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

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

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THE CONFLICT OF THEOLOGIES.

The Past, Present, and Future.

An Address Delivered by Hon. A. H. Dailey of Brooklyn, N. Y., at Lake Pleasant Camp Meeting, Mass., Sunday, August 5th, 1883.

Reported for the Religio-Philosophical Journal.

Brave men love to live when the natural prowess of the soul can achieve for the world the lasting benefits of wise and fearless action. It is the crowning honor of manhood to be true to man for manhood's sake. Men are coming to know that no man can be God-like who is not manlike; that he who loves humanity for humanity's sake is already a child of God for God's sake. If man does the best he can to serve the God he does know, he may rest assured that he will not eternally writhe under the burning wrath of a God he does not know. The great stock of ecclesiastical commodities is fast becoming unmerchantable. Old sermons of great divines will soon be useless even for young clergymen. The clerical profession, with a few exceptions, for the last fifteen hundred years, has been intensely partisan; and a partisan is always deaf in one ear and blind in one eye. When he holds the scales he is prone to peer from under the bandage. The integrity of the honest politician is best shown when he stands upon the same platform, and side by side with his opponent he discusses the issues of the day. How many clerical gentlemen, claiming to wear the livery of heaven, dare meet in fair discussion, our inspirational or trance speakers, who are leading people from the theology of partisan men, to that sublime theology, revealed in the vast domain of universal nature? In the past a vast amount of religious work has been done and money invested on faith. "Faith" is only another word for credit. The faith which has led man to the exclusion of knowledge, will die with this generation. The tree of knowledge is ever in fruitage, and men for a change of diet are eating apples again. This time as before, it was a woman who took the first bite. We are told that it was God who forbade Adam from eating, and that it was the devil who made him eat. Then it was God who declared that man should eat of that tree all the days of his life; and if it is not the devil, who is it, that has been trying to keep man from eating for the last 1800 years? That is a question that the Church and his Satanic majesty can quarrel over, but the devil will eventually put the responsibility where it belongs.

Eden's glorious old Eden garden of our infancy, paradise of humanity's childhood, what wonderful trees were nurtured in thy soil. Was there ever verdure like that upon thy dewy lawns? No flowers of earth combined form and tint, fragrance and beauty, like those within thy borders to charm the two happy fools, who knew no right and feared no wrong? What luscious fruits the pendant branches bore! How wonderful must have been that Tree of Life! The properties of its undying fruit gave life perpetual to the Gods. They repelled the insidious inroads of time, age and disease, and Adam enjoyed a perpetual morning of manhood; and sweet, beautiful Eve, the loveliness of her young womanhood was not from the druggist's but from this remarkable tree in the garden. No household duties hung heavy upon the mind or hands of our first mother; nor did our ancient sire, while in the garden, stagger under the burdens of a laborious husbandry.

No humming wheel spun yarn, no loom clanked, or shuttle played in forming the unfolding web. Our first parents did not know they were naked; and what possible use could Eve have made of a frock, or Adam of pants, while they were in such a blissful state of mental obliviousness? What a beautiful climate it was in those days at Eden! How the wind must have been tempered to the unprotected bodies of our ancestors! They were not blistered by the sun; nor did the blasts of winter come within the precincts of the garden. Then there stood that wonderful tree, the Tree of Knowledge. It stood up beside the Tree of Life, in the very midst of the garden. In imagination I can see it towering far above the forests of earth, and all other trees of the garden. I can see its far reaching branches, like the outstretched arms of a God, bending low with the most luscious fruit that ever tempted the eye of a hungry soul. But this, alas! was forbidden fruit. Yea, verily, this was a wonderful garden, with wonderful fruits. But why not be wonderful? Could it have been otherwise? We are told and have been taught that God himself came down and planted this garden, and that was a wonderful thing for a God to do. We have no record that God planted any other garden. The result of this experiment was certainly discouraging. Our first parents were told that they must not eat of this Tree of Knowledge of good and evil, for if they did that very day they would surely die. Has it ever puzzled your mind, my dear orthodox friend, to find a satisfactory reason for your God's strange command, that he should have gone to the trouble of planting such a tree, of raising such tempting fruit, have given our respected parents such craving appetites and hungry stomachs, and then have commanded them not to taste of it? How did they know that the effect would be if they ate of its fruits? They had the word of God for it, it is true, but what did they know of death? How did they know that it was not better than a sleep? What could have been the object of an all-wise and all-merciful God in making two such beings, and placing before them the most tempting of fruits with appetites constantly sharpened by the wants of Nature, if they could not eat of it? Was it a fair thing to do? and because they did eat of it was it just, to damn the whole human race for all time to come, who were innocent of their sin?

Then, again, whence came this personal devil, called Satan, and why did God permit such a being within the precincts of this home of innocence? Why should this demon of evil have been permitted to invade the place God had planted, a place made sacred by his holy presence; and where he delighted to walk in the cool of the day? Why did he not take as much pains to keep the devil out of the garden, before Adam's fall, as he did to keep Adam out after he had fallen? How came he to permit Eve to be tempted by Satan, and how came Satan in possession of God's secret orders and commands in relation to this tree and of its effects upon those who ate of it? From what we can learn of this personal devil he possessed a large stock of knowledge on the subject of good and evil, and must somewhere have ravenously filled his belly with the fruit of this remarkable tree; for he knew of its virtues; and he told Eve if she ate she would not die; and she did eat, and did not die, but lived to be very old, and so did Adam. If God was an omniscient being he knew Eve would eat the apple; he knew Satan would ask her to. He knew Eve would ask Adam, and Adam would eat also. He knew Adam would do as Eve desired. He knew all this before he planted the tree. He did it on purpose, or he did it devoid of purpose; and that does not harmonize with the orthodox conception of Deity. When Adam tried to shirk the responsibility by placing it upon Eve, Eve told the Lord the serpent had beguiled her. We are then told that the Lord became very angry; he cursed the serpent; he placed a fearful curse upon Eve, and all the daughters of Eve bear the penalty of their mother's sin. He cursed Adam; and he even cursed the unthinking ground for Adam's sake. Would it have been surprising if Satan had said to the Lord, "What is the use of getting angry about a matter which came out exactly as you knew it would?"

Now, the object of my saying what has preceded has been to bring before you again what you learned long ago, for the purpose of directing your minds to comparisons of what is to follow; the great points of divergence between Christian Theology and the great Theology of Nature; between the constructions put upon certain biblical phraseology and the revelations from the spiritual world, now made in so many homes in our beloved land.

The absurd scheme for the redemption of man from the effects of the fall of the man Adam, by the vicarious atonement, suffering and violent death of the man-God and God-man, Jesus; the incomprehensible mazes of the doctrine of the Trinity; the institution of the Christian Church, Catholic or otherwise, as the only doorway to heaven, you may think are virtually abandoned; but let me assure you that all of these doctrines, dogmas and absurdities are reaffirmed and insisted upon by many of the leading teachers and divines of the Christian Church to-day. The ecclesiastical hold upon the masses consists in its ability to maintain in the popular mind a belief in those doctrines. Suddenly uproot them, and the whole fabric will be shaken into a mass of the most majestic ruins that ever followed a popular conviction. The Gods of the temples which

have for so many generations been pictured as holding the symbols of meekness, love and omniscience in one hand, and the enraged furies of anger and destruction in the other, as objects for men to fall down and worship, to love and adore, will be cast down, and the men who created, fashioned or formed them, pretending them to be in the likeness of Jehovah, the loving Father, will cease to misguide and mislead poor hungry souls, who are longing for substantial manna from heaven; who are thirsting for pure water from the River of Life. "Ruins," did I say? let me recall the word; the human soul is never ruined. It lives more eternally than the stars in the firmament of heaven. These may wane in the uncounted ages of the cycles yet to come; but the soul-man shall brighter glow as time rolls on. That universal light of which Jehovah is the centre and the circumference, of which the soul of man is a divine part, is fixed in principle, and is an eternal part of the Godhead.

Knowledge is the essential oil of human progression; it is the food from that Tree of Knowledge, which is represented in universal nature. You may liken the principle of life to a tree that never dies, if it please you better, to give some show of reason for the story of the garden; but when you come to attribute to Jehovah a command at war with Nature, you defame him and his works, and the whole outcome is the work of men for selfish, slavish purposes; and from such doctrines the world has too long hoped and prayed for this hour of deliverance.

To make known to you what the attitude of the acknowledged leaders of the Christian Church in this country is upon some matters now being considered, I have taken from the *North American Review*, of January and February last, a few extracts from articles written by these divines over their own signatures, and thereby you may judge them. We will commence by quoting from the Rev. Dr. Abbott, who says:

"The changes which have taken place in Theology are of two kinds; they are changes in the form of expression, or the facts of religious life, or they are changes of opinion respecting the proper philosophical explanation of those experiences. Our Church creeds are, for the most part, statements, not of religious facts, but of religious theories; and our theological controversies are almost entirely about, not facts, but the theories; to illustrate: there is no doubt in any thoughtful mind respecting the fact of sin and its universality. The expression in the prayer of confession in the Episcopal Prayer Book, utters the universal experience of all spiritually minded men: 'We have done the things we ought not to have done and we have left undone the things we ought to have done and there is no health in us.' How are we to account for this fact, how reconcile it with the all but universal belief, that the world is the product of, and subject to, a wise, beneficent and Divine Ruler? To this question two antagonistic systems of philosophy make two antagonistic answers. The traditional philosophy of the Church replies, 'God made man perfect. The first man fell into sin, and all his descendants have inherited from him sinful proclivities.' The modern philosophy of evolution replies, 'God is gradually developing higher forms of life out of lower forms; the intellectual and the spiritual of the animal, and the sensuous, and it is in this process of gradual development, that the supremacy of the lower over the higher, i. e., sin, shows itself.'"

"To illustrate again: the fact of the forgiveness of sin is unquestionable. That there is an experience of sinner from remorse, and of peace in a sense of pardon, is not doubted by any one who has given a thoughtful consideration to the history of humanity. This is the fact which the oldest of our church symbols, the Apostle's creed, represents by the declaration, 'I believe in the forgiveness of sins.' How this forgiveness of sins is brought about, in other words what is the nature of the atonement, is a question upon which conflicting schools of theology have contended from the earliest ages, and will probably go on to the end. Again, that there is a Divine Spirit, that he influences the spirit of men, that he comforts us in our troubles, strengthens us in our weakness, helps us in our temptations, and guides us in our perplexity, redeeming and uplifting men, and changing by his beatific influence, the whole course and current of their lives, is as certain as any fact of history. What this mystic influence is, how it is related to the Divine Father of us all, whether we are to call it an influence or a person, what explanation in other words we are to give of this phenomenon, by what theory we are to account for it, these are questions on which philosophers and theologians have disputed from the beginning and probably will continue to dispute to the end."

My friends, can any of us consider these words from this gifted and educated leader and teacher, and not in his heart deplore that one who is so near, should yet be so far from that knowledge of divine truth, borne on the lips of angels, and proclaimed in the ears of all who will listen to their teachings and testimony. No, there will not be contention until the end over these questions or matters affecting the philosophy of the progression of the soul of man. The light of truth will solve these problems for those who are in uncertainty now.

Rev. Dr. Potter asks, "Is it not a fact that creeds differ greatly from the opinions of a majority, or at least of many of the men who hold them? They were doubtless profoundly true to the men or the ages that pro-

duced them, but later ages have seen the truth more broadly and more justly, and later teachers have been unable to accept them *ex animo*, or teach them cordially. And here, too, we have the clew to the modern dissent between the pulpit and the pews. . . . It is a grievous disadvantage to any teacher that he must seem to be affirming or holding dogmas which do not express his inmost belief, and it is inevitably injurious to any people to be bound by 'confessions of faith' which they suspect their teachers to have outgrown and which have no potential voice of authority to themselves. . . . If creed-revision as applied especially to the leading reformation symbols, is virtually an impossible thing it would seem to be an opportune question, whether there may not be some earlier and simpler formula to the use of which Christians of every name might wisely return. Christianity is supremely the words and life of the spirit of Christ, and these may not be comprised or expressed within the compass of any creed or confession of faith whatever. It may be said that all this assumes the Divine character of the founder of Christianity and the inspired character of those records from which the story of his life and death is drawn, and that these are among the very questions concerning which some Christian ministers and more Christian laymen are in doubt. For one I do not believe it. Many a Christian minister may be transiently perplexed by the last skeptical book he has read, and many more laymen may be loosened now and then out of an earlier and hereditary hold upon the substance of Christian truth. But such doubts concern more often the accidents of the Christian faith than its essence, more often its modern or medieval exotericisms than its primary truths. The man who has power in the Christian pulpit to-day is the man who believes these firmly and affirms them courageously, and such men had never so many attentive listeners as now.

"Doubt is a disease, of which there may seem to be many conspicuous indications in the air, but it is not an incurable nor always a harmful disease."

This divine would have a simpler creed, and yet the cardinal points upon which his Church to-day is at war against the convictions of the men who sit in the pews of his Church, he moves glibly around and falls back upon the general teachings of the New Testament as containing the creed of the future. With wary words he hints at, but with extreme caution avoids the perplexing questions, the solution of which would reveal the fact that in ten thousand households in this land is Christ again made manifest, even more wonderfully than in the Pentecostal feast, to his immediate followers and disciples.

Rev. Dr. Crosby goes directly to the subject, and his letter, like his sermons, is brief. He says:

"I know of no creeds differing from the beliefs of those that hold them excepting in very small and unimportant points. I know of no Presbyterian minister, or person who does not accept them as an entirety, although they think some of the wording might be improved. . . . As regards the great subjects that have agitated the public mind of late, namely, the atonement of Christ by a sacrificial death, and the eternity of future punishment, I know of no Presbyterian minister in our country who does not accept them both; and I think that all the talk about making new creeds because of the errors of the old ones, is the talk of men outside of the Church, or of worldly minded men inside the Church, who seek a philosophical rather than a scriptural religion. The talk of the opposition of science to the received views of religion appears to me to have no deep or extended source. Scientific discoveries have helped to interpret, but that they have in the slightest degree contradicted the Scriptures, I deny in toto. . . . The theories of evolution, or only theories so far as any general application of them is to be considered, and like many other scientific theories will be forgotten in another generation. The Bible and creeds have been assailed by worldly men in the name of science in every age, but they have never been harmed and never will."

Rev. Dr. J. O. Peck thinks the formula of the creed of the Methodist Church elastic enough to give free scope to varied thought, and closes by saying: "It would be no benefit to the Church of Christ to attempt to modify her creeds in deference to outside clamor, or to revise her doctrines in the vain hope to harmonize them with newspaper theology."

Rev. Dr. Krotel of the Lutheran Church, says: "There is no necessity for the revision of the creeds of the Lutherans."

Rev. Dr. Chambers of the Reformed Dutch Church, says: "There is no necessity for a revision of the creed of that church. In regard to future punishment, I do not know of a single minister of the Dutch Church that doubts it, and the same is true of the old fashioned, sacrificial theory of the atonement."

It is refreshing to turn from these to more liberal views of more receptive and progressive minds. Rev. Newman Smyth says:

"An important and well established development of philosophy and science, may bring a new crisis to creeds. The ancient and solid masonry of systems once held impregnable, may not answer at all the necessities of modern warfare. Christian faith may be called to meet the alternative of marching out from ecclesiastical fortifications, or else being buried beneath their ruins."

The Rev. Henry Ward Beecher declares

that there is no present creed by which he will be bound, as the ultimatum of wisdom. These are not his words; they are the sum of his conclusions recently given from his own pulpit. Say what you may of the course pursued by Mr. Beecher, in the education of his people and the manner in which he has led them to an acceptance of the doctrines, or better, the philosophy, development and progress of the soul of man as we understand it, without declaring that his theology is in many respects like the theology so familiar to ourselves; I incline to the opinion that he has acted wisely even though he may have acted selfishly or even cowardly. For after all, men are like sheep; they must be coaxed and baited and carefully led, for they are easily frightened even by their own shepherd, and will break away and run into thickets and dark places, at the very entrance to fertile fields.

Who can estimate the cost of Christianity up to this day? Judging the lives of men according to the standards set, as essential to salvation by the Christian Church, how many souls have been saved? How many have been put to the sword or rack in the name of Christ? How much treasure has been expended? Summing it all up, we must conclude that had the theology of the Christian Church been a theology consistent with reason and the revelations of nature, nearly the whole civilized world would have been converted to its truths. As it is, not one man in five among nations denominated Christian, receives it as convincing to his reason, or acceptable to his soul's highest sense of justice.

As a reasonable being, possessing in his nature a sense of justice, whenever a man has attained to freedom of thought, and his nature has caused him to break away from the narrow limits of a mere creed; when man has gone up from the deep vales of ignorance and grappled with the sublime truths attainable to all; when he has plunged with his thirsting soul into the infinite realms of thought, inspired from the infinite Over-Soul of the Father, he has been forced to feel, and if he was a courageous man, to declare that for a parent to beget a child well knowing that child would violate a law, the penalty of which was eternal suffering, would be an inexcusable crime; and if a God did such a thing, that God lacked the humanity he put into the being he created.

Just so long as men are soaked in the blackness of ignorance, so long the lamp of intelligence gives no light. Knowledge is the blithful of all mankind. It is to the soul of man as the light of the sun to the physical world. The time is close at hand when men will find themselves looking with amazement down into the narrow ravines where thought was bounded by creedal walls, built up by dwarfed and selfish minds; where the voice of science and divine revelation was smothered by the self-constituted officers of Jehovah, who have regarded themselves as commissioned to protect his domains from the incursions of wicked men prying into the mysteries of his wonderful works. Within the pale of the orthodox church a man who advances a thought at war with its creeds is looked upon as tending to heresy; and so completely has the book of Divine revelation been supposed to be closed, that for any man to attempt to peer into it has been regarded as a species of burglary in the highest degree, for which men have been punished by the rack and torch. I say to you to-day, ye men, ye women, ye children of the Divine truths you have received and now teach, and of the sacred liberties you now enjoy, "Eternal vigilance is the price of liberty;" without it you are not sure that a year hence your mediums will not be declared and treated as criminals, and public offenders. Such was the fate of the first followers of Jesus; and that of his disciples at his second coming may be like unto the first.

Man's conception of the Deity is limited by his intellectual capacity. There is a vast difference between weak intellects and narrow minds. The weak mentality may be constitutionally weak, but narrow minds are the natural result of the limitations placed upon mental action. Educate a man to the idea that the earth is a flat surface floating upon a boundless sea and he will call the man a fool, who tells him it is a globe circling around the sun. For how many thousand years did the most advanced of men believe this world was the only one created? that the sun went around it every day excepting one, when it stood still at the command of Joshua to enable him to exterminate a people with whom he was at war? How many thousand years have a large number of very intelligent persons believed that the sole office of the sun, moon and stars was to give light to this world. Science has revealed the fact that the earth is less than 8,000 miles in diameter, while Jupiter is 80,000 and the sun over 2,000,000; but that you know does not disturb such men as Dr. Crosby. He seems to think these facts of science help to interpret, not to contradict, the Scriptures. Long before the days when Moses led the children of Israel from Egypt, the Egyptian had discovered, or scientific men had, that one of the offices of the sun was to give light by day, and the moon and stars they supposed were created to give light by night, as they could be best seen then; they had studied the movements of planets, and apparent changes of the sidereal heavens occasioned by the annual voyage of the world, and had by this means divided the seasons, named many of the stars and constellations; and it needed but the suggestion of an Egyptian priest to assure the Egyptians that God had created these lights in the

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A Week at Neshaminy Falls Camp Meeting.

BY GEO. F. A. HILDGE.

After a pleasant week at the Spiritualists' camp meeting, now being held at Neshaminy Falls, Pa., I have just returned home and will give the readers of the dear old JOURNAL a brief resumé of my experiences and observations.

Neshaminy Falls are located on the Bound Brook Railroad, within twenty miles of Philadelphia, and are admirably adapted to the use of camp meetings. The word "Falls," however, is a misnomer and wrongly impresses the traveller, for there at present exists no indication of a water fall, such as one would naturally suppose to exist. I believe, that in years gone by there was an artificial dam over which the water, comprising a beautiful lake, situated in a rather picturesque grove some three miles in length, once fell with increased velocity. Traces of this are now extinct. The shrewd observer can readily perceive that by judicious management on the part of the First Association of Spiritualists of Philadelphia and the cooperation of Mr. Griffith, the proprietor of the grounds, there is a grand possibility of making Neshaminy a very popular resort and establishing, in course of time, as popular a camping ground for Spiritualists as Lake Pleasant or Onset Bay, for there are many advantages which, if utilized, would be productive of highly satisfactory results.

It is not my intention, however, to dwell upon the adaptability of the place and its surroundings to camp meetings, but rather to give a necessarily condensed outline of the occurrences of the past week, together with such mental memoranda as I took at the time.

As is doubtless already known to the readers of the JOURNAL, the camp meeting is held under the auspices of the First Association of Spiritualists of Philadelphia, composed of staunch Spiritualists, who are noted for their fidelity to the cause, leaving no effort unmade to promulgate the grand and glorious truths of the philosophy of Spiritualism; apart from this the Association is also noted for its financial soundness. I have within the past few years attended many camp meetings, principally those of the Methodists, and I am proud to state that at none of them did I note the good order and strict decorum which characterizes the one of which I am now writing.

The arrangements for maintaining order, protecting visitors and excluding rough and disreputable characters from the grounds are admirable and at once force the conviction upon the impartial observer that the Spiritualists are indeed a law-abiding, God-loving and progressive sect—if I may be excused the use of the word sect.

The grounds are under the superintendence of Capt. F. J. Keffler, a genial and courteous gentleman, full of energy and vigor—quick to perceive the wants of the numerous throngs that frequent the grounds and equally quick in meeting them, and at all times ready to grant a favor and speak a kind word; he is the right man in the right place and thoroughly understands and executes the responsible duties involving on him. There is a force of five or six uniformed policemen always on duty, and in addition thereto a private detective is always on the alert for intriguers and violators of the rules of the camp. A jail constructed of stone occupies a prominent position below the rostrum, thus continually serving as a reminder to would-be offenders, that the majesty of the law must be protected.

The arrangements as a whole are admirable and the most sensitive and refined can, with propriety, enjoy a few days at Neshaminy Falls without fear of insult or molestation, which is more than our Methodist friends can say of their camp meetings (I assert from a positive knowledge). There is but one important feature which has called forth the criticisms of a number of visitors to the camp, and which I mention here with the hope that the Association will be benefited thereby—the insufficient and very poor accommodations for sleeping. The dining pavilion, instead of being controlled by the Association, is managed by Mr. Wm. M. Griffith, who shows a lack of the knowledge of catering to large numbers. There are accommodations to seat but one hundred and twenty people at a time when frequently there are from ten to twelve thousand people clamoring for something to eat. Instead of clearing the tables as fast as guests are through and seating new arrivals, he keeps the crowd in abeyance, refusing to admit any one until the tables have all been cleared and reset, thus causing unnecessary delay and frequently a jam of human beings who press and force each other forward in the vain hope of gaining egress to the dining room. The quality of the cuisine is also very poor while the prices for single meals are equally as high as ordinary hotels. It is to be hoped that next season the Association will take this matter in hand and see that the ordinary departures are a par with that of other accommodations of the camp.

On Tuesday, July 24th, I had the pleasure of hearing an able address delivered by Mr. O. P. Kellogg, an orator of no mean pretensions. He took a few verses of the 19th Psalm as the basis of his discourse and completely enlisted the attention of his hearers. He has a peculiar way of enforcing every word to which he gives utterance, at the same time winning the respect and confidence of his auditory. I took a few stenographic notes of this discourse, also of one or two others by noted lecturers, but the lack of space prevents their reproduction.

On Thursday, July 26th, Walter Howell of England, delivered an interesting discourse on "Does Spiritualism improve the requirements of the present day?" The arguments in the affirmative, were logical and philosophic, but I failed to discover any originality, they merely being an aggregation of the facts and proofs adduced by the advanced thinkers of our philosophy.

That veteran and time-honored Spiritualist, Lyman C. Howe, is also now filling an engagement at Neshaminy. He is profound and philosophic and, while entranced, pours forth a stream of living truths from the rostrum which imparts new vigor and life giving properties to his vast audiences and fully demonstrates to them the power of spirit over matter. On Sunday, July 29th, at 11 A. M., he lectured to an audience of between three and four thousand persons. The subject on which he discoursed ably was handed to him on the platform: "If God made man and wished him to be happy, why did he make the devil to make him miserable?"

At 3 o'clock, P. M., of the same day, Mrs. C. F. Davis Smith of Brandon, Vt., delivered an eloquent and interesting discourse to another large and appreciative audience. She is the first female lecturer who secured my undivided attention; her discourse was deep, impressive and, as already stated, eloquent. She is quite an original thinker and possesses marked intellectual characteristics which at

first sight impressed me favorably. Owing to the dense and continually increasing crowds it was found essential to have Mr. Howe deliver another lecture in the dancing pavilion whilst Mrs. Smith was lecturing from the rostrum in the grove, so that two vast audiences numbering in the aggregate about 12,000 individuals, were spiritually provided for at the same time.

As is usually the case at camp meetings, a number of mediums are to be found at Neshaminy Falls. I regret, however, to state that there are really no first-class ones there at present. In fact I could learn of but a few who were really supposed to possess medial gifts, and even then sparingly; Mrs. S. E. Patterson of Pittsburgh, Pa., being one of the best. She is a medium for independent slate-writing, but does not appear to have very strong powers. I had several sittings with her and obtained highly satisfactory results, which the manifesting spirits claimed was partly attributable to my having strong mediumistic powers, and which were in fact the means of my conversion to Spiritualism some years ago. She is an elderly lady with a frank open countenance, and I believe her honest; I found her so during my sittings with her and at all times ready to grant reasonable test conditions; but of course with the JOURNAL I maintain that each séance must stand on its own merits, no matter who the medium may be. There are a great many incidents connected with my week's stay at Neshaminy which I would like to narrate, but refrain as I do not wish to encroach on your valued space. I cannot omit, however, giving an instance of the ignorance and narrow-minded bigotry of some of the many Christian (?) prelates and dignitaries of the Church who attend Sunday school excursions to Neshaminy Falls (for this place is a resort for church people as well as Spiritualists). I was informed by good authority that a day or two previous to my arrival there was a Sunday school excursion there in charge of a deacon or some other officer of the church. Calling Capt. Keffler aside, the learned (?) sage asked if the Spiritualists would hold any services that afternoon. He was informed that Mrs. R. Shepard-Lillie, of Philadelphia, would lecture at 3 o'clock. Seeking an interview with the lady, he audaciously requested that she would promulgate no immoral doctrines from the rostrum, as he had the members of the excursion under his charge and felt it a duty incumbent on him to prevent their imbibing any impure teachings. It is needless for me to say that the accomplished Mrs. Lillie alluded to this in her discourse and gave the gentleman, who was within hearing, a much needed reprimand, mingled with some wholesome advice. Mr. Kellogg also opened fire on him with victorious results, for the sympathies of the audience were with the Spiritualists. The good deacon, however, none daunted after having made a complete expose of his profound ignorance, retreated to the rear of the rostrum and with the sheep of his fold kept up a continued hubbub, or, as he termed it, "praise meeting," singing and exhorting his sheep to keep within the fold until the close of the lecture, thus making another exhibition of the narrow bigotry of the church and many of its followers.

Such interruptions as these are not infrequent on the part of our Christian (?) brethren, but Spiritualists are philosophers and they know how best to act under such circumstances, and they exhibit a spirit of charity and forbearance characteristic of Spiritualists. Mr. Edgar W. Emerson, of Manchester, N. H., closed a two weeks' engagement on Sunday, the 29th ult. His tests from the platform were many and varied. He is an excellent test medium and I believe him an honest and upright young man with a bright and promising future before him. During a brief conversation with Mr. Champion, the President of the Association, he informed me that it (the Association) had addressed a letter to the Committee appointed by the University of Pennsylvania to investigate the phenomena of Spiritualism, offering to procure mediums for all of the phases of the phenomena. It remains to be seen whether or not they will accept and honestly investigate our claims or make a farce of the investigation.

I availed myself of every opportunity to speak well of the JOURNAL, for I believe it to be the best exponent of Spiritualism in this country—a friend to honest mediums, but a terror to charlatans.

For the Religio-Philosophical Journal. Spiritualism in the Light of Christ's Teachings.

1877 years ago a child was born of humble parents in Bethlehem of Judea; his birth was presided over by the Holy Spirit, and in that sense he was born of the Holy Ghost, according to the statement laid down in the Bible and believed by the church. That he was less human than others we do not believe; but that he was more perfect in his mental and spiritual development, more endowed with the divine nature possible to man, we do believe. Without other teaching than that ever present intuitional guidance of his thought and observation, he looked upon Nature (and man as a part of it) and studied from that great book until he grew wise in his possibilities of expression under the control and guidance of the spirit. Working humbly at the carpenter's bench, like many others in his time, he could still think quietly upon the pastoral scenes about him and familiarize himself with those homely illustrations which were used to make his teachings plain to the people.

Not until he was some thirty years of age did his real life begin; that life which was to be a typical one for all mankind; a life which substituted love for the fear of the old Mosaic epoch, and taught self-sacrifice as the ruling principle of life, to that extent that he exemplified it practically by giving himself up to die upon the cross, that through him—his life, teachings and self-sacrificing death—man might finally be saved. At one time, speaking to his disciples, and through them to mankind at large, he said: "I have many things to tell you, but ye cannot bear them now; they were not sufficiently developed along the line of their mentality or nervous system to comprehend the truth or reason of things and must wait, therefore, until he should come again in spirit to teach them when they were better prepared to understand him.

The race has been developed physically and mentally, and now the true spiritual knowledge is coming to build up the righteous or perfected man. Spiritualism is nothing more nor less than the second-coming of Christ as the head and organizer of the movement. The teachings and phenomena go hand in hand; facts are given now, as then, to build upon, but this time it will remain with us forever, because men are ready to receive it, and understanding it, they will put its teachings into practice. It comes at a time when the church is broader and more liberal than ever, so that while Science and Rationalism are still at work in this direction, Spiritu-

ism comes in as the leaven that shall finally leaven the whole lump.

At first, Spiritualists seemed to throw over the church, God, the Bible and Christ; but now they are gradually beginning to see their true meaning and import, and placing the phenomena and teachings of to-day side by side with that greatest of all Bibles—except Nature, thereby finding a true explanation of its mysteries and hidden meaning—a truer conception of God the Father, and of Christ the Son, a special son through his development and mediumship.

Spiritualists can form an idea of one constantly under spirit control in all his words and acts, better than any other class of people or thinkers. So it was with Christ Jesus; he was ever an expression for the Spirit-world to act and speak through as a typical character, and so God was "manifest in the flesh" through him in a rational and comprehensive way; for is not the world of spirit about us an Infinite God, when we consider that embraced within it are minds which were infinite in extension when action toward a given end, such minds become infinite in breadth as well—especially when we consider their progress in the natural element and home of the spirit after death?

I am acquainted with one party, a clairvoyant physician and powerful psychologist, who believes there is no god higher than man or than man may become. I believe that man may become a God through fitness of development and progress in spirit-life, even as Christ is to-day, but when he has reached such an altitude he has but attained unto "the image of his Maker"—a God it is true, but a personal one.

So looking upon the movement from this standpoint, I would have it "purified as with fire" in all its ramifications. I would have mediums strive to imitate this typical life set for us all by him who died upon the cross. I would have all professing Spiritualists do likewise, so that to be a true Spiritualist may in time come to mean a true Christian as well. When Spiritualists show in their lives, as Christians do not, the fruit of their teachings, then, and not till then, will men believe and come over to our side to learn of us humbly the way of life—the way that leadeth to life everlasting.

W. J. CUSHING. Brooklyn, N. Y.

The Spirit's Message.

BY REV. JOHN PAGE HOPPS.

"And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me."—EZEKIEL: 2: 1, 2.

The extracts from this sermon delivered before the British and Foreign Unitarian Association, Wednesday, May 16, 1883, in London, are worthy of note, as showing how the Spiritualist ideas are finding their way into many places. Mr. Hopps, an able Unitarian clergyman, has a warm side toward Spiritualism as is well-known:

Here then we are brought to the special message for to-day—a message symbolized by the incoming of the Spirit to call us to our feet.

Is it not true that many in these days have been so far affected by the leadings of the times as to be now less vividly conscious of the reality of the unseen universe, and of the persistence there of the human life and love that have been developed here? Is there not something in the air that predisposes even to the gradual effacement of God? The critical habit—which, remember, we largely share—and the modern scientific methods and conclusions—by which we are largely affected—are apt to give a bias that way, though only believe, as one stage in a glorious journey which is destined to land us, not in denial of life beyond the failure of the flesh, but in the demonstration of that life.

Concerning this momentous subject, of such profound gravity, and so tenderly related to the most touching, sacred, and heart-searching events in life, it seems to me that we have something to do. The old belief in a glorious heaven as a vast pleasure city, and of a gloomy hell as a tremendous penal settlement and torture chamber, is rapidly passing away. The belief in the resurrection of the body is still more rapidly fading, and with it the belief in the final judgment day must go; and so we seem at this very moment to have arrived at the parting of the ways, where all must make a choice, and where the voice of mere authority and the quotation of ancient assurances will be of no avail.

It is overwhelmingly evident that something must be done to occupy the ground from which the ugly idol is being taken away—that something is needed to take the place of the old heaven and hell, of the old mode of securing eternal life through the resurrection of bodies, dead and turned to dust; of the old machinery of retribution turning on a dramatic judgment day—and that, if faith is to remain with us, we must satisfy the rationalistic and scientific state of mind of the present time. What, then, if we can be of specific service to the world in this emergency? We are free to say frankly that we do not believe in a life of progress beyond the grave because the Bible asserts it, or because Jesus promised it, or because his dead body came to life again. We are free from these entanglements. We are free to stand on our feet, and let the Spirit speak to us—to say that we believe in the glorious unseen world because the living soul makes faith imperative; because nature reveals it in her highest creation, a living, loving, aspiring, confiding soul; because the testimony of a mother's hungry heart is at least as imperative and as authoritative as the testimony of any prophet, seer, or Christ.

In every direction, science, even the science that seems most materialistic, is leading to the very verge of the unseen, into which it is ever seeking to pursue the causes that elude its grasp, but the well-spring of whose life it can never find. The dim, mighty ocean it has never explored; the surf of its tides alone we know. So that even it confesses, though it may be in other words—"The things which are seen are temporal; but the things which are not seen are eternal." What, then, if we can make common cause with science? No church in Christendom is more able to do it, because no church in Christendom stands more clear of survivals of medieval tradition. What if we can take the torch of faith, more and more becoming the torch of knowledge, and flash it across the boundary line where science is groping—ay, carry it beyond the grave, beyond the fabled gates of hell, beyond the world beyond that it will be known as only an orderly continuation of life here, and be comprehended as the scene of the further unfolding of the great process of evolution which here has made us men militant, and there may make us men triumphant!

For the Religio-Philosophical Journal. Asylums for the Insane—Prophetic Dreams.

First let me thank the editor for the extended notice given last September of my brutal arrest and imprisonment at Utica. It was the means of bringing me many valuable letters from correspondents in England as well as in different parts of our own country; one of which from an honorable lady in London I inclose for such use as you may see fit to make of its contents. The Hon. Jno. L. O'Sullivan, a noted Spiritualist and accomplished gentleman, formerly editor of the *Dem. Review* and U. S. Minister to Portugal, wrote for full information about my case, saying if I were to be imprisoned because I am a Spiritualist, that he ought to be in the next cell. "And a whole corridor of cells might be peopled with the most eminent men of science, literature and philosophy of Europe and America. It is but a few weeks since a gentleman similarly accused by interested relatives got his release through *habeas corpus*, after two years of false, cruel and wicked imprisonment in an asylum," etc., etc. Mr. O'Sullivan very kindly came and spent the day at Poughkeepsie, and offered himself as a witness at my trial on the return of the writ of *habeas corpus*; but Judge Jos. F. Barnard would not listen to any testimony *pro or con* relating to my religious belief. Even the doctors at Utica said there was not a single inmate there whose insanity was occasioned by Spiritualism.

I was in Albany during the greater part of the last session of our legislature, pursuing the investigation into the abuses in the supervision and management of the Utica Asylum, and was supported while there by a few of my college class-mates and some of the leading philanthropists of this city and of Yonkers. I am confident that good results have followed from the exposures then and there made. The testimony taken, when printed, as ordered by the Assembly will cover about 1,000 pages; and when it comes to be read, will open the eyes of the public to a clearer inside view of that Bastille, than all previous investigations have done. I have been invited to speak on the subject in large towns in the Western, the Northern, the Eastern, the Central and the Southern parts of this State, and expect to do so as soon as the heat of the summer is past.

Again: While reading up for the benefit of a visit with my younger children to the historic and hallowed ground where Washington Irving has located the scenes of his most interesting legends at Sleepy Hollow in Tarrytown, where also Major André was captured, I came upon some interesting facts in connection with the history of the accomplished spy, which I think worth reproducing from the new edition of Bolton's "History of Westchester County," facts, which I think every Spiritualist will be glad to preserve as accumulating scientific bases of our spiritual philosophy. Bolton was a very worthy man and a very modest industrious Episcopal clergyman. It was in 1773 while Major André was preparing to leave England and join his regiment in Montreal, the 7th Foot or Royal English Fusiliers, that he paid his final visit to Miss Seward who "had made arrangements to take him to see and be introduced to her friends, Cunningham and Newton, both gentlemen of a poetical turn. While these two gentlemen were awaiting the arrival of their guests, of whose intentions they had been apprised, Mr. Cunningham mentioned to Newton that, on the preceding night he had a very extraordinary dream, which he could not get out of his head. He had fancied himself in a forest; the place was strange to him and, whilst looking about he perceived a horseman approaching at great speed, who had scarcely reached the spot where the dreamer stood, when three men rushed out of the thicket, and seizing the horse, hurried him away after closely searching his person. The countenance of the stranger being very interesting, the sympathy felt by the sleeper for his apparent misfortune awoke him; but he presently fell asleep again, and dreamt that he was standing near a great city, amongst thousands of people, and that he saw the same person he had seen seized in the wood, brought out and suspended to a gallows. When André and Miss Seward arrived, he was horror struck to perceive that his new acquaintance was the antitype of the man in the dream." Major André's arrest occurred about seven years after these dreams and he was hung on the 2nd of October, 1780.

But there is yet another series of dreams connected with André's romantic and tragic career, which occurred at the time of his death: "Miss H. B. was on a visit to Miss André, and being very intimate with the latter, shared her bed. One night she was awakened by the violent sobs of her companion, and upon entreating to know the cause, she said: 'I have seen my dear brother, and he has been taken prisoner.'... Miss B. soothed her friend and both fell asleep, when Miss André once more started up exclaiming, 'They are trying him as a spy; and she described the nature of the court, the proceedings of the judge and prisoner, with the greatest minuteness. Once more the poor sister's terrors were calmed by her friend's tender representations, but a third time she awoke screaming that they were hanging him as a spy on a tree, and described his regimentals with many other circumstances! There was no more sleep for the friend; they got up and entered each in her own pocket-book the particulars stated by the terror-stricken sister with the dates; both agreed to keep the source of their own presentiment and fear from the poor mother, fondly hoping they were built on the fabric of a vision. But, alas! as soon as news in those days could cross the Atlantic, the fatal tidings came; and to the deep awe, as well as sad grief of the young ladies, every circumstance was exactly imparted to them as had been shadowed forth in the fond sister's sleep-fancy, and had happened on the very day preceding the night of her dream. The narrator thinks this anecdote has not been related by Miss Seward [the eulogist of Major André], Dr. Darwin, or the Edgeworths, father and daughter, who have all given to the public many interesting events in the brilliant but brief career of Major André." Again: I had purposed in this communication to give you a brief account of, to me and other friends of Mrs. Nellie Brigham, a new and most interesting development in her mediumship. Within two months past she has become a most remarkable writing medium, but for want of time, I must reserve for another letter some of the facts in her experience; also some remarkable phenomena which have occurred to some of my friends in the presence of Slade.

JAS. B. SILKMAN, Yonkers, N. Y. Secretary Y. S. Association.

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For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Woman and the Household.

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

RESURRECTION.

Rejoice, O Earth! across the grave Love's banner is again unfurled— Love comes not man alone to save But to redeem and crown a world.

There's not a flower that scents the air, There's not a tide that swells the sea, That claims not its immortal share, O Resurrected Life, in thee.

There is no death; the grand refrain Peals onward through the countless spheres; Clearer and sweeter swells the strain Of triumph with the rolling years.

There is no death; transition bears Life onward to higher spheres, Dispel the doubts and grief and cares— Removing pains and dreads and fears.

It is not death that sears the vine, Or breaks the blossom from the tree— 'Tis Resurrection's law divine Setting the vine and fruitage free.

O Earth, upon thy border lands, The angel ministers of God, Extend in love their lily hands To bear away thy cross and rod.

Their jeweled harps triumphant ring, Above the plains of care and strife, Accordant with the song they sing Of "Resurrection and the Life." —Anon.

SUMMER RAMBLES.

It was still early morning when we left the boat at Newport, and took a carriage to drive about the charming old town. Through all the principal streets we went, along places whose owners represented untold millions, dozens of them, hundreds of them, almost, scattered over miles of cultivated country. These are show places, where art and ingenuity have worried themselves in devising new methods of exciting public admiration. The houses are large and artistic, the passer-by is aware that they are filled with the most luxurious appointments that the most luxurious notion can invent or secure. The streets are narrow and were then very dusty, and the grounds over crowded with trees, many of them old and grand. The shrubbery is as fine as though not exposed to the ocean breezes.

But all save the latest built houses on the Cliff drive, are out of sight and sound of the water, while they have nothing of the rural breadth and expansiveness which could alone compensate for being shut out of a water view at a seaside resort. So beautiful, showy, enchanting as Newport is, it is a failure for every purpose save that of fostering artificial and extravagant tastes. These velvety lawns, well trimmed shrubberies, acres of greenhouses, and immense beds of bright leaved plants, surrounding houses which vie with one another in respect to sumptuous and ornate elegance, are show places, where the owners and their families spend three months in dress parade, varying the programme by fashionable dinners and receptions, which are remarkable for their expensiveness, style and artificiality. Everything natural, wholesome, spontaneous, is quickly starved in this external life, and the maiden or matron who goes successfully through the season at Newport, emerges from it exhausted in body and worn in soul. She has become divested in a greater or less degree of all that is divinely sweet and fresh and pure in taste, habit and aspiration.

It is not in such resorts that the heart is kept fresh and young, that love for humanity is fostered or spiritual growth attained. The workers in brain, heart or body, are not found here, save in inferior capacities. The man of moderate means has here no place, his family no standing. It is the stock-gambler, the railroad king, the wholesale liquor dealer, the inheritor of immense wealth—more or less dissipated generally—the mining king, and the politician, whose villa rises in palatial splendor on one side or the other. Of course there are the intellectual and the progressive, but they are in the minority. It is not a place for such; they need homes which are here the exception.

But, as an instructive phase of modern life Newport is well worth studying. It is a unique spot; were it many times multiplied, the United States would soon cease to be a republic. It is not in harmony with the spirit of our institutions.

MARTHA'S VINEYARD AND NANTUCKET.

The steamer from New Bedford reaches the island of camp meetings in about two hours after starting. We only see Martha's Vineyard as we skirt its shores and stop at two landings; the first the Baptist landing—so the painted and tiled signs attest—the latter the Methodist landing. We observe that the land is low, level and sandy, covered in patches with groves of trees in which the various camp grounds are situated. The hotels are large and modern, with broad piazzas, the cottages are of Swiss style, with large balconies, and altogether the villages look like the abodes of a well-to-do, gregarious population, who like to settle down in gingerbread-finished cottages near enough to each other to hear and see all that is going on at the next neighbor's. There seems to be no sense of personal isolation and privacy among such dwellers; they can never be alone; they are apt to be social, warm-hearted, enthusiastic; they are seldom very refined, philosophic, profoundly religious or developed.

Nantucket has a quaint, interesting appearance, rising from the water to a height of sixty feet or more, on the banks of a large half circular harbor. It was formerly a place of over 9,000 inhabitants, so that it covers a large space of ground. It is now less than a third the size, though improving rapidly as a watering place. It has a quaint old-world aspect, which it is difficult to find elsewhere.

To see how it looks we will imagine a very old New England village, consisting of steep-roofed, unpainted, shingle-covered wooden houses, conveyed by some whirlwind to Nantucket and left stranded on the sandy hillside. They have been set down just as they were blown away, gables and sides turned in every direction with little regard to the points of the compass, or the narrow, roughly-paved streets. The windows are small-sashed and small-paned, the "lean-to's" creep down humbly and darkly at the backs of the houses, and though scrupulously neat everywhere, there is the old, musty smell that tells of generations come and gone; of age and decay; of fogs and cold storms and months of bitter winds and dampness. There are few trees and there is little room for shrubbery, for all the rambling village is crowded together, as if to give and take shelter from the elements. On the roofs are rectangular platforms, railed and sometimes seated, where families could look out for fathers, brothers and husbands, as they sailed home from foreign ports or from whaling voyages. Altogether, it is a rather sombre, quiet, dreamy spot, though the pony carts and phaetons of

New York, and Boston's beaux and belles, are inundating the old town and overflowing to the southern shore where the waves roll in without a break, from the far Southern main. There seems to be a tendency more and more for prosperous inland dwellers to seek the sea shore, instead of the mountains, and Nantucket is a pleasant spot to visit.

WOMEN OF NANTUCKET.

The island has always been noted for a superior race of women, and their descendants are among the foremost characters of our time. The mother of Franklin was born in Nantucket, and the Folgers; her family are still full of vigor. Lucretia Mott, the sainted and venerable, spent here the first fifteen years of her life, and it was no little thing to have the heritage of such a development as hers. This was the birth place of the Rev. Phebe A. Hanaford, now Universalist minister of Jersey City; also, of Maria Mitchell, whose first astronomical discoveries were made on this island.

While visiting a friend whose pleasant summer home is a roomy mansion a full century old, I greatly admired the distinguished face and form of an elderly woman in an oil painting upon the walls of the low-ceilinged parlor. This is the history which was told me of the original.

Mary Livingstone Griffiths, the daughter of Phillip Livingstone of the Revolution, was the first lady member of the Massachusetts Horticultural Society. The friend of Bryant and Miss Sedgwick. She was herself the author of those bright stories, "What I saw through the Blinds" and "My Opposite Neighbors." Her face was like her nature both strong and sweet.

The Congregational Church of Nantucket is ministered over by Miss Louise Baker who seems to give great satisfaction. She was a teacher, became a lecturer, and is so much liked that for two years she has filled the position of pastor without any desire of change on her part or that of the society. It is seldom a woman has occupied a Congregational pulpit, but in Nantucket woman takes the lead.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

SPiRIT TEACHINGS. Published by M. A. (Oxon.) Author of "Psychography," "Spirit Identity," "Spiritualism at the Church Congress," etc., etc. London: The Psychological Press Association, 35 Great Russell Street, W. C., and of E. W. Allen, 1 Ave Maria Lane. 1883. Price 5s.

This work is a valuable addition to spiritualistic literature and will be read with deep interest. The author is thoroughly practical, has a mind admirably adapted to sifting the wheat from the chaff in his investigations, and what he has presented to the public in book form is calculated to awaken thought and to a vast amount of good. He says: "The Spirit-Teachings must go forth a curious record of an educational influence brought to bear from without and unsought upon a mind that endeavored strenuously to sift and probe what was said." The communications which form the bulk of this volume, were received through the mediumship of the author by the process known as Automatic or Passive Writing. This is to be distinguished from Psychography. In the former case the psychic holds the pen or pencil or places his hand upon the planchette, and the message is written without the conscious intervention of his mind. In the latter case the writing is direct, or is obtained without the use of the hand of the psychic, and sometimes without the aid of pen or pencil. The messages relate to Crime and Punishment, Benefits of Spiritualism, Return of Spirits to Earth, Influence of Debased Spirits, An Unpardonable Sin, Conditions of Communication, The Marriage Bond, What is aimed at by Spirits, What true Religion is, The Spirit Creed, The Cross, Inspiration, Development, Heaven and Hell, The Old Faith and the New, A Spiritualized Religion, The God-Idea, The Devil, Prayer, The Dead Past, Silent Growth, The Incentive to a Holy Life, No Monopoly of Truth in any One Religion, The Great Social Reformer, Suicide, etc., etc.

We give the following message, illustrative of spirit-life: "The passage from the highest of the seven spheres of probation, to the lowest of the seven spheres of contemplation, is a change analogous to what you know as death. We hear little from beyond, though we know that the blessed ones who dwell there have power to help and guide us even as we watch over you. But we know nothing by experimental knowledge of their work, save that they are occupied with nearer views of the Divine perfection, in closer contemplation of the causes of things, and in nearer adoration of the Supreme. We are far from that blissful state. We have our work yet to do; and in doing it we find our delight. It is necessary for you to remember that spirits speak according to their experience and knowledge. Some who are asked abstruse questions give replies according to the measure of their knowledge, and are in error. But do not, therefore, blame them. We believe that we state what is accurate when we say that your earth is the highest of seven spheres; that there are succeeding the earth-life seven spheres of active work, and succeeding these, seven spheres of Divine contemplation. But each sphere has many states. We have said something to you of the reasons why the voluntarily degraded souls sink until they pass the boundary beyond which restoration becomes hard. The perpetual choosing of evil and refusing of good breeds necessarily an aversion to that which is pure and good, and a craving for that which is debased. Spirits of this character have usually been incarnated in bodies where the animal passions had great sway. They began by yielding to animal desires, and ended by being slaves of the body. Noble aspirations, godlike longings, desire for holiness and purity, all are quenched, and in place of spirit the body reigns supreme, dictating its own laws, quenching all moral and intellectual light, and surrounding the spirit with influences and associations of impurity. Such a spirit is in perilous case. The guardians retire afflicted from the presence; they cannot breathe the atmosphere which surrounds it; other spirits take their place; spirits who in their earth-life had been victims to kindred vices. They live over again their earthly sensual lives, and find their gratification in encouraging the spirit to base and debasing sin. This they do of bodily sin, to reproduce itself in one of the most fearful and terrible of the consequences of conscious gross transgression of Nature's laws. The spirit has found all its pleasure in bodily gratifications, and lo! when the body is dead the spirit still hovers round the scene of its former gratifications and lives over again the bodily life in the vices of those whom it lures to sin. Round the gin shops of your cities, dens of vice, haunted by miserable besotted wretches, lost to self-respect and sense of shame, hover

the spirits who in the flesh were lovers of drunkenness and debauchery. They lived the drunkard's life in the body, they live it over again now, and gloat with fiendish glee over the downward course of the spirit whom they are leagued to ruin. Could you but see how in spots where the vicious congregate the dark spirits throng, you would know something of the mystery of evil. It is the influence of these debased spirits which tends so much to aggravate the difficulty of retracing lost steps, which makes the descent of Avernus so easy, the return so toilsome. The slopes of Avernus are dotted with spirits hurrying to their destruction, sinking with mad haste to ruin. Each is the centre of a lot of malignant spirits, who find their joy in wrecking souls and dragging them down to their own miserable level.

"Such are they who gravitate when released from the body to congenial spheres below the earth. They and their tempters find their home together in spheres where they live in hope of gratifying passions and lusts, which have not faded with the loss of the means of satisfying their cravings.

"In these spheres they must remain subject to the attempted influence of missionary spirits, until the desire for progress is renewed. When the desire rises the spirit makes its first step. It becomes amenable to holy and ennobling influence, and is tended by those pure and self-sacrificing spirits whose mission it is to tend such souls. You have among you spirits bright and noble, whose mission in the earth-life is among the dens of infamy and haunts of vice, and who are preparing for themselves a crown of glory, whose brightest jewels are self-sacrifice and love. So amongst us there are spirits who give themselves to work in the sphere of the degraded and abandoned. By their efforts many spirits rise, and when rescued from degradation, work out long and laborious purification in the probation spheres, where they are removed from influences of evil and entrusted to the care of the pure and good. So desire for holiness is encouraged and the spirit is purified. Of the lower spheres we know little. We only know vaguely that there are separations made between degrees and sorts of vice. They that will not seek for anything that is good, that wallow in impurity and vice, sink lower and lower, until they lose conscious identity, and become practically extinct, so far as personal existence is concerned; so at least we believe.

"Alas! alas! sad and sorrowful is the thought. Mercifully, such cases are rare, and spring only from deliberate rejection by the soul of all that is good and ennobling. This is the sin unto death of which Jesus told his followers; the sin against the Holy Spirit of God of which you are told. The sin, viz., of rejecting the influences of God's holy angel ministers, and of preferring the death of vice and impurity to the life of holiness and purity and love. It is the sin of exalting the animal to the extinction of the spiritual; of degrading even the corporeal; of cultivating sensual earthly lusts; of depraving even the lowest tastes; of reducing the human to the level of the lowest brute. In such the Divine essence is quenched; the baser elements are fostered, forced, developed to undue excess. They gain absolute sway, they quench the spirit, and extinguish all desire for progress. The vice perpetuates itself, and drags the wretch, who has yielded himself to the animal enjoyments further and further from the path of progress, until even the animal becomes vitiated and diseased; the unhealthy stimulated passions prey on themselves; and the voice of the spirit is heard no more. Down must the soul sink, down, and yet down further and further until it is lost in fathomless obscurity.

"This is the unpardonable sin. Unpardonable, not because the Supreme will not pardon, but because the sinner chooses it to be so. Unpardonable, because pardon is impossible where sin is congenial, and penitence unfeeling.

"Punishment is ever the immediate consequence of sin; it is of its essence, not arbitrarily meted out, but the inevitable result of the violation of law. The consequences of such transgression cannot be altogether averted, though they may be palliated by remorse, the effect of which is to breed a loathing for sin and a desire for good. This is the first step, the retracing of false steps, the undoing of error, and by consequence, the creation in the spirit of another longing. The spiritual atmosphere is changed, and into it good angels enter readily and aid the striving soul. It is isolated from evil agencies. Remorse and sorrow are fostered. The spirit becomes gentle and tender, amenable to influences of good. The hard, cold, repellent tone is gone, and the soul progresses. So the results of former sin are purged away, and the length and bitterness of punishment alleviated. This is true for all time. It was on this principle that we told you of the folly which dictates your dealings with the transgressors of your laws. Were we to deal with offenders so, there would be no restoration, and the spheres of the depraved would be crowded with lost and ruined souls. But God is wiser, and we are His ministers."

Magazines for August not Before Mentioned.

THE FEDERAL MESSENGER. (Wm. W. Payne, Carleton, Minn.) Contents: The Rotation of Domes; Sirius; A Method of determining the Index error of a Meridian Circle; Solar Eclipse; D'Arrest's Comet; Remarkable Meteors; Cometary Mass; Gravity at the Surface of the Planets; The Sun's Corona; Editorial Notes, etc.

THE MEDICAL TRIBUNE. (Robert A. Gunn, M. D., New York.) Contents: National Eclectic Medical Association; The Missing Science; Notes on Syphilis; Mnemonics for Mother "Old School"; Railroad Surgery; Cutaneous Diseases; An Overlooked Source of Uterine Hemorrhage; The Mirror.

THE SPIRITUAL RECORD. (Hay Nesbit & Co., Glasgow.) Contents: Direct Spirit Drawings and Writings; Testimony of Two Earls of Dunraven; Materialism; Case of Spirit Identity; Signor Damiani's Message; The Second Sight; Editorial Notes.

GOLDEN DAYS. (James Elverson, Philadelphia, Pa.) A Magazine for boys and girls, with thrilling stories by the most popular writers for the young.

THE FLORAL CABINET (Published at No. 22 Vesey St., New York.) This Monthly Magazine is devoted to the decorations of the Home Horticulture, and general Gardening.

Vertigo, Hysterics, Convulsions—all nervous disorders in fact—are cured by *Samaritan Nervine*.

In 1774, Maskelyne, astronomer royal of England, was the first man to weigh the earth. The weight is estimated in the Encyclopedia Britannica to be 6,000,000,000,000,000,000 tons.

The National Museum at Washington is regarded by *Nature* as one of the best examples in the United States of the practical application of electricity. Twenty-six telephones are connected by a local telephone exchange, which in turn is connected with the main telephone office in the city. The result is that but three messengers are needed in this vast establishment. The photographic laboratory is independent of the sun, owing to the electric light there used. If one of the 850 windows or 230 doors is opened, a bell rings, and an electric annunciator shows to an attendant at the main office which window or door it is. This system is soon to be applied to every case of specimens. The dials of the sixteen clocks are also run by electric currents.

An earthquake occurred on the Island of Ischia, near Naples, Italy, July 28th, destroying the towns of Casamicciola, Lacco, and Forio. In Casamicciola a beautiful pleasure resort of 4,000 inhabitants, only five houses remain standing. The Hotel Piccola Santinella, sank into the earth and buried many of its inmates. The Theatre, a wooden structure, was literally torn open, allowing the audience to escape. The centre of the shock was about the same as that of two years ago, but the radius is wider. The shock was felt to the sea, and some accounts say even to Naples. The number killed is estimated at 2,000 by some, others place it at 4,000. Over 1,000 persons were injured.

Queen Victoria's reign of forty-six years is longer by a year than Elizabeth's, and exceeded in length only by those of Henry III, Edward III, and George III. During her sovereignty the world has gained cheap newspapers, cheap postage, telegraphs, transatlantic steamers, and a score of revolutionizing inventions and discoveries. The Queen scarcely ever misses a book of note that comes from the press in England, and so says a writer in *Harper's Bazar*, is fond of George Eliot's works, and keeps a set at hand. A lady in waiting reads the newspapers and marks what she thinks will interest her mistress.

The standard foot of the Imperial Board of Works at Peking, China, is twelve and a half inches long. A copper foot-measure dated A. D. 81, is nine and a half inches in length and one inch wide. In the course of two centuries it was found that the foot had increased half an inch, and a difference in the dimensions of musical instruments resulted. Want of harmony was the consequence, and accordingly in A. D. 274, a new measure, exactly nine inches in length was made the standard.

The salary of an "ordinary professor" at the German Universities amounts to from \$3,500 to \$5,000 per annum. Besides his regular pay, he often receives the fees paid by those who attend his lectures. At large universities, these fees may reach extraordinary amounts. At Berlin the Professor on Anatomy is paid \$30 by each student attending the lectures on anatomy and the dissecting exercises, during the winter.

Tube tubes for measuring solids and liquids are mentioned in the oldest Chinese documents with the astrolabe, the cycle of sixty years, and several of the older constellations. It is likely that they were imported from Babylon, and in that case the Chinese foot is based upon the Babylonian measure of a span, and should be nine inches in length.

A full feeling after meals, dyspepsia, heartburn and general ill-health relieved by Brown's Iron Bitters.

SPARTA, TENN.—Dr. W. B. Cummings says: "I am strongly convinced of the efficacy of Brown's Iron Bitters and recommend them."

LEWISVILLE, IND.—Rev. J. S. Cain says: "I used Brown's Iron Bitters for nervous prostration and found it entirely satisfactory."

Oak timber taken from the bottom of the Rhine near Mayence, evidently the remains of a bridge built by Drusus two thousand years ago, is found, when seasoned, to take a fine polish, and a Berlin man has bought the job-lot to work up into pianos.

Dr. R. V. Pierce's "Golden Medical Discovery" cures every kind of humor, from the common pimple or eruption to the worst scrofula.

Four to six bottles cure salt-rheum or tetter. One to five bottles cure the worst kind of pimples on the face. Two to four bottles clear the system of boils, carbuncles, and sores. Five to eight bottles cure scrofula or running ulcers and the worst scrofula. By druggists, and in half-dozen and dozen lots at great discount.

The experiment of employing women as telegraph clerks was begun twenty years ago in Finland. In Russia, seven hundred women earn their living in this employment, and steps are now being taken to secure pensions for the disabled.

Ayer's Ague Cure is intended to act as an antidote to malarial fevers, and all diseases generated by marsh, swamp or slough. Science has brought this remedy nigh to perfection. No quinine, no arsenic, nor injurious drug enters into its composition. Chemistry and the healing art have combined to make it the curative triumph of the age we live in.

The German cities have begun to treat American pork as we should treat Egyptian rags. Captains of vessels carrying the forbidden food are surrounded with new rules of procedure, any inattention to which is to cost them dear.

Weak lungs, spitting of blood, consumption, and kindred affections, cured without physician. Address for treatise, with two stamps, WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

A new kind of cloth is being made in Lyons from the down of hens, ducks and Geese. Seven hundred and fifty grains of feathers make one square metre of a light and very warm waterproof cloth, which can be dyed in all shades.

Fair faces marred with pimples or freckles should use Dr. Benson's Skin Cure. Use and be happy.

The oldest tavern-building in America is supposed to be the Gen. Wayne Hotel at Elm Station, Pa. It was built in 1704, and was often visited by William Penn when he preached in Merion meeting house.

Egypt's water supply is claimed to be infected with putrid matter from the Mediterranean to the cataracts of the Nile. Some cotton (No. 2,000) is spun so fine that a single thread contains only four fibres of cotton. An Italian engineer has prepared designs for a bridge over the straits of Messina. It is to be of steel, and three miles in length.

MAINE MEN.

From Bath, Me., we have received under date of May 15, 1883, the following statement of Geo. W. HARRISON, the popular proprietor of "The Restaurant": "A few years since I was troubled so severely with kidney and bladder affection that there was brick-dust deposits in my urine, and continual desire to urinate, with severe, burning, sharp pains through my bladder and side, and again, dull heavy pressure, very tedious to endure. I consulted one of our resident physicians, but I received no benefit from the treatment, and fearing that my symptoms indicated "Bright's Disease," the most dreadful of all diseases, I made up my mind that I must obtain relief speedily or I would be past cure. I consulted my druggist, Mr. Webber, and after ascertaining my symptoms, he recommended the use of Hunt's Remedy, as he thought many successful cures effected by that medicine in similar cases here in Bath. I purchased a bottle, and before I had used the first bottle I found a great relief, as I suffered less pain, my water became more natural, and I began to improve so much that the second bottle effected a complete cure; and my thanks are due to Hunt's Remedy for restored health, and I cheerfully recommend this most valuable and reliable medicine to my friends, as I consider it a duty as well as a pleasure to do so."

"Being well acquainted with Mr. George W. Harrison at the time of his sickness, referred to in the foregoing testimonial, I can certify to the correctness of the statement made by him."

"W. G. WEBBER, Druggist, Bath, Me., May 17, 1883."

BLACKSMITH'S TROUBLES.

Having had occasion to use a remedy for kidney troubles, I noticed an advertisement in one of the papers of the remarkable cures that Hunt's Remedy had made all over the country. I purchased a bottle at one of our druggists here in Manchester, and after using it for a short time found that it was helping me wonderfully, and one bottle had cured me completely—have no indigestion, and am hearty and healthy for one of my years (65), and can truly say that Hunt's Remedy is a medicine that has real merit, and I do not hesitate to recommend it to the public in general.

J. F. WOODBURY, 56 Manchester St., Manchester, N. H. May 7, 1883.

DR. HOLMAN'S PAD CURES Malaria, DYSPEPSIA, NERVOUS AND SICK HEADACHES.

ALL Liver and Stomach Troubles. It is also a cure PROTECTOR against Yellow Fever, Sea-Sickness, Typhoid, Bilious and Intermittent Fevers, and will cure Chronic Diarrhoea, Summer Complaints, Children's Diseases, and conditions from which many ladies suffer in infancy. Beware of imitations. For further information send for Pamphlet or write to Dr. Holman personally. If not found at your nearest druggist, send registered letter direct to this office and get your Pad by return mail. Holman's Pad \$2.00. Special Pad \$1.00, post and duty for Canada, 10c. HOLMAN LIVER PAD CO., P. O. Box 2112 93 WILLIAM ST., N. Y.

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This is a cloth bound volume of two hundred pages, 12 mo., handsomely illustrated. It shows that man is not of miraculous, but of natural origin; yet that Darwin's theory is radically defective, because it leaves out the spiritual causes which have been the most potent concerned in his production. It is scientific, plain, eloquent and convincing, and probably sheds more light upon man's origin than all the volumes the press has given to the public for years. Price, \$1.00; postage, 10c.

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OF SPIRITUALISM.

BY EPES SARGENT.

Author of "Flaccidite, or the Despair of Science," "The Free-Phalpa of Immortality," etc.

This is a large 12mo. of 372 pages, in long print with an appendix of twenty-three pages in brevity. The author takes the ground that since natural science is concerned with a knowledge of real phenomena, and our sense perceptions, which are not only placed, but are directly presented in the irresistible daily demonstration, to any faithful investigator, Spiritualism is a natural science, and all opposition under the ignorant pretense that it is outside of nature is unscientific and unphilosophical. Mr. Sargent renounces in his preface: "The hour is coming, and now is, when the man claiming to be a philosopher, physical or metaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading its most important question. Spiritualism is now now the basis of science, as it is called, in the title of my first book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt."

Cloth, 12mo., pp. 372. Price, \$1.50. Postage, 10c. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please carry a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, August 18, 1883.

NOTICE TO SUBSCRIBERS.

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

Suicide.

Suicide is fearfully prevalent just now; not a daily paper but has its list of cases of disappointed ambition, crossed love, fear of want or pain, and religious excitement—all ending in attempted suicide or murder, and not unfrequently both.

There is not in the Bible a single commandment against self-slaughter. This remarkable statement was made by Mr. Samuel Yorke at Lee, one of the most distinguished jurists and scholars in this section.

Some Christian writers, and not a few preachers of the present day, do not hesitate to declare that, under "certain circumstances suicide is right."

Here we unexpectedly found a number of valued friends from New York; among them Mrs. P. E. Farnsworth, whose genial face, set off effectively by beautiful gray hair, is so well known to New York Spiritualists.

evil may be cured to some extent. Though murder be for this last reason a crime, it is no greater than stock manipulation, fraud or injury of any sort would be, that would produce similar effects; and yet every one shrinks from murder and execrates the murderer. Nature protests against theology.

The real argument against both self-murder and murder of others is, not that it usurps the power of God, or is a bold contempt of God, rejecting the life he gave, but what, after all, is nearly the same thing, throwing away opportunities of growth in earth-life, interrupting the orderly progression from the material to the spiritual world, so causing the suicide and murdered one to enter into the Spirit-world unfit for progression.

EDITORIAL GOSSIP.

Saturday afternoon, the 11th, is to hand and not a word written of the history of this camp for the week. Indeed, not much has occurred of special interest to those not on the ground, with the exception of the consideration of the subject of organization in the morning conferences of yesterday and to-day.

On Tuesday, the 7th, the editor and his wife left camp in the morning to visit Mrs. Helen J. T. Brigham at her home in Coleraine. Eighteen miles by rail to the smart manufacturing town of Shelburne Falls and a ride with Mr. Brigham of nine miles over a good road winding along the banks of Deerfield and North Rivers, brought the party to the Brigham farm early in the afternoon.

The question of organization which is now being agitated, and favorably considered by a very large number of substantial, reputable people, despite the opposition of our Boston contemporary, and that of an alleged newspaper in Philadelphia, is being quite thoroughly discussed, but the matter is to go over until next week, we defer an account of it for our next.

[Special Dispatch from Lake Pleasant.]

LAKE PLEASANT, MASS., Aug. 13.

At a special meeting of the Camp Association this morning, a resolution sustaining in all respects the directors in their action in publishing Resolutions of Censure upon J. M. Roberts, last year, and in defending themselves against his libel suit, was adopted by a vote of 323 yeas to 50 nays.

Row at a Camp Meeting.

A Tribune reporter gives the following comical altercation that occurred at a Methodist camp meeting at Lake Bluff: The most attractive spot at the Bluff just now is the tabernacle. This is a structure capable of seating 1,000 people. It is made of a combination of boards and large pieces of canvas.

It appears that after this meeting had closed, a scene occurred on the front piazza of Brother Truesdell's hotel, that was wholly out of keeping with the peaceful sanctity of that hostelry. It seems that three gentlemen, Mr. J. Boyd, Mr. L. McLain, and Mr. D. W. Potter, have for some time past been congratulating themselves that, like Dr. Lowery, they were passing smoothly through this wicked and degenerate world, not only without sin, but without any desire to transgress the laws of God or man.

The Indianapolis Journal gives a curious incident of somnambulism as related by Conductor Minor, of the Indianapolis and St. Louis Road. Recently a party from Texas, consisting of father, mother and four children, took passage with him at St. Louis, bound for Indianapolis.

After a delightful afternoon and a good night's rest we took the stage for Shelburne Falls. The typical stage-driver of the good old days, now gone forever, is nearly extinct, but fortune favored us with one of the veterans, and Mrs. B. seated by his side, used her time most industriously in plying him with questions. Like many another of his kind he proved a genuine philosopher and calmly submitted to the inevitable.

sanctified. Boyd glared at him and in a very caustic tone of voice replied: "You sanctified! You are disgusting. I have seen multitudes of people get up and leave the tabernacle as soon as you got up to tell your experience." McLain, who is a large man with a hairless spot on the top of his head, jumped to his feet and made a forward movement as if he was going to knock down and trample under his feet the man who had questioned his piety.

Strange Presentiments.

The Utica (N. Y.) Observer gives an account of a strange presentiment that occurred in that city. It appears from the account given that in the year 1866 the late James S. Thorn, who was the city editor of The Observer, was lying upon his death-bed, slowly succumbing to the inroads of that fatal disease, consumption. The intelligence was brought to the office that he could not possibly last more than a day or two longer.

Thomas Hoyme, who fell a victim lately to a railroad accident in the East, had a presentiment of his terrible death. His daughter said:

"Father appeared to have a presentiment when he went away that he would never come back alive. He didn't say so, but we gathered that impression from his talk and actions. He intended to stop over at Niagara Friday night and meet Mr. White, and go on with him, but it seems that he did not do so. He reached there at 7 o'clock in the evening, and Mr. White didn't arrive until 9, so they missed each other. The clerk at the Cataract House told me that father said he had had hard luck on that road, and intended to change his ticket and not go on the branch road where the accident happened, but the clerk persuaded him to take it, as it was the shortest one.

An Adventurous Somnambulist.

The Indianapolis Journal gives a curious incident of somnambulism as related by Conductor Minor, of the Indianapolis and St. Louis Road. Recently a party from Texas, consisting of father, mother and four children, took passage with him at St. Louis, bound for Indianapolis. A short distance the other side of Pana, Ill., one of the children walked out on the rear platform while asleep, the other occupants of the car paying no attention to his movements.

A Disputed Question.

The Saratoga, N. Y., Sentinel sets forth that A. S. Hayward, magnetic physician of Boston, who has made annual professional visits to that town for fourteen years, has met a question in dispute. Last year he was served with a notice from the medical censors of the Saratoga county medical society (allopathic) requesting him to register his diploma within five days, but he had none to register, and before the five days expired he took his advertisement from the papers and waited patiently for the censors to decide whether magnetic treatment came within the restrictive law.

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

Mr. and Mrs. Bundy are still at the Lake Pleasant Camp Meeting.

In our next issue we shall publish another excellent article from Wm. E. Coleman, on "Apollonius of Tyana and Jesus."

A. B. French's lecture on Sunday at Onset Bay, was a glorious success, more than five thousand people listened to him in close attention.

There is a man in Vermont whose brains, according to one of the medical journals, have dried up, so that they rattle around like beans in a bladder every time that he shakes his head.

Last Tuesday evening, Aug. 14th, Mr. Geo. H. Brooks, the lecturer, and Miss Fannie E. Short of Madison, Wis., were united in marriage. May their happiness in this new relation be complete.

Mrs. Mott-Work intends to make Kansas City, Mo., where she is now residing, her future home. She has an engagement to visit Onset Bay, Mass. During her trip East she will probably visit Boston, Washington and Chicago.

The September installment of "The Bread-winners," the new anonymous serial begun in the August Century, will take the reader to a Spiritualist "séance," and contains also a charming chapter in which the heroine Alice Belding (as distinguished from the forward beauty Maud Matchin), shows off to high advantage.

A. B. French will address the Spiritualists at Island Park, Sept. 20th. With reference to Island Park, Dr. E. H. Denslow writes: "Island Park is a beautiful place, some two miles from South Bend, Ind., with speaker's stand, amphitheatre, and many natural attractions. It is reached by steamer from South Bend. We would be glad if an excursion could be arranged from Chicago to come to this meeting."

Next to the toy pistol or empty gun, the church picnic is the most effective thing yet devised to keep down surplus population. In the course of time, we will be able to dispense with the firearms method of making little angels. The recent sad affair at Tivoli, near Baltimore, by which over seventy young people were drowned while on a church picnic, is the fourth of the kind that has happened among Catholics alone within a few years; the last previous one being the drowning of a large number in the St. Clair river.

The Roman correspondent of the Cologne Gazette asserts that the Jesuits are about to assert their old ascendancy at the Vatican. Before long, he thinks, the Powers will have to recognize the fact that the Pope's master is the General of the Jesuits, and that the latter is the real head of the church. The correspondent—who is always well informed—adds that the present Pope virtually purchased his election to the Pontifical throne by an agreement entered into with the Jesuits before the conclave.

Tom Thumb died comparatively young for a dwarf. Richard Gibson, miniature painter and court dwarf to Charles I, lived to be 75, and his dwarf wife, Ann Shepherd, to be 85. Sir Geoffrey Hudson, dwarf and diplomatist to Charles II, expired at 63, and the little gentleman's span of life was shortened by his incarceration on suspicion of connivance in the Popish plot, in the gate-house at Westminster, where he died. The far famed Polish dwarf, Count Borliwaki, for whom George IV provided, died also at an advanced age. Dwarfs are better constituted, as Barnum says, than giants, both mentally and physically.

Shabby Gentility that Cannot be Carried into Spirit-Life.

The New York Journal on one occasion gave some suggestive incidents in connection with shabby gentility:

"One-half the people in New York live, and the other half pretend to live." This is truer than most people suspect. The number of persons who give their lives to making an appearance is astonishing, and the devices to which they resort to be thought genteel and to avoid working for a living would astonish the world if fully exposed.

One of the most interesting cases of shabby gentility will be found at the family hotel. Every one of these establishments has one or more lodgers who live in the top of the house in the cheapest apartments, next to the servants; who take their meals at cheap restaurants or beer-saloons, but who dress well and use monogram note paper, and generally assume the style and airs of retired well to do people.

In one case recently brought to the attention of the writer, a lady and her two daughters occupied rooms at one of the most fashionable hotels in the city for two years. Her daughters furnished the income by very hard work, one of them as a copyist and the other in a large telegraphic house. But no one in the hotel ever suspected that they depended upon their labor for their income. The young ladies made together about \$25 or \$30 a week and on this sum they managed, by the most pinching economy in eating, to dress well and move in a certain circle. But the air of disdain with which they spoke of people who were compelled to work and the poetic references they constantly made to their blood and ancestry produced the most respectful treatment from all who came in contact with them.

A young lady and her father, who lived at the Westminster for some time and passed his life in certain sets, worked in a bookbinder's establishment in Nassau street, and actually supported her father in his genteel airs. In this case it came to the knowledge of the writer that this young lady, on more than one occasion, went superfluous to bed because she had to pay for a coupé.

Another form of pretentious gentility is found in those families that hire houses, and then sublet all but a couple of rooms, retaining the use of the parlor to make a show, and always turning up their noses at people who are compelled to live in flats. "O, we," they always say, "couldn't be restricted to a flat, you know. It may do for people who have never had the freedom of a whole house but we must have our own establishment." If they live in a basement house they have to put up sometimes with a doctor or a dentist, but they compromise by calling his room the library when they have a party.

There are hundreds of genteel people living on Lexington avenue, who for the sake of making it appear that they occupy a whole house to themselves, are content to bunk in a garret and cook with the oil stove. But they make enough off their wages to dress well and have a coach and livery take them to the park in the afternoon. It is said by those who know, that the gay cavalcade to be seen on a pleasant afternoon on the avenue is made up in unequal proportions of millionaires and beggars, who, so far as dress is concerned, cannot be distinguished from each other. In the ranks of the operatives who live on the East side, it is curious to know that a coach is the sign of gentility. To be able to hire a coach is the weakness of hundreds of girls who work by the week down town, and it is for this reason perhaps, that in the poorer classes funerals have become a sort of evidence of gentility, the condition of the family being rated by the number of coaches. There are scores of girls who give music lessons who spend nearly all they make at the livery stable. They are driven to their pupils' houses in coupés, and they are very particular about the livery. The superintendent of a large envelope factory in this city said that some years ago a fainting epidemic broke out among his girls. Without any premonition whatever, an operative would suddenly fall over as if dead, and he was in the habit sometimes of calling a carriage and sending the invalid home. But when the thing grew to affect the whole factory, he turned one of his rooms into a hospital and hired a doctor to apply restoratives, from which moment not a girl fainted. It was not till some time after that he discovered by accident that it was the ride home in the coach that had brought on the epidemic.

Poor nincompoops—those who assume this peculiar method of maintaining an appearance of great prominence before the world generally. By and by, in spirit life, if not here, they will be stripped of their flimsy gauze, and their real character be made known.

The bill brought into the French chamber by M. Rivet to render more rigorous the law of affiliation has just drawn from M. Alexandre Dumas fits a pamphlet which is an eloquent plea for the illegitimate. M. Dumas's proposals on this point are twofold—first, that every unmarried man who is proved to be the father of a child which he has abandoned to the care of his mother, shall be compelled to adopt the child, and to educate it in accordance with his own position in society; second, that every man who, being married, is unable to adopt, or, being without means, is unable to support the child, shall be condemned to from two to five years imprisonment. It is needless to add that M. Dumas pleads for these bold proposals with his usual eloquence. The clergy are in its favor, while the lawyers deride it as impracticable. But M. Dumas is convinced that the novelists, as being learned in human nature, are trustworthier guides with regard to this question than those who are only learned in law.

Mrs. Underwood writes: "The Spirits Communion Meetings at the West End Opera House, conducted by Mrs. S. E. Bromwell, of 435 Madison St., have been held for three months with the greatest success. Last Sunday short addresses were made by Mrs. Hugo, Mr. Welch, and Mrs. Underwood and others. Good music and tests. Flossie, Capt. Moore and Frank Lombard, Mrs. Bromwell's controls, gave satisfaction to all inquirers after truth."

The Theosophist for July is to hand and as usual contains interesting articles upon Oriental Philosophy, Art, Literature, Occultism and other Secret Sciences. For sale at this office. Price 50 cents per copy.

D. F. Trefry writes: "Sunday, August 12th, The Spiritual Light Seekers held their meeting in Lester's Academy at 3 P. M. A growing interest seems to be manifested in these meetings, and it is thought by many that they are of more benefit to the Spiritual Light Seeker than simply the ordinary lectures. We have the ideas of various thinkers presented, and many tests are given that carry conviction to the minds of the Seekers. Mrs. Hattie Davis, a test medium, was controlled to speak in public for the first time on Sunday. She also described the spirit friends of an aged widow in deep mourning, who was seeking for light and consolation from those on the other side. Mr. A. H. Williams of the old pioneer Spiritualists, presented his views, claiming that spirit life is here, and that there is no crossing over to the other side—it is only moving out of the old house into a new one. We have no debating or wrangling; all is harmony. Good music by the choir."

Dr. J. H. Rhodes says: "After reading the pamphlet entitled 'Home Circles' (issued by the Religio Philosophical Publishing House, price 10 cents per copy) I will say that I think it is the best work as an instructor for persons desirous of investigating spirit power, that we have ever had. The contributors are men that the public have long known as among the soundest and best thinkers in the new religious movement, and I consider this another step in the ladder of progress in advancing the spiritual of this century."

Appeals have been made to Oxford and Cambridge Universities for thoroughly educated men as the only missionaries fit to be sent to India. The Hindus are noted for their logical experience, and the ordinary corporeal seems powerless before their intellectual infidelity.

Letter from Lyman C. Howe.

To the Editor of the Religio-Philosophical Journal: The camp meetings here are doing a good work. Many remarkable tests are given to inquirers, and every day adds to the number of those who for the first time received indubitable proof of a life beyond the grave. I happened along while Dr. Webb (an entire stranger to Watkins) of Wellsboro, Pa., and wife were sitting with Chas. E. Watkins, the medium or spirit—which?—hailed me and said "Come in." I was seated by the table, Mr. Watkins standing at my left and his little four year old boy at my right. Watkins laid two clean slates together in front of the child within two feet of my eyes, which were open and intently watching every movement. The child at my right took the two slates in one hand and held them out as in imitation of his father, who was at least six feet from the boy. In about thirty seconds the boy dropped the slates on the table and took off the upper one, and lo! upon the under slate which but a moment before I saw as clean as if just washed, there appeared in a strong hand the name of Dr. Webb's father!

It seemed impossible that I could have been deceived and Dr. Webb was watching as sharply as I. He said: "I am converted." This is but a specimen of what is almost constantly transpiring through some of the various mediums on both grounds, Lily Dale and the C. L. T. A. grounds, which as you know are less than eighty rods apart. The speaking, too, is of the highest order. Bro. O. P. Kellogg was a little cloudy owing to a cabinet dark materializing séance that was being held just under the left side of his nose in the interior of his upper jaw. The aperture (his mouth) at which the materialized form was preparing to appear, did not present its usual facetious appearance and he evidently did not relish the prospect of the sudden detachment of the ghost from the medium that for a moment might appear as an independent form at the aperture and be seen and handled outside the cabinet. Mrs. Lillie is a general favorite, and she and Bro. Kellogg instructed and charmed a large and admiring audience on Sunday. The new pavilion is the most important improvement yet made on the new grounds and is admired by all.

I have only been here this week and cannot answer for last week's work; but all seems to be going well and everybody—nearly—seems happy. At Lily Dale Mr. Alden has made extensive improvements, doubling the size and capacity of his hotel and has now some forty or fifty large, nice sleeping rooms, and by another year will be ready to give pleasant quarters to a large number of guests. I have not been present at their meetings this year since the first two days. They were well used, and larger audiences than have greeted them at the opening for the past two years, and I am informed they have had excellent meetings all through and the best of feeling has prevailed. They close next Sunday.

LYMAN C. HOWE. Cassadaga Camp, August 9, 1883.

A Legend of Cologne.

Adelheid Richmodus, wife of one of the mediæval senators who swayed the destinies of Cologne, died, to all appearance, and was buried in the vaults of the neighboring Apostelkirche. It was said that a valuable ring could not be removed from her hand, and was consequently interred with her. This excited the cupidity of the sexton, who came at night to steal, and failing in his efforts to loosen the ring, tried to sever the finger. Blood flowed; the lady revived and sat up in her coffin, to the horror of the thief. After the first paralyzing shock of finding where she was she passed through the gates he left open in his flight, and still wrapped in her winding-sheet, knocked at her husband's door. The servants, on looking out, recognized her, and rushed terrified to their master to say they had seen her ghost; but on calmer reflection, Adelheid continuing to knock and beg plaintively for admission, they concluded she was alive, and said so. Richmodus declared the whole a trick of their imagination, and said he would as soon believe his horses were transported to the attic as that his wife lived. As he spoke, the clatter of hoofs above proved his incredulity rebuked by a miracle. The door was opened to the shivering lady, who told her story and was affectionately received, becoming "the joyful mother of children," and dying in reality at an advanced age. The horses' heads carved in wood, painted one black and one gray, still look from the top window to convince the skeptic; and the next street, Richmodustrasse, is named after the much-enduring woman.—London Society.

The eight members of the Salvation Army who were arrested in Syracuse, N. Y., for parading the streets in disobedience to a resolution passed by the common council, were arraigned at the police court August 10th. They said they were willing to go to the penitentiary for the Lord's sake, but a member of the army, who is called "Crank Hall," was anxious to get bail for those arrested. The counsel for the army will try to get an order from the County Judge taking the case from the police court. The police judge gave the counsel ten days to get such an order. If they parade again they will be once more arrested.

Sir John Lubbock makes a statement which is hard to realize. Down to the year 1721, the English government gave to the taxpayer a notched stick as a receipt. The old excise tax tickets were willow rods about a foot long, which were notched at certain intervals, each notch being understood to mean so many pounds, shillings and pence or fractions thereof. When the amounts were thus notched, the stick was split, one part being kept by the taxpayer and the other by the government. Immense numbers of these old tallies were stowed away in the vaults of the old House of Commons, and it is said that they were probably the cause of the fire which destroyed it.

The new French law on religious and civil funerals provides that the last wishes of every individual as to ceremonies shall be fully respected. If the intention is to bury, the decision rests with the courts. The law will or other written testimony is the only admissible evidence, and the Bench must decide within twenty-four hours. Any minister of religion who disobeys the order of a court is liable to a year's imprisonment for the first offense and to five for the second; and it is to be presumed that those who unlawfully withhold religious rites will be visited with the same penalties.

About one hundred and fifty persons in the Maryland Penitentiary are engaged in the manufacture of merino shawls. They are intended for use principally in the dry, cold climate of the North. It is stated that, no matter how low the temperature, the feet will never get cold when encased in these shawls. The shawls are shipped principally to the North and North-west, where they are used in the lumber camps.

The new Dean of Westminster, by appealing to the public, has received over \$18,000 for the purpose of turning a drinking-shop adjoining St. Matthew's Church, almost under the shadow of the Abbey, into a wholesome coffee and lodging house.

Business Notices.

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Passed to Spirit-Life.

Passed to spirit-life, July 31st, 1883, at Waukegan, Ill., J. Anson Shepard, aged 47.

Mr. Shepard was a native of Canton, Mass., and came to Lake Co., Ill., in his early childhood, making it his constant home, with the exception of some time spent in California and a residence of a year or so in Chicago.

When but a boy in years he accepted the teachings of Spiritualism, and from that time he was ever and ever true to the sound basis of broad charity and strict integrity. Earnest in his aspirations after truth, he neglected no means of growth, and embarking all talents to the crumbing of sound philosophy, had cast away the dross and retained the pure gold of what he had received from the rest of the world.

His disease was creeping paralysis, hereditary in his family, developed by being thrown from his carriage about three years ago. Every thing was done for him that medical skill or tender nursing could suggest, but all in vain; and though all relieved when his willing, tranquil spirit was released and "entered in" upon the joys prepared for it, yet his mission was none the less being fulfilled as he lay there long, weary months upon his sick bed, ministered to by the sympathy and teaching all the power of Spiritualism to comfort and sustain in sickness as well as in health, and to not only take freedom from all fear of death, but to make it something to look forward to as a beautiful transition to a higher life. Such was his mental faculties as clear and his faith as unwavering as over in health, and his mind as clear as his eyes in his last moments. He passed away as he lived, "like a child falling asleep upon his mother's breast." Calmly and peacefully he passed to the presence of his Father and his home in the "land of the living."

The funeral services were held at Whitford Grange Hall, near Waukegan, Ill., on August 1st, at 10 o'clock, and were attended by the large audience assembled. His remains were followed to the grave by a large company of friends, including the entire congregation of the Grange, and the body was committed to the dust to spring up again into active life, and the freed spirit to the care of waiting friends to enter upon the joys and duties of the higher life. We listened to with deep feeling and appreciation.

OPHELIA T. SHEPARD.

Spiritual Meeting at Omro, Wis. The first meeting under the new State Organization, will be held in Spiritual Hall, Omro, September 14th, 15th and 16th, 1883. Mrs. H. S. Lake and Dr. G. H. Gray are already engaged. O. E. Watkins, test medium, who gave much satisfaction at our last meeting, will be present. Remember the date!

Dr. J. C. PHILLIPS, Secretary.

The Connecticut Spiritualist Camp Meeting Association. The Connecticut Spiritualist Camp Meeting Association will hold their Second Annual Session, commencing August 1st and closing September 15th, at Camp Meeting in the town of East Lyme, Conn., six miles west of New London, on the Shore Line Division of the N. Y. N. H. & H. R. R. Speakers engaged: Aug. 5, Dr. H. P. Fairchild; Aug. 12, Mrs. Nido J. H. Brigham; Aug. 19, B. French; Aug. 26, Mrs. Amelie C. Colby; Sept. 2, J. William Fletcher; Sept. 9, Mrs. E. H. Still, M. D. Other speakers are expected. Music by David Wright's Orchestra. O. E. Watkins, test medium, who gave much satisfaction at our last meeting, will be present. Remember the date!

Mediums Meeting, Chicago. Mrs. S. F. Dowell, trance speaker, and Mrs. Ida Wilson, test medium, will conduct the Spiritual Light Seekers' Mediums Meeting, every Sunday at 3 P. M., in Prof. Lester's Academy, 619 Lake Street. Good music, good seats at the hall, cool and pleasant. Spiritual papers for sale at the hall.

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MAGNETIC KIDNEY BELT

MORE EVIDENCE.

AMHERST, Wis., July 24, 1883. I was laid up all winter with neuralgia in the right eye through my whole system, and was not able to leave my room or attend to business. Had constant pain in my limbs and joints all the time. About two weeks ago, J. E. Carey, of Centerville, came here with the Magnetic Shields, manufactured by Dr. C. I. Teacher, of Chicago. I bought leggings, belt and foot protectors, and applied them. I am now able to be about and attend to business and growing stronger every day. I am frank to recommend these shields to any one afflicted with neuralgia, rheumatism or nervousness, as the most effective discovery of the living age.

J. E. CAREY, Esq., Centerville, Wis. Dear Sir:—Some three months since I purchased a MAGNETIC BELT and besides of one for spinal weakness and pains all over me. I also had piles very bad, and had been treated by some of the best pile doctors in the country without any relief, and I am happy to say that I am entirely cured of all my troubles now, and feel as strong as I ever did in my life, and I owe it all to the MAGNETIC SHIELDS. I would recommend any one afflicted with nervous troubles, to try the MAGNETIC SHIELDS, as I consider them the best remedial agents yet known to science.

Yours respectfully, JOSEPH BELVAIS

GRAND RAPIDS, Wis., July 26, 1883. J. E. CAREY, Esq., Centerville, Wis. Dear Sir:—I have used your Magnetic Shields for some time, and I feel that I am entirely cured of all my troubles now, and feel as strong as I ever did in my life, and I owe it all to the MAGNETIC SHIELDS. I would recommend any one afflicted with nervous troubles, to try the MAGNETIC SHIELDS, as I consider them the best remedial agents yet known to science.

Yours respectfully, JOSEPH BELVAIS

Law Office of Carl C. Pope.

BLACK RIVER FALLS, Wis., July 14, 1883. W. H. CAREY, Esq., Centerville, Wis. Dear Sir:—Some six weeks since I purchased a MAGNETIC BELT and besides of one for spinal weakness and pains all over me. I also had piles very bad, and had been treated by some of the best pile doctors in the country without any relief, and I am happy to say that I am entirely cured of all my troubles now, and feel as strong as I ever did in my life, and I owe it all to the MAGNETIC SHIELDS. I would recommend any one afflicted with nervous troubles, to try the MAGNETIC SHIELDS, as I consider them the best remedial agents yet known to science.

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Law Office of Johnson & Alsworth.

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To-Day.

Where are my soft-eyes yesterday? The Reaper has gathered them all; Gashed them in golden sheaves. For the frost comes early this fall.

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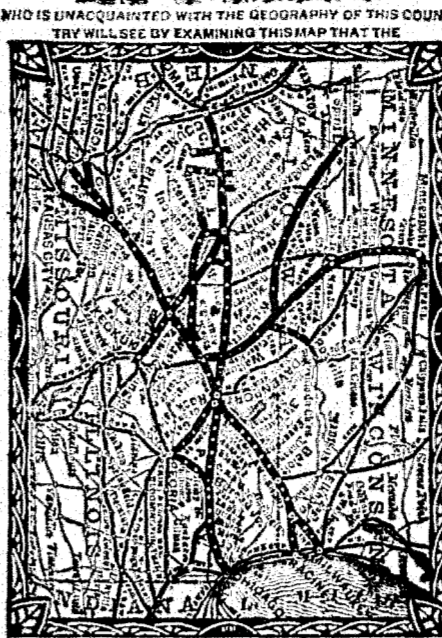
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Continued from First Page.

heavens for the special purpose for which they were utilized by men. The Jews learned these things from the Egyptians and they were woven into other stories of antiquity concerning creation, and for thousands of years have been held among the Jews, and since the days of Jesus by Christians as authentic and authoritative. The twelve apostles have a significant relation to the twelve signs of the Zodiac, and away back in the ages of the past, long before the Nazarine was born, the sun turning from his southern declivity at the death of the year, the 25th day of December, was symbolized by a Virgin with a child in her arms, signifying a new birth, a new year, begotten by the God of the universe. Far be it from my purpose, in what I here say, or elsewhere may speak or write, to raise a doubt in any heart that Jesus of Nazareth lived upon the earth; that he was a pure, a meek and holy man, in whose heart was the light of Divine truth, and to whom was given greater power over disease, and material substances than was ever exercised by man before, I verily believe. That he substantially taught the truths contained in the four gospels of the New Testament, I also believe. I know that I am differing from many others in my convictions upon these matters. But I am not accountable to them, nor they to me, for our differences. I hold that no man has a right to pull down another man's house unless he can give him a better one, and the Christian theology is not only vastly better than none at all, but is in many of its main features in harmony with the great theology to be learned from every tree, plant, shrub, and flower, in the rocks, mountains, streams, and ocean, in the storms, in the clouds and starry heaven, but more than all in the soul of man himself. It is a matter which has already caused, and in the future is destined to cause, more comment, that there is very conclusive evidence that the Nazarine is not the first, nor the second person who is said to have been begotten by God, of a virgin, who in his own day is said to have wrought great miracles, whose life was pure, who taught the Golden Rule, was crucified and rose from the dead.

The work of Jesus of Nazareth is conspicuous of that age. It distinctly made its mark and showed its effects upon the lives of his followers. They were the witnesses to his mighty works, and imbibed and taught as best they could the truths they had learned from him. I accept them as they are now interpreted and explained, and brought home with reason to the hearts of men by those who were with him while he labored and suffered here, and have risen with him, partakers of the glorious resurrection of the just. There is no reasonable way of mistaking the time and nature of the resurrection taught by Jesus. He exemplified and explained it to his followers. With this the conceptions of Paul are so much in conflict, or are so much misinterpreted, as to confuse those who have not learned the truth from the spiritual revelations of to-day.

This, my friends, is the age when the tares shall be separated from the wheat; when the dross shall be separated from the gold; and the hearts of men shall be searched as with a lighted candle. There will be bondages of such literature as has been put before the world by tract societies; and the lives of perfect men, as written, to proselyte for the cause of the Church of the past, will find their way from dusty shelves and old garrets to kitchen fires. It is in vain that theologians stamp and scold amid the fall of rotten timbers, and movement of the creedal planks of denominational fabrics. It is not the first time that old women have got wet in trying to stay the incoming tide with worn out brooms. Men want the truth and they are going to have all they can get of it. When a man is born he is sure eventually to meet the phenomenon of death. There has been any amount of theory, and tons of guessing, and but very little actual knowledge, of what is after death. Life has often been compared to a sea, and I might add, with but two ports on the other side. One is called hell, with such vast openings that the great majority of mankind glide in and are lost sight of in the cinders and smoke of an eternal cremation, while the other is called the gateway of heaven. It is a small, narrow place, but if you carry a theological compass under arm, which is boxed every day; if you steer by the polar star, which no two denominational captains locate in the same place; if you have been baptized with the required amount of water which no man can tell, or measure; if you believe in the atonement, which is, that no matter what you have done, by the simple act of faith in Christ and repentance, even when in the article of death, you will safely glide into the haven of rest.

Now, this question of the salvation of the soul is one beside which all others affecting the life of a man pale into utter insignificance. It is one not to be trifled with for a single hour. If the Christian's conception is true, it is enough to freeze the blood of poor mortals with terror, and make each particular hair to stand erect. If on the other hand the generally accepted belief among Spiritualists is true, all persons should conform their lives according to those teachings without a moment's delay; for it is a grave matter to every man whether he shall be dashed upon the cheerless, rocky wastes of a wreck-covered shore, or land on the green borders of the Summer-land where the voices and faces of auld lang syne shall greet and welcome him to new scenes, and to grander and nobler states of existence. Who am I? what am I? where did I come from? and whither am I going? are questions that have been asked in all ages and they may never be fully answered. "I am that I am" is an ever present fact, is a fact undisputable, incontrovertible. The man who disputes the reality of his own existence is one of those irresponsible absurdities resulting from the abnormal conditions of human development. The fact that infinity stretches in all directions, that the beginning cannot be found out, nor the mysteries of the future solved, brings the consolatory reflection that in its mission the soul of man will never like Alexander of Macedon, weep that its work is done, or grieve that there are no more sublime heights to attain, or victories to achieve in its infinite duration.

Nature beyond the vast productions she yields lavishly, supplying man's physical wants, is the great storehouse from which the human intellect obtains that knowledge which directs the soul in attaining its highest perfection. Nor does this fact war with the evidences we everywhere see, of the grand adaptation of means to ends; nor does it tend to show that there has been no designing mind at work in producing the results we behold. Nature is a living, acting, moving design, in all her ramifications, in all her vast proportions. There is no other possibility of there being a God, omniscient, omnipotent and omnipresent than one.

Who is all things the first Great Cause And unto Nature all her laws. Nor to my mind does this conception of the Deity throw back upon him the blame for the suffering and pain attendant upon human

nature. The story of the fall of man and the consequent death of the body, may safely be rejected as a fable of very ancient times. It is contradicted in the nature of things. Even the very rocks bear testimony against it. Pain and suffering, joy and sorrow, pleasure and happiness, are the inevitable results of the productions of life, developed into that condition from whence came forth the undying soul of man. It is absurd to attempt to contemplate a being beyond that being's nature. Jehovah, the All-Father, is environed by himself. He can no more produce results beyond himself than can man. Man is environed by man's nature, and God is environed by his own nature. Man is the production of the spiritual forces of the Infinite Father, of the All-in-All, through the otherwise inert matter of the Universe. Why, it has been asked, did not the Deity produce man a perfect being at the commencement? My answer is, that "cannot" applies as well to Jehovah as to man. That man as produced upon this planet, came as the necessary development of Jehovah's work, in as perfect a form as the possibilities allowed; and in the future, by the same limitations, will the soul advance into the higher developments of life, in all its varied forms and wonderful changes, in the ever growing, ever expanding realms of the spiritual universe.

What forms of life, what superior or inferior beings, may be the resultants of the coming together of other chemical elements, than are known to us, through the productive energies of the Deity, we do not know, but may know hereafter. That in the illimitable duration of life, we are to see unfolding a grandeur of realm, a magnificence of structure and a diversity of created intelligences surrounded with spiritual productions, unlike any we here behold, or can conceive of, would not only be in harmony with the diversity we everywhere see upon our planet, but it is among the probabilities of the fathomless purposes of Jehovah.

One of the greatest mysteries against which the philosopher stumbles in search of knowledge, is man himself. It is only the bigot who sees nothing he cannot understand. There is very little actual knowledge possessed by the most learned. Were an inventory taken of our actual knowledge of useful matters we would find it to be very small indeed. The great discoveries of later years have placed within our reach much learning, which otherwise might have been lost to the world. Though printing books have multiplied and thus though men are thought dead, they continue the benefactions of their lives to those who come after them.

The first man who passed the vale of death must have stood alone and in amazement as he entered the spiritual world. He was the spirit pioneer to spiritual realms. He found himself transplanted to new fields of labor. Men who began to accumulate as spirits learned the philosophy of human advancement in the spiritual world, as they had learned it here; as much there as here was observation and experience the schoolmaster of the spiritual pioneers. What they gathered from life they took with them, and they have for thousands of years, with enlarged facilities and quickened perceptions, laid hold of such truths as have been attainable, and from time to time have sought to transmit to those below them the light of truth they have thus acquired. Every soul who has done this has continued his benefactions to the race in the spiritual world. They who first through human organism came back from the spiritual world could give no greater knowledge of God or of the spiritual world than they had possessed through their own experiences and conceptions. They controlled the prophets and seers of ancient times, to give to men as the voice of God just their own conceptions of him, thus attained and no more. They were risen spirits from the barbarisms incident to the advent of man upon the plane of earth life, who had learned little here, and carried with them into the spiritual world just so much of tyranny, of wickedness and selfishness as clung to them at death; and whenever I have been able to find any ancient writing apparently corresponding with the early life of man on the earth attributed to inspiration, or as the voice of God through seers, prophets or oracles, they have borne the unmistakable evidence of the crude conceptions of the spirit communicating of God and of his relations to man, and of the duty of every man to his fellow. There are sublime, barbarous and wicked conceptions, all coming through the same medium, and the sum of my own thought is, that as an individual or personal being, God has never spoken to man as one man speaketh to another, and never will. Man's voice is Godlike when it speaks divine truths; and the highest evidence we have of the Divine nature, the most perfect manifestations we have of the love of God to humanity, is to be found in the imminence of the provision made to supply all the requirements of our physical and spiritual natures, both now and forever more. Scriptural theology is already merging into a broader and more convincing theology in harmony with the revelations of nature as learned by men from both the physical and spiritual planes of existence. As the laws of civilized countries must be changed to meet the requirements of an advanced civilization, so must the creeds and theologies of men be conformed to the truths attained, whether from the depths of a revealed hell, or from this earth, or from the heavens above the earth. A man who limits his efforts to knowledge to the ordinary conception of the ordinary Christian, becomes just what his peculiar training is expected to produce. It is the natural result of mental hedging.

Against the narrow conceptions of Deity, and the wild and dismal speculations of the orthodox Christian as to the destiny of the soul, we place before the world, a knowledge of God, and of the nature, destiny and home of the soul, that finds foundation in reason and nature, which causes the mourner to smile through tears of sorrow in hours of the greatest bereavement; that makes the darkest hours of life bright with rays of heavenly light; that makes the burdens of the laboring poor more endurable, for they know they will soon be forever removed; that stays the criminal in his crimes, for he knows the angel who is pleading with his own soul and for the poor victim of his misdeeds.

Therefore, we may boldly confront all opposition, and looking into the heavens and beholding the hosts who are with us, say like Elisha of old to his dismayed servant, "Fear not, for they that be with us are more than they that be with them." And we now ask, was there until now, given among men, a philosophy by which the presence of an invisible, intelligent force could be ascertained? Was there until this generation of men any demonstrable system by which an infidel could determine that that invisible intelligence is the soul of man out of the body it once tenanted? Was there until these times ever known among men, any means by which reliable knowledge could be derived of the nature and time of the resurrection of the soul? Or of the effect of what is known as sin upon the soul of

man? When, until now, was there disseminated among men any information which addressed itself to reason, concerning the structure of the spiritual world? When, until our own day, was there given to men, any information upon which a weary soul could with reason rely, of Heaven and of the states in spirit life? When, until now, could a man be directed to that philosophy of his own nature, which demonstrates the means by which men are influenced and controlled by other men, or by their invisible spirits? When, until now, was there given to mortals, that by their own instrumentality they can elevate or damn a soul, as well in the spiritual world as here? To all of these questions, but one, and that a negative answer, can be given. The writings of Paul, of Emanuel Swedenborg and of others, are at best but feeble indications of what is yet to be. The position of the Christian Church, precluded the possibility of a solution of the many mysteries in the book, upon which its dogmas have foundation.

Races of men and nations whose antiquity antedates that of the Jews, who were almost extinct when Abraham lived, did not live in vain. They have left in the debris of buried cities, their literature, their poetry and their histories, and the legends that preceded their writings have been found carefully traced upon stone or marble tablets and columns, in a state of remarkable preservation. From the ancient cities of Assyria, the antiquarian has rescued the literature of a nation written in a language and in characters that were unknown when Moses wrote, if write he ever did. Men have found the key to these inscriptions and their interpretations and translations have revealed the fact that the poem of the deluge is part of an old epic story written by some Assyrian bard, a portion of which has been erroneously credited to the authorship of Moses. These and kindred writings we have been taught are the direct inspirations from God to man. But when men have once awakened to the voice of truth as revealed in science, when buried cities are uncovered and sunken continents rise from the depths of the sea and yield again to the eyes of men the treasure of a literature and a civilization that was ancient when Homer sang and was silent when Joseph was with Pharaoh in Egypt, we find the dead past, as it were, in life again, and speaking face to face with the men of to-day, as one man may speak to another.

Thus are the errors, superstitions, and fables which are the bulwarks of a theology repugnant to sense, reason and justice, degrading to men and defamatory to God, utterly exposed and demolished. To all the world we say, we come not to you with a new religion; we come with an old one; we come with one that reaches the infinite realms of the Infinite Father, in this, that it repeats the language proclaimed in all nature, the Fatherhood of God. We come with a religion which is not only as broad as the earth, but reaches wherever humanity is, in this that it proclaims to every human soul the brotherhood of man.

Jesus said, "Thou shalt love the Lord your God with all your soul and your neighbor as yourself, for upon these two commandments hang all the law and the prophets." I believe those commandments ought to be binding upon the souls and consciences of all men. But when it is insisted that the God whom I am to love with all my soul hardens men's hearts, as it is said, he did the heart of poor old Pharaoh, and because Pharaoh's heart was hardened, he killed all the fish in the rivers of Egypt until the waters were putrid; and when Pharaoh relented the God of the Israelites hardened Pharaoh's heart again, and because of it he sent swarms of frogs, lice and locusts upon the land and murrain upon the cattle, and hailstones like rocks from clouds, and finally he hardened Pharaoh's heart, and because of it he smote the first born of all the Egyptians, so that thousands of innocent children died and lamentation was in every house; I must say, with all due respect to the many sincere believers in these stories, that such a God is decidedly below my ideal; and I sincerely hope, if these stories are true, that there is some chance for improvement in Gods, as well as in men. I am very thankful that Spiritualists are educated beyond such conceptions of Deity. If others think God commanded the Jews to despoil the Egyptians, I do not; but the Jews evidently did, for they have kept at it ever since.

Finally, my friends, let us all remember that we are yet in the very childhood of an illimitable life, and that at best, our conceptions are imperfect, and our conclusions in many respects may be erroneous. That by and by much that is repugnant to us now may appear just and right; let us remember that our highest attainments here are reached at the very entrance to a temple, the base of which is as broad as the universe, its portals are beyond the vision of men or angels; its dome pierces the realms of an infinite infinity. This is the temple of the universe, which is the Temple of our God. This is the house not made with hands, eternal in the heavens. This is our Father's house with many mansions; and with a gratitude that language cannot express, let us remember that we are the children of the Infinite Father, whose most glorious attribute is love. We shall soon pass beyond these scenes and this field of labor. Let our work here be done so well that the world will be better that we have lived. We live in an age when the world is again in a state of transition. Old systems are passing away and giving place to others which are better. Amid the struggles, pains and throes, which are now upon us, they that stand persistently in the way will be ground to dust, under the advancing wheels of the car of progress. Intelligence is a force that knows no limitation. It is an agent as destructive to tyranny as it is essential to freedom. By reason of its power thrones are shaking and empires will cease to be despotic; for the day is at hand when right alone shall rule the nations of earth. God is speaking to his children as he never spoke before. His angels are descending to earth again. They are waving over us the banners of progress, emancipation and liberty. They came to every people and to all nations. To our homes come the voices of those we thought dead. They are again heard at our firesides urging us with renewed vigor to pursue the labors and duties of life. Let us be up and doing. Let us stand firmly and courageously at the post of duty, where the labor is hardest and the struggle fiercest, but let our victory be stainless of human blood, and blameless of human wrong. Let our weapons be arrows of truth drawn from the quiver of knowledge and shot from the bow of reason home to the souls and consciences of men. Let our work be characterized by a love as warm and genial as the rays of a summer sun; let our charity be exhaustless; our purity of heart and purpose be uncontaminated by the mamon of worldly gain; and our ample reward will be

a consciousness of duty well done, and the benedictions of the angels of God.

For the Religio-Philosophical Journal.

Notes from Onset Bay.

Tuesday, July 31st, Hon. Warren Chase, of California, occupied the platform at 2 1/2 P. M. WEDNESDAY, Aug. 1st, Geo. A. Fuller was the regular speaker at 2 1/2 P. M., and interested the audience with one of his practical talks on the present outlook of the cause of Spiritualism. THURSDAY, Aug. 2nd, Warren Chase and Juliet Severance were allowed to occupy the time in the absence of Mrs. Anna Middlebrook-Twiss, Mrs. Twiss being detained by sickness. SATURDAY, Aug. 4. G. A. Fuller was the speaker at 2 1/2 P. M., and took for his subject, "Inspiration." Mr. Fuller gave a clear and instructive lesson, and was listened to with marked attention.

The Conferences and Fact meetings of the week, which have occupied the morning sessions, have been well attended, and while they have in all probability afforded some instruction to the listeners, they have also afforded an opportunity for that faction who infest all camp meetings for the sake of venting their pet hobbies, to do so to their heart's desire, with unrestricted freedom, bordering at particular times closely onto billingsgate. WEDNESDAY. The dwellers at Onset had been requested to all join in a grand illumination, and to that end there was a very general response, the people feeling that one evening during the camp meeting should be observed for a joyful expression of their appreciation of Onset as their summer home by the sea. Without taking time and space to make special mention of the different points of special attraction, let it suffice to say that South Boulevard from Glen Cove House on the extreme east, to Shell Point at the extreme west, was well illuminated, a distance of nearly one-half mile; also West Central avenue, Onset avenue, Union Avenue, Ocean Ave, Prospect Park, Auditorium, and Speaker's Stand, Union street, Park street, and Highland avenue. The evening was dark, which gave the illumination a very beautiful appearance, and was enjoyed not only by the cottagers, but the inhabitants of the surrounding country came in large numbers to witness the beautiful sight.

The Middleboro-Cornet Band (Carter, leader) was engaged for the occasion, and furnished music under the dictation of H. B. Storer and B. F. Gibbs. The cottagers who were not favored with the music of the band on this occasion, may need hope for a better divide next year. TUESDAY EVENING, July 31st. A benefit séance was given in behalf of Joseph D. Stiles, at Griffith Hall, about seventy persons being present. The séance was opened by singing a hymn, "Nearer, My God, to Thee." Mr. Stiles then called upon Miss Jennie B. Hagan for a poem. In responding she said that it gave her pleasure to have the privilege of saying a few words in behalf of one of her old and true friends, who had taken her by the hand in her childhood days, cared for her as only true friendship can; one who in his early days of mediumship had told her of her medium power and prophesied of her public ministrations. She closed with a beautiful poem on Mr. Stiles' wonderful mediumship. Mr. Stiles responded in a feeling manner to the thoughts given in his behalf, and then his control, Swift Arrow, said he was ready to do his part of the work to make the hour a profitable one. Communications followed in rapid succession until forty-eight persons had been fully recognized by their friends in the mortal form. It was really a feast of spirit communion, and a financial success to friend Stiles.

SUNDAY, Aug. 5th.—The morning opened bright and clear with a delightful cool breeze, and before eleven o'clock the Sunday trains from Boston, and also from New Bedford and Fairhaven and the Cape, with the steamer Monohansett, had all brought heavy freights of humanity, swelling the number present to nearly seven thousand. It was surely the great day as to numbers present at the camp meeting. At 10:30 A. M. the meeting was called to order and Dr. Storer introduced Mrs. Juliet Severance. Mrs. Severance then announced her subject to be Evolution in Earth and Spirit Condition. After speaking for some fifteen or twenty minutes on the development of the nations and comparing the same to the development of the child up to manhood, she drifted off on to different subjects, among them being Spiritualism, Mediumship, Compensation, Frauds, Self-Development, Taxation, Politics, Religion, Social Life, Woman Suffrage, Family Circle, Labor Movement, The Press of the Country, Like Attracts Like, etc. After talking over an hour she came to a close by saying that she had touched upon many subjects, but could not do them all justice in the short space of time allotted her on the present occasion. So thought quite a number in the vicinity of the writer; but she had said her little piece on the platform at Onset, and in all probability she and her coadjutors all felt relieved.

AFTERNOON MEETING.—A. B. French, of Clyde, Ohio, was the regular speaker and was greeted by an audience of not less than five thousand people, who were attentive listeners to his words of instruction. He prefaced his remarks by reading a poem by Felix Adler, entitled "The City of Life." The subject of the afternoon was "The Development of Man's Religious Thought." As I told you last week that we expected a feast of wholesome truths from Brother French, we have surely had it, and as I shall forward the JOURNAL an extended report of the lecture, I will forbear further mention at the present time. Brother French spoke again on Tuesday, the 7th, upon his thirty days' travels in the valleys of the Ohio and Mississippi among the ancient mounds.

Before the regular services of the afternoon commenced there was a little episode which took place at the Grand Stand, intended to do honor to Dr. H. B. Storer, President of the Association. His friends succeeded in collecting funds sufficient to purchase an elaborate gold badge, which was presented to the Doctor at the close of a speech of congratulations by Mrs. Wilds, of Boston. The Doctor responded in one of his silver-tongued speeches apropos of the occasion. The token consisted of a pin and bar, on which was inscribed, Dr. H. B. Storer; to the bar was suspended a circular badge, on the front of the badge was the word Progression; on the reverse, President of the Onset Bay Grove Association, August 5th, 1883.

C. W. Sullivan's cottage was formally dedicated at 4 o'clock P. M., Saturday, the 4th inst., and was duly christened and henceforth will be known as Eagle Cottage. L. L. Whitlock was given a reception at the Auditorium at 7 o'clock P. M., Sunday, the 5th. The friends of Dr. Isaac P. Greenleaf will

be pleased to learn that he is still suffering a second shock of paralysis.

J. B. Young, Esq., wife and daughter, of Marion Iowa, made a visit to Onset the past week, and expressed themselves as much pleased with the place. There will be a supplementary meeting to the present camp meeting on Sunday, Aug. 19th; Mrs. Sarah A. Byrnes of Boston, and Joseph D. Stiles being the speakers. W. W. CURRIER. Old Pan Cottage, Aug. 5th.

Old Pan Cottage, Aug. 5th.

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