equip troops. He ants, was able the next day to walk a considerable distance. Another, who had been subject to fits of insanity, was seized in this way while at the convention. Dr. Cullis visited her, intending to employ medical treatment, but used prayer instead, and perfeet mental soundness is said to have followa man would of course be imposed upon at | ed. In reference to these cures the Congre-

"Without denying all that is claimed in any of these instances, it is but fair to say that enough is known of the laws of the hu man will and imagination to account for them on other grounds than the miraculous. Dr. Cullis cannot prove, his patients cannot prove, nobody can prove, that in the case of most brilliant apparent success, oil has done anything, or prayer done anything, or faith done anything, that could not have been done by an equivalent psychical inspiration palpably from a terrestrial source.

This Dr. Cullis, who has become noted through his faith cure camp meeting at Old Orchard, where miracles are asserted to have been wrought in answer to his prayers, is a Boston physician in extensive practice. He has collected about \$150,000 to support the Faith Cure Home, and his integrity is so unquestioned that all the money expended in eleven different charity institutions is given into his hands by the contributors. He formany years habitually prayed in behalf of patients whom medicine did not cure, and he has great faith.

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 . M., such notices must reach this office on Monday.]

Dr. W. J. Atkinson has removed from Clarksburg, Mo., to Sedalia, Mo.

Mrs. Florence Dickson lately delivered a lecture at Greenup, Ill., which was well received.

Meetings will be resumed by the Spiritualists at 994 Milwaukee Avenue, next Sunday evening at 7:30.

Mr. A. J. Fishback writes to us from De Sota, Mo., that his health is still bad, but he | has hopes of recovery soon. Mrs. Wiekham, formerly a prominent Spir-

itualist of this city, passed to spirit-life a few days ago at Waukegan, III. The concluding volume of Lee & Shepard's

"Young Folks' Heroes of History," prepared | ripe fruit, my dear." by Geo. M. Towle, is "Drake, the Sea-King of Mr. Frank L. Union, of Boston, where he

was identified with the Children's Progressive Lyceum, gave us a fraternal call last A conference of those opposed to compuls-

ory vaccination, was held in the City Hall, Hartford, Ct., Sept. 26th. Many eminent physicians were present. The Cincinnati, Ohio, Exposition opened on

Sept. 6th, under favorable auspices. The display is grand and crowds of people attend every day. It will be open until Oct 7th.

Sept. 19th and 20th, W. J. Colville lectured at the Opera House in Elgin. He lectures there again on Monday, Oct. 2nd, in the Town Hall, at 8 P. M. Subject: "The Land of Egypt. Past, Present and Future."

Mrs. Shepard-Lillie has a number of letters awaiting her at this office. We hope therefore to welcome her presence here, where she has many old acquaintances who have with interest and pride watched her growing fame as an inspired worker and earnest selfsacrificing woman.

Ex. Rev. Geo. C. Miln, who is now exercising his versatile gifts in editing our wideawake exchange, The Alliance, is billed to appear next month at the Grand Opera House in the character of Hamlet. All Chicago and the suburban towns of St. Louis and Milwaukee are preparing to witness his debut, which those competent to judge assert will be agreat success.

Dr. Buchanan, in another column talks earnestly of the defects of the present system of education and points out how he proposes to remedy them. Certainly all our readers will wish him success in his effort and no doubt some of them may feel inclined to cooperate with him in various ways. We shall await the development of his enterprise with sympathetic interest.

W. J. Colville will lecture at the South Beals lately severely criticised, comes out in | Side Spiritual Temple, N. W. corner of Indiane avenue and 25th street, Sunday, Oct. 1st., at 10:45 A. M. and and 7:30 P. M. Morning the charges made by the latter, that he had | subject: "The Sure Foundations of the Temple of Spirit." Evening subject: "The New Heavens and the New Earth." The public are cordially invited. Seats free. A voluntary collection at each service.

The volume of business transacted by the Chicago postoffice makes it the leading office of the country. Of the 15,000 business firms who receive matter through this office, the largest amount delivered to any one firm or individual is to Lord & Thomas, the wellknown newspaper advertising agents.—Inter-Ocean, Sept. 2.

Lee & Shepard will soon publish a singu. larly beautiful and touching story for girls. by Mary Lakeman, entitled "Ruth Eliot's the book is on a level with the best of Sophie

The old and highly respected citizens, Mr. Daniel Goodwin and wife, who for many vears resided at No. 69 Washington street in Auburn, N. Y., recently moved into their new house at No. 1 Barber street. The Goodwin home has long been known as the "meeting house" of the Spiritualists. Mrs. Goodwin was one day lately by some means, spirited away to the home of her daughter on Genesee street, where she was detained till evening. when she was conveyed to her home on Barber street. Imagine her surprise when she found that her house had been entered by three score or more Spiritualists, representing Auburn, Niles, Kelloggsville, Cato, Seneca Falls and Syracuse, N.Y. The surprise of Mrs. Goodwin increased when she unexpectedly found the floors of her double parlors in her new house beautifully covered with rich brussels carpeting and the door-ways supplied with elaborately ornamented matting, all as a free-will offering from the friends convened on the occasion. After mutual congratulations, the songs. "Home Again" and "Happy Greeting to All" were sung with much spirit and enthusiasm, when Mrs. Walters gave an address which was followed by one from Miss Allen, after which J. H. Harter made an address dedicating not only the house, carpets mats and furniture to good and noble uses, but all the persons there convened.

Current Items.

It is proposed to erect a monument to Longfellow in Westminster Abbey.

A religious paper makes the statement that one in every five persons in the United States is a member of some evangelical church, and one in every fifty-six is a Sabbath-school

The English has established a Christian mission at Gaza, a town which reaches further back than the call of Abraham. It was on the way to Gaza that Philip baptized the eunuch of Ethiopia.

Mr. Moody expresses his preference for circuses as preaching places, giving as a reason that those who build circuses have a better idea of how to reach an audience than those who build churches.

"Yes, sir," said the Louisville man. "I argued with Ingersoll for four hours, and made him admit that a man could be in hell." And the Louisville man didn't understand why the listeners laughed.

The dispute in the United Presbyterian Church over organs and organ music has broken out anew with fresh bitterness. The conflict will probably last as long as the principal disputants shall live.

Public schools have recently been established in Belgium. The Catholic Church has had entire control of the schools in the kingdom, and the priests are now bitter in their opposition to the public schools. Recipe for angels: "Mamma, what makes

angels?" asked a little boy who had been reading of the heavenly inhabitants. The mother glanced out into the orchard, and with a warning look, solemnly replied: "Un-In a western town, the other day a vonue

man was shot at, but the ball lodged in a testament which was in his vest pocket. There ought to be a beautiful moral to this incident, but unfortunately the fact remains that if he had been reading the testament he would have been killed.

At present four-fifths of the revenue of the Japanese Government is raised by a land tax. the custom dues bringing in but one-fifth of the gross amount. The tax on land weighs heavily on agricultural enterprise, as it amounts to twenty per cent. of the annual agricultural yield.

A recent visitor reports ex-Gov. Horatio Seymour as cheerful and chatty as ever, in spite of his 72 years. He can not walk much. but drives into Utica on pleasant days and sits in his office on Genesee street, when not visiting his sisters, Mrs. Roscoe Conkling and Mrs. Rutger Miller.

It took fourteen years to dispose of the 750 copies of Herbert Spencer's "Social Statics," printed in 1850, and twelve years to exhaust a similar edition of "The Principles of Psychology," published five years later, and then one hundred copies were given away. At the end of fifteen years publishing, Spencer was out of pocket \$6,000. By 1874 the account was balanced, and now he receives a handsome income from his publications.

It is reported from India that the fragments f Buddha's begging bowl have been found in a Buddhist tope or relic mound at Sopara, in Bombay Presidency. Old manuscripts describe the burial of these fragments very minutely. In the mound was discovered a small chamber containing a large stone coffer. This contained first a copper casket, which in its turn held one of silver; then came one of stone, next one of crystal, and finally a small domed golden casket, which enshrined thirteen shreds of earthenware, apparently the long-lost relics. The interstices between the caskets were filled with sweet powders and gold-leaf flowers-jewels of small value and Buddhist symbols being also found. According to a coin discovered, the relics are about 1,700 years old.

There must now be more than 500 descendants of Benjamin Franklin in the United States, some of them poor and obscure as his wife's family, others in the navy and science; one of them is said to be the wife of Attorney General Brewster, another is a school teacher at Port Chester, N. Y. All the legetimate descendants come through Susan Bache. Secretary Folger is of the family of Franklin's mother, from whom his mental strength is said to have come. The palace of James Franklin, Governor of New Jersey, natural son of the philosopher, is standing and is a summer hotel. Numerous descendants of Susan Bache live at Bristol, Pa., where some of them are married to the descendants of Anthony Benezet, the founder of the first antislavery society in the world.

An observer of the recent aurora at Mont Clair, N. J., August 4, writes that on connecting the two poles of his telephone, one with the water pipe leading to cistern near his dwelling, and one with the gas pipe leading all over town, he heard the electrical crackle going on, substantially the same as is heard when the same connection is made during thunder storms. He however reports that the auroral crackle was more delicate in its sound than the thunderstorm crackle, and that beside the crackle there were at intervals of perhaps half a second each, separate short taps on the telephone diaphragm that gave a slight ringing sound.

While on his Eastern visit, the Editor had the good fortune to make the personal acquaintance and listen to lectures from several gifted ladies whose names have long been familiar to him and the readers of the JOURNAL. The first of these to attract attention was Mrs. Sarah A. Byrnes of Dorchester, Mass., whom we met and listened to at | more important to her, the following will Onset. Mrs. Byrnes is a large, handsome, noble looking woman, her presence and style of delivery is most impressive; and the lecture we heard was not surpassed, if equalled. at Onset Bay. The care of an aged mother prevents extended or distant engagements, otherwise she would soon be widely known expected trip to town, he replied that my outside of New England.

At Lake Pleasant, Mrs. Carrie Palmer of At Lake Pleasant, Mrs. Carrie Palmer of not tell, but conjectured only. I however Portland, Maine, afforded us a most happy soon teld him how matters stood, but I still surprise. We had been led to expect that, like some other lady speakers, her voice was illy suited to the taxing effort of open-air speaking; therefore when we heard her full, round, well modulated tones, reaching the furthermost part of the splendid natural amphitheatre, our delight was great. And when, too, we heard delivered in masterly ents. style, grand thoughts, wise suggestions and earnest words of counsel, such as only come from an experienced, evenly balanced and logical mind, we felt well repaid for being present. Mrs. Palmer was formerly wellknown in Wisconsin and Illinois as Mrs. Wiltsey; she has practically retired from public life, and with her husband and a beautiful home is enjoying that happiness and peace which we so much wish could be the earthly reward of every deserving laborer in the vineyard. On our way home we spent a knowledge that such indeed is the case. - G Sunday afternoon most delightfully with Mrs. F. O. Hyzer, in Brooklyn, at the residence of Brother S. B. Nichols, and in the evening attended her lecture in Everett Hall. Mrs. Hyzer has long been a favorite in Brooklyn, as well as elsewhere. She is an extremely fluent speaker, deeply spiritual, with a fine poetic temperament and a large supply of native good sense, seasoned by an extended and varied experience. Mrs. Hyzer expressed herself in strong terms of commendation for the Journal and her last words at parting were, "God speed you and the Jour-NAL in your noble work." She is engaged for the next six months in Washington, and as she will thus have more time at her command than during her five years service in Brooklyn, which obliged her to ride four hundred miles each week, we hope she may more frequently reach the readers of the JOURNAL by contributions to its columns.

It is proposed to continue The Platonist, lishes the translated writings of the divine speak for himself. sages of Greece, Asia, Egypt, and Later Europe, which the many hardly know to exist. sitting cross-legged, after the manner of Orientals, on a cloth spread out on the floor. Platon and Aristoteles, Iamblichos, Plotinos, He received us with Eastern politeness and Patanjali, etc., the galaxy that illuminated friendship, and invited us to sit down. The the former world, are thus brought again to view. Subscriptions and contributions may view. Subscriptions and contributions may circle round the Dervish, who courteously be sent to Thos. M. Johnson, Osceola, St. Clair desired us to remain quiet and silent. He County, Missouri, or to J. R. Nickles, 697 Broadway, New York City, N. Y.

Psychological Review for September maintains its usual high order of merit. The leading articles are as follows: Psychography, by M. A. (Oxon); Convito; Invitation to the Feast of Aligheri, by M. C. T. G.; Glimpses of Spiritualism in the Past, by J. S. Farmer; The Dreams of Poets, by R. M. Howitt Watts: American Items, by G. B. Stebbins; The Great Kingsbury Puzzle. Price 35 cents. For sale at this office.

Our Guardian Spirits.

From almost time immemorial there has existed a belief, common to all nations civilized or in a savage state, that there is a certain class of spirits who watch over the moral and physical welfare of man individually. In heathen or savage people, these spirits are elevated to the rank of gods, and worshiped as such. The Romans, Greeks, Egyptians and contemporary nations offered prayers and incense to, as well as for the souls of their ancestors, wishing to propitiate those of their family who had already crossed the fatal river, and who were supposed to still continue to watch from the other shore. the interests of those on earth, and to whom they were attached by family ties. The modern Chinese, with hosts of uncivilized tribes of mankind still continue the same

Instances of protection from, or warning of impending danger are not rare in history; and in our own modern times I could certainly collect a volume of well-authenticated incidents, in which persons have been signally benefited, either in body or in soul, by the intervention of their guardian-angels, as we call these spirits to which I most particularly allude. That our invisible guardians should generally be attached by some strong tie of affection to those whom they watch over is not astonishing and is only natural. I say, generally, such a tie exists, for in some instances it is not the case.

I can give two interesting facts proving that "ethereal ministering spirits, assist in various ways those they are connected with by ties of affection.'

These facts having occurred to myself, I will change, for obvious reasons, the names of the towns in which they took place, still preserving the relative distances.

When a child of about four years old, I was staying at Nice with an aunt. My father was absent in Berlin on business. One evening on retiring to rest, he saw my mother. who had some time previously passed to spirit-life, point to a miniature portrait of myself that was near the bed, and say. "Is not our child pretty?" On looking at the minature, he saw with horror that one-half of the picture appeared covered with blood! Confident that some accident had endangered my life, he started without a moment's delay for Nice. The same evening on which he had had the vision, I had been playing in the entrance hall with my cousin, and had overbalanced a large plaster cast, which, in falling, fractured my skull. For six weeks, Pasha, reside in Rome. Ga.

I believe, I was not expected to live, and I shall carry to the grave the mark of my

misadventure. This is what I may call an instance of solicitude for the physical welfare of the child the mother had left behind her in this material world, as I am confident that my father's care alone saved me. That the moral welfare of her child is equally and perhaps

I was staying in London and my father was at Brighton. As very often happens to young men, I had fallen into bad company. Ine evening, returning rather early to my odgings, I was considerably astonished to find my father awaiting me. Questioning him as to the reason of his sudden and unmother had told him to see me at all hazard that evening, but for what reason he could could not see why the mandate had been so particularly imperative as to the necessity of seeing me on that particular evening. I learnt the next day that two of my companions had been arrested that night, and had I not een prevented from seeing them, by the timely arrival of my father. I should in all probability have shared their fate, although at the time utterly ignorant of their anteced-

These two facts, to which I might add many more, are, I think, a sufficient reply to the oft-asked question, "What is the use of Spiritualism?"

What more beautiful a use than shielding a loved one from harm? What more holy than a knowledge that the mother watches and guards over the son she has left on earth, in some instances even more efficiently than if she were still in the physical body?

Verily, we have reason to thank our Heavenly Father for that great mercy he has youchsafed us, and still greater reason have we to thank Him for the elevating and holy D. H. in The Herald of Progress.

Strange Power of an Oriental.

The following is a translation from a narrative contributed to Licht, mehr Licht:

After the defeat of the Turks in the late war, a border town abandoned by the fugitives was occupied by a company of the victorious army, who quartered themselves in the deserted houses. The landlord of an inn, who had not taken flight, reported to a party of the military established in his house, that there was, in an upper room, a Dervish (Turkish monk), who had likewise remained, and whom he had seen perform things so wonderful as to be almost incredible. He offered to introduce his guests to this man, that they might see for themselves, as the Dervish was always ready to exhibit his mysterious power to serious observers. As it was known that among the Ismalite monkhood were many adepts of the secret art, great curiosity was excited by the landlord's account, and the guests agreed at once to visit the Dervish in a body. Thereupon some ten persons, introduced by the host, entered the apartment of the supposed magician. My informant is an officer, and was an eyepublishing it quarterly. The Platonist pub- witness of the whole proceeding. He shall

"On our entrance, we saw the Dervish landlord having provided each of us, at our request, with a cup of Mokka, we sat in a now took in his hand a small staff hanging on the wall above him, waved it twice in the air, and down there tumbled in front of us a

flock of sprightly young geese, with the old ones. Another wave of the hand and they all disappeared.

'Again the staff was waved, and lol the room was full of serpents, twisting and winding themselves all about, some of them as thick as a man's leg. Fear and disgust over-mastered us, as we saw this grewsome maze of serpents revolving about us from all corners of the room. In like manner as before, all vanished in a twinkling. We felt relieved when every trace of them had disappeared; and when the Dervish desired us to take courage for what was coming, assuring us that no one should be hurt, we waited with excited expectation, but without alarm. The Dervish made similar strokes in the air; and this time, notwithstanding our encouragement, we were again seized with anxiety, for we saw all four walls of the room in motion, approaching one another, and threatening to hem us in. We were neither drunk nor dreaming, yet we all saw the room become continually smaller. I believed my last hour had come, and that the Dervish must either he the very devil, or in league with him, little as I had ever believed such fables. We now pressed together in the middle of the room that we might avoid, as long as possible, being crushed by the approaching walls, for there seemed no chance of anything else.

"We looked imploringly at the grave and undisturbed countenance of the diabolical Deryish. Ah! what was that? Another anxious glance, and the whole desperate-seeming situation suddenly changed. All was over. Everything had again resumed its normal appearance.

"We were in no way troubled by any after symptoms of nervous or mental disorder; we left the magician's room in perplexity, without having discovered or received an explanation of the prodigy, but very grateful for the mysterious entertainment. Without apparatus or assistants, without once during the whole time raising himself from his sitting posture, in the sight of us ten continually, this Dervish had been able to produce all the above phenomena with a stroke of his hand, and then again to dismiss them. It was no picture that we gazed upon, all was natural, solid, living. Having to resume our march, we could not avail ourselves of the Dervish's invitation to witness a second ex-

hibition of his powers." So far my informant. The Spiritist will perceive that the Dervish must have possessed the rare faculty and developed talent of "psychologizing" his surroundings, as one knows from many similar cases, described by Professor Perty and others.

Speaking of the CHICAGO AND NORTH WESTERN ROAD, in regard to only one of its many lines, that is, of its being the "Pioneer" Route to the Far West, we think its praises should be ever sung in the far Orient, and especially those near lands that owe so much to the continental railroad-Colorado. Nevada and California, and the distant Occident-that all may know that it well deserves the public patronage.

Two Egyptian women, relatives of Arabi

The first public protest ever made on this RATES OF ADVERTISING continent against the holding of slaves was made April 18, 1688, at Germantown, Pa., by the members of the Mennonite Church of that settlement. It said: "There is a saying that we shall doe to all men lick as we will be done · ourselves: macking no difference of what generation, descent or colour they are. And those who steal or robb men, and those who buy or purchase them, are they not all alicke? Here is liberty of Conscience, wch is right and reasonable, here ought to be likewise liberty of ye body, except of evil doers, weh is another case. But to bring men hither, or to robb and sell them against their will, we stand against."

The eloquent lecturer and splendid test medium, Mr. J. Frank Baxter, begins his engagement next Sunday with the Second Society of Spiritualists of this city. The beantiful hall at 55 South Ada Street, should be crowded every Sunday morning and evening during his engagement.

"GOLDEN MEDICAL DISCOVERY" (trade-mark registered) is not only a sovereign remedy for consumption, but also for consumptive nightsweats, bronchitis, coughs, spitting of blood, weak lungs, shortness of breath, and kindred affections of the throat and chest. By drug-

A member of the church severed his connection with his brothren shortly after his election as a director in a well known railroad company. There was a movement to induce him to recall his resignation, but it was abandoned when the minister remarked to the congregation the next Sunday, "We are sorry to part with Brother B..... and yet he did right to go. No man can serve tiod and a railroad monopoly at one and the same time." –Brooklyn Eagle.

To Ladies

suffering from functional derangements or any of the painful disorders or weaknesses incident to their sex. Dr. Fierce's treatise, illustrated with wood cuts and colored plates, suggests sure means of complete self-cure. Sent for three letter postage stamps. Address WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

Canada has tried the system of postoffice savings banks, and finds it to work well. The deposits at the close of the year just ended were \$3,000,000 more than the previous year.

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Tenth Congress of Women.

The Association for the Advancement of Women will hold their Tenth Congress at Portland, Maine, Oct. 11th, 12th, 13th, at the City Hall, Congress St.

Executive Sessions at 10 c'clock A. M. Public Sessions at 2.30 and 8 o'clock P. M. At Evening Sessions an admittance fee of twenty five cents will be charged.

A Conference of officers only will be held Oct. 10th, at 7.30 o'clock P. M., in the Reception Hall, (City Building), Congress St.

St.

Entertainment for officers and speakers during the Congress will be provided upon application to Dr. Sarah W. Devoil, Portland, Me. All applications should be made, if possible, before September 15th.

KATE GANNETT WELLS,

JULIA WARD HOWE,

Note that the Congress of the Congress o

National Convention of Spiritualists.

Secretary.

The National Convention of Spiritualists, will be held at Detroit, Mich., in Royal Templars Hall, Cor. Woodward and Grand River Ave's., on Priday, Saturday and Sunday, Oct. 27th, 28th, and 29th, 1882.

This Convention is for the purpose of, discussing the feasibility of organic action among Spiritualists, upon a rational, scientific, philosophical and moral basis. Many hundreds have endorsed this call and it is hoped such devoted true Spiritualists will either be present or send communication, or at least their name and address, as in sympathy with this movement. Among a few of the many who have signified their intention of being present if possible, are, Maria M King, A. J. King, Dr. J. M. Peebles, Capt. H. H. Brown, J. P. Whiting, Glies B. Stebbins, Mrs. L. A. Fearsall, Chas, A. Andrus, A. B. French and J. H. Palmer, and many others.

By order of Committee of Arrangements.

Spiritual Meetings in Chicago.

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

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

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

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Spiritual Meetings in Brooklyn and New York.

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

P. E. FARNSWORTH, Secretary.

Address Box 777 P. O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 58 West 38rd St., (near Broadway) every Sunday at half-past ten, A. M., and half-past seven P. M. Children's Progressive Lyceum meets at 3 P. M.

Brooklyn, N. Y., Spiritual Fraternity.

Conference Meetings held every Friday evening in Brook-lyn (N. Y.) Institute, corner Concord and Washington Streets. ANNOUNCEMENTS.

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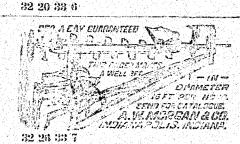
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Toices from the People,

AND INFORMATION ON VARIOUS SUBJECTS.

Misunderstandings.

BY LITA BARNAY SAYLES.

My love and I together slept
While silence brooded o'er the land;
Within my arms she softly crept,
We quiet elumbered, hand in hand. But mem'ries sweet invade her rest, She turns to catch their golden ray, And when I missed her from my breast, I, too, forgot and turned away.

The east grows radiant with the dawn;
She, starting, ope'd those eyes of blue
And cried, "O love, where art thou gone
Whom fondly I had christened true?"
Her anxious fears restore my life,
Recall me from oblivion's stream:
The daylight brings me back, dear wife,
Gwr parting only was a draam. Our parting only was a dream.

Let in the light of day, O friend,
To thy friend's heart, estranged and core,
And at its bidding, all the friends
That haunt his coul shall vex no more,
The shapes we conjure in our dreams,

Sad misconceptions—lurid gleams— But part of us from lack of light, Let in the Day-god's glorious beams!

The Briter Land.

I know not where that city lifts Its jasper walls in air.

I know not where the glory beams, So marvelously fair:

I cannot see the waving hands Upon that farther shore, I cannot hear the rapturous song Of dear ones gone before;

But dimmed and blinded earthly eyes, Washed clear by contrite tears, Sometimes catch glimpses of the light retimes catch guarders.

From the eternal years.

—L. M. Latiner.

No Property in Thought. .

What assurance can one have, as a savant, that the dawn of his discovery is not, at the self-same moment, shining in at another's window, with equal illumination and promise? How can the poet he sure that he is enjoying an individual afflatus; that the muse is not flattering another suitor with the same show of favor? How can the writer of fiction he sure that the work which he is preparing will not encounter its double on its way to the publisher, or be pushed to the wall as the feebler and less promising twin? It would seem that the personal types, imbroglios, episodes and denoneum's of fiction are in the air. Though one should lay the scene of his novel in Ternate and Tidore, or at the North Pole, geographical remoteness is no security against infringement. It is clear that we must make haste to utter our thought, or we shall be anticipated by some one else, after which all effort on our part will be unseason-able and superfluous. It is not safe to defer one's brightest and best inspirations. I speak from un-happy experience. How often has it happened that, while I put off harvesting and garnering, waiting for an idea to ripen more fully, there came a brownie in the night-time who reaped and carried off the harvest! For instance, if I ever hoarded up a choice theme for a poem, confident of my sole proprietor-ship in a fancy so delicate and elusive, what was my amazement (and chapfin) to see, in the pages of some periodical, my fantastic property spirited away by a more prompt and happy genius! Again, if I chanced upon what seemed to me the elements of a fine essay, and did not at one take the work in hand; but waited for the crude material to crystallize, how was. I punished! Nemesis quietly handed me a was I punished! Nemesis quietly handed me a marked newspaper or a book with the leaf turned down, in one of which I beheld my essay, with all its telling illustrations, its brilliant tropes, irrefutable reasons, its pertinent quotations, all, to the last grain of Attic salt which seasoned the whole mass! essay, but another had written it; another's impertinent name was subjoined. When the lax and crooked laws relating to international copyright shall have been so straightened and stengthened as to require no further aditation and legislation, perhaps some benefactor of his kind will devote himself to securing the ideal and impalpable property of authors, giving them copyright on their thoughts. October Atlantic.

Infidelity, Politics and Slander.

They say I was defeated for Governor of Illinois because I was an infidel, and that I am an infidel because I was defeated. That's logic. Now I'll tell you. They asked me whether I was an infidel, and I said I was! I was defeated. I preserved my manhood and lost an office. If everybody were as frank as I was, some men now in office would be private citizens. I would rather be what I am than hold any office in

the world and be a slimy hypocrite.

Next they say I slandered my parents, because I do not believe what they believed. My father at one time believed the Bible to be the inspired word of God. He was an honorable man, and told me to read the Bible for myself and behonest. He lived long enough to believe that the Old Testament was not the word of God. He had not in his life as much happiness as I have in one year. I hope my children will dishonor me by being nearer right than I am. If I have made a mistake, I want my children to correct it. My mother died when I was two years old. Were she living to-night, or if she does live, she would say, be absolutely true to yourself and preserve your manhood. If Talmage had been born in Constantinople he would have been a Dervish. He is what he is be cause he can't help it. His head is just that shape. I am taking away the hope and consolation of the world, he says. His consolation is that ninety-nine out of every hundred are going to Hell. His church was founded by John Calvin, a murderer. Better have no Heaven than a Hell. I would rather God would commit suicide this minute than that a single soul should go to hell. I want no Presbyterian consola-tion, I want no foreordination, no consolation, no damnation.—Col. Ingersoll.

Premonition of the Telegraph.

In Addison's Spectator, printed one hundred and eighty years ago, is the following account of a discovery in magnetic communication, said to have been made two hundred and fifty years before. It has the marks of a myth, but curiously foreshadows the present reality. Use some years properly and the same transparent walls are the same ways properly and the same ways properly and the same ways properly are said to the same ways properly and the same ways properly and the same ways properly are said to the same ways are said to the said ent reality, like some vague prophecy:
"Strada, an Italian Jesuit, in one of his Prolusions,

gives on account of a correspondence between two friends, by the help of a certain loadstone, of such virtue, that if it touched two needles, when one of the needles so touched began to move, the other, though at a distance, moved at the same time, and in the same manner. Two friends being each possessed of one of these needles, made a dial plate and subscribed twenty-four letters upon it. They then fixed one of the needles on each of these plates, so that it could move around without immediment. After could move around wit' out impediment. After separating from one another one hundred niles, they were to communicate and test their invention, by directing the needle to the letter required; the other at the same moment saw his own sympathetic needle moving of itself at every letter which that of his cor-re-pendent pointed at. By this means they conveyed their thoughts to one another in an instant over cities or mountains, seas or deserts."—Herald of Progress.

discouragements our little society has arrived at a point where it will be known and respected. We are now greatly encouraged, as we have Mrs. Mary A. Fellows engaged to speak for us once in two weeks. She gave us an excellent discourse last evening on "Spirit Birth." She also gives tests to her hearers, which are conclusive evidence of the presence of our loved and absent friends. Our meetings are held in Mr. Russell's new office on Harbor Ave. Our audience numbered about sixty.

M. J. Burr writes: Please accept my congrat ulations on your success in your recent capture of that Sour-souled fraud and exposure of the same. In saying you did just right, I merely voice a truth-lov-ing and righteous public opinion.

Experiences.

To the Editor of the Religio-Philosophical Journal:

I have often heard my mother speak of a friend who during the years of 1848-49, resided in the little who during the years of 1848-49, resided in the little town of Smithland, Ky. He was a medium; in his presence the table would dance, the spirits rap, and in other ways manifest their presence. My mother accordingly called on Mr. Adams, the medium, who seated himself at the table and asked the question, "Is Spiritualism the work of God?" No answer. "Is it the works of Satan?" The reponse was in the affirmative. He then pushed the table from him hastily arose from his chair, remarking as he did so, "Well. I can serve old satan well enough without "Well, I can serve old satan well enough without serving him in this way." About five years ago, I was influenced strangely at times. I would become paralyzed, as it were, for a few moments, though they seemed hours to me. About a year since I re-lated the circumstance to a lady, who said, "You are a medium; those spells, as you call them, are trances, and you break them by will force. Let them alone and you will sometime see something grand." "Oh! Mrs. C.," I replied, "don't tell me I am a medium, for I don't want anything to do with anything so wicked." She said, "I not only believe in it, but I am a medium myself," and she then gave me the different phases of her mediumship, and produced a small stand, telling me that she would prove to me the falsity of the reports I had received concerning falsity of the reports I had received concerning them. What was my astonishment when I heard the tiny delicate raps resembling closely a drop of water from a ceiling on a pillow. I asked many questions which were satisfactorily answered, and I was finally fully convinced there was something in it too deep for skeptical minds; also that it not only teaches there is a life beyond the grave, but unlike the church, demonstrates what it teaches and is well calculated to make people nobler, wiser and better. Since I had sittings with Mrs. Clark, I have sat regularly twice each week, and have made some progress. One evening after supper I removed the dishes from the dining table which was spread on the back porch. My husband remained seated at the table with his elbow resting on it, and he was arguing with Dr. Cole, who at that time with his family was occupying the same house with us. All at once something kept up a continwith us. All at once something kept up a contin-ual rapping on the table immediately beneath his el-bow; he called to me come and listen. When I reached the table, the raps could be distinctly heard. I asked a few questions, all of which were answered in a satisfactory manner. He said, "Now, Mary, if you can get that, whatever it is, to tip the table or otherwise move it without your hands resting on it, I shall helieve." I asked if my mother was rapping. I shall believe." I asked if my mother was rapping. The answer was in the affirmative. I then asked her to raise the table so that it would rest on two legs; she did so. "That is enough," he said, "I am convinced, for I am sure you know nothing of leger-demain and therefore I acknowledge it beyond my comprehension." He has ever since been as firm a heliever in, and as strong an advocate of, Spiritual-ism as I am. I have private circles and allow no one esent but believers, for I have found by experience that the presence of skeptics is fatal to development. I am a healing, slate-writing and materializing me-Since I adopted the rule of admitting no one but believers the manifestations are constantly grow-ing brighter. I now have the head, hands and arms materialized, and in two instances the full form, and the spirits have promised to give mestill better man-ifestation if my health improves sufficiently.

I am persecuted almost beyond endurance on ac-count of my belief, and at one time came very near getting into serious trouble; but I had truth and jusice on my side and consequently I won the victory. But what care I for persecutions. I am no better to be persecuted than my blessed Redeemer and the Christians of old. I might have my house crowded from morn till night with persons anxious to hear the spirits rap, see the tables turned up-side down, hear them beat time in connection with an air I may play on the piano, and see the forms of their departed iends through my instrumentality, but my health terious tenoral my instrumentarry, but my pental is too delicate for me to exhaust my strength in materializations for the edification of the ignorant, skeptical, fun-loving, mischief-making public,
Jackson, Tenn.

Mrs. Mamie Morris.

The "Two Queries."

To the Editor of the Religio-Philosophical Journal:

THE TWO QUERTES in your issue of Sept. 2nd., from Hon. J. M. Peehes, are deep, and unanswerable with proof. Answers to them must be conjectural; but unlike mercantile matters, we can speculate about them, without taking stock in them.

1. Did the divine innermost in man, the soul, as a conscious entity, have a heginning?
2. Is this human soul that aspires after immortal-

ity the result of an unconscious process, or the result of a conscious, intelligent act?

Both questions may be answered in a fashion by other questions. With all the so-called evidences of all other religions on the globe, without the use and evidence of reason and the senses, as employed in the observation of the phenomena of Spiritualism, the existence of a "soul" is assumed or inferred only. But assuming as proven, this existence of the "divine innermost," conjoined with, yet separatable from, the body, I ask: When, where, in what, and by whom, did the soul have a beginning? Was the reservoir for soul-making filled up in the beginning (or without beginning) with material enough for all future souls? Is each new-born soul made to order at the time of parental juxtaposition? Is it not analogous with the laws of animal geniture that corporeal con-ditions create the life as well as the body? If there be a "conscious entity" or being, what is an uncons

cious entity?

I have been told by some Spiritualists (Judge Carter, and Theosophists among them) that they believe our world is insphered by the essence of all souls, ethereal, oceanic, awaiting conjunction with matter for development. Grant the existence of this reetless, expectant essence, what is the final destiny of the ungratified entities that never have a chance to materialize? And what is the duty of mortals in the

matter? These physical and metaphysical puzzles will prob-ably never be simplified in the absence of experience and memory, and of course there is no such thing as consciousness of previous unconsciousness, any more than a present realization of future consciousne Spirits concur in a knowledge of previous life on earth, but not of existence before their mortal birth. No wonder the world inquires why fuller knowledge is not obtained by Spiritualists, or by their teachers who have been taught by the sages the mysteries of the ages, and that it seeks in vain for farther-searching science than is found in the works of its famous unbelievers.

My own spirit relatives and friends, in none of their conversations, seem conscious of pre-existence; nor do they profess familiarity with the conditions of their future existence. They reason, like mortals, from premises. I judge, therefore, these far-fetched and concurrent queries will remain unanswered with satisfaction, like the question from Beecher's little boy: "Father, suppose you hadn't married mother, where would I be?" J. F. SNIPES. 87 & 89 Leonard St., New York City.

Superstition in a Connecticut Town.

The arm which Homer Bronson lost at his shop Aug. 7 was carefully buried in his father's garden. A day or two afterward Mr. Bronson complained that the arm felt thred and cramped. It was exhumed and shifted to a different position, the patient exper-jencing instant relief. Twice has the severed limb been thus exhumed for the purpose of altering its position, and relief given to the sufferer in each in-stance. Although Mr. Bronson was not aware of the precise moment when the arm was shifted, yet he felt each movement as distinctly as if it was still a portion of his anatomy. It is said that one will suffer more or less pain and inconvenience from a dis-membered limb until the tissues have completely decomposed.-Waterbury, Conn., American.

Please Explain,

To the Editor of the Religio-Philosophical Journal: Please explain whether in the claim made by John Farmer and other Christian Spiritualists, that the signs enumerated in the New Testament shall in these days follow "them that believe" (i.e. mediums) he includes the handling of serpents and taking of poisons with impunity?

We refer the inquiry to our respected and able English friend for reply.—Ed. JOURNAL.

I. B. Kline writes: I love the Journal, because it exposes fraud and advocates true philosophy.

Camp Meetings-Circus, Menagerie, or What?

To the Editor of the Religio-Philosophical Journal:

To the Editor of the Religio-Philosophical Journal:

In a letter from Cassadaga Camp Meeting, over the signature of "T. L.," to the Banner of a recent date, appears this remarkable statement: "One of the attractions of the camp is a cockatoo brought from Cleveland by Miss—. Doubtless there are minds so constituted as to find attraction in the discordant screeches of a cockatoo, as there are those who delight in pet parrots, poodle dogs, and even yelping curs whose only use is to make night hideous by ceaseless snapping howls. But is it not an incongruous mixture—this minging of spiritual education with the jarring shrieks of a jabbering cockatoo? If we are about to fall into this line of extraneous attractions to help out the more serious details of spirtractions to help out the more serious details of spir-itual culture, how long before we may expect the peripatetic organ-grinder and inevitable monkey in red jacket and feathered cap? In this there would, at least, be less of discordance than in the ear-splitat least, be less of discordance than in the ear-splitting shrieks of a cockatoo. And growing out of this opening wedge in the way of pet attractions, who shall say that next year some one will not think it a nice thing to increase the camp attractions by a parrot or two, or a good healthy small boy with a drum? People with a turn for this sort of thing and who may, perchance, be led into the idea, that Cassadaga Camp Meeting, at all events, is a good place for an elementary Forenaugh menagerie, will be bringing along any pet chicken they may have, a club-footed cat, or double-headed calf! Indeed if a cockatoo, whose chief educational trait is the ability to mouth whose chief educational trait is the ability to mouth out a sentence or two in a voice that rivals the sharp-ening of an old saw with a dull file, is to be counted ening of an old saw with a dull file, is to be counted one of our camp meeting attractions, why not a long-eared rabbit, pair of guinea pigs, or the pounding of a stick on a tin boiler, be equally so considered? In old fashioned circles, the notion has obtained that spiritual culture in its widest and most elevated aspects, is the chief purpose for which these gatherings are instituted; where brethren can meet in harmonial association, listen to elevating discourses on questions vital to the soul's welfare, and witness such grand tests of spirit presence as our best mediums can present. Solely, herein are attractions such as minds of intelligence and refinement seeking spiritual advancement may well delight in. But a noisy cockatoo! Imagine one of our inspired orators demanding, to an entranced throng of listeners: "What

cockatoo! Imagine one of our inspired orators demanding, to an entranced throng of listeners: "What is the soul's hungry longing to-day?" and, as he makes an impressive pause, there comes shricking from this attractive cockatoo: "Polly want's a cracker?" Would not this give solemn celat to the strained faculties of people and speaker? One of the attractions! Conceive another impassioned speaker crying aloud: "There is an egotism in man that is small, degrading, contemptible. This everlasting hungry craving to get his head a little above his fellows, to have his name constantly paraded as something of paramount importance, born of selfish blindness to all but his own small individuality, crushes out that brotherly open-heartedness that is the very soul of spiritual love. We need the humility that was—" Here the attractive cockatoo's rasping voice comes screeching through the camp: "Pretty Polly!" "Pret—ty Pol!!"

Seriously, is not this setting up of a bird of this description as "one of the attractions" in our spiritual camp meeting getting pretty low down into elementary enjetiting.

camp meeting getting preity low down into element-ary spiritism? Or is it to be wondered at that so many come to feel that the money and time spent in attendance, might have been laid out to greatly better advantage in the Lyceum or spiritual fraternity at home?

Cleveland, Ohio, 1882.

Instance of Pre-vision and Spirit Visitation.

To the Editor of the Religio-Philosophical Journal:

The following reminiscence of occurrences about 1814 are not new to me, but may be to many of your readers. My attention was called to them by a recital given in a memoir of the late Enoch Lewis (my old preceptor,) prepared by his son Hon. Joseph J. Lewis, of West Chester, Pa., who appears to have been a witness in person to some of the facts, It is related of Jacob Lindly, a noted preacher in

the Society of Friends, with whose former place of residence in Chester Co., Pa., we are well acquainted as it is but a few miles from us. Tradition speaks of character. I extract from the memoir of Mr. Lewis

as follows:
"He (Jacob Lindly) died on the first day of the week. In the morning he preached a most earnest and impressive sermon . . . and remarked that he was strongly impressed there was a person present in that meeting who would not live to see the light of another day. It might be himself—it might be another—the event to his mind was clearly manifest. I was present on the occasion and heard the solemn words of warning pronounced. The meeting separated under a deep feeling of awe, and a few hours afterwards it was announced that he (Lindly) had fallen from his chaise on his way to Westtown, and had died instantly."

The sequel to this account we extract from *The Friend* of 1848, a weekly journal still published in Philadelphia, that may safely be regarded as the organ of the orthodox Quaker society, as follows, first premising that George Dillwyn was another noted minister in the same society then resident at Burling-

ton, New Jersey: "On the afternoon of the 12th day of the sixth month, 1814* (the same day that Jacob Lindly met his death) whilst at home at Burlington, Sarah Dillwyn observed her husband sitting with such a pecul-iar and awful (?) expression of countenance, as to create an alarm in her affectionate heart. She immediately approached him and....inquired what

was the matter. In answering her question, he said, he was very sorry she had disturbed him, for he had at that time been visited by Jacob Lindly's spirit?"

The compiler for The Friend goes on to pen the significant remark: "This anecdote which seems to demonstrate the reality of spiritual intercourse, is somewhat akin to those related in our last number." It may not be amiss to add that the generally temperate lives of the fraternity of Friends and their habits of cultivating a quiet introversion of mind, has had a tendency to open the spiritual faculties and that we find accordingly in their writings many such records of prevision and spiritual perception of various kinds. Probably they (as we think) was to an ious kinds. Probably they (as we think) were too apt to be struck with awe on such occasions. (as it appears was friend Sarah Dillwyn) instead of regarding them as natural outgrowths in the divine order ing them as natural outgrowths in the divine order of deeply interesting and serious, though not necessarily awful import, in the philosophy of life. Their experiences, as well as ours in this day, combined with others gleaned, as they may be, from all human history, should ever form an impregnable barrier against the attacks of those short-sighted philosophers who would attempt to relegate all life to the realm of material organization, and rob us of the aspiration for a higher life in unison with the invisible essence and power in nature, and in full accord with sence and power in nature, and in full accord with the divine order of their author. J. G. J.

* As those were days of neither railroads nor tele-graphs, and Burlington fifty miles from Lindly's neigh-borhood his death was normally unknown to Dillwyn.

Mrs. A. P. Brown, of St. Johnsbury, Vi yrites: I received your kind invitation to subscribe for your paper, and also to furnish items therefor. I am sorry to feel obliged to say in reply that as I have not been able to speak any for two years I can not subscribe for any paper, not having the means to do it with. Some little time ago I had a number of the JOURNAL sent to me by some one. I was very glad to get it, I thought I should send for it three months, but before I could do so I was called upon for school tax, and had no change left after paying that. We have gone on to a little farm out of the village. Times have gone very hard with us since we have been on it. I would like to take your paper, and also have other spiritual literature, but must do without till circumstances are more favorable. without till circumstances are more favorable.

[Will not some kind Spiritualist contribute sufficient to send the Journal to this unfortunate lady for one year?]

G. W. Lewton, of Altamonte, Fla., writes: The Journal is read with much interest and your treatment of fraud heartily endorsed. If any Spiritualists are thinking of Florida as a residence or home, I will gladly give all the information in my power gratis. Am anxious to get settlers here within reach so as to be able to hold a circle for development and

Laura Varner writes: I like to read a paper I feel to be reliable, and it seems to me I find more truth in the Journal than in any other.

Experiences.

To the Editor of the Religio-Philosophical Journal:

To the Editor of the Religio-Philosophical Journat:
In a previous article I spoke of my father's death,
About half an hour efter he ceased breathing, I was
left alone in the room for a short time, and bending
over him I wept, saying, "Father, father, O father!"
Then I heard his voice speaking quite low as he did
while sick, saying, "O don't, don't Phi; don't, I beg of
you." That was the short way he had of calling my
name (Sophia), and when he spoke I remembered
what he had before said, that he did not wish us to
mourn for him. The manner of expression was
like him.

I attended the funeral of my relative, Alsera Whitney, and having several miles to go I went directly to the school house where the service was held, arriving just before the procession. I found the house nearly filled, for she had many friends and no enemeany fined, for she had many friends and no enemies. While I was watching the seating of the friends, I heard her voice in her usual whispered tone say, "Ho!" to call my attention; "Ho! tell aunt M. she need not feel so badly about that coffin; what do you suppose I care about that old casket as long as I am safely out of it." I did not know the meaning of her words at the time, but after service I went to Mrs. W. O. Nichols, sister of M., and asked her what was the trouble with the coffin She said it was too was the trouble with the coffin. She said it was too short, and that they had trouble to get the body in and M. cried and felt very badly about it. Allie's way of speaking was peculiar, for she had bronchitis and could not speak aloud, but called your attention by saying "Ho!" and then whispered to you.

Years ago I used to be exercised over many theological questions which I could not reconcile with facts as I saw them: among them was this "Elather."

logical questions which I could not reconcile with facts as I saw them; among them was this, "Father, Son and Holy Ghost; these three are one." Finally I said, "Let it all go; it no doubt had a meaning to the one who first wrote it, but not to me." For years I then ceased to puzzle over it, when one night after I retired as I lay thinking, I heard a voice say, "Father, Son and Holy Ghost; these three are one." I asked, "How do you make that out?" The voice said, "Listen! Father, that principle of life which permeates all things and by which all things are formed ates all things and by which all things are formed and without which was not anything made that was made; God the Father of the Spirits of all flesh, without whom nothing can exist. He is alike the Father of great and small, rich and poor, high and low, the ignorant and the learned, the black and the white and all these constitute one great family of white, and all these constitute one great family of humanity, all alike the children of the All-Father, the offspring or son of God. Holy Ghost is the soul or spiritual being who has lived pure here and pass-ed on to the higher life an excellent spirit."

I was often perplexed to know why, if God was the Father of all spirits, he should permit evil spirits to exist. Once when I was thinking of some outrage that had been committed, I said, "Why are such evil spirits permitted to live?" Then a voice said to me, "There are no evil spirits. All spirits are pure. Let us illustrate: Look forth; a shower of rain is fall-ing; bring two plates." I thought the plates were brought and placed where some drops fell on them; one plate was clean and all the drops mingled and ran to one side; the other plate was covered with fine dust and each drop rolled itself in the dust and glided over like so many shots, "Now," said my friend, "some drops hang like shining beads on the leaves and grass blades; some glisten like diamonds on the patels of the rose. Now, was now to the treat. petals of the rose. Now come out to the street. Here is a pool formed by many drops, and a pig is wallow-ing therein and seems to enjoy himself vastly." Then ing therein and seems to enjoy himself vastly." Then the pig arose, shook itself and walked near me, upon which I drew my skirts away, when my teacher smiled and remarked, "That is right, because the pig chooses to wallow in the mire, it is no sign you should be contaminated by contact with it. But see—the storm is passed and the water is gone. Now let us apply our lesson: You must admit that all the rain drops were alike pure when they fell, and now they have ascended again. Do you suppose one drop is less pure than another? Though some fell by the wayside and were discolored by the filth of the street and some had pure surroundings, you perceive no single drop chose the place where it would rest or the office it would perform, and who shall say that one drop did not fulfill its mission as well as enother. So it is with spirit; it is always pure, but often has base it is with spirit; it is always pure, but often has base surroundings and must in this or the next life outgrow the effects of such conditions.

S. E. SPONABLE. Davenport, Neb.

Notes and Extracts.

There is no greater mystery to man than himself. The necessity of a future follows, as a natural sequence, the present existence.

Two thousand years of theology, and not a single recorded fact to prove that the Christian religion is

anything but a theory. Spiritualism is the lever that is required to elevate the race from its present position to that de-signed by nature; for that end are we laboring.

If we understand the principles of the spiritual philosophy aright, it is to unfold mankind spiritual-ly; to lead them to think, reason and reflect for them-

This is just what Spiritualism is giving to the world, a true comprehension of the intermediate spheres between the life of the mortal and the con-

For thirty-three years the cause of Spiritualism has been without any visible organized centre, and its growth to present proportions may be justly regarded as the greatest wonder of the age.

There are many Spiritualists who object to bringing forward biblical characters and making them subjects for consideration; but we see no harm in proving Spiritualism by the Bible if it can be

Some say one world at a time; but is it possible for any one to become so enamored with material things as not to have thought of a future; if so, why look forward to to-morrow, to next week, or next

The position Spiritualism occupies in the world to-day has been honorably won. It has no favors to ask, because it is a positive force, and has won for itself a name and reputation that will live through all

The time is near at hand when the principle embraced in the spiritual philosophy will be recognized as the only true basis of religious thought, because it embraces all that is life-sustaining in all religious bodies.

There are some men who have a way of looking very wise: when asked to consider the subject of Spiritualism, they would have the world believe they

know too much about it already, and when we measure their store of information we find they are totally ignorant of its philosophy. Every revolution has had its birth in obscurity

No one can tell who was the first to rebel against the usurpations of the mother country. No one can tell who first pronounced human slavery a curse. Revolutions seem to spring up spontaneously, but after the struggle is over, it has been found that the prin-cipal actors in the drama were but instruments in the hands of unseen forces. There was always a power back of them, which urged them on, from which they drew their inspirations, and the same unseen forces filled their souls with zeal and made them the heroes of the hour. There are always two forces at work—the seen and the unseen, matter and spirit, Both have their legitimate spheres of action, but differ widely in their plans of operation. Material things hold the mind to earth, and while thus held, man becomes a slave to things temporal; but when the spiritual predominates, these temporal things are used only as a stepping stone to things eternal. But it requires time and labor to convince a man, who is strongly inclined to look downward, that there is any-thing for him in another sphere. A religion that rivets a man's eyes to the grave makes him so that he can see little beauty in the revealments of nature; and here is where the vast millions of human beings were found when Spiritualism, in its modern phases, was proclaimed to the world. For centuries the race had been ploiding along with their faces earthward. What there was of Spiritualism in the world was not recognized as a force, although it existed; it ns but a day since man awoke from his slumbers and found that he had been traveling down hill all the way through life. To call a halt was to startle the world as a man from a dream; but the time had come, the bugle sounded the call, and the conflict be-tween the spiritual and material forms began; though its advocates were few in number, so far as could be seen by material sight, yet there was a power back of all these that was irresistible. A single decade nas past, and the unseen forces have gathered their thousands from the ranks of non-believers. It seems as though a tornado had swept over the land, and every new year has recruited hundreds of converts to this new religion.—Olive Branch.

Difference of Opinion.—One Hundred **Dollars offered for a Communication** in a Scaled Slate.

To the Editor of the Religio-Philosophical Journal:

To the Editor of the Religio-Philosophical Journal:

It is but just to say that I am pleased with the general character of your Journal, and with your evident intent to expose fraud and to advocate only substantiated truths. While we differ essentially in our views upon some matters, I do not forget that fearless investigators of new phenomena and earnest and honest seekers after truth, are, of all men, most certain to encounter honest differences of opinion and can of all men best afford the luxury of ion, and can, of all men best afford the luxury of mutual forbearance and toleration. Only they whose unquestioning credulity blindly accepts the tenets of formulated creeds, are liable to the intellectual and spiritual stagnation of that perfect agreement whose herent and conscious weakness needs and breeds intolerance, as its chief defense against the innovation of reason and philosophy. Outspoken and radical differences of opinion are, to me, the surest indications of healthy mental, moral and spiritual conditions; and, Mr. Editor, when you and I shall so far see with each other's eyes, hear with each other's ears and think each other's thoughts, as to reach uniform-ly the same conclusions in all things, regardless of difference in premises and stand-points, it will be safe to suspect that there is something radically wrong on one side or the other, or both.

I beg to remind you that my offer of \$100.00 to "Slade or any other medium," for a written communication in sealed slates, is still open, and I would be quite willing to include genuine "materialization" in the offer.

JAMES SARGENT. in the offer. Rochester, N. Y.

Can this Life be All.

It is pleasant, in after years and distant places, to call back to memory the scenes of our childhood, the scenes of past joys and sorrows, to hear how that little world that revolved from morning till night and night till morning is prospering, what is going on, and what are the changes in business, life and death. The memories of times forever gone have a softenan ennobling, a saving influence, on our mind as, in the busy, hard and sordid world, we meet and clash, and clash and meet, in fighting the battle of life. It teaches us in gentle, beautiful thought the possible goodness and greatness of the human soul. In looking back we utter, can this life be all? Is there no immortality for such goodness and purity as this? Can it enter into any system that what is good shall be destroyed? Your answer then to the argument about "the old, superstitious, cruel, dogmatical theology that cannot stand the crucial test of reason," is simply faith, although you may cry strongly and more persistently for something more potent, faith in (the farther we investigate) we know not what! If the human mind were great enough this looking back would teach us the mystery of existence, but alas! God wills it that we should remain in darkness, in darkness that is worse than utter, sometimes, by the faint streaks of light that glimmer in to show us more than we can understand. The thoughts that come, upon reviewing past experience, gives us faith to fight against reason, and we are the happier for holding tight to faith. It is all the evangelical churches have, or will have, until some Cod-appointed soul appears to harmonize science and religion, reason and faith, good and bad atheism, Spiritualism, evolution, Christianity!—Millon News.

Win. P. Lippincott writes: I extend to you the right hand of fellowship in your exposure of frauds in Spiritualism. May you hold out until all men and women get sense enough not to pay for heing deceived. The deceivers are no better than Guiteau, and deserve about the same treatment. Let everybody give you honest support and then this evil

Mrs. E. Chapman writes: I do rejoice to see in my last Journal, that you have again exposed one of the villians that make us blush to be called Spirit-

T. Banghart writes: I like the Journal and will support it as long as it will talk truth to its read-

J. H. Harter writes in remitting for new subscribers: "Be true and firm and all will yet become bright and clear, 'When the mists have rolled away."

The time to begin to study the philosophy of a future life, is the present, for every act leaves an in-fluence, and knowing that the only principle of atonement known in spirit life is in deeds and actions, it is better then, that all should begin early to under-stand and put in force these principles which effect them most, and which will give the greatest amount of pleasure here; for whatever will produce real soul enjoyment here, gives you a foretaste of that heavenly state to which you aspire.

To teach woman to claim what is her inalienable birthright is the first great step towards lifting the whole human race upon a higher plane; to raise the mother and to educate the children; for only free, independent, educated, self-supporting mothers can bear and rear noble, grand, beautiful and perfect

What the world stands most in need of at present, is the philosophy of Spiritualism.



LYDIA E. PINKHAM'S VEGETABLE COMPOUND.

Is a Positive Cure For all those Painful Complaints and Weaknesses so common to our best female population. A Medicine for Woman. Invented by a Woman. Prepared by a Woman.

The Greatest Medical Discovery Sinco the Dawn of History. LF It revives the drooping spirits, invigorates and harmonizes the organic functions, gives elasticity and firmness to the step, restores the natural lustre to the eye, and plants on the pale check of woman the fresh roses of life's spring and early summer time.

Physicians Use It and Prescribe It Freely. 101 It removes faintness, flatulency, destroys all craving for stimulant, and relieves weakness of the stomach. That feeling of bearing down, causing pain, weight ind backache, is always permanently cured by its use. For the cure of Kidney Complaints of either sex this Compound is unsurpassed.

LYDIA E. PINKHAM'S BLOOD PURIFIER will eradicate every vestige of humors from the will eradicate every vestige of Humors from the Blood, and give tone and strength to the system, of man woman or child. Insist on having it.

Both the Compound and Blood Purifler are prepared at 233 and 235 Western Avenue, Lynn, Mass. Price of either, Q1. Six bottles for \$5. Sent by mail in the form of pills, or of lozenges, on receipt of price, \$1 per box for either. Mrs. Plukham freely answers all letters of inquiry. Enclose Set. stamp. Send for pamphlet.

No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure constitution, billionsness, and torpidity of the liver. 25 cents per box.



Science and Art.

The contract for supplying steel for the new bridge over the Frith of Forth, Scotland, calls for 45,000 tons. This is called one of the largest orders for steel for bridge build-

The authorities of Leadville, Colorado, have introduced the practice of embalming the bodies brought to the city morgue. The object, of course, is to facilitate the identiacation of the unknown dead, should inquiries concerning them be made within a year or

A threatening field fire which had been fought by a large part of the population of South Lewiston, Maine, without staying it, was subdued by a steam fire engine sent down from Lewiston. Three thousand feet of hose was used, water being taken from a brook. By saturating the mossy ground the fire was speedily stopped, though a large timbering had been burned over.

The Gazette Maritime et Commercial, in its news regarding ocean disasters, relates the following curious example of the formidable power of molecular forces. The Italian ship Francesca, loaded with rice, put into port on May 11, at East London, leaking considerably. A large force of men was at once put on board to pump out the water contained in the ship and to unload her; but, in spite of all the activity exerted, the bags of rice soaked in water gradually, and swelled up. Two days afterward, on May 13, the ship was violently burst asunder by this swelling of her cargo.—La Nature.

The International Electrical Congress held in Paris decided to make use of the centimeter, gramme and second in all electrical measurements. They will retain the practical units, "ohm" for resistance, and "volt" for electromotive force. The intensity of a current produced by one volt, with a resistance of one ohm, will be called one "ampere;" and the quantity of electricity given by one ampere in one second will be called a "coulomb;" the term "farad" indicates the capacity of the condenser which, laden with a volt, holds one coulomb of electricity. The old term "weber," as unit of intensity of current, will not be used.

Dr. I. E. Nagle, of Vicksburg, Miss., suggests the use of uncovered electric lights for killing the moths, Aletia, from whose eggs the destructive cotton worm is hatched. He believes that a few lamps properly placed would attract and destroy the moths, so as to protect a wide belt of cotton country. The plan would be well worth trying wherever electric lamps are in use. In some parts of the South planters have found that brush fires æ bûrning rubbish will attract the moths in swarms; and every female moth promptly killed prevents the birth of many worms. Whether electric lamps would prove more efficient or economical, only trial can determine.

The thirty inch objective for the great telescope of the Russian Observatory at Pulkova was lately tested at the establishment of the grinders, the Clarks, of Cambridgeport, Mass., and found to be fairly perfect. The flaw discovered before the grinding, due to imperfect cooling, has no effect on the definition, but lessens slightly the amount of light transmitted. The flaw is too slight to injure materially the efficiency of the lens, yet another block of glass, of the same size, has been ordered to be placed at the disposal of Professor Struve. For testing, the lens is mounted in a temporary telescope, forty-five feet long, and weighing, with its fittings about seven tons. The lens weighs fittings, about seven tons. The lens weighs 450 pounds, will cost when finished \$60,000, and will be for a little while the largest in the world. The largest object-glass in use is the 26-inch lens at Washington, with a focal length of 33 feet. Its light-gathering power is 16,000 times that of the unaided eye. The Pulkova glass will soon be excelled by that of the Lick telescope, the disk of glass for which is now in the establishment of the Clarks. It is 38 inches in diameter and 2 inches thick. When ground and polished it will be reduced to 36 inches. This glass is optically perfect. It was cast at Paris, France, where the Pulkova glass was, and weighs a little over 374 pounds. The casting occupied four days and the cooling thirty days. Sir John Lubbock's extraordinary book on

"Ants, Bees, and Wasps" will amaze readers. Fancy ants having slaves! Fancy these proverbial examples to the sluggard keeping certain insects as we keep cows, and building sheds over them, and keeping others as pets! The aristocracy of ants seem to have all the vices which brought antique monarchies to destruction. Sir John writes soberly, as a philosopher should, and weighs his words no doubt, which makes his conclusions the more astonishing. The author quotes some of Huber's experiments, the value of which he has himself tested. The bloated ant aristo-crats, it is said, "have lost the greater part of their instincts; their art, that is, the power of building; their domestic habits, for they show no care for their young, all this being done by the slaves; their industry, for they take no part in providing the daily sup-plies; if the colony changes the situation of its nest, the masters are all carried by the slaves on their backs to the new one; nay, they have even lost the habit of feeding. Huber placed thirty of them with some larvæ and pupæ and a supply of honey in a box. 'At first, he says, they appeared to pay some little attention to the larvæ; they carried them here and there, but presently replaced them. More than one-half of the Amazons died of hungar in less than two days. They had not even traced out a dwelling; and the few ants still in existence were languid and without strength. I commiserated their condition, and gave them one of their black companions. This individual, unassisted, established order, formed a chamber in the earth, gathered together the larvæ, extricated several young ants that were ready to quit the condition of pupæ, and preserve the life of the remaining Amazons. This observa-tion has been fully confirmed by other naturalists. However small the prison, however large the quantity of food, these stupid creatures will starve in the midst of plenty rather than feed themselves.... I have how-ever, kept isolated specimens for three months by giving them a slave for an hour or two a day to clean and feed them; under these circumstances they remained in perfect health, while, but for the slaves, they would have perished in two or three days."

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

> Horsford's Acid Phosphate IN CONSTIPATION.

Dr. J. N. ROBINSON, Medina, O., says: " have used it in a case of indigestion and constipation, with good results. In nervous prostration its results are happy.'

RAILROAD TIME-TABLE.

CHICAGO, ROCK ISLAND AND PACIFIC.

Dopot, corner Van Buren and Sherman Streets. City Ticket Office, 56 Clark Street, Sherman House.

Leave.		Arrive.
9:45 am †	Davenport and Peorla Express	+ 6:00 nm
	Council Bluffs Fast Express	+ 2:30 pm
12:05 pm +	Kansas City, Leavenworth and At-	
Twide hare	chison Fast Express	
44.00	CHROUR PROD EXPRESSION	† 2:30 pm
11:00 am *		* 3:00 pm
11:00 am b	Ransas City, Atchison and Leaven-	
	worth Express	b 3:00 pm
5:00 p m †	Peru Accommodation	+ 0:55 am
9:15 pmtt	Council Bluffs Night Express	1 7:15 am
10:45 pmii	Kansas City, Leavenworth and At-	4 8 + 2 43 17 241
-raise homes		. 0.00
	chison Night Express	\$ 6:20 am
9:15 p m#		
	preas.	1 7:15 am
7:45 a m +	South Chicago Accommodation	+10:00am
4:30 nm +	45 44 44	+ 6:50 pm
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		b10:05 am
Til Ohm o	C urch Train	The said state water
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Answer .- In order to make plain the answer to this question, we must say a few words concerning the natural, and also the magnetic sleep. When one naturally sleeps, the spirit suspends all voluntary control over the body, without ceasing to maintain such connection with it as is necessary to the continuance of involuntary movements. During sleep your spirit is not alive to the outer world through the mediumship of such avenworld through the mediumship of such avenues as your bodily senses, but is really gaining experiences elsewhere. You have dreams and they are literally fulfilled; visions in dreams are shown to you by your spirit friends or your own spirit gains information by contact with others, often by its transit to distant persons and places. When the magnetic sleep is induced, voluntary motions of the sleep is induced, voluntary motions of the body are still produced, but by the agency of the magnetizer instead of by the agency of the natural occupant of the body. During entrancement, when the medium is under spirit control, you say he is biologized by the psychologizing spirit or by the spirit psychologist. This spirit takes possession of the body using it as he will while the spirit owning it is very frequently aware of being elsewhere, sometimes being a bystander during the delivery of a discourse. Two or more spirits can never successfully control the brain or guide the motions of the body at one and the same time, therefore when you control your own body, another soul or spirit can only prompt you or give you suggestions. When your own spirit is released and another spirit sses your brain. or guides your body, the individuality of that spirit is made manifest to the extent of the ability of the control to perfectly manipulate your organism. spirit ever is really unconscious; but very often the change is so sudden from the entranced to the normal condition that from the inner spirit brain there is no transmission of thought or recollection to the outer or physical brain. You all have two brains-one of the material body, the other of the spiritual. That which you apprehend spiritually, you may not always externalize owing to a lack of complete sympathy between the inner and outer memories; but while you can not immediately after periods of entrancement remember what experience you have had spiritually while entranced, you always receive an education from it, and the knowledge acquired is sure to be valuable to you, and to be recalled at some time under some circumstance. Do you not often recollect events. without remembering when or where you enjoyed certain experiences? Whenever the conditions of outward life or the necessities of the soul render it imperatively necessary that something photographed upon the inner memory should be brought to the surface, transmission of ideas is affected. Entrancement can only proceed from one of three causes: The first is the withdrawal of your own spirit from the material form, to give rest to the body or to gain experience which cannot be gained through the organism; the second is that your own brain and body are overpowered by another spirit, this form of entrancement being well known to students of mesmerism; the third is the result of direct spirit control when the operator is a spirit instead of a mortal.

Q.—What is the difference between entrancement and aspiration?

A.-The terms are oftentimes interchanged, but they are not correctly speaking inter-changeable. To be entranced means simply to be yourself unconscious of what is going on around you in the place where your body re-mains. To be inspired signifies to be the recipient of influences from other spirits, whether embodied or disembodied. Inspira-tion is nothing but the reception of knowledge from sources external to yourselves. This, of course, may take place during periods of external consciousness or while you are, physically speaking, unconscious. When you are inspired in your normal state, you are the speaker, and your spirit retains its full hold of the body, and gives utterance itself to whatever ideas may come to it from other sources. When you are entranced your spirit does not frame or even transmit the utterances, but your organism is made use of by a spirit other than your own. You may be for every practical purpose completely under control, and yet be fully conscious; but in such a case you are not the speaker, you are only one of a listening audience. Very frequently speakers fully under control listen to the lecture given through their own lips, and criticise it severely. The word inspirational is so wide that we do not wish to restrict its use; but to be quite correct it will be necessary that you only apply it to those persons who are themselves lecturers, depending up-on their spirit friends to supplement their own knowledge and endeavor; whereas all mediums who are not in truth lecturers themselves, but who are controlled by spirits, whether conscious or unconscious at the time of delivery of the discourse through them, are correctly speaking trance or inspirational mediums, whereas an inspirational speaker or orator, as distinct from a trance or inspirational medium, is the one who is himself the speaker; the inspiring or prompting spirit being assistant. When the medium is fully entranced or to all intents and purposes fully controlled by one of his guides, even though he be fully conscious of all that transpires, the control expresses his own ideas in his own way, independent of the thoughts or desire of the medium, whereas when the normal lecturer receives assistance from spirits. in the majority of instances, nothing is given through the lips of the speaker without his own approval. We do not institute invidious comparisons between one phase of mediumship and another; but for the direct transmission of thought from the Spirit-world through human lips in nearly every instance it is necessary that the mediums should either be fully under the control of the spirit or should be so far clairaudient, and so little in love with his own opinion, that he can listen to every word given him by the spirit and rehearse those words to the audience. When the trance or inspirational medium does not leave his body and is not unconscious, he may oftentimes be used as the mouthpiece of one or more of his influencing band or guides, and in that case, if there be full sympathy between the spirit and medium, and if the medium himself is willing that the spirit should say whatever he pleases, the control may anproximate a perfect one.

Q.—Will you explain how the spirits from the higher spheres communicate with those of the lower ones?

A .- Those in the higher spheres can compass the lower states, therefore if a celestial being desires to enter the lowest sphere in the universe there is nothing in the laws of universe which can possibly bar him out; where-

Answers to Important Questions Through dition as relates him sympathetically to the the Mediumship of W. J. Colville, in higher states. While it is true that the spiritual spheres are at times and in places localized. it is also true that as regards locality, angels and infernal spheres may be side by side in one square yard of space. The celestial sphere is always bright and beautiful. It belongs to celestial beings who have formed it and who occupy it. The infernal sphere is always dark and sorrowful, because that sphere is formed as the outgrowth of deprav-ed natures. Distance in the Spirit-world is not recognized in any material sense. The space between the earth and the planet Jupiter can be traversed in far less time than a second by two spirits who are fully in sympathy with each other and whose local scenes of action are thus far distant. If your friends be on Jupiter and if you be on earth, there need be no real separation between your spirits. There is no limitation to the flight of spirits, other than such limitations as regis-ter their own lack of unfoldment. The reason why celestial beings do not immediately take possession of most mediums is because in the present state of society spirits of less growth can supply the world's demand. It is of great use to the lower spirits to be employed by the angels as messengers, and if these lower spirits can give to earth such truth and light as the children of earth need, while they can not do the work of celestial beings, the celestial would be neglectful of his own work which can not be accomplished by proxy, were he to control a medium directly and at the same time would deprive some spirit of the great good which might accrue to him from acting the part of a messenger or interpreter be tween the higher realms of spirit and the earth. All spirit control is effected through sympathy; if therefore there exist no natural sympathy between the medium and spirit there can be no control. You will find this out very often if you have sittings with mediums. One medium will see into your surroundings perfectly, and be almost immediately controlled satisfactorily by your relatives or friends, whereas another equally perfect medium who has given astonishing tests to some persons altogether different from yourself, can tell you nothing, can see nothing for you. His guides will declare that those in your sphere can not control that organism. If your eyes and desires are directed towards the celestial plane of life you at once evoke a celestial response; but no direct answer will ever be given from any sphere beyond the highest toward which either the medium or questioner aspires. Prayer, which is answered, is simply aspiration, which causes you to affiliate with a sphere just as high and no higher than that which is the source or center of your desires. There are spirits in the Spirit-world who act the part of mediums and they are used for the transmission of intelligence just as mediums or mesmeric subiects are used on earth for the same purpose. Q.—Please describe the very lowest sphere in spirit life. .1.—The very lowest sphere of spirit life is

the sphere of total darkness, of entire insensibility to one's surroundings. Imagine your-self quite blind, quite deaf, in total darkness unable to feel anything and yet be conscious of existence. You know you are incarcerated; know you are bound with no power to liberate yourself. The experience is as though you were lying down chained in a dungeon, completely alone, with no ray of light streaming upon you; no other realization than that of your own existence. Into this most darkened state of remorse are willfully malicious spirits by their own interior condition plunged, but until remorse begets penitence, light does not appear. But just so soon as the fettered spirit in the lowest state ceases to bemoan his own wretched condition simply and dwells with profound sorrow upon the injury he has caused others, immediately a desire springs up within him to be liberated, that he may do a good work, whereas he formerly has done evil. He slowly but surely becomes aware that he is not alone in his dungeon; that these desires awakened in his mind shed a faint glimmering light re-vealing to him not devils who torment him, but angels and loving friends who stand constantly over him and foster the spark of good-ness within every breast. Then it is he takes their hand, groping his way, surely, if slowly, out of the darkness until more and more light breaks in, revealing his own folly and sin, at the same time ever pointing out the pathway that leads to complete reformation. All spirits from the lowest state are powerless to affect humanity, unless given animal magnetism wherewith to work, by those who desire to work evil, or through diseased or discordant surroundings.

Q.—Do depraved spirits ever assume the form of animals?

A-They never become animals. The human spirit is needed in order to produce the human form. The human spirit can never become any less than the human spirit; but as animals represent a portion of human at-tributes, but not all of them in spirit life, animal forms incessantly and closely surround all those whose animal passions have assumed supreme control; these will be discerned by clairvoyants and all who have seen spiritual visions to any great extent; such animal forms as faithfully portray the dominant passion of the individual, which they conceal in one sense, but whose life they unveil in another, will invariably surround lower spirits in spirit life. The animal forms seen by clairvoyants and spoken of erroneously as forms into which human spirits pass at death, are not the forms of the spirits themselves; they are not the spirit bodies of human spirits; but they are shapes which are formed around the individual to whom they correspond, hedging him in by reason of his spiritual outgoings corrresponding to these animals rather than to anything else. All garments, habitations and environments of spirits generally, are strictly and eminently symbolical of the spirit who dwells within or amid such symbols.

Moody and Pentecost Revival Scene. How it Looks to Spirits.

It looks to us like a play with many actors, and Moody as star actor. It differs from common plays in this, that Moody is thoroughly in earnest. Possessing strong mesmeric powers he has, without studying deeply into the laws that govern these powers, become convinced that there is something in him, or in his religion, that calls sinners to Christ. He, therefore, is so enveloped in his own power that he makes mesmerism as much a part of himself as possible. Were cultivated, thinking people to hear a person without this power use exactly the words that Moody uses, they would think them crude and insipid, but un-der his strong psychological influence, and the influence of old spirit revivalists acting through him, trying to live over their old days, they bend the people like reeds in the wind. The people see the crucified Savior, and feel that for them those wounds were

the weaker ones of the flock. I remember once hearing a friend, who had been to the Northfield meetings, remark that he saw the old revivalist, Lorenzo Dow, influencing Moody and adding to his power so much that the greatest height of religious ecstasy was gained. With Pentecost I am less familiar, but must say his oratory, in our judgment, is none of the best. While Moody has the strong mag-netic influence that would move a multitude, Pentecost has that winning, gentle influence that can make some women and children willing to own that they are sinners, if they

can receive consolation from this chosen one. I would not disparage aught that tends to make the world better, but certainly think that the fruits from the revival system are not sufficent to pay for the great outlay of means, neither will it atone to the parents who trust their daughters to attend because it is a good place, for they come under the influence of one man's magnetism sufficiently to make it easier for another man, with similar power, to subject them to his will for base purposes. This will account in a measure for many fallen women.—From spirit Samuel Bowles's "Contrasts in Spiri tLife," a most wonderful book. For sale at the office of the Journal; price 50 cents.

New England Concord and the Future.

To the Editor of the Religio-Philosophical Journal:

One of your contributors has favored your readers with a flattering account of the School of Philosophy at Concord. It is not difficult to perceive, however, that he writes from a desire to indicate what is good, and fling a mantle of charity over the ill. It is an amignly discontinuous transfer of the second secon an amiable disposition but hardly virile enough for a world where ruder truths are also to be told. New England has had a glorious history, and some yet regard Massachusetts as the moral center of the intellectual world. These things do not cover up the fact that narrow thought characterizes the New England intellect, and conceit rules about as much as any nobler principle.

A gentleman whose judgment and acumen commend themselves to me writes concerning the wise men of Concord: "Taking the school as a whole, I do not believe you were much pleased with it. The fact is that some of its leaders—not all, thank Heaven—truckle to two things, viz., Fashion and Orthodoxy. There is also a striving to get mere litterateurs and dilettanti interested in the school. Even Prof. Harris bends a little to these

things, if I mistake not." A witness not easy to dispute on the subject and keen enough to perceive "true inwardness," the Ireneus of the New York Observer, was at the school, and tells what he saw. He gives us no bright picture of its future, with the number of persons attending "not large, and smaller each year." Prof. Harris is defined as an orthodox Christian philoso-pher. Mr. Alcott was a "remarkable man, who sees the true light as it is in the Son of God, and rejoices in that light." He signified his belief in "the doctrine of the atonement in the orthodox sense of the word." The orthodox sense is that of vicarious-an innocent person suffering the penalty of the sins of mankind, so that Divine Justice need exact nothing of the wrong doer. Perhaps Mr. Alcott believes this! I do not credit it of him,

Dr. Prime himself questions the honesty of some of the speakers, let alone the orthodoxy. "Such is the flexibility of language, the ingenuity of learned men in saying one thing that is understood to mean another, and such is the understood position of some of the teachers that I would not call it a school of

Christian philosophy." Somebody who cares for what is said ought to call the Reverend gentleman out and make him speak more directly. It is evident that with two Christians like Messrs. Alcott and Harris, and the non-Christians not named the school is an equivocal concern. It may as well be one thing as another. If it is to be orthodox, its uses as a philosophical lyceum are equivocal. The Christian schools of Greenwood Lake and Chautauqua are about all that are needed; besides clergymen do not like to see layman talking theology. If it is to be philosophical, then it must keep closer to the line. It seems to have eliminated Agnosticism, and to be in a fair way to do away with the other extreme of Platonism. For Spiritualism, even for the Spiritualism of the Bible, every man seems to entertain a mortal terror and intense aversion. All that is left is "German Philosophy" and those who hold very tenaciously to that, reject every thing else. What they do not know is not

regarded as worth knowing.
It remains accordingly for the school Concord to demonstrate its raison d'etre. Dr. Prime has said as much. The decline in attendance shows that the thinkers as well as non-thinkers are of the same opinion.

New England, indeed, is hardly the region for deep thinking. The greater part of the audience at Concord was not made up of Eastern people. The community at large is not intellectual. The schools are second-rate: the country people ill-taught, vulgar and

obscene in speech.

The trend of theological thought in New England, says Dr. Prime, is toward the old faith and forms of statement. Of no people is this really truer than of the Unitarians. They seem to live a life of perpetual apology. They know too much to be orthodox, and are corry for it. Not believing the doctrines as sorry for it. Not believing the doctrines as the Evangelicals do, they use all the names and phrases, with a vague, uncertain, indefinite meaning. Moral cowardice appears to have stamped every forehead. They have devised that flexibility of language which Irenæus speaks of; it is their ingenuity that is employed in saying one thing that is un-derstood to mean another. The Rev. Dr. Hedge and even Mr. Frothingham may be named as expert in that sort of thing. masculine faith cannot be clothed properly in a Unitarian kirtle. We want a conscious-ness of interior life that goes closer home.

The other creeds, nevertheless, are badly honeycombed. The saving faith in fire and brimstone for sinners that you do not like, is well nigh worn out, and the moths are at it. It is all a Methodist dare do to preach it, and only the very ignorant pay much attention to it. The Sabbath is kept fashionably idle, but with no particular belief in its essential sanctity. Fast days are festivals. Not one of the five points of Calvinism are much believed. People go to church, whatever their belief or disbelief, because their neighbors do, and it is a proper thing to do. The vulgar notions that are extant elsewhere, infidelity, spiritualism and the like, are under a social taboo. It is not genteel to entertain a deep vital faith in any thing, except what may be gracefully uttered with much rhythm of

language. It is a curious question, who will gather in the harvest? None of the sects will, for there is too slack habit of mind to admit of belief or disbelief. The Episcopal church may have

is accepted only as a diversion. There is a very good chance for the Roman Catholics. The poor are cared for in religious matters in that communion as they are not any where else. Population, too, is changing. The towns and factory-villages are filling up with Irish and Canadians. They have families of four to seven children, while the Yankee seldom exceeds two. If there is not crime in the matter, the vital and procreative powers of the race are waning. The only thing that increases in New England is unmarried women and childless wives. It is apparent accordingly, that the religion which best supplants this worm-eaten, powder-pot con-dition of affairs, will reign supreme in the land of the Puritans. STRIGIL. Hocking, Ohio, Sept. 8, 1882.

Spiritualist Meeting.

Notes taken at the meeting of Spiritualists, Sunday, Sept. 17th, 1882, at Island Park near South Bend, Ind.

BY A. S. GILSON.

To the Editor of the Religio-Philosophical Journal:

The county papers announced the previous week that there would be a meeting of Spiritualists at Island Park, Sunday Sept. 17, addressed by Dr. A. B. Spinney of Detroit, Mich., and A. B. French of Clyde, Ohio, under the management of Albert Burson of Schoolcraft, Mich.

Island Park is a beautiful grove of secondgrowth oaks, situated about midway between the city of South Bend and Mishawaka, on the banks of St. Joe River, Indiana. The day was fine, and as the time announced arrived the new steamer J. C. Knoblock left her pier at South Bend at 10 A.M., laden with passengers, including the speakers for the day, A. B. French and G. B. Stebbins, for Island Park. This steamer made hourly trips from South Bend, running through to Mishawaka morning and evening, but always landing at the Park. At 11 o'clock A. M., A. B. French called the meeting to order from the speaker's stand, and announced a song by Mrs. Olie C. Denslow, the inspirational singer, entitled "Greeting." Mrs. Denslow's voice was never in better trim, loud, clear and distinct. At the close of the song, Mr. G. B. Stebbins of Detroit, Mich., was introduced to the audience. He stated the cause of his being present instead of Dr. A. B. Spinney, as previously announced. The Doctor was practic-ing medicine and the extreme pressure of business at this time prevented his presence. Before the close of Mr. Stebbins's remarks, it was generally conceded that the Doctor's place was well filled. The audience in the morning was not large, but the speaker gave them good words of cheer, saying that the best things in the world have their small beginnings. In support of this statement the speaker reviewed the first organizations of the different churches from the commencement of the Christian era, including his own early life, and what he heard said about Methodists, down to the dawning of modern Spiritualism. His remarks were pointed, practical and full of meaning.

Mrs. Denslow then followed with a song.

At its close, Mr. A. B. French came forward and delivered a short address, prefaced with a poem, "Sitting alone with my conscience." His theme was the "Source of Truth." He urged his hearers to prize truth above everything else; it is eternal and from God. Bury it, and it will spring up more beautiful than ever, and finally prevail. This subject is as inexhaustible as God. There are three great departments of truth: Philosophy, Science and Religion. Science is yet in its infancy; the history of the world is yet to be written. All religions have some truth: take it where you can find it, but always choose the highest you can find. The speaker closed by saying that the remains of old fogyism should be embalmed, and lie in State, so that the coming progressive ages might behold what they had

Mrs. Denslow then sang one of her inspira-tional songs entitled, "No longer in the Shadow." Judge Turner of South Bend then dismissed the audience until the afternoon

Upon the arrival of the steamer at 2 P. M. from South Bend, the auditorium was soon filled, making a great addition to the fore-noon assembly, and Mrs. Denslow opened the meeting by singing, followed by a poem read by A. B. French, "The City of Life." An-other song, and Mr. French commenced his afternoon discourse. He answered the questions, "What do Spiritists believe, and why? What do they reject, and why?" He explained the difference between a Spiritist and Spiritualist. As an illustration he said that a man may work a life time among the rocks and minerals, and still be a poor geologist. The same with philosophy and astronomy. about midway in the speaker's lecture, he turned upon the origin and source of evil, explaining away the old idea of an orthodox devil abounding with unnatural appendages, whereupon a certain orthodox divine, Dr. Pagan, of South Bend, Indiana, who had stolen his way upon the stand, equipped with pencil and paper to take notes, sprang to his feet, charging the speaker with falsehood, and declaring that he would expose him, etc. —it being "good Lord and good devil" for a time to decide who should have the floor. The vociferous shouts coming up from the large audience to the Doctor to "sit down" drowned his cracked voice, threw a fallacious impediment into his speech and he reluctantly retreated to his seat. The speaker then proceeded without further intrusion, amid the clapping of hands and general merriment of the audience.

At the close of Mr. French's lecture, a song was rendered having fine effect upon the hearers, followed by some remarks from G. B. Stebbins. The meeting continued until a late hour in the afternoon, and was dismissed with the agreement that will be a second to the step of the st missed with the assurance that all were highly benefited in every particular.

It was suggested by Mr. Stebbins during the meetings that this place be engaged another season for holding a camp meeting; that no meetings of the kind were held in Northern Indiana, and this would be a central point, easy of access from any of the large towns in the latitude of Chicago, Laport, South Bend, and along the line of the Lake Shore and Michigan Southern Rail-

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it until he has developed such an interior con
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Some chance, enjoying as it does the cant distinction of having nothing to do with meric power usually remain longest faithful, politics or religion. So far as earnestness is for it gives them a sort of leadership among

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GENTS:—About nine years ago I had a child two years old and almost dead. The doctor I had attending her could not tell what ailed her. I asked him if he did not think it was worms. He said no. However, this did not satisfy me, as I felt convinced in my own mind that she had. I obtained a bottle of DE. C. McLANE'S CELEBRATED VERMIFUGE (convince). I gave her a teasyoonthy in the C. McLANE'S CELEBRATED VERMIFUGE (genuine). I gave her a teaspoonful in the morning and another at night, after which she passed seventy-two worms and was a well child. Since then I have never been without it in my family. The health of my children remained so good that I had neglected watching taeir actions until about three weeks ago, when two of them presented the same sickly appearance that Fanny did nine years ago. So I thought it must be worms, and went to work at once with a bottle of DR. C. Mc-LANE'S VERMIFUGE between four of my children, their ages being as follows: Alice, 8 years; Charley, 4 years; Emma, 6 years; John, i years. Now comes the result: Alice and Emma came out all right, but Charley passed forty-five and Johnny about sixty worms. The result was so gratifying that I spent two days in showing the wonderful effect of your Vermifuge around Utica, and now have the worms on exhibition in my store.

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