

RELIGIO PHILOSOPHICAL JOURNAL

ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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 communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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THE END OF CHAOS APPROACHING.

Organization Taking Root.

Lake Pleasant Camp Meeting Leads the Van in the East.—The Subject Thoroughly Discussed and a Plan of Action Already Indicated.—Organizations to be Formed to Act in Harmony with the American Spiritualist Association.

The question of Organization is growing in interest among the better class of Spiritualists throughout the country, despite the opposition of those whose interests will be injured by its successful accomplishment. The opposition of cranks, dishonest mediums, charlatans, social freedom shriekers, and those newspapers in sympathy with one or more of these classes, was expected and readily desired. It needed no prophet to foretell that the Association formed at Sturgis would receive the uncouth vituperation of an alleged newspaper published in Philadelphia and the no less determined, though more politic opposition of the Boston paper. Both sheets depend upon the superstitious, fanatical and undeveloped for their main support and both know that an organization with a standard of character, would hasten their already declining influence; both will soon learn how futile are their efforts to stay the tide of progress or to hold the intellectual and moral class in subjection. That which best meets the demands of the times, which most fully aids the development of spiritual culture will prevail, however violent the opposition. The subject of organization has been thoroughly discussed at Lake Pleasant during the past few days, both in large public conferences, specially devoted to it and also in private conversation. Hon. J. B. Young, of Iowa, one of the trustees of the American Spiritualist Association, opened the discussion on the 11th in a clear, lawyer-like exposition of the subject. He was followed on that and succeeding days by speakers from various parts of the country, nearly all of them advocating organization but differing as to the plan and standard of membership. The Severance was present and spoke her well-worn piece, but with less ease and more malignity than usual. As she mouthed her pet phrases she seemed to feel that her efforts were useless and that she was only increasing the widespread detestation already engendered. Unable to get a hearing in the West worthy of her ambition, she has for several years made a summer pilgrimage to New England, where under the fostering care of the *Banner* the free love clique has managed to drag along a miserable existence. From present indications even this stamping ground will soon cease to offer her a hearing. Mr. Geo. A. Bacon, a member of Brother Colby's staff and a reputed candidate for the position of editor of the harmonious sheet was on hand, as he usually is when there is any fussing to be done. Hon. A. H. Dailey, of Brooklyn, offered the following motion:

That a committee of five be appointed by the Chairman (Dr. J. Beals, President of the N. E. S. Camp Meeting), to report a plan of State or District Organization to comprise the Eastern States, the State of New York and such other States as the said Committee shall include in the plan, to further the cause of spiritual truth, upon the basis of the American Spiritualist Association recently organized at Sturgis, Michigan, to enter and co-operate with the said national association.

Judge Dailey advocated his motion in an eloquent speech, which was warmly applauded. The small fragment of the large audi-

ence which wanted no general organization and desired least of all an association which should include in its platform a plank making morality and virtue prominent, and character the standard, were in despair. At this point the following resolution was offered by Geo. A. Bacon, as an amendment to Judge Dailey's motion:

Resolved, as the sense of this meeting, it is recommended that in every community where Spiritualists exist, they should form local organizations for business and other purposes in order to unite individual action for the purpose of a better knowledge of spiritual facts in their respective localities; which organizations may in time be the basis of State and National Organization.

The object of this plausible sounding amendment was apparent to all, and hence it was eagerly welcomed and their natural allies, the cranks and fraud-defenders, numbering in all about a baker's dozen.

The discussion continued for three days and the whole ground was thoroughly traversed. There seemed at first some misapprehension of the aims and objects of the Association formed at Sturgis, but when these were explained it was shown that the Association did not aim to exercise authority over Spiritualists as a body, but only to affect those who approved its Declaration of Principles and its proposed work. It was forcibly and convincingly argued that a National Association of a permanent and beneficent character could never be formed upon the plan proposed by Mr. Bacon, and for the following among other reasons: Local societies formed upon no common declaration of principles or standard of membership would partake largely of the character of the leading individual in the local effort; that person in the present chaotic condition might be a free-lover or a materialist whose spiritual knowledge only extended to the one fact of spirit existence and communion, but who still held to his former crude notions, or a true Spiritualist embodying all the name should imply. These several societies in selecting delegates to a State or National body, would choose the person who most nearly represented the opinions of the local society. Hence when these delegates assembled there would be no common ground upon which they could meet and no co-operative action would be possible, therefore the present chaos and confusion would be intensified. On the other hand, local and State Associations formed in sympathy with a parent society, yielding allegiance to the same declaration of principles, would result in an aggregation of societies and individuals, all working smoothly and harmoniously for common and clearly defined purposes, each drawing inspiration from one central source; thus following along the line indicated both by the Supreme Intelligence and all the great co-operative efforts of man.

The result of the discussion was the rejection of Mr. Bacon's amendment and the adoption of Judge Dailey's motion by an almost unanimous vote, the Severance-Bacon faction only showing ten votes.

The significance of this action can hardly be over-estimated, it will give fresh life and impetus to the movement inaugurated at Sturgis; hundreds who heard the discussion, will go to their homes in all parts of the country with a clear understanding of the necessity of organic action, a familiarity with the spirit of the movement and a hearty zeal to aid in the work. Dr. Beals will of course select the Committee raised by the meeting, with great care, and prompt and effective measures toward inaugurating the work outlined in the resolution will follow.

J. C. B.
Lake Pleasant Camp Meeting, August 15th 1883.

Island Park Camp Meeting, Orion, Michigan—State Association of Spiritualists.

To the Editor of the Religio-Philosophical Journal:

This meeting under the auspices of the State Association of Spiritualists, had its first day for tenting and like preparations, and really opened its public exercises on Saturday afternoon, the 11th, with about a hundred persons present. On Sunday morning some five hundred met, and the numbers increased in the afternoon. Addresses by Mrs. Pearsall and G. B. Stebbins, with a brief and well-timed opening word by Dr. Marvin, filled the sessions. Monday and Tuesday very interesting conferences were held each morning, and in the afternoon discourses were heard from Mrs. Graves, Mrs. Pearsall, and others. Tuesday afternoon, Hudson and Emma Tuttle arrived, and the conferences and lectures go on until Monday next. J. H. Palmer, of Lapeer, comes for next Sunday, Charles Andrus comes to-day, and the time promises well. J. P. Whiting and wife came yesterday—kept back by his ill-health.

To sum up: It can be said that the conferences have been valuable and full of interest, the lectures have been heard with marked attention, the best feeling prevails, and all expect the value of the meeting to gain to its close. The tented campers enjoy their stay on the beautiful island, with its shaded groves, and those who fill hotels and boarding houses in the village cross the clear lake in boats, and fill the time with social life and with evening scances. Mr. Mansfield, the new slate-writing medium, gives excellent satisfaction both by his tests and his modest and correct deportment. You have many reports of meetings just now, and this shall have the merit of brevity. It gives an idea of the opening days of a successful and valuable camp meeting.

S.
Orion, Mich., Aug. 15th, 1883.

Justice and Virtue Again Triumphant.

A Brief Recital of the Stalwart Efforts of the Frauds, Free Lovers and Fanatics, aided by a Few Disgraced Place-Seekers and Money-Changers to Capture Lake Pleasant Camp by Striking at the Board of Directors.—Bacon, Bliss, Whitlock and Severance in Charge of the Squad.—Whitlock, Seeing How the Tide of Battle Turns, Deserts and Votes with the Winning Side.—The Severance Again Snubbed.

The JOURNAL's readers learned from the brief telegram in last week's paper that the Directors of the Lake Pleasant Camp had been sustained by the Association for their course in passing resolutions of censure upon one Jonathan M. Roberts, publisher of an alleged Spiritualist newspaper, for grossly disturbing the peace and good order of the Camp. As those interested and not present at the Camp will learn little or nothing of the particulars from other papers, space in the JOURNAL is given to put a brief history of particulars on record for their information, and also for future reference. After the affair of last year, a little clique composed of disgraced office-seekers, dealers in mercantile Spiritualism, free-lovers and chronic disturbers, combined to annoy the Management of the Camp in the interest of Roberts. Not that they loved this defender of frauds over much, but because they had, either an axe to grind or were the tools of those who had, and could use the Roberts affair for motive power in turning the grindstone. The libel suit at Greenfield, Massachusetts, in March last, resulted, as our readers know, in the acquittal of the Directors. The costs and expenses incurred by the Directors, amounting to something over six hundred and fifty dollars, were paid from the funds of the Association, as of course they should have been. Then certain parties began to conspire to throw the expense upon the several gentlemen who were defendants. In the suit, this being a part of a scheme to gain control of the Camp, L. L. Whitlock, James A. Bliss, the manufacturer of bogus spirits, and others are reported to have been among those active in the proposed attempt; both the above named having made their boasts, it is said, of what they proposed to do. As a part of the programme, after a suit was brought in the Supreme Court at Boston against the president, collector and clerk of the Board of Directors, to restrain the collector from further collection of funds of the Association and from paying the expenses of the libel suit and asking that pending the trial, the said officers be enjoined from paying said expenses. The following are the names of the complainants: Foster D. Edwards, W. Caswell, John Paterson, H. A. Bunting, John C. Woods, John F. Arnold, John J. Gurney. On the hearing for a temporary injunction the complainants were defeated, the Judge refusing their prayer. In the meantime the Board of Directors had concluded to go before a meeting of the Association and ask that its action of last year in passing the resolutions of censure and also the action of the several members in defending themselves against the libel suit at the expense of the Association, be passed upon. They considered the Association the highest authority to which they as a body and as individual directors were responsible, and stood ready to acquiesce in the verdict of their constituency, whatever it should be. For this object a call for a special meeting of the Association to convene on Monday the 13th inst., was issued. On Saturday the 11th, the Roberts faction brought into the Camp their head bulldozer in the person of J. A. Bliss. He cavorted about the streets like a wild Texas steer, expecting to overawe respectable people by sheer brute force, but somehow the people didn't seem scared; even the equanimity of the JOURNAL's editor remained unruined, though he had received a letter from Bliss threatening personal violence should the eye of that bigamous bully light upon him in Camp. On Sunday night a caucus of the Roberts forces was held and George A. Bacon, Colby's factotum, presided. A large crowd gathered in front of the cottage, in the door of which Bliss and others stood while talking. In order to avoid breaking a rule of the Camp the affair was dubbed by its projectors a "reception for Bliss." After Bliss had disgraced decency, and Edwards had delivered himself of his woes, Bacon felt it was time to apologize for his part in the affair and with characteristic adroitness attempted to make the audience believe he knew nothing of the character of the speeches to be made when he consented to preside. Whether he had been told in so many words is of no consequence; he knew the character of Bliss and that was enough to have caused him to decline, were he the man he would like to have reputable people believe. On Monday morning the hall of the Association was packed to the extent of its capacity by members, none others being admitted. Considerable maneuvering was done by Babbitt, Bliss, Bunting and others to defeat the object of the meeting, as they already saw their defeat. Hon. A. H. Dailey offered the following resolution:

WHEREAS, The Directors of this Association have at a special meeting of the Association this day called, laid before the Association a report of their action in regard to defending the prosecution instituted against them by Jonathan M. Roberts and the payment of the costs and expenses necessarily incurred thereby, and have asked the approval of their action by this association, therefore,
Resolved, That it is the sense of this Association that the action of its Board of Directors in the premises, be and the same is hereby IN ALL RESPECTS APPROVED.

Foreseeing the tactics of the riff-raff, a check list of the members had been prepared, and on motion it was voted that the vote on Judge Dailey's resolution should be taken by calling the list of voters, and that each member should rise and declare his or her vote. This action created the greatest confusion in the Roberts gang. Bliss sprang to his feet, howling with rage and extending his arm yelling, "Give us a secret ballot! secret! secret!" The adroit Buntington, with a look of unsophisticated simplicity, said: "I don't want a secret ballot, but let the hat be passed and the written ballots be dropped into it." This exhibition of Jesuitism was greeted with a buzz of contemptuous laughter in the midst of which the lamb-like paddler of "Jesus-Christ a Fiction," meekly subsided. Frank Fletcher, P. S. Babbitt and H. A. Buntington having been appointed tellers, the voting began, resulting in the adoption of Judge Dailey's motion, by a vote of three hundred and twenty-three in the affirmative to fifty in the negative. The Roberts faction had been for months preparing for the issue. Bliss had written a letter from Onset Bay, stating in substance, that he was going to Lake Pleasant to smash the Board of Directors. Bundy et al. into match wood. The "smashing" resulted as it always has when those parties were assailed; George Bacon quietly packed his kit and hid himself to Boston, the blistering blizzard having once more blasted Bliss, he, too, took his grip sack and his "hand of spirits" and shook the dust of the camp from off his feet, leaving the Severance in charge of the demoralized forces.

SEVERANCE RAMPANT.
For the past two or three years Mrs. Juliet Severance has drawn her year's stock of comfort from New England, the western supply having been cut off. Under the direct rays of the Boston light her doctrines have taken deeper root in New England, and having met with less weeding out than in the West, she is able to browse around for a few weeks in the summer fairly well. This year she was in clover at Onset Bay, that camp having been dominated temporarily by the free-love and fraud combination. Had she remained there she would have been happier, but "duty" urged her on to Lake Pleasant, where she has been most effectually snubbed, and like her Philadelphia friend, will likely say, she has had enough of this camp. Last evening she, by sufferance of the Directors, harangued several hundred people for the second time. She avowed her well-known free-love doctrines on both occasions. This morning, President Beals publicly warned her and her squad of followers that further advocacy of free-love doctrines on the grounds would not be permitted, and that no more such public meetings under the thin disguise of "receptions" would be allowed.

The election of officers next Monday will probably deprive Severance, Roberts & Co., of their last hope of gaining any foothold here. If the motley crew could all be gathered in and sent to Mexico it would be a good thing for the United States, though hard on the Greasers who would probably consider it sufficient grounds for a declaration of war.

However disagreeable it may be to know that such difficulties as are above recounted have to be met and overcome, it is better that the truth be known; hence the journalist should not shrink from the duty he owes his readers. By knowing the difficulties of the older camps and organizations, those in charge of new ones can learn how to avoid like dangers. Every Spiritualist society should so guard and hedge about its interest and property as to close the doors against chronic disturbers and free-lovers. Only by the greatest care can this be done; let them use proper preventives and avoid the necessity of cutting out the cancer later on.

The JOURNAL's readers will naturally conclude from this and other letters that a mere knowledge of spirit communion does not make every recipient of such knowledge better, nor produce that harmony which is so much talked of. As has been before said, the sooner Spiritualists recognize the fact that a common belief in spirit existence and communion affords no sufficient ground, of itself alone, for harmonious co-operative action, the better it will be for all concerned. Out of all this friction there will finally come a clean cut, well polished, effective organization. Therefore let every good man and woman be of good cheer, keep up a brave heart. Let each do his whole duty and all will come out fair and bright in the near future.

J. C. B.
Lake Pleasant Camp, Aug. 16th.

Speaking of the mounds examined by him in Cass County, Illinois, Dr. J. F. Snyder remarks that "the intrinsic evidence of many prehistoric remains of this country, sustains their claim to extreme antiquity; but no work or specimen of art of a former race has yet been found here above the capacity or achievement of the typical North American Indian. And in studying the life, habits and burial customs indicated by these relics, I can see no necessity for ascribing them to the agency of a distinct or superior race, when they express so unmistakably the known status of Indian intellect.—Nature.

Physicians say that ginger ale is a poor substitute for water, because the capsicum it contains irritates the lining of the stomach and produces dangerous inflammation.

Yearly Meeting of Spiritualists at Mantua, Ohio.

To the Editor of the Religio-Philosophical Journal:

The Spiritualists of Mantua and vicinity held their twenty-fifth yearly meeting on the 5th of August, in the beautiful grove which has been dedicated to that purpose. The day was somewhat chilly but pleasant, and a very large audience assembled. It was exceedingly pleasant for friends, many of whom have grown aged in their earnest advocacy of Spiritualism, to meet and greet each other. The major portion of the audience was composed of these pioneers whose heads are whitened by the frost of many winters. The stand had been adorned with evergreens and over its front in a wide arch was written, "Purity and Progress."

Brother D. M. King was the active spirit in the meeting and was ably assisted by a host of others. His speech was from the heart and well received. Mrs. Emma Tuttle gave the morning discourse on "The Vanquished" and Hudson Tuttle in the afternoon on "The Old and the New." The Spiritualists in this section are earnest and progressive, and mean business. The yearly meetings have become an institution and are looked forward to with a great deal of pleasure. The Mantua Society is the nucleus around which the forces gather, and it is to be hoped that many such may be inaugurated. It is said by many that these large yearly gatherings, especially the camp meetings, injure the local meetings. The people become so satisfied or surfeited by the feast that they go home contented for the whole year, and do nothing for the cause at home. It would appear that the effect ought to be quite the contrary; that those who received such strength, should return to their homes with the determination to extend the truth by all practical methods. The establishment of local Associations and the constant presentation of the claims of Spiritualism, by lectures or publications, is essential to the well being of the cause.

H. T.
Spiritualism in Omaha—Organization.

To the Editor of the Religio-Philosophical Journal:

Last Sunday the Spiritualists of Omaha perfected their first Organization. Hon. Clark Potter, who has been a faithful exponent of the philosophy for the past quarter century, has been speaking for them at Liberty Hall during the past six weeks. He has done much towards reviving their drooping spirits and bringing harmony out of discord and indifference. He is a man of deep reasoning powers, thoroughly understands the spiritual and harmonious philosophy, commands an easy flow of language, speaks with much enthusiasm and eloquently, pleads the great truths which glow within our breasts.

He belongs to the Andrew Jackson Davis school, and seems to fully comprehend the philosophy. They had a heated meeting, the subject of organization being under discussion. Mr. Potter was in favor, and zealously maintained that Spiritualists should set forth their articles of faith, and have them published to the world; while others thought we should believe nothing and proclaim nothing.

It seems to me that it is one of the main drawbacks to the success of Spiritualism, that no articles of faith have ever been set forth to the world. Some claim that we can have no belief, and that our philosophy and teaching does not admit of it. Is this not an absurdity? Is it not a fact that even doubt raises the presumption of faith? If I reject one doctrine or many doctrines, it is because I believe in a better or a more rational doctrine.

The way Luther began his reformation was by publishing to the world what he believed. It gave rise to discussion and agitation, and enabled the world to accept or reject it. That is what Spiritualists should do. They can never make rapid progress, in my opinion, until they publish to the world articles of their faith. If they have no belief, and their philosophy is of that peculiar kind that admits of no belief, then, of course, they cannot present any to the intelligence of the world; but that is what the world has always required of new theories and movements.

L. P. B.
Omaha, Neb., Aug. 14th, 1883.

Now, an orthodox minister is charged with violating the postal laws against sending obscene literature through the mails. We find the following in one of our exchanges: "The Rev. J. P. Lichtenberg has been hailed up before United States Commissioner Denison, of Utica, charged with sending obscene matter through the mails. He is pastor of the German Lutheran Zion Church of Utica. His trial will take place in Buffalo, in September." The Liberal League leaders say that the real object of the law under which this arrest has been made was to suppress free thought literature; but they will not have the hardihood, we think, to assert that the arrest of an orthodox minister for "sending obscene matter through the mails" is a blow aimed at free thought. They may yet see their error in regard to the object of Congress in enacting the law, for the repeal of which they have unavailingly and foolishly clamored, thereby making impossible—for a time, at least—that reform even of the law which is really needed, and which has been advocated by the *Index* and other liberal journals, and by Judge Hurlburt, Col. Ingersoll, and other prominent free thinkers, who are utterly opposed to the "repeal" policy of the Liberal League.—*Index*.

For the Religio-Philosophical Journal. Apollonius of Tyana and Jesus Christ.

BY WM. EMMETTE COLEMAN.

PART III.—APOLLONIUS'S TRAVELS IN INDIA.

The purported spiritual communications under review claim that Apollonius of Tyana brought from India certain Hindu sacred rolls containing lives of Buddha and Krishna, and that these formed the basis of the Christian gospels. This fiction is founded upon the supposition that Apollonius traveled extensively in India; but what evidence exists that he ever was in India? The sole authority therefor is Philostratus's "Life of Apollonius," which I have shown to be a romance in all its parts. The visit of Apollonius to India being the foundation upon which rests the whole theory involved in these pretended messages, it behooves us to carefully consider this asserted journey, and see if any evidence is in existence that such a journey was ever made. If Apollonius never went to India, he never brought thence the biographies of Buddha and Krishna; and, such being the case, these biographies, in conjunction with that of Apollonius himself, were not the originals of the four New Testament biographies of Jesus. This visit to India is the keystone in the arch of absurd fables reared by these spurious "communications" from "ancient spirits." Decompose this, and the entire structure crumbles into nothingness. I now propose demonstrating that the narrative of this journey is utterly devoid of truth—of mass of fables throughout. Recollect this narrative purports to be given by Damis, an eye-witness of the scenes and incidents described.

BLUNDERS, GEOGRAPHICAL, HISTORICAL, ETC.

Somewhere about A. D. 45, Philostratus tells us, Apollonius, then residing at Antioch, determined to visit India, by way of Babylon, to consult the magi and Brahmans. According to Philostratus, Apollonius was then over forty years old, yet at that time he is made to call himself "a young man" (Book I, chap. 13), and in an account of him from Malalas's "Chronicles," found in Dominus, he died in his thirty-fourth year (Book X, pp. 263-4, Bonn edition). As before pointed out, the life of Apollonius, as given by Philostratus, is based upon that of Pythagoras. Pythagoras having, according to tradition, visited India and studied with the Brahmans, of course Apollonius must do the same; hence the fictitious narrative, by Philostratus, of the latter's journey to India. The probability is that neither Pythagoras nor Apollonius ever saw India. After a sojourn at Babylon of eighteen months—the description of Babylon during their visit being almost wholly erroneous, and certainly never written by one who had really resided in Babylon at the time, as the author, Damis, is said to have done—the two, Apollonius and Damis, set out for India. They turned aside to visit Cissia, and the Greek Eretrians colonized there by Barisus five hundred years before. The account of this visit to Cissia is evidently a fiction; since, instead of describing it as then existent, Philostratus and Damis borrow their description from that of Herodotus four hundred years previous (Herodotus iv, 119; Rawlinson's "Herodotus," iii, 415-16; see also Grote's "History of Greece," iv, p. 383, note, for the fictitious character of this account of the Eretrians). The Parthian king, Bardanes, a resident of Babylon, according to Damis, although the Parthian kings never resided at Babylon, but at Ctesiphon, gave Apollonius a guide to India.

Proceeding from Babylon to India they crossed Mount Caucasus, where they were told, by the barbarian natives, legends of Prometheus, the eagle, and Hercules. The well-known Greek fable speaks of Prometheus being chained to Mount Caucasus; Damis not only found the memory of Prometheus still reverently cherished by the mountaineers, but he actually saw the chains which bound Prometheus still fastened to the rocks, the arms of Prometheus when extended being one-eighth of a mile long. That all of this is fictitious is proved by the following facts: Mount Caucasus is described by Damis as a range separating India from Media, while one of its branches extends down to the Red Sea or Indian Ocean. Now, Mount Caucasus really is about 1,500 miles from India; it extends from the Black or Euxine Sea to the Caspian Sea, separating, at the present day, Europe from Asia. Here it was that Prometheus, the mythic hero and god, was chained to the rocks, an eagle feeding upon his liver, till Hercules slew the bird and freed the sufferer. Damis has confounded the Hindu Kush Mountains with Caucasus, transferred Caucasus to the borders of India, 1,500 miles distant, and blunderingly located the scene of the Promethean myth on the Hindu Kush Mountains. Damis tells us that the mountaineers seen by him on the Indian Caucasus still with hatred hunt the eagle there, on account of their reverence for Prometheus. As Prometheus never lived, never was chained to Caucasus, and was fabled to have been fastened to a mountain 1,500 miles from India; and as the "barbarians" living on the Hindu Kush in all probability never heard of Prometheus, Hercules, or the eagle-myth—we see plainly that the stories of Damis's having seen the chains of Prometheus still fastened to the rocks a full length, and that the natives reverence Prometheus and hate the eagle, are wilful fabrications; in keeping, however, with the purely fictitious character of the entire narrative of this journey. No branch of Caucasus or of the Hindu Kush extends to the Indian Ocean; no mountain of any kind thus traverses the country; it is purely imaginary. It is also absurd to speak of crossing the Caucasus or the Hindu Kush en route to India from Babylon. To do this, the traveler must journey out of his way far to the north, cross the Hindu Kush from south to north, and then turn around and cross the mountain back again from north to south; which of course was never done. Damis says nothing of a double passage of the mountain. These mountains are covered with perpetual snow and are very difficult to pass; yet Damis says not a word of the snow or of the difficulties of the passage. All this shows that the narrative was fabricated by a person who was in dense ignorance of the country concerning which he wrote. Damis also saw Mount Nysa, another imaginary mountain, containing a colony founded by Bacchus during his Indian expedition. Here Damis found a temple of Bacchus, surrounded by laurels, vines and ivy planted by Bacchus himself; and in the interior of the temple, a statue of Bacchus placed there by the god himself. This is another collection of falsehoods. Bacchus is a myth, and never conquered India, and the Indians, in all probability, never heard of Bacchus, as Damis also falsely asserts.

Our travelers cross the Indus River, which was forty stadia in width; it rises in the Caucasus and from its very fountain is larger than any other Asiatic river; and it abounds

with sea-horses and crocodiles, as they saw for themselves in crossing it. The Indus is far from forty stadia in width; rises in a branch of the Himalaya Mountains; is not larger than all other rivers in Asia, from its very source; and does not abound with sea-horses. The writer never saw the Indus. Reaching the city of Taxila, they found it the residence of an Indian king named Phraotes, who received Apollonius in a royal manner; and after a three days' sojourn of Apollonius with him, gave him a letter to Iarchas, chief of the Brahmans, and also an outfit of white camels, gold, jewels, provisions, linen garments, and a guide. This Phraotes is evidently an imaginary king. No reference to any monarch of that name is found in Hindu literature. The name is not Sanskrit or Hindu, but one manufactured, most probably, by Philostratus. Herodotus names Phraortes as one of the earliest kings of Media. This monarch is probably mythical, but the decipherment of the cuneiform inscriptions has revealed to us a historical Phraortes. The Behistun Inscription, column ii, paragraph 5, section 4, informs us of a Mede of that name, who revolted against Darius Hystaspis, B. C. 530, and assumed the Median crown (Herodotus i, 102; Rawlinson's "Herodotus," i, 188, 322-24; Rawlinson's "Five Great Monarchies," ii, 383-84). We also find a number of kings of Parthia, before the Christian era, named Phraotes. By a slight change in one or the other of these two names, Phraortes and Phraotes, Philostratus manufactured the name Phraotes for his imaginary Hindu king. Proceeding to the Hill of the Brahmans, they cross the branch of the Caucasus running down to the Indian Ocean (an imaginary mountain); they then traverse an extensive plain the other side of this mountain, described as thirty-three days' journey to the Indian Ocean; yet farther on we find that this plain was travelled over by Apollonius down to the Ocean in eighteen days. This vast plain is as entirely unknown to Indian geography as the Caucasus mountain bounding it on the west. At the foot of this mountain our travelers found a very large city, Paraka—an imaginary city unknown in Hindu annals, where, according to Damis, the inhabitants acquire a knowledge of the thoughts and language of animals, by eating the hearts and livers of dragons, which they hunt for that purpose. The inhabitants of India, I may here state, often reach a height of seven and a half feet, according to Damis. Reaching the river Hypaphis, Damis tells us a number of things concerning it of the usual fictitious character; such as its being navigable from its source and as broad as the Ister (or Danube), the largest river in Europe. The groves on its banks are dedicated to Venus, as also is a fish found here only, called the peacock "from its caerulean crest, spotted scales and golden tail, which it can open out at pleasure." From a worm in this river is manufactured an oil so inflammable that nothing but glass will contain it and nothing on earth is able to extinguish it. Venus is not a Hindu goddess and had no sacred groves in India, and the peacock fish and inextinguishable oil are figments of the imagination. Our chronicler speaks of a number of localities visited by him entirely unknown to Hindu archaeologists—no doubt all imaginary; including Byblus, famed for its gigantic oysters and mussels (Byblus was really a Phœnician city, nearly 2,000 miles from India), and Stobera, a city whose inhabitants feed their cattle on fish and wear fish-skins for clothing. In Taxila, Apollonius saw an elephant which had fought against Alexander the Great 370 years before, and named Ajax by Alexander. On its tusks were golden bracelets, with this inscription: "Ajax to the sun, from Alexander, the son of Jove." Of course this is all romance.

Apollonius remained four months with the Brahmans and detailed accounts are given of their conversations with Apollonius, their customs, observances, etc.; but scarcely any thing is given of a Brahmanic character. Rather are they more Greeks than Brahmans. Instead of talking and practicing Brahmanism, they discourse on the Greek philosophy, mythology and history. Apollonius performed a long and wearisome journey to learn wisdom from the Brahmans, and when he finally becomes their disciple they teach him simply doctrines and speculations current in Athens. "In the very heart of India he finds its sages, though 'inland far they be,' well acquainted with Greek geography and the navigation of the Grecian seas, worshipping Greek gods, speaking Greek, thinking Greek" (Priaux, "Indian Travels of Apollonius," pp. 59, 60). This absence of distinctive Brahmanism in the narrative proves it to have been written by one in ignorance of Brahmanism—one who never, probably, saw a Brahman. The Brahmanic deities are never mentioned. Brahma, Vishnu, Shiva, Krishna, Indra, etc.; but a thorough acquaintance with Grecian mythology is manifested. The same phenomenon was manifest in Phraotes, the king of Taxila. To explain his proficiency in Greek, Phraotes informed Apollonius that his father (also an Indian king) had reared him in the Greek manner till twelve years old; he was then sent to the Brahmans, who treated him like a son, for they "especially love those who know and speak Greek, as akin to them in mind and disposition." This is preposterous nonsense. Hindu kings and Brahmans did not reverence Greek philosophy and language, and as a rule were in ignorance of both. We even find the villagers, resident in the vicinity of the Hill of the Brahmans, possessed of a fluent knowledge of Greek; not only that, but when Apollonius first approached them, they addressed him by name, such marvelous clairvoyance did they possess. Among the Brahmans, too, Apollonius "found statues of the most ancient Greek gods, and worshiped in the Greek manner; of the Polian Minerva, and of Bacchus, and of the Delian and Amyclœan Apollo." When questioned by Apollonius, the Brahmans acknowledged themselves to be Pythagoreans; and their chief, Iarchas, related his remembrance of having been long before an Indian king called Ganges, fifteen feet high; he also spoke of the Ganges River as his father, whereas the Ganges is not a god, but a goddess (female), hence no Brahman could ever call it his father. The conversation of Iarchas is almost purely Grecian, being full of references to Homer, Ulysses, Achilles, Palamades, Ethiopia, Proteus, the Eubœan coast, Carians, Mimos, Teptalus (a statue of whom Iarchas called special attention to), the Elians, Olympic dyaksts, Xerxes, Salamis, Delphi, Esculapius, Dodona, etc.; but as regards Brahmanism and Hinduism, Iarchas seemed woefully ignorant. The truth is evident, that the writer, Philostratus, knowing scarcely anything about Brahmanism, was forced to represent his Brahmans as Greeks rather than Hindus. No one who had been in India could possibly have written concerning it as Damis is said to have done. The geography is fictitious, except where borrowed from the writings of the narrators of the expedition of Alexander to India. Just as soon as it deviates from the localities described by Alexander's historians,

the narrative falls into the most absurd blunders.

MARVELS SEEN AND DESCRIBED BY DAMIS.

As regards the wonderful things seen in India by Damis, the narrative reads like a chapter from Baron Munchausen's Travels. In addition to those already alluded to, may be mentioned these: (1) When nearing the Indus they met one of the serpent-women or Empuse described in a previous paper, who followed them, assuming various distinctive forms, till put to flight by the mockings of those it followed. (2) In the marshes near the Hypaphis are wild asses with a horn in their foreheads, with which they fight bull-fashions; the horns are made into magical cups, from which if any one drinks he need not fear, for that day, any sickness, wounds, fire, or poison. (3) They met a woman black to her breasts, and white from the breasts downwards; all women in India of this piebald makeup are sacred to Venus. (4) Dragons are as plentiful in India as cattle in other countries; the smallest are forty-five feet long, while others are hundreds of feet long; Damis saw a dragon hunt; the pupils of their eyes are precious stones, flashing with every color, and possessed of the most wonderful magical powers; the larger ones are caught by spreading before their hiding-place an enchanted carpet, on which if they rest their heads they are charmed to sleep. (5) The Hill of the Brahmans contains the impressions of hoofs, beards, faces, and backs of falling men, indented in the stones where the Pans of Bacchus attempted to storm it and were thunder struck by the Brahmans. (6) A cloud surrounds this Hill by aid of which the Brahmans make themselves visible or invisible at pleasure. (7) A magic "well of the test" and a magical "fire of pardon," rising from a crater without smell or smoke, were seen near this Hill. (8) They also had two tubs or urns, containing wind and rain, with which by opening and shutting they could supply themselves or neighbors with rain and wind, or otherwise, at their pleasure. (9) Three times a day the Brahmans ascended in the air and remained there, (10) They drew rays from the sun, which taking form and body floated in mid-air, remaining unchanged through the dark night by power of their enchantments. (11) They cover themselves with a cloud into which rain can penetrate. (12) They wear clothing made of wool which grows out of the ground like grass, and the earth refuses to flow any but Brahmans to gather it. (13) By beating the ground with staves, the earth swells up like a wave, carrying the Brahmans several feet up, where they sing a hymn or psalm. (14) Their messengers travel faster than the swiftest birds. (15) At their feasts the earth strews itself with grass, softer than any couch, on which to recline; the dishes, cups, fruit, vegetables, etc., hand themselves around to the guests; four large tripods, followed by bronze cup-bearers, roll themselves in, two flowing with wine and two with hot and cold water; the bronze waiters of their own volition hand around the wine and water in enormous cups made each of a single precious stone. (16) In India is a quadruped with the head of a man and body like a lion, its tail long with thorns for hairs, which it darts out at those who pursue it. (17) Also winged griffins, who dig for gold and who overpower lions, dragons and elephants. (18) A fountain flowing with gold for water. (19) A race of pigmies living underground. (20) A race of men who use their feet for umbrellas. (21) A wonderful gem, extracted from the earth, a distance of twenty-four feet by spells and incantations, and of such power that if thrown into a stream it gathers to itself from a considerable distance all other precious stones. (22) The Phoenix, born of the sun's rays and living five hundred years in India.

All can readily perceive how utterly unreliable is a work gravely relating, on the testimony of an eye-witness, the actuality of these marvels. Damis could scarcely have written such absurdities. It may be asked, then, whence did Philostratus derive them? The answer to this I am now enabled to give.

SOURCES OF PHILOSTRATUS'S INDIAN ROMANCE.

Philostratus was a learned Sophist, at the court of Alexander Severus, and he had access to the world's literature; and his "Life of Apollonius" is very largely a compilation of materials extracted from the then extant classical literature. His "Indian travels" is almost wholly taken from the writings of his literary predecessors, independent of any supposed Damis manuscript narrative. Careful analytical research has enabled us to determine the source of nearly the whole of Philostratus's Indian narrative—the authors whence derived and the names of their works, so far we can gather from that portion of classical literature that has come down to us. Perhaps had we the whole of the literature to which Philostratus had access, we might be able to trace in the writings now lost to us the few things in his Indian narrative not directly traceable at present to a previous source. Only a few fragments remain of a number of the authors laid under contribution by Philostratus, had their complete works descended to us, probably the little now seemingly original in Philostratus would be found in some of those works.

From the time of Alexander's conquests in India a succession of Greek writers had written upon India, and all these were utilized by Philostratus in preparing his work. The following is a tolerably complete list of these authors, and the names of their writings from which our author borrowed in writing his Indian narrative: (1) Arrian; *India*, and *Anabasis Alexandri*; (2) Cleitarchus; *Ta Peri Alexandrou*; (3) Chares; *Peri Alexandrou Histories*; (4) Onesicritus; *Peri Alexandrou Ekhoi*; (5) Aristobolus; *History of Alexander*, in Strabo; (6) Nearchus; *Paraplosis*, in Arrian and Strabo; (7) Pseudo-Callisthenes; *History of Alexander's Asiatic Expedition*; (8) Megasthenes; *Ta Indika*; (9) Strabo; *Geography*; (10) Pliny; *Natural History*; (11) Ctesias; *Indika*; (12) Lucian; *Pharsalia*; (13) Eratosthenes; *Geographika*, in Bernhardt's *Eratothenica*; (14) Juba; *Historia Asyria*; (15) Plutarch; *On the Fortune of Alexander*, etc.; (16) Elian; *Varia Historia* and *de Animalium Natura*; (17) Dio Chrysostom; *Oratio in Celenis Phrygia*, and other of his *Orations*; (18) Nicolaus Damascenus; *Historia Katholike*; (19) Posidippus; in *Tzetzes Chiliad*; (20) Bardaneses; in Porphyry; *de Abstinentia*; (21) Diodorus Siculus; *Bibliotheca Historike*; (22) Alexander Polyhistor; *Fragmenta Historica*. To illustrate Philostratus's eclecticism a few examples will be given. From Ctesias he borrowed the width of the Indus, the inextinguishable oil, the man seven and a half feet high, the golden fountain, the winged griffins, the man-headed lion, the horned ass, the jewel attracting all others, etc., etc.; the Prometheus-eagle story, from Arrian and Strabo; the description of the dragon is found, piecemeal, in six authors, Philostratus ingeniously combining the various items—namely, Pliny, Onesicritus, Nearchus, Elian, Lucan, Posidippus; the doctrines of the Brahmans is taken from Megasthenes and

Alexander Polyhistor; the Indo-Greek Bacchus, from Cleitarchus and others; Hercules, from Megasthenes; the worship of Greek gods, from Plutarch; the speaking of the Greek language in India, from Nicolaus Damascenus; the love of Greek by Hindu kings, from Diodorus Siculus; the familiarity of the Indians with Homer and the Greek mythology, from Dio Chrysostom, Plutarch and Elian; the description of elephants, from Juba, Arrian, Onesicritus, Strabo, Pliny and Elian, etc., etc. After a careful examination of the entire Indian narrative, I fail to find one solitary statement in it evidencing that the writer ever saw that country. It is beyond all doubt a fiction from the first line to the last. If Apollonius ever was in India certainly not a single thing connected with his journey can be found in this book; and this book is our sole authority for his supposed visit to that country. My firm opinion is, that Philostratus, in order to parallel the life of Apollonius with that of Pythagoras, deliberately manufactured a trip to India for his hero, and collected the data therefor from every available source, with exaggerations of his own—all credited to a mythical eye-witness, Damis. As a portion of the authors borrowed from wrote after Damis's death (he ever lived), as Elian Bardaneses, Plutarch, Dio Chrysostom, etc., the whole of these Indian fables could not have emanated from Damis. To my mind it is clear that none of them did—that Damis's manuscript never existed, but that Philostratus is their sole author.

It is claimed that Apollonius brought from India the sacred rolls containing lives of Krishna and Buddha. There is not a word in the Indian travels of Apollonius about the possession of sacred books by the Hindus; even the Vedas are never mentioned. Neither is Krishna or Buddha mentioned. Particulars are given of the things brought away or accompanying Apollonius when parting with the Brahmans, but no books or rolls are alluded to. The word "rolls" is inapplicable when speaking of Hindu manuscripts, as they were not rolled up as were the Hebrew and other ancient manuscripts. Again, how could Apollonius obtain copies of the Buddhist sacred books from the Brahmans? It is highly improbable that the Brahmans would furnish a Greek with lives of their great enemy, Buddha, for him to carry to foreign nations. Apollonius saw no Buddhists in India—Buddhism is never referred to in the "Travels"—hence he had no opportunity to secure Buddhist works. No life of Krishna is known to have been in existence at that date; legends of his military exploits were current in India, as witness the Maha-Bharata; but these bear no resemblance to the life of Jesus. Some resemblances do exist between the legendary lives of Buddha and Jesus, but the differences are much more great; and there is no evidence to show that one was derived from the other. The resemblances are evidently of independent origin. Certain it is, that taking the lives of Apollonius, Krishna and Buddha, it is impossible to manufacture from them the life of Jesus. The life of Jesus is radically distinct from those of all three, and it is indicative of a lack either of competent knowledge or of common sense, to suppose that the former was derived from the latter.

The conclusion of the matter is, that the bogus spirit messages in question are wholly false and in the highest degree absurd; that they tend to bring Spiritualism into lasting discredit; and that all lovers of truth and right in the spiritual ranks should sternly reprobate their existence and continuance. Presidio of San Francisco, Cal.

For the Religio-Philosophical Journal. Letter from Mexico.

Chihuahua, Mexico, August 3rd, 1883. Mexico is filled with scribblers from the United States, and they represent the various classes of people in their country as well as the numerous grades of publications; this means that they touch all subjects and leave little to be said of interest now, except as corrections of their misstatements (whether intentional or otherwise), may be made. An Englishman has recently stated that the Americans in Mexico were very little respected because of their exceedingly rude manners. Such sweeping statements carry upon their face the necessary evidence of untruthfulness in general application. That there are coarse, vulgar and rude Americans in Mexico, no one will attempt to deny; that Englishmen of similarly bad manners are found here in proportionately large numbers, none ought to deny, and that persons of any nationality who may conduct themselves improperly, are held in contempt by the higher class of Mexicans is quite true.

The brusqueness of the American is often due to a contempt held for such insincerity as he finds on every hand, while, when similar manners found in the Englishman, it is due to the ignorance of a coarse, dull, stupid and not infrequently brutal nature. Many an unpolished American carries within the heart of a child, which only requires occasion to reveal its wealth of goodness, while the coarse Englishman is under no circumstance a fit companion for any person possessing a soul. Another statement made by the same writer which needs correction very much, was to the effect that these people were remarkably lavish in the expenditure of money; thus, elegantly expressed, "They don't think any more of fifty dollars, than we do of one." Surely his lines must have fallen in pleasant places, to meet such experiences. It goes without saying among those who have lived here or have had an opportunity to know, that the very large majority of these people are as poor as poverty itself; that the only exceptions which can be found among the laboring class, which comprise probably eight of the ten millions of inhabitants in Mexico, are such as have been benefited by the influx and enterprise of Americans. Of the higher class many are rich, but usually in lands, live stock, mines, etc., all of which they just now are estimating at a fictitious valuation which makes them appear what they are not (a position which delights the Mexican heart), yet they live in the most (what shall I say?) economical? No! niggardly way, which is an anomalous situation for persons who care so little for money. It is claimed that very few Mexicans living are exempt from gambling, the national vice, whether old or young, rich or poor, priest or layman. In the cities it is prohibited in public, while in the smaller places it is indulged in openly, and not infrequently on the plaza, which is frequented by all classes, the only restriction being that at 12 o'clock Sunday night, it must cease in public, the reason being given that the men must have rest to enable them to go to work on Monday morning. The National Independence Day of Mexico is September 16th, and the Government gives at its expense in the Capital of each State, a grand "baile" (ball) and there are several days about that time recognized as "fiestas" (holidays) during which gambling may be

done openly anywhere, and it is said that the Mexican who does not gamble then, has no money, nor any thing upon which he can get money to gamble with. The government levies a tax upon all salaries paid in this country, and they compel the railroad employes to pay it, but how they collect it from others is a mystery, as it can hardly be expected that those compelled to work for a salary will be sufficiently patriotic to step forward and pay such a tax, while the owners of leagues and leagues of land pay no cent.

Land is very cheap here, and where a good title can be procured, is without doubt one of the best investments possible in any country. The climate is excellent, the soil very fertile, and its products bear a high price in market.

One writer has ventured an opinion that the Americans who come here to live will become Mexicanized, and if this be true, it speaks very badly for those Americans, for surely in the Mexican character, aside from their studied formal politeness, which makes liars of them all, there is nothing which can improve anybody, and their habits are certainly not to be envied by those who know the danger and loathsomeness of the national disease—syphilis. It is sad to walk the streets at times and meet the palpable cases of that disease, as shown in the faces of persons of both sexes, and of all ages from the extremely aged to the babe in arms.

How any sane man can suppose one of our bright, joyous, rosy-cheeked girls, who steps as light and free as a fawn, and will without fatigue, walk miles and miles (if her company be entertaining), can ever be brought to imitate the Mexican girl, who never goes out unless in the family carriage, and carries a face so demure and expressionless, that one might easily imagine that such an exterior could only be produced by helplessness on the part of him she loved, which produced a feeling of dread blank despair, ten thousand times harder to be endured, than all the combined pains and penalties known to the law, while she loved on praying and hoping for a brighter future.

It is probable that the fault lies in the custom of seclusion in which they are kept, but such is the anxiety of parents in every country, for the good of their children, that they but too often fail to distinguish the best course, and in advising where advice is necessary to say the least, wreck one or both their lives. Perhaps this is for a wise purpose, yet it is difficult to discern what compensation there can ever be for the loss of that natural buoyancy of spirit born within us, which serves to aid all the virtues and to repel conditions which bring only unhappiness.

Be it far from me to counsel disrespect on the part of children for the advice of parents—they will seldom find any other as good, yet I would have parents remember that they may not always be right; hence they should use the greatest care, lest by an unfortunate use of dictation or suggestion, they may produce results directly opposite those intended. The sunshine imparted by a bright pure American girl, is little below the smiles of angels, while the sombre sadness which rests upon the face of the Mexican senorita, imparts only the feeling of gloom.

There are two classes of persons in this country for whom all should be sorry: First, the Mexicanized American; second, the Americanized Mexican. In either case no good results. There are numbers of cases of intermarriage between persons of the two nationalities, which are very happy in results, but each retains his or her own individuality, while the children as a matter of course resemble both, and where well brought up and educated as is usual in such cases, the child is generally a decided improvement upon the parentage on either side, and thus in the humble opinion of your correspondent, will Mexico become elevated by losing her national vices and national diseases and securing a higher grade of education. CAROL.

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Woman and the Household.

BY HESTER M. POOLE. (Metuchen, New Jersey.)

AMONG THE BUTTERCUPS.

I know a field whose rough wild grasses, With clover and buttercups flaunting free, Wins scarcely a glance from whose passes, But always a smile from me. O thick green grass which no mower moweth! O yellow buttercups waving high! You cover a secret which no one knoweth, No one save only I.

SUMMER RAMBLES.

Hull, Mass., Aug., 1883. From this Hill, whereon Sunset Cottage is perched like a brown bird's nest on the ground, we look over a scene of great extent and picturesqueness. This little town, the smallest in the State, covers the end of the narrow cape, which, jutting out south of Boston, encloses it like a protecting arm.

There are times, of course, when all is leaden and dull; sea and shore are shrouded in mist and gloom. So are our lives at times; so are the heavens shut out and the horizons hidden. Do we then think the pall is a changeless one; that life is darkened beneath the gloom? Then are we short-sighted and unwise. The substantial good exists and must, for deity could not be without an eternity of good.

save by climbing an iron ladder forty feet high, perpendicular, wet and slippery, or being drawn up in a wicker basket-chair the same distance, by the sturdy light house-keepers. Three of the party, two of them ladies, are brave and steady enough to choose the former route, when a misstep or a little dizziness would be their destruction.

Yesterday I spent in Boston, visiting the office of the Woman's Journal; the Woman's Educational and Industrial Union, of which I have given descriptions; the parlors of the Woman's Club and the Woman's Decorative Art Society. The editors were wisely at home in the suburbs, and the club is having its vacation. On the walls are crayon portraits of Mrs. Livermore, Julia Ward Howe, Margaret Fuller, and a few landscapes.

The efficacy and usefulness of organization, such as contemplated by the Sturgis Conference, will depend upon how the scheme is looked upon and accepted by the friends of the cause. Religious truth, like all other, is dependent on means for its discovery and application to the practical affairs of human life.

There is, as I look upon the matter, but one danger; and that is incidental to all human effort, and is this: That the standard or measure adopted by the organization for the purpose of testing and determining what is the truth, will be too short and too narrow to embrace the truths we seek to unfold.

But nature and not metaphysics is to be the inspirer of our summer rambles. Rarely do we leave the broad, overhanging piazza, since the eye is charmed and the soul feasted while the body is refreshed. And when night falls, what a panorama is unfolded! From one side to the other, lights fly back and forth over the water, and the moon streams over the bay in silvery glory.

Yet there is a place, so to speak, and a purpose for a creed. There is a moral and spiritual field to which a creed, if you choose to call it such, may be applied. But the creed cannot determine what the product of this field is, and should not undertake to do so; but it may, like the constitutions of the United States, and of the various States, declare a purpose and object, and the means of securing these, and enjoin and direct the necessary efforts for the exploration of this field, and the manner of reducing its products to practical use.

truth, wisdom, goodness and power. If these do not constitute what we call God, they emanate from him. It is man's duty to discover how and in what manner he can best use these for his growth in these attributes, and for his happiness. All beyond this, it seems to me, is building castles in the air, to be blown away by those who come after us.

BOOK REVIEWS.

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

THE ECONOMY OF HUMAN LIFE, translated from an Indian Manuscript, written by an ancient Bramin; to which is prefixed an account of the manner in which the said manuscript was discovered; in a letter from an English gentleman residing in China, to the Earl of —. Printed for Joseph Peace Hazard, Wakefield, R. I.: Times print.

Mr. Hazard has done a generous act in the publication of this little volume, which is replete with noble sentiments. With reference to the work he says: "This book has been out of print for a long time, but I was familiar with it when a school boy, but have not seen a copy of it since until a friend gave me one only a few years ago. I am surprised to find that this book is almost entirely unknown to-day, so completely has it been squelched. I say squelched, for surely it would not have died out of itself. I have not found an individual who has any knowledge of it, and even the learned among them, eminent divines and presidents of leading colleges of whom I have inquired, and furnished with copies, are in this category."

"It has occurred to me that this book would be eagerly sought in the West if it were placed within the reach of your people; a very large edition might be printed in Chicago, with consequent profit on the part of the one who might venture upon this enterprise. "I believe there is not a sentiment in this book that will not find welcome in every human heart."

This work is purported to have been discovered in an ancient temple in Thibet over a hundred years ago by an ambassador of the Emperor of China, whose name was Cao-Tson. In a communication to the emperor at the time the following is set forth: "But the most ancient piece he hath discovered, and which none of the Lamas for many ages had been able to interpret or understand, is a small system of morality, written in the language and character of the ancient Gymnosophists or Bramins; but by what particular persons, or in what time, he does not pretend to determine. This piece, however, he wholly translated, though as he himself confesses, what an utter incapacity of reaching in the Chinese language, the strength and sublimity of the original. The judgments and opinions of the bonzes and the learned doctors are very much divided concerning it. Those who admire it more highly are fond of attributing it to Confucius, their own great philosopher; and get over the difficulty of its being written in the language and character of the ancient Bramins, by supposing this to be only a translation, and that the original work of Confucius was lost. Some will have it to be the institutes of Lao-kinn, another Chinese philosopher, contemporary with Confucius, and founder of the sect Tao-see; but these labor under the same difficulty in regard to the language, with those who attribute it to Confucius.

There are others who from some particular marks and sentiments which they find in it, suppose it to be written by the Bramin Dandis, whose famous letter to Alexander the Great is recorded by the European writers. With these Cao Tson himself seems most inclined to agree; at least so far as to think, that it is really the work of some ancient Bramin; being fully persuaded, from the spirit in which it is written, that it is no translation. One thing, however, occasions some doubt amongst them, and that is the plan of it, which is entirely new to the Eastern people, and so unlike any thing they have ever seen, that if it was not for some turn of expression peculiar to the East, and the impossibility of accounting for its being written in this very ancient language, many would suppose it to be the work of an European."

The following extract from the work on Charity, will give our readers an idea of its nature: Happy is the man who hath sown in his breast the seed of benevolence; the produce thereof shall be charity and love.

From the fountain of his heart shall rise rivers of goodness; and the streams shall overflow for the benefit of mankind. He assisteth the poor in their trouble, he rejoiceth in furthering the prosperity of all men.

He censurath not his neighbor; he believeth not the tales of envy and malevolence, neither repeateth he their slanders. He forgiveth the injuries of men, he wipeth them from his remembrance; revenge and malice have no place in his heart.

For evil he returneth not evil; he hateth not even his enemies, but requiteth their injustice with friendly admonition. The griefs and anxieties of men excite his compassion; he endeavoreth to alleviate the weight of their misfortunes, and the pleasure of success rewardeth his labor.

He calmeth the fury, he healeth the quarrels of angry men, and preventeth the mischiefs of strife and animosity. He promoteth in his neighborhood peace and good will, and his name is repeated with praise and benediction.

Magazines for August not Before Mentioned.

THE VACCINATION INQUIRY. (Published by the Society, 14 Victoria St., Westminster, England.) This Health Review is the organ of the London Society for the Abolition of Compulsory Vaccination.

THE SEASON. (The International News Co., New York.) A Magazine for ladies, containing the latest Paris fashions and the most elegant designs in fancy-work, needlework, embroidery, crochet, etc.

MISCELLANEOUS NOTES AND QUERIES. (S. C. & L. M. Gould, Manchester, N. H.) The publishers of this Magazine endeavor to make it what its name indicates and a valuable and welcome visitor to all.

First Installment of September Magazines.

POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents: The Germ-Theory of Disease, by Professor H. Gradle, M. D.; The Chemistry of Cookery, by W. Mattieu Williams; Agricultural Experiment Stations, by H. P. Armsby; The Remedies of Nature — Asthma, by Felix L. Oswald, M. D.; Fire-Proof Building Construction, by W. E. Ward; Ways of Preserving Food, by Dr. Hermann Kratzer; Insanity, by One who has been Insane; The Little Missouri Bad Lands, II., by Professor T. H. McBride; Fœcilia and Sun-Spots, by Henry A. Smith; Insects and Disease—Mosquitoes and Malaria, by A. F. A. King, M. D.; The Growth of Hygienic Science, by Professor deChaumont, M. D., R. R. S.; "Our Marriage and Divorce Laws," by E. T. Merrick; Woodland and Water-Course, by Horace Lunt; How the Earth was Peopled, I., by M. G. De Saporta; Primitive Map-Making, by Georg M. Fraunstein; The Granule of Starch, by An Analyst; Sketch of Sir William E. Logan, LL. D., F. G. S.; Correspondence; Editor's Table; The Dead-Language Superstition; Literary Notices; Popular Miscellany; Notes.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston, Mass.) Contents: A Roman Singer; En Province; King's Chapel; Our Nominating Machines; Poets and Birds; A Criticism; Newport; Glints in Auld Reekie; Chrysalides; Annexed by the Tsar; Along an Inland Beach; Merimee in his Letters; Character in Feathers; Lily of Strath-Farrar; The Civil War in America; Mark Twain's Life on the Mississippi; The Spanish Peninsula in Travel; Two Journalists; The Contributor's Club; Books of the Month.

August 1st, a new parcel post service went into effect in England. Parcels not exceeding seven pounds in weight, six feet in girth, and eight feet six inches in length, are sent by post at very reasonable rates. Only such articles are prohibited as are damaging to the physical and moral health of the officials and recipients. Live animals and birds are very properly excluded; but a small leg of mutton or a few bottles of wine, if properly packed, may be sent by post. Parcels may be addressed to post offices "to be called for," but there is a charge of a penny a day while they are in the custody of the office.

The Dutch Government have decided not to grant the sum of 30,000 guilders which Baron Nordenskjold claims as the discoverer of the North-East Passage. The decision is founded on the motive which led the States General in 1596 to offer the award, viz: to find a passage of commercial importance to the nation; Baron Nordenskjold having, however, discovered what may be termed a purely scientific one, the award, it is argued, has not been earned.

No matter what your ailment is, Brown's Iron Bitters will surely benefit you. BROOKHANNON, W. Va.—Drs. Newton & Blair report that "Brown's Iron Bitters are giving general satisfaction."

WOODBURY, Md.—Rev. W. J. Johnson says: "I have used Brown's Iron Bitters in my family and they have proven a splendid health invigorator."

The flowering plants of the world number 55,920 species. Some of the largest orders, such as composite, have several thousand species; while there are ten other orders that contain less than five species, and one of these, batidae, contains but a single genus represented by a single species. It seems that of the flowering plants of the world, about one out of every ten species belongs to the order composite.

Many bodily ills result from habitual constipation, and a fine constitution may be broken and ruined by simple neglect. There is no medicine equal to Ayer's Pills to correct the evil, and restore the organs to natural, healthy and regular action.

Jefferson, the actor, went into a bank in New York recently to get a check cashed. The cautious clerk refused to pay out the money, saying that Jefferson must be identified. Whereupon the actor leaned back against a post, with that peculiar forsaken air of the returned sleeper, and said sadly, in the words of old Rip, "If my dog Schneider was here, he would know me." The check was paid.

Favoritism. By Dr. Pierce's "Favorite Prescription," deserves its name. It is a certain cure for those painful maladies and weaknesses which embitter the lives of so many women. Of druggists.

Dr. Kerr of Canton, is publishing in Chinese a complete work on the theory and practice of medicine, compiled from standard European works on the subject. The work consists of several volumes, which are printed from wooden blocks clearly and evenly cut, and are sold at a price which brings them within the reach of all.

If bilious, or suffering from impurity of blood, or weak lungs and fear consumption (serofulous disease of the lungs), take Dr. Pierce's "Golden Medical Discovery" and it will cure you. By druggists.

The lecture rooms of the universities in the Middle Ages were so simply furnished that the students used bundles of straw to sit on, which they brought with them. There was a street in Paris where it was sold for the exclusive use of students attending medical and other instruction in the cheerless audience rooms of the university.

St. Vitas Dance is a distressing malady. There is but one cure for it. Samaritan Nerve.

Persia is described by an English writer as "the cheapest country in the world." Cheese and butter can be bought there for two pence a pound, flour and bread at a penny in the towns and much less in the villages, eggs at ninepence per four or five dozen, quails and partridges at fourpence a brace, hares at fourpence each, lamb and mutton at proportionately low rates.

Don't suffer with eczema, tetter, ring-worm, or any skin disease. Use Dr. Benson's Skin Cure. Books Received. IVANHOE, by Sir Walter Scott, price 15 cents, paper cover. Philadelphia: T. B. Peterson & Brothers.

"LOOK OUT FOR THE ENGINE."

I am a locomotive engineer, and have been for twenty years, and am now running on the Maine Central Railroad. Life on an engine, as all engineers know, is very trying to health and strength. The continual jar of the engine, and strain on our long trips all tend to weaken the kidneys and urinary organs. In addition to this, ten years ago, I met with a severe accident, and I was taken from under my engine with severe internal injuries, which have not great pain. I was laid up for six months, and suffered more than I can describe, and more than I wish to suffer again. I returned weak, but my kidneys began to disturb me, and my nervous system seemed to be out of order. I could not sleep, as my water demanded such constant attention that I was kept awake a great part of the night; to urinate caused severe pains. I employed the best medical skill in Portland and elsewhere but continued to grow worse.

I was persuaded to try Hunt's Remedy as I found that many of my friends in Portland had used it with great success, yet I had no faith that it would reach my case. However, I sent for a half-dozen bottles at one of the drug stores in Portland, and from the use of the first bottle found a great relief. My water was much better and the pain in the back and limbs greatly relieved. I continued its use until I had used ten bottles in all, and it had been to me a wonderful blessing, and I have deemed it a duty and privilege to recommend it to those troubled in a similar manner; and you may publish this for the benefit of our railroad men and the public in general, as it has completely cured me.

W. H. BROADBENT, Engineer Maine Central R. R., PORTLAND, ME., Oct. 12, 1882.

CAUSE FOR ALARM.

ALICE E. CURTIS, of Brunswick, Me., writes August 11, 1883: "That she has suffered very much of late from nervousness with kidney disease, and the attacks were attended with severity so steadily as to cause alarm. Her mind, Mr. W. M. Small, persuaded her to use Hunt's Remedy, and after using several bottles Mrs. Curtis has been freed from the twinges and pains to which she had long been accustomed, and further says that Hunt's Remedy never fails to relieve the severe pains in the side and intercostal spaces, and Mrs. C. pronounces it a real blessing to women for all kidney diseases, and she cordially recommends it for the many ills and pains peculiar to women."

DR. HOLMAN'S PAD CURES Malaria, DYSPEPSIA, NERVOUS AND SICK HEADACHES. ALL Liver and Stomach Troubles. It is also a safe and reliable remedy for Yellow Fever, Sea-Sickness, Typhoid, Biliousness, and Intermittent Fevers; and will cure Chronic Diarrhea, Stomach Complaints, Childhood Diseases, and conditions from which many families suffer in Europe. Beware of Imitations. For further information send for Pamphlet or write to Dr. Holman personally. If not found in your neighborhood, send for our Pamphlet, and we will send you our Pad by return mail, post paid. For Circulars, send 2c. DR. HOLMAN'S LIVER PAD CO., P. O. Box 2712, 68 WILLIAM ST., N. Y.

HOME CIRCLES. How to Investigate Spiritualism. SUGGESTIONS AND RULES. TOGETHER WITH Information for Investigators, Spiritualists and Sceptics, AND AN OFFER TO EXPOSERS AND CONJURERS OF \$1,000.

TRICKS OF THE TRADE. HOW SPIRIT PHENOMENA ARE SIMULATED. A Quite Comprehensive Exposition of the Methods Practiced by bogus Mediums and often Resorted to by those Possessing genuine Psychic Power. This book is published under the title of BOTTOM FACTS concerning the SCIENCE OF SPIRITUALISM.

THE PRINCIPLES OF LIGHT AND COLOR. Including among other things, the Harmonic Laws of the Universe, the Etherio-Atomic Philosophy of Force, Chromo-Chemistry, Chromo-Thermodynamics, and the General Philosophy of the Fine Forces, together with Numerous Discoveries and Practical Applications. Illustrated by 224 exquisite Photo-Engravings, besides four superb Colored Plates printed on seven plates each. Cloth, 676 pp. Royal octavo. Price, \$4.00; postpaid.

By EDWIN D. BABBITT. This work has produced considerable sensation in scientific and cultured circles. It contains probably a greater number of remarkable discoveries than any one volume of modern times. The demonstration of the light and working of atoms, of the basic principles of chemistry given for the first time, of the marvelous Chemical and Healing power of Light and Color, crystallized into a science, and the explanation and proof through spectrum analysis and discovery of a new and higher world of Light, Color and Force, invisible to the ordinary eye by means of which the wonderful phenomena of "Influences," Psychology, Statocinesis, Mental Action, the Interior Machinery of Life, and many of the heretofore unknown Forces of Nature, stand forth in clear light, and show how imperfect human nature can be made over men by these divine processes of the Fine Forces. The wonders of vegetable growth as aided by colors are also given and the human eye and its diseases and methods are explained.

OPINIONS. "This work inaugurates a new era in science."—FRANKLIN SMITH. "Contains more remarkable discoveries than any other work of modern times. ... A new world hitherto unknown to medical men is opened up."—NORVAL T. CARR, M. D. "A magnificent work and does both you and the cause infinite credit. The first chapter, 'The Harmonic Laws of the Universe,' is worth the price of the book."—JOHN FITZGERALD, ENGLAND.

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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 draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, August 25, 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.

Skepticism.

There is much talked and written about skepticism now-a-days. On every side, week after week, in church and prayer-meeting, in book and pamphlet, in sermon and essay, its prevalence is bewailed and denounced, magnified as Satan's grandest work; the most terrible foe of the church and all good things.

One aspect, or rather skepticism as seen by one class of minds, has been briefly described; there are others who go just as far in eulogy of skepticism as the orthodox believers do in disparage. They believe, or seem to, that man's highest development must lead only to negation of everything that any one else believes.

As is generally the case, both views of skepticism are right. It is both good and bad. It is good to require evidence of all things that can be proved; to examine, to test, to know, each for himself, that the facts and the deductions from them offered for consideration are true.

But there are always plenty of people who mistakenly call themselves skeptics without

examining, or else pretending to examine with a prejudice which will prevent their finding the truth. The vast throng who sneer at Christianity and at Spiritualism, ready at all times to accept anything that will seem to damage either, without ever attempting to verify facts or to judge at all of their relations--there are hosts of these besetting the Spiritualist camp, saying they are skeptics, and demanding special manifestations, impossible conditions. Skeptics, they don't know enough to be skeptics! They claim freedom of thought only because they don't think; their strongest argument is a sneer, and their strongest affirmation a baseless doubt.

There are many such hovering around us, watching for a chance to give a tiny wound, which they will exult into a grand victory. They are an annoyance only, scarcely worthy of an answer to their "doubts," for they don't, in fact, doubt, only retail some one else's doubts without understanding them.

To a true skeptic belief always comes, and his belief saves, for it is his own creation; he has worked it out himself; no sanction of great name, of book or priest has availed to help or hinder; all the truth possible for him to receive he has gained. Oh! for a host of strong, vigorous skeptics among us, who will mercilessly expose the false, either in fact or principle, while they proclaim and exalt the true.

So we welcome criticism, honest doubt, leaving to those less strong the fear of investigation, knowing as Carlyle says: "A man protesting against error is on the way toward uniting himself with all men that believe in truth."

"National" Liberal League.

We suggest to the New York clique who manage the "National" Liberal League, that at their next annual meeting to be held in Milwaukee next month, they undo some of the bad work which they did in this city when they succeeded in getting adopted resolutions committing the organization to the policy of demanding and working for the total repeal of all postal laws against the transmission of obscene books and prints through the United States mails.

It should not be forgotten, that the action of the "National" Liberal League committed to its repeal policy all its auxiliaries that did not have the energy to separate from it; for it has through its organ and through its speakers devoted its efforts to disseminate a sentiment in favor of repeal, although its leaders have hypocritically asserted that those only who voted for the resolutions should be regarded as committed to, or responsible for, this demand for the repeal of postal laws against obscenity.

Cremation.

The incineration of the body of Charles Altman, of Washington, D. C., took place in the Le Moyne crematory, Washington, Pa., Aug. 18th. The remains left Washington at 9 o'clock the day before and were conveyed to the crematory. The fires had been burning for several hours and the retort, it is said, was in excellent condition when the body arrived. At 5 o'clock, P. M., the corpse was prepared for the fiery furnace, and slid into the retort a few minutes later. Mr. Altman died of apoplexy. His remains weighed 275 pounds. It consequently took an hour longer than usual to cremate him. F. C. Altman, a son of the deceased, with the undertaker, accompanied the body. They followed it up the hill to the crematory and saw it safely deposited in the retort, when they returned to the depot again and took the next train for home, not having been in town more than an hour. The ashes were sent to the son.

Lake Pleasant Camp Notes.

Another week has passed at this great Spiritualist exposition, and a busy one it has been. Throngs of visitors, attracted here from all parts of the country, and inspired by various motives, constantly jostle one another, stop and exchange experiences of the past, or tell of the wonders of the last séance. The moral atmosphere is rapidly clearing, thanks to the intellectual and spiritual thunder and lightning which has prevailed during the entire season.

On Sunday morning Mr. C. B. Lynn spoke, his subject being "An Ideal." He pointed out the difficulties of attaining ideals; yet that they could be reached in matters of religion and all philanthropic, humanitarian movements. The speech, like nearly all of Mr. Lynn's platform utterances, was broad, catholic and rational; such sentiments as any intelligent free religionist or Spiritualist could cheerfully agree with.

There are many mediums on the ground, and all are having much more business than they can do with justice to themselves and their patrons. Henry Slade arrived last week and has given more general satisfaction, than at any previous visit here. Major Young of Iowa, Mr. C. B. Lynn and other critical observers, speak in the highest terms of their sittings with him. Mrs. Maud Lord is as usual very popular; she is giving two or three circles daily and still has to decline many applications for seats.

In the middle of the week, J. Frank Baxter's magnetic presence began to stir the camp with pleasure. He is here with his wife and daughter to remain during the remainder of the season, and gives after each lecture some of those astonishing tests of spirit presence, for which he has grown so famous. We regret that we cannot report them in full for our readers, with all the striking effect which attends their delivery.

The following description by Mr. Baxter is a MARKED INSTANCE OF SPIRIT RETURN:

At the close of the lecture on Wednesday P. M., August 15, he described as over the head of a stranger gentleman seated in the immense audience before him, a misty formation which spread and served as a background, on which was seen by him scintillating lights, like many electrical sparks. "These," he said, "collect in letter forms. I see a capital letter M, and small letters a, a, d, e, l, m, and a; beside a capital J with small letters a, e, l, h, and a; also the capital R and small i, c and h." These collectively make Maadema Jaeha Rich. "This," said Mr. Baxter, "purports to be a name, but I would not attempt pronunciation; in fact cannot see that anything likely to be correct, is spelled. But it is there above you head, sir, and I hear, 'Tell him to think! Years ago, a child thus named--not called--passed out at the house of his friend, Mr. Jacob Rich, in Winchester, N. H. Tell him to speak!'" "Will you explain?" said Mr. Baxter to the gentlemen. The person addressed arose and said: "All is right! All has a meaning. Quite a number of years ago, my friends, Mr. Jacob and Mrs. Mary Rich, of Winchester, N. H., had taken from them by death a little sickly infant daughter. No name was given this child till it died. Then the parents gave it one, strange as it may seem, by taking the initial syllables of the mother's and all the living daughters' names for a first name; and for the second name, the initial syllables of the father's and the several sons' names, and the last name was that of the family. Now the mother's name was Mary, and the daughters' names were Addie, Ellen and Mary; the father's name was Jacob, and the sons' names were--the first one I forget--and Hazelina. Now, suppressing all the letters of these names, save the first two of each, gives Ma-ad-el-ma-Ja-el-ha Rich, which was the correct name. This name was written on paper and put into the child's coffin. I attended the child's funeral." "Yes," said Mr. Baxter, as spirit directed, "you did as a friend; but the party regularly officiating was a lady named French." "Yes," replied the gentleman, "and I merely made a few remarks." Said Mr. Baxter: "This was over twenty-five years ago, and then and there your eyes were opened to spiritual vision. Do you remember the mental picture you saw?" "Yes," said the stranger, "it was the child, lying on a couch, covered with flowers." Then Mr. Baxter said,

"A voice I hear saying, 'Ask him if he recalls the rose-bush and blossoms at the child's head,' also adding, 'And the little lamb--put in the little lammie lying at the foot, just front of the couch!'" "I remember," said the gentleman, "it is just as you have described. I got up, because of the strange experience, and then and there related the vision and gave its apparent explanation. About eight or so years ago I officiated at the funeral of the father, Jacob. 'Yes' replied Mr. Baxter, 'he is here with me, but the child of three or four months, Maadema, passed on the thirteenth of Feb., 1857, between twenty-six and twenty-seven years ago.'" "About then!" said the stranger. Later in the week he reported, after inquiry, that date and all were strictly correct, and considered it a marked evidence of the return of spirits to earth.

On Saturday afternoon, the 18th inst., at the close of Mrs. Lillie's lecture, Mr. Baxter was called upon most unexpectedly to describe spirits--as his engagement exempted him from it on Saturdays and Mondays--and being taken unawares he felt uncertain of results. Very soon, however, he seemed to be in good condition. After several descriptions, he approached the writer, who was sitting on the platform, and said: "I got the name John C. Bundy. I may be mistaken for I know that to be your name; I hear it twice; the spirit says: 'Once I was blind, but, John, now I see. You are John C. Bundy, but I am your uncle. You will remember the firm of Leonard & Bundy--or Leonard Bundy & Co. Home Ninety-seven Newbury street. It is all true, John, though I once thought you were mistaken and the folks won't believe it. God bless you! Persist, persist!'" "Here is something queer," continued Mr. Baxter. "Heated face and body--fired--fatigued, goes home, throws off his boots." Here Mr. Baxter placed both hands over his left kidney, doubling them up and indicating that the person under description had done this while reclining, or lying down. Mr. Baxter, repeating the spirit's words as he heard them, continued: "Ah! now I feel easier." "I infer," said the medium, "that these sensations refer to his disease." At this pause, the writer inquired "How long since he passed over?" "Not very long ago," said the medium, repeating the words as he heard them, then hesitating and seeming to recall the time with difficulty, "In the winter, early in December; can't tell how long, but think a couple of years." Mr. Baxter then asked if the spirit was identified. To which the writer replied: "The spirit answers the description of my uncle for whom I was named; every thing is correct so far as I know with one mistake, he passed away in February, 1870." Under control of the spirit, Mr. Baxter, with much vigor and a bright glow in his eyes, said: "Ah! now I recall it all, but you have made a mistake, it was the 5th of February, 1877." The correction was acknowledged as true by the writer, as to the year and month, though he could not tell the day. This episode, the spirit correcting the mortal, created a hum of satisfaction in the immense audience, estimated by President Beals at six thousand, and was felt to be strong proof of the identity, if further proof was needed.

A genuine surprise was offered when Dr. Mills, a well-known business man from Saratoga, was induced by the President's persuasive powers to go upon the stand and describe and name spirits whom he saw in the audience. On Thursday morning he described and gave the names of a dozen or so, all being identified. Having our mail to attend to we were about leaving the ground and had got nearly out of hearing when we heard Dr. Mills call the name of Millie Kayner. Turning about we listened while he completed the description. Among other things he described some of the floral decorations which were furnished by the Ladies Union of Chicago for her funeral. Probably there were only two persons in the audience who had ever known Mrs. Kayner. We identified the description and name, whereupon Dr. Mills said: "This spirit says, 'John C., stand fast and do your duty fearlessly as you always have.'" "I don't know," continued the medium, "to whom she is speaking nor what she means." We felt quite certain that we knew. It may here be mentioned that we had no acquaintance with Dr. Mills at the time. The spirit described was the wife of Mr. Theodore Kayner of Chicago, and the daughter of Mr. and Mrs. Leonard Howard of St. Charles, and sister of Mrs. O. A. Bishop, the medium, as our continuous readers will readily recollect.

Dr. Mills describing another scene, said in substance: "I see before me a table at which are seated five men; they have papers before them and seem to be deliberating; one of them resembles Mr. A. B. French, and his name which appears on a card is Selden J. Finney; the names of the others are S. S. Brown, Judge Daniel Baldwin, Sol. Downer and Stephen Thacher. Now they seem ready to report on something. Finney stands to one side and the other four declare that the Directors of this camp should be sustained." The names and personal descriptions of the five were fully identified by several in the audience. The apparent honesty and candor of Dr. Mills seemed to preclude all probability of his having conjured up the scene for effect, and the audience generally felt that he saw and heard exactly as he told.

It is now eight o'clock, Saturday evening, and this letter must be dropped into the mail car in an hour, so that on Monday morning when the faithful assistants eleven hundred miles away, go to the office, it can be handed to the compositors and hurriedly set up, to start back to camp on Tuesday and after five days and over two thousand miles

travel, be read by the campers, in common with fifty thousand kind friends in all sections of the country. Writing in the "midst of Barnum's Grand Aggregation," or at the reporter's table in a Democratic Convention is easy work compared to the same effort here, so the reader must supply all deficiencies and overlook all defects.

[Special Dispatch from Lake Pleasant.] LAKE PLEASANT, MASS., Aug. 20th.

At an election for officers of the Camp today, the party of law and order gained a glorious victory. The JOURNAL's policy was fully maintained. Dr. Beals and his ticket were elected by a large majority.

Ancient Ruins in Sonora.

The Tucson Citizen says that "Ancient ruins have recently been discovered in Sonora, which, if the reports are true, surpass any thing of the kind yet found on this continent. The ruins are said to be about four leagues southeast of Magdalena. There is one pyramid which has a base of 4,350 feet, and rises to the height of 750 feet. There is a winding roadway from the bottom leading up on an easy grade to the top, wide enough for carriages to pass over, which is said to be two or three miles in length. The outer walls of the roadway are laid in solid masonry from huge blocks of granite in rubble, and the circles are as uniform and the grades as regular as they could be made at this date by our best engineers. The wall, however, is only occasionally exposed, being covered over with debris and earth, and in many places the sahuaro and other indigenous plants and trees have grown up, giving the pyramid the appearance of a mountain. To the east of the pyramid a short distance is a small mountain about the same size, which rises to about the same height, and if reports are true, will prove more interesting to the archeologist than the pyramid. There seems to be a heavy layer of a species of gypsum about half way up the mountain, which is as white as snow, and may be cut into any conceivable shape, yet sufficiently hard to retain its shape after being cut.

Japanese Materializing Medium.

The Medium and Daybreak says that "the newspapers are publishing an 'incredible' story from Japan. There seems to be nothing so incredible about it at all, except that the 'manikin' is so diminutive in size. We have seen full grown human figures, derived from an entranced medium--not, however, through the intermediation of a 'blue flame.' Here is the fragment:"

"According to the correspondent of a Tokio journal, a native philosopher living at Hakodadi has discovered a method by which he can at will materialize his own soul. This remarkable man is, so it is asserted, accustomed, for the amusement of himself and his friends, to take his seat towards evening in a large bamboo chair, and to become apparently unconscious. No sooner has his body lost all sensitiveness than there issues from his open mouth a faint blue flame, which slowly takes form and assumes the proportions of a well developed manikin of some six inches in height. This manikin, who is the materialized soul of the philosopher, talks freely with those present, and eats, drinks, writes, and in fact, exercises all the functions of a civilized and perfectly constituted human being. He dare not, however, so he is reported to declare, break contact with the inanimate body of his possessor; and on one occasion, when he was forcibly removed and set up on a neighboring table, the philosopher began to gasp and struggle as if in the agonies of death, whereupon the manikin was quickly replaced on his head. The correspondent professes to give the names of several Japanese gentlemen who have more than once witnessed the experiment."

Excitement runs high at Canajoharie, N. Y., owing to the nightly appearance of a ghostly, mysterious light along the Central Railroad track. The light, it is said, starts from the old fort, and is at first very small. It gradually increases in size, and goes down the railroad about three feet from the ground. The night watchmen say that a hand can be distinguished about it. Sometimes the light goes bounding down the track, and again rises thirty feet in the air. Several trains including the Atlantic express, have been stopped by the light, believing it to be a danger signal. It appears about 10:30 P. M., just before the arrival of the fast mail. Fifty persons lay in ambush in the vicinity lately one night, in hopes of ferreting out the matter, but the light did not appear, but the night watchmen and others vouch for the truth of its appearance usually. Railroad men are filled with fear and superstition, and dread to approach the spot at night. Some say it is a forewarning of a railroad horror to be enacted in the vicinity.

Dr. Waters in pre-iding over the recent annual meeting of the British Medical Association, delivered a remarkable address upon the present aspects and future prospects of medicine. The dependence of certain diseases upon micro-organisms he considered one of the most important questions now engaging the attentions of physicians. He referred at some length to the experiments of Dr. Koch, but preferred to leave it an open question whether the bacillus tuberculosis is the cause or the consequence of the tuberculous disease. He admitted that the therapeutics of consumption would be materially aided if future researches should show that the disease is caused by the parasite. For his own part, he believed that consumption had more than one mode of origin, and there were some affections of the lungs closely resembling phthisis from which complete recovery was always possible under careful treatment by free nutrition.

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.

J. C. Wright purposes remaining at Lake Pleasant till the close of the camp, when he will visit Boston.

There are said to be in the United States one hundred and twenty newspapers controlled by colored men.

The Rev. Mr. Harrison, the forty-year-old "boy" preacher, is creating a profound sensation at Lancaster, O.

Dr. H. P. Fairfield's lectures were highly appreciated at the Niantic camp meeting. He is now at home in Newburyport, Mass.

Jesse Shepard, the musical medium, is holding sances in Philadelphia. The Times of that city speaks highly of his sances.

A. B. French will address the Spiritualists of Island Park, Ind., Sept. 2nd instead of the 20th, as before announced.

We have received an invoice of the latest edition of The History of the Origin of All Things, by A. B. Arnold. Price \$2.00. This will be found deeply interesting.

Mr. Charles Stuart Welles is open to engagements, Sunday or evening lectures. Subject: "The Apotheosis of Christ; or the New Marriage." The marriage question considered spiritually and legally. Mr. Welles's present address is at Mansion House, Brooklyn, N.Y.

Prof. J. Madison Allen would be pleased to make engagements for the fall and winter months anywhere in the South or North. His address during August is Atlanta, Ga.

Capt. H. H. Brown will be at the Queen City Park Camp, Burlington, Vt., from Aug. 24th to Sept. 1st, and at the Lake Sunapee, N. H., Camp till Sept. 10th. He is ready to make engagements for fall and winter. Address as above.

Twenty-six Baptist clergymen have preached trial sermons in the Park Baptist Church of Port Richmond, S. I., within the last four months. The twenty-sixth preacher was the Rev. M. L'Hommedieu of Babylon, and to him the church has now extended a call. And yet the papers lament the "dearth of ministers." The two children of Mrs. E. L. Watson, the lecturer, (now stopping at San Jose, Cal.) have been very sick. We are glad to learn that they are now rapidly recovering. Mrs. Watson has done an excellent work for Spiritualism in Australia, as well as in this country.

It appears that the meeting of the Roman Catholic Bishops at Rome in November, will be largely political. The American bishops have been summoned, doubtless, to receive instructions from the Pope on the Irish question, though the American school question may be also considered.

Encouraged by the decision in the case of the street cars, to the effect that they are necessary, the boss barbers of St. Louis propose to insist upon the right to keep open shop on the Sabbath, the Sunday law notwithstanding. And now the great question of the necessity of a shaven face and a kempt head will be judicially determined.

The Charleston (S. C.) News and Courier sensibly says: "The system of hiring out convicts is a blot upon the civilization of the South, whether the prisoners are penned up in a coal-mine, or employed in digging phosphate rock, or in building railroads. It is cruel, inhuman, and murderous. It should be abolished, and the sooner the better."

One who was present at the Mediums' Meeting at the West End Opera House, last Sunday, says: "Interesting remarks were made by Mrs. Simpson, Mrs. Hugo, Mr. Welsh, Mrs. Underwood, Mrs. McCracken and others. Mrs. Bromwell's musical guides sang and gave some slate tests. The meeting passed off very pleasantly."

Mrs. M. L. Daggett, Madison, Wis., has kindly sent 50 cents for the poor fund. Who will be the next one to remit for this worthy cause? We are constantly having calls for the JOURNAL from those who are yearning for the light it affords, but are not able to pay for it. In all these cases we do what we can and are always glad to receive any amount, no matter how small.

More sins are heaped upon the mosquitoes. Prof. A. F. A. King declares in the last Popular Science Monthly that they originate and disseminate malarial disease, and incidentally quotes an apparently competent authority, who says that insects whose bites are poisonous are more or less responsible for human suffering in the shape of ague, yellow fever, etc. Think of that! Threat of poison in every buzz, and pestilence in every sting.

Dr. J. R. Newton, one of the foremost healers by laying on of hands, passed to spirit-life on Tuesday, Aug. 7th, 1883, at the ripe age of seventy-three years. He was in his usual state of health to within ten days of his transition. Funeral services were held at his late residence in New York City on Friday, August 10th, whereat Dr. James M. Peebles delivered an eloquent tribute to his memory, and Prof. J. R. Buchanan, Judge Nelson Cross, Dr. J. V. Mansfield, Mrs. Spence and others added appropriate remarks.

One of the strongest arguments in favor of cremation is, that cemeteries are perennial sources of contagion. This theory has received additional confirmation in the discovery recently made by Dr. Freire de Rio Janeiro. In examining the earth where the victims of yellow fever had been interred the year before he found myriads of microbi, exactly identical with those found in the vomitings of persons sick with yellow fever. These germs he has cultivated, and has reproduced the disease in animals, whose blood after death he found to be filled with the seeds of yellow fever in various stages of growth.

We are glad to learn that Mrs. Simpson has returned from her Western tour much invigorated in health. She can be found at her residence, 45 North Sheldon street.

There can be little or no doubt that the eggs of hens while undergoing the process of incubation are liable to be affected by the cholera of fowls. Bartholemey has shown that eggs contain the germs of microb.

Lyman C. Howe speaks at the annual camp meeting at North Lansing, Tompkins Co., N. Y., Sunday, August 26th, and at North Collins annual meeting, Erie Co., N. Y., August 31st and September 1st and 2nd. This is the meeting known as the "Friends of Human Progress," at Hemlock Hall.

Dr. N. B. and Miss Mary Wolfe, M. D., of Cincinnati, favored us with a call last week on their way home from an extended visit to the Pacific coast. They were three weeks completing the homeward journey, visiting many points of interest along the route, including the famous Yellowstone Park.

The Continent's monthly edition for the railway and the press makes a very handsome showing in its seventh number, just issued. The artistic advantages of its broad pages are well displayed in the leading article, where a large number of engravings by young women who are studying the art of wood engraving, are attractively displayed in connection with a paper by the veteran engraver, John Sartain, on the adaptability of this art as an occupation for women. The present interest in the Mexican frontier and in Mexico as a field for American enterprises is well met by an article by Edwards Roberts on Chihuahua, the illustrations of which are very fine.

Mount Union College, at Alliance, Ohio, the junction of the Cleveland & Wheeling and Pittsburgh, E. T. Wayne and Chicago Railroads, has certainly entered upon a new era of usefulness and improvement. It is free from debt and has a museum worth nearly half a million dollars, besides excellent grounds, buildings, apparatus, with a large faculty of thoroughly competent professors. Number of students past year, 512; past thirty-seven years, 17,038, from forty-one States and Territories, one-fourth ladies and 9,243 teachers, the call for teachers greater than the supply. Cost of room and board in families, \$3 per week, club or self-board and room, \$1.50 to \$2.20 per week. Tuition is but a trifle in any course or department—the ancient or modern Classical, the Scientific, Normal, Commercial, Music or Preparatory. Next Fall term begins Aug. 28; Winter term, Dec. 4; Spring term, March 4; Summer term begins June 3, and ends with commencement, July 31, 1884. By this distinctive arrangement of terms, students can support themselves by teaching winters, and thus pay all their college expenses for three terms without losing time or class-standing, or by attending each term can complete a four years' course in three calendar years. For new catalogue, address O. N. Harshorn, LL. D., Pres. Faculty, Mt. Union or Alliance, O., or Hon. Lewis Miller, Akron, Ohio.

The huge and unwieldy Great Eastern, after lying idle for many years, is about to be employed again. "A company has been formed," says the St. James' Gazette, "to purchase the vessel for the coal trade between Queen's Ferry (North of Forth) and the Thames. It is intended to put 20,000 tons of coal on board in sacks at each voyage. The vessel is described as being in splendid order, having been carefully and expensively maintained. From the calculations of the projectors of the new undertaking, the maximum price of coal delivered into consumers' houses will be fifteen shillings per ton."

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LUCY SMITH.

Spiritualist Meeting.

The Central New York Association of Spiritualists will hold their semi-annual and the Georgetown annual meeting in Flimby Brown's Hall, in Georgetown, Madison County, N. Y., on Saturday and Sunday, Sept. 22nd and 23rd, commencing at one o'clock. Mrs. Amelia H. Colby and J. Frank Baxter are engaged to speak. A free platform and free seats is our motto.

Hotel accommodations at reduced rates. All are invited to come and bring their baskets of lunch, and enjoy a social feast.

MRS. B. A. HALL, Secretary, Lee Center, N. Y. E. F. BEALS, West Winfield, N. Y. Aug. 12, 1883.

Mediums Meeting, Chicago.

Mrs. S. E. DeWolf, trance speaker, and Mrs. Is. Wilson Porter, test medium, will conduct The Spiritual Light, Seers and Mediums Meeting, every Sunday at 3 P. M., in Prof. Letzer's Academy, 619 Lake Street. Good music, good seats, and a light, cool and pleasant hall. Spiritual papers for sale at the hall.

THE INFLUENCE

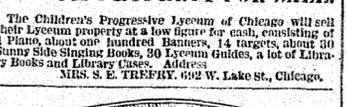
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Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

Which One.

One of us, dear— But one— Will sit by a bed with a nameless fear, Growing cold as it feels for the spirit land; Dearly, which one?

One of us, dear— But one— Will stand by the other's coffin lid, And look and weep, While those marble lips strange silence keep; Dearly, which one?

One of us, dear— But one— Shall speak glad words the other cannot hear, And fully know, All we have done and would for here below; Dearly, which one?

One of us, dear— But one— It may be you will slip from me; My little life may find its end; I'm glad we do not know, Which one.

God's Ministering Angels.

To the Editor of the Religio-Philosophical Journal: If the story contained in scriptures is true with reference to the angels coming to Lot to warn him of the destruction of Sodom and Gomorrah, did they materialize? How did they clothe their spiritual bodies in form, render themselves visible to the people generally? We read that the people demanded of Lot that he should bring the strangers out to them that they might know them. If there was a law in nature that in former times permitted angels to visit the earthly plane, clothed with the semblance of earthly bodies, would not the same law apply now? By what authority did they have authority and declared that they were angels? Can a finite being dissolve a law of the Infinite?

Rev. J. Cook says: "Spiritualism has not yet reached the dignity of proof that spirits, good or evil, exist and can communicate with men to-day." He implies that the Bible alone teaches of the existence of good and evil spirits, and that they clothe their spiritual bodies in form, render themselves visible to the people generally? We read that the people demanded of Lot that he should bring the strangers out to them that they might know them. If there was a law in nature that in former times permitted angels to visit the earthly plane, clothed with the semblance of earthly bodies, would not the same law apply now? By what authority did they have authority and declared that they were angels? Can a finite being dissolve a law of the Infinite?

Who are God's ministering angels, if not good spirits? And what can be said of God's love as a Father, his forbearance, his gracious long suffering, his tenderness and forgiveness, if he permit a law to exist that gives power to a devil and other evil spirits to lead men to destruction, and to take the door between mortals and their angel friends, through whose guidance and loving care they would cease to do evil and learn to do good? According to that logic, again I ask, who are God's ministering angels? ELENA WALLACE.

The True Method of Reform.

Rev. Samuel Watson, during his temporary sojourn at Topeka, Kansas, delivered several lectures to the spiritualists, of whom he speaks in the highest terms. He visited the State Institutions there and writes of them as follows: "Topeka is a new city in one of the finest countries I ever saw. A horse and buggy was placed at my disposal by the city. I desired it. Bro. Clayton took me to the Lunatic Asylum, and Sister Slarten to the 'Reformatory School.' This is established by the State for boys under sixteen years old. They are cared for on the true principle of dealing with such offenders. They work part of the time; go to school in the magnificent building under the management of teachers, where they are kindly and instructed in various things to make them useful citizens. No reference is to be made by any one, as to the cause of their being sent there, but every inducement held out for all to reform, and become useful citizens. When a boy performs all his duties, and the officers think that he is prepared to go out into the world, he is released with a recommendation. Every State in the Union should have such a reformatory school. It is a truth that prevention of crime is the true policy. God or nature has no punishment in this or any world, the design of which is not reformatory, nor should man have any other.

I accepted an invitation from the superintendent to address the boys, who expressed their thanks and gratification at my talk to them. I got documents and reports of such institutions from the principal which I want to use to induce others to establish such schools wherever I go. This is a reformatory age, and it is the youth of the land that must be cared for by the establishment of such schools, and thus are thousands from becoming inmates of prisons and penitentiaries, ending their lives on the gallows."

The following, clipped from an exchange, is stated by a correspondent who has seen advance sheets to refer to a book which will cause much interest and speculation: "John Lovell & Co., New York, have in press a volume entitled 'Beyond the Sunrise; Observations by two Travelers,' which is a clever work by two anonymous writers. The subjects treated in it are psychology and clairvoyance, as apart from and distinct from Spiritualism, and the authors have evidently had an extended experience with the subjects treated. It has become the fashion for agnostics and others who entirely discredit the spiritualistic philosophy to affect the study of 'psychology,' and the writers of this work are evidently posted in regard to this tendency. In an elementary way they outline the philosophy of American occultism and give in its pages some remarkable revelations. In the form of sketches they relate phenomena not possible to be obtained through the avenue offered by those who believe in Spiritualism. The book will certainly be read with interest. It is said to be the work of two witty women, who, tired of the petty duties and pleasures that occupied their time, determined to select some better and wiser way of living. Their plan was to select a few choice spirits and discuss the earnest side of life, apart from material occupations and employments. The result was so highly gratifying that a book has been made which will take cheer and inspiration to many a home circle."

The New York Free-thinkers' Association will hold its convention this year at Rochester, commencing August 20th. The speakers engaged are, with a few unimportant exceptions, persons especially identified the past three or four years with the National Liberal League, of which the Association, it will be remembered, was two years ago made an auxiliary by the strange tactics of a few individuals who "run" both organizations. The great majority of the men and women of the New York Free-thinkers' Association are worthy people; but they must themselves take charge of the Association, and rescue it from the baneful control of a few scheming, ambitious demagogues who make it subservient to their own purposes, before it can fairly be regarded as its own association or command much attention from the better class of Liberals. For saying this we expect of course, to receive the usual amount of abuse from the League leaders and papers, and in their characteristic style; but to their abuse we have become accustomed, and are quite indifferent.—Index.

J. L. Hatcher writes: Several years of careful reading of the JOURNAL has required the frank admission that it affords more real true religious light and life than any other paper I have ever read, and I have read many.

Letter from New York—The United States Medical College.

To the Editor of the Religio-Philosophical Journal: The history of medicine has not been free from illustrations of the fact, that the world's history is a series of defeats and victories. The art of medicine has had to fight its way through the old modes of calomel and venesection, down through persecution, through bigotry and strife, laying upon its altars its sacrificial offerings, its heroes and its martyrs; but, always Phoenix-like from the dead ashes of every defeat has arisen the conquering spirit of greater freedom and greater knowledge of the healing art.

The late battle waged against the United States Medical College of this city, is a fair sample of the spirit of unjust persecution, which has always retarded and tried to defeat every new attempt at a departure from the old prejudices and arbitrary rules. From the first the vitality of this organization has been affirmed by two attorneys of the State, and by several of the ablest jurists of the country; yet, in spite of this the enemies of the college have persistently manifested a spirit of malicious persecution and determination to injure and destroy its standing as a legal organization, not only by bringing and obtaining its removal by institution, but by maligning the private character of its officers and supporters. Thus far they have not succeeded.

"Still the years go round and round, And the genial seasons run, And ever truth comes uppermost, And ever is justice done." His President, his board of trustees, and its faculty are gentlemen of education, wealth and integrity of purpose; men of broad, philanthropic and progressive principles, who despise wrong and error, and who love justice and truth. They stand ready with their influence and money to maintain the right. This college, as its friends know (and its enemies also, else they would not stand in such a position) is an extension of liberal ideas in practice. Its aim is to teach all that can be known of medical science; to adopt every scientific and rational idea tending to improve the healing art; to exalt the medical standard; and to enhance the influence and dignity of physicians. It stands on the broad and liberal platform of genuine eclecticism, which recognizes the value of every useful method, and conceding equal freedom to all. It purposes to make its instruction and instruction alike thorough, not to "cream," but rather to lead the student to think and thus to become assured of what has been learned.

With this view, and a desire to break down the barriers of bigotry and intolerance that have so long divided the profession and retarded its progress, and usefulness, he is anxious to meet its enemies and rivals (of the old school) face to face upon the battle ground of free thought and progressive ideas. The trustees of this college in order to put a stop to all further controversy, have taken all necessary steps to secure a perpetual charter from the Regents of the University of the State of New York. The law requires an amount of fifty thousand dollars. Half of this amount is already invested in a building for the college. The balance will be paid in before the opening of the next session.

This is a grand opportunity when all lovers of freedom should lend a helping hand; a time when they should render every assistance possible to, aid and support the progress of this college. It is an opportunity which should be seized liberally to the endowment fund; others should use their influence in inducing those about to choose the profession of medicine to matriculate as students in this champion college of the world. The United States Medical College is the only institution of its kind in the world which has in its curriculum a chair of medical jurisprudence, and a chair of psychological science. This chair is filled by our well known philosopher and eminent scholar, Prof. Alexander Wilder, of Newark, New Jersey, who is also secretary of the organization.

True education trickles through the interstices of all human experience, and were it not for the defects of the old allopathic system, we could not today boast of our numerous colleges devoted to higher medical education. Man's attention would not have been called to the wonderful and surprising study of the nervous system, had it not been for the world's great teacher—disease! Perfect success in health would have kept the world in ignorance of the wonderful science of anatomy and physiology, and the beautiful items of our physical structures.

"Our victory lies not in the future, but in the striving of to-day, whereby we gain immortal power." ALANTHEA, August, 1883.

Organization.

To the Editor of the Religio-Philosophical Journal: I feel like saying a word on the subject of organization. It seems evident that there can be no harmonious association of the two widely differing classes of Spiritualists. The two classes, however, sense class, who demand proofs beyond tests which render fraud impossible and the moral character of the medium a matter of indifference, so far as manifestations are concerned, and the other class of gullible, fraud-swallowing, wonder-hunting victims, and miserable mountebanks and scoundrels calling themselves mediums, how can the one assimilate with the other? How can the JOURNAL affiliate with Mind and Matter? How can intelligent people be willing to be classed with the other set, when they hold them in utter contempt and disgust? For myself, I could never associate with such people socially nor otherwise. I could and would join heart and hand in any organization, the basis of which would be morality, honesty and scientific accuracy in all investigation, an organization where accurately demonstrated truth stood in lieu of gulping gazing or half true female frauds, claiming to be spirits from the other world. These two classes are so diametrically opposite that any harmonious union would be utterly impossible. I mean, unsatisfying stand, such as is advocated by the JOURNAL, must be made by intelligent Spiritualists on the side of decency and common sense, and the Hazard type ignored.

A Mad Stone.

William Pyle, the student stricken Saturday with hydrophobia, is lying at his residence in a semi-conscious condition. He grew rapidly worse Saturday afternoon, and was kept under control only by the administration of strong opiates. As a dernier resort, it was determined Sunday to apply what is denominated a madstone. There is a stone of this character in the county in the possession of a family by the name of Depp, who brought it with them from Virginia seventy years ago. As the patient seemingly revived upon the application of the stone, and has been very much better since, it may be of interest to describe the operation. However, the dubious the public may be regarding its efficacy. The stone is of a leaden color, about one inch thick, with a surface of about four inches. It has the appearance of a petrified piece of honey-comb. In applying it, the stone was first boiled in milk until it became very hot and all impurities dissipated. The ugly wound made by the dog was then washed until the surface began to bleed. The stone was then placed upon the wound. It gathered the surface up and in the operation known as "cupping." The patient began to tremble violently, and it was thought that another paroxysm was coming on. Blood and other impurities began to ooze out of the top of the stone. The trembling and nervous twitching ceased, and the patient became calm.—Cleveland Herald.

"How to Investigate Spiritualism."

This little pamphlet is published with the hope that it may prove of value not only to investigators, but to those who have no care to investigate, and to Spiritualists. It does not profess to be an exhaustive treatise on encyclopedic; it is suggestive. If it shall inspire a single soul with confidence to undertake deliberate investigation, or if it shall tend to make Spiritualists realize more completely the need of painstaking effort in their own homes, its main object will have been accomplished. The close reader will see that while giving due place and credit to influences from the spirit world, the point is strongly urged that the capacities of the intellect, the powers of the spirit enfeebled, should also be carefully studied and developed. Special attention is directed to the last paragraph on the 25th page, wherein the publisher makes an offer of \$1,000 to any "exposer" or conjurer. The offer is made in good faith and will be gladly paid. The pamphlet is retail at ten cents, per copy. Address: John C. Bundy, publisher, RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, Ill.—Weekly Courier.

TORNADOES. Scientifically Accounted for, and Some Remote Causes that produce Painful Results Explained.

The following synopsis of a lecture delivered by Dr. Horace R. Hamilton before the New York society for the promotion of science, contains so much that is timely and important that it can be read with both interest and profit: There is probably no subject of modern times that has caused and is causing greater attention than the origin of tornadoes. Scientists have studied it for the benefit of humanity; men have investigated it for the welfare of their families. It has been a vexed subject long considered, and through all this investigation the cyclone has swept across the land carrying destruction to scientists as well as to the innocent dwellers in its track. One thing, however, is certain; the cause of the cyclone must be sought far away from the whirling body of wind itself. It is the vortex of their families. 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A Sunbeam.

The Summer-day a sunbeam stole
Into our open door
We welcomed it to eager arms
That had seemed full before.



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Henry Seybert's Bequest.

To the Editor of the Religio-Philosophical Journal: I hand you for publication, the following correspondence. The reply to my communication is courteous and assuring, and such as we might expect from the head of a commission appointed to investigate a subject of such vital importance; a subject involving the very truth of truth. It should not be assumed that the commission, as a whole will be led, or even influenced, by such a man as Prof. Koenig has declared himself to be, even if he is retained on the commission. Spiritualists should give to these gentlemen not only the moral support of confidence in their integrity and good faith, but should, so far as permitted, assist them in the investigation. It should be our duty to see that these gentlemen have an opportunity to investigate the subject with the aid of the very best and most reliable mediums we have; representing all well attested phases of mediumship. This duty should be performed by some responsible body of Spiritualists, to guard the commission against all imposition. I have no doubt whatever that the commission will be very glad to accept the assistance of such a body of Spiritualists in furnishing them proper and reliable evidence; and would greatly prefer this method to any method of individual offers. The testimony they are asked to receive should come to them with some official sanction, and then it will receive due consideration. Whether this shall be done through one organized body, as the American Spiritualist Association, or through more than one, is a subject for consideration, upon which it would be eminently proper to confer with Dr. Pepper. It is our moral right to be heard in this matter, and if we present ourselves to the commission, in a courteous and earnest manner, that right will surely be recognized, and we may feel great confidence in the result of the investigation. If this is not done, it is questionable how far we may be justified in criticising a report that we may not be satisfied with. SANFORD B. PERRY.

Dr. WILLIAM PEPPER, Provost of the University of Pennsylvania:

DEAR SIR: It has been my pleasure, during the last eight years, to investigate the claims of modern Spiritualism to intellectual and scientific recognition. As the result of this investigation, made in the various ways accessible to me, I am satisfied beyond a doubt, of the truth of the fundamental principles of that philosophy of life. I am satisfied that there is no such thing as what is commonly called death; that the life commenced here is continuous; that my friends, once living on the earth plane, having passed through the change called death, to the life in the Spirit-world, can and do, through certain instruments called mediums, communicate with me, by using, and for the time being controlling, as if it were their own, the organism of that instrument; also that they can and do communicate with me in various other ways, as by impressions upon my mind, by independent slate-writing, and by dictating letters and mechanically controlling the hand of one of these mediums to write them.

While this subject has been thoroughly and exhaustively investigated by some of the most highly cultivated men, and the most accomplished scientists and philosophers in this country and in Europe, still it is a source of congratulation that one of its firm and intelligent believers has endowed a chair in your University for the purpose of further, and if possible, still more thorough investigation of the subject.

Mr. Henry Seybert must have had full confidence in the honesty, candor, liberality and good faith of the gentlemen controlling that institution, that they would not accept his bequest without resolving to cause his wish to be carried out fairly, and without the paralyzing influence of either prejudice or bigotry. It certainly would be unjust, not only to Mr. Seybert, but the progress of truth and science, to appoint a commission charged with the duty of making this investigation, composed of men determined to find either for or against the claims of this philosophy to public recognition. It is a momentous subject, fraught with vast and most important issues. Such a commission could not, in any proper or satisfactory sense, investigate the subject at all. They probably would make a report that would embody only their ignorance and prejudices. No man, however learned, can be a true and successful investigator of any subject, unless he is willing and determined to enter upon the investigation without bigotry or prejudice; to pursue it with a sincere and honest desire and purpose to ascertain, not whether his previous beliefs or impressions are correct, but what is the very truth of the matter; to treat all evidence fairly and impartially, and give it due weight, and not reject it because it does not come to him through the beaten paths of his former studies; to follow where the evidence and the truth lead him, even if he is thereby compelled to abandon all his former beliefs and opinions. Nothing but truth should be held sacred to an investigator. A true investigator should have honest intellectual methods; should have a judicious and well balanced mind; should be a fearless man; should have the moral courage to stand sturdily by his convictions, against all opposition; should be indifferent to all criticism, and should be prepared and be willing to defend his convictions against all attacks, from whatever source coming.

Unless men of this stamp compose the commission to make the investigation, the results which they may announce will not only add nothing of value to the progress of thought and science, but will carry with them no weight creditable to the commission or to the University, and certainly will not be a faithful execution of the trust created by Mr. Seybert and accepted by the University. I enclose herein a communication from Philadelphia to the Chicago Tribune, republished in the RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, giving the names composing the commission appointed to make the investigation, at the head of which your honored name appears.

Among the names given as members of this commission is that of Prof. George A. Koenig, Assistant Professor of Chemistry in your University. This gentleman, as is shown by this communication, seems to have sought or submitted to an "interview" on the subject of the duties and methods of the commission. In speaking of the subject, to investigate which the commission is expressly created, he says: "I am prepared to deny the truth of Spiritualism." It is true that he adds, "as it is now popularly understood," but since he does not state how this qualifies his general denial, it cannot be said to qualify it. He is prepared to deny! How and in what manner prepared? By a careful, honest, impartial and thorough investigation of its facts and phenomena? or, by a studied, contemptuous ignoring of all the facts, phenomena and evidences with

which the world not only now is, but from the earliest historical periods has been, filled? Is his preparation based on intelligence or on ignorance? Will he investigate simply to defend his present opinion?

Again he says: "It is my belief that all the so-called mediums, without exception, are humbugs." This is a belief, upon the face of it, not based upon knowledge, but upon a prejudice wholly antagonistic to a fair investigation. It is more than that; it is a gross, malicious and unjustifiable slander of a host of ladies and gentlemen who certainly are superior to him in every quality of true manhood, and is unworthy of any man claiming recognition in respectable society. If he had said that some, even many, of the so-called mediums are humbugs, he would have declared a fact that none regret more sincerely and sadly than do the Spiritualists. All honorable vocations have counterparts, and the ranks of mediumship are not exempt, any more than are the learned professions.

He says further that "he does not think the commission view with much favor the examination of so-called mediums." Is this a declaration on behalf of the commission that they look with disfavor on the only class of evidence pertinent to the investigation? Would you seek evidence of the facts and phenomena of a science by where they do not exist, and ignore those where they do exist, and ignore those where they do exist, and ignore those where they do exist? This learned gentleman seems to anticipate a full explanation of this vast subject, by getting a man from the Sierra Nevada Mountains, whose nerves are said to be so delicate that he can locate mineral deposits and streams of water! Why go so far for such a subject? They are in every locality, nearly. I submit that Mr. Seybert did not ask that a commission be appointed to ascertain how this is done. I think, sir, that this professor has conclusively declared his total unfitness to be a member of this commission. In my judgment, his connection with the commission, after such declarations, will be highly detrimental to the investigation, and will destroy, in advance, the confidence which the public, and especially the Spiritualists would otherwise gladly give to the commission. This is unfortunate, and I hope, for the sake of truth, and of justice to Mr. Seybert, that this gentleman will realize his unfitness and withdraw.

If you feel willing, and will take the trouble, to briefly give me your views on the subject of this communication, I shall be glad to receive them, and should also be glad to have your consent to make such use of them as will tend to give to the honest seekers after the truth of this matter, confidence that Mr. Seybert's wishes will be fairly and impartially regarded in this investigation.

Yours very respectfully,
SANFORD B. PERRY.

Chicago, July 24th, 1893.

UNIVERSITY OF PENNSYLVANIA, OFFICE OF THE SECRETARY, AUGUST 12, 1893.

SANFORD B. PERRY, Esq.—DEAR SIR: I am desired by Dr. Pepper to thank you for your interesting letter, and to say that it will, in due time, be presented to the commission. That body has not yet organized, (the summer vacation coming so soon after its appointment) and it is impossible to say what method will be adopted in the investigation. It is safe to say, that it will not be hastily done, and that the subject will be broadly and comprehensively examined. Whatever may be published, either by the commission or individual members, will be promptly mailed to you, as to one kindly interested in its work. Respectfully yours,
I. Y. BURK.

For the Religio-Philosophical Journal.

Notes from Onset Bay.

The closing week of the camp meeting has been enjoyed in a series of social gatherings and happy surprises by the fraternizing families at the grove, as well as by those who have been intent on following the regular advertised conferences, lectures and séances. To those who have had the pleasure of being present at these happy gatherings in social life, the hours have passed in almost lightning rapidity, so enjoyable have been the occasions, and we can hardly realize that we are so soon to say the kind good-bye until another season shall bring us back to the shores of Onset Bay, or pass us on to the land of the beyond. Whichever way it may be our lot to go, we shall feel that the happy hours of the present season have been stepping stones in the paths of life, that will aid us all in reaching the shores of the recognized land of the spirit.

A financial surprise was given Mr. B. H. Bourne at his Twin-Cottage home on Highland ave., by his many friends at the grove, on Monday evening.

The friends of Chas. W. Sullivan gave him an impromptu call at Eagle Cottage on Tuesday evening, which was very pleasantly enjoyed by all.

Wednesday evening a very pleasant hour was enjoyed at the cottage of Mr. and Mrs. S. Butterfield on South boulevard; and the seating capacity of the cottage was tested by their many friends present, who came to extend their musical congratulations.

Thursday evening a masquerade party was enjoyed by the dancing fraternity at the pavilion.

Friday evening the pavilion was just packed to listen to the melodies of the Virginia and Texas jubilee singers.

THE CHILDREN OF ONSET.

Mr. John E. Churchill, of Stoughton, Mass., became identified with the interest of Onset, early in its movement, and being one of the few who take a lively interest in the children wherever he meets them, he was not long in becoming interested in them at this grove, and he has annually had an entertainment by and for them, during camp meeting. This year Mr. Churchill has been assisted in the noble work by no less a power than the friend of all children, Mr. D. N. Ford, of Boston, who has been Conductor of the Children's Progressive Lyceum since it was started in that city, nearly twenty years ago. Mr. Ford took especial charge of the work of preparing for the entertainment this year, and it was enjoyed by a full house at the cottage of Wm D. Crockett on Park St., Saturday evening, August 11th. The programme consisted of a piano solo by Mary L. McCullis; violin solo by Master Pool; song by Florence Parker; an original dialogue written for the occasion by Mr. Ford and rendered in beautiful effect by Blanch Drew and Ethel Woodbury; duet by Miss Hosmer and Miss Callie, piano accompaniment; Master Woodbury sang the song, "Old Uncle Joe," with fine effect; recitations and tableaux followed until 9:30 o'clock, when a collation was served to the full company and in which all entered with a will.

The children's movement is fairly inaugurated at Onset, and will be specially cared for in the future.

The lectures of A. B. French at the grove during his engagement, have won for him

golden opinions in the hearts of this people. The lecture on Tuesday on his research among the mounds of the valleys of the Mississippi and Ohio rivers, was replete with new thought and his audience, as was also his lecture on Thursday afternoon upon Growth. It is to be regretted that such powers cannot be kept at work in the spiritual field. Bro. French carries with him from this place the kind remembrances and best wishes of thousands that listened to his manly utterances.

One of the pleasing features of life at Onset is the yachting parties. Having engaged the yacht Flying Cloud, Captain Swift, for the full day of July 31st, our next business was to make preparations for a day's cruise on the waters of Buzzard's Bay. At 9 A. M. a private party, consisting of our little family of seven, went on board. Sails unfurled to the breeze, we leave the wharf and Onset Bay Grove with the best wishes of the many friends, who do not join us on this occasion. We pass Wicket, Onset, Hog and Mashers Islands and enter Buzzard's Bay proper; on we speed and leave Wing Neck Light on our left; still on, we leave Bird Island Light on our right. The breeze increases and the waters begin to roll and foam, but we are in the hands of an experienced skipper and all is safe. We are bound for Naushon Island. The excitement becomes more and more intense as the deep water is reached, until all are full of joy and gladness. The yacht labors manfully; the waves roll and once make a break clear over the boat, but only to be laughed at by all hands on board, as we were not so wet as we should have been had we not been well supplied with rubber goods for the occasion. On we move—pass the Monohanset with party for Onset. After a sail of five hours we effect a landing on Naushon Island at 2 o'clock P. M. As soon as all are on shore our table is laid and the edibles are enjoyed with a relish that means business to hungry persons. Dinner over we stroll over the island until three o'clock, at which time we were to embark and start for our home at Onset. All on board, sails up, and a strong breeze after us, we made twenty miles sail in two and a half hours, and enjoyed the day's recreation as only those can who are at home on the waters.

We clip the following from the Boston Globe:

"The Spiritualists' camp was surprised to-day, August 8th, by the arrival of a large excursion party from East Bridgewater on the morning train. The party consisted of the Unitarian Sabbath school of that town, but very few of whom had ever visited Onset Bay before. As usual upon such occasions, the Association extended the free use of their grounds. Parties made pleasure excursions down the beautiful bay.

"A conference meeting was held at the speakers' stand this morning, led by A. B. French. The subject discussed was 'Psychometry.' The afternoon services opened at 2:30 o'clock with an address by Professor W. W. Clayton of Boston, he taking for his theme: 'The Lights and Shadows of Spiritualism.' At the close of the address the Pitcheburg orchestra gave several fine musical selections, which closed the day's exercises."

SUNDAY, August 12.—Walter Howell, of England, spoke at 10:30 A. M., taking for his subject, "The New Birth." His argument was rich in thought. Capt. H. H. Brown gave the closing lecture of the camp meeting proper, taking for his subject, "The evidences of the life beyond the Dead." He said that the reasoning Spiritualists had received their feast of solid food in the morning lecture, and he wished to speak to the young people on the subject of Spiritualism, giving them the evidence of immortal life.

President Storer announced a meeting for next Sunday, August 19th, with Mr. Walter Howell for the morning lecture and Joseph D. Stiles for the afternoon.

Mrs. Lita Barney Sayles arrived at the grove Thursday and is located at Glen Cove House.

D. N. Ford, of Boston, has bought lot No. 657, Longwood ave., for a summer home.

Mrs. Ross, of Providence, R. I., the full form materializing medium, is spending a few days at the grove.

Chas. W. Sullivan leaves for Lake Pleasant to fill a two weeks musical engagement at that meeting. W. W. CURRIER.

Old Pan Cottage, Aug. 13th.

Respectable Gambling.

To the Editor of the Religio-Philosophical Journal:

I have not in a long time read anything in the public press that found such a quick echo in my breast as the letter of your correspondent, Mr. Whitworth, published in a late JOURNAL, in which he comments on the opening of the new Oil Exchange in Cleveland. It is the first vigorous protest I have seen in any paper, whether secular or religious, against the great and growing evil of respectable gambling, otherwise known as speculation. The pulpit, too, which ought to be thundering forth instruction, warning and reprobation on this subject, is utterly silent.

Meanwhile the monster evil is advancing, spreading, assuming new shapes, entering fresh territory, and all the time dealing demoralization, crime, poverty, suffering and death. How many strong and prosperous commercial houses have gone down in ignominy through "outside speculations," entailing great loss upon innocent creditors, who perhaps never for a moment suspected that this vice was destroying the life of the firm. How many young men, yes, and men not young, having fair prospects in life, and steady, remunerative employment in a useful calling, have become completely demoralized by this mania, and rendered totally unfit for legitimate business. Consider the large number of persons whom it incites to crime. Nearly every week has its record of the thefts, defalcations, forgeries, misappropriations of trust funds, that have been caused by it. What a disposition to reckless and riotous expenditure of money it engenders in those who have made lucky ventures! And this prodigality and waste in turn dazzles and unsettles many others within reach of the influence of such example. How many have fallen from affluence to poverty through speculation, bringing upon their wives and children deprivation and suffering, and hence upon themselves untold mental anguish, unavailing regret and self-condemnation. Finally, it often happens that the strain and excitement attending this practice breaks down the reason, and in a moment of ungoverned impulse, or dread of exposed guilt, the victim, with desperate hand, takes his own life. All these evils of speculation are so demonstrable and familiar that it may seem unnecessary to recount them. Our jails and lunatic asylums are witnesses that they are facts.

Mr. Whitworth's scathing remarks about the Cleveland Oil Exchange would apply with even greater force to the stately and imposing gambling institutions of this metropolis. As one approaches the city over our beautiful bay, or looks upon it from Brook-

lyn Heights, one of the first and most conspicuous objects that arrests one's gaze, is the massive and towering Produce Exchange, now almost completed. The European visitor to our shores is immediately reminded of those substantial and picturesque palaces of medieval Italy which he has left beyond the sea. When entirely finished, it will hold aloft an aerial gallery, 225 feet high, and the tower will continue to rise 25 feet above that lofty eminence. This superb and costly structure is a temple, dedicated not to religion, art, science or legitimate commerce, but to the great divinity of Grain Speculation. In plain language, it is a big, pretentious gambling house, no better, so far as I can see, than a faro bank; and the business carried on within its walls is rank gambling, masquerading under the name of commerce. The same may be said with truth of the Cotton Exchange (which is to rival the Produce Exchange in the splendor of its new building), the Coffee Exchange, the Metal Exchange, the Stock Exchange and the Mining and Petroleum Exchange. All these houses carry on their nefarious and demoralizing traffic in margins before the eyes of all men and without interference by the police.

I have yet to find the man who could point out to me the difference, in principle, between the transactions of these so-called Exchanges and those which take place in the bucket shops, pool rooms and over card and faro tables. Yet these small concerns, which are chiefly patronized by the poor and impecunious are obliged to resort to clandestine methods, to carefully screen themselves from the public view, and "with the wicked prize buy out the law," else society, by its agents, would swoop down upon them with fierce and unrelenting justice." Both the keepers and frequenters of these low resorts are socially ostracized, and generally regarded with mingled pity and contempt, while the "brokers" and "operators" of our large exchange occupy the chief seats in our synagogues and very prominent places in the community. Have we not here an instance of one law for the rich and another for the poor; one code of ethics for the high and another for the low? We are again reminded of the expressive language of King Lear:

"Through tattered clothes small vices do appear; Robes and furr'd gowns hide all. Plate sin with gold, And the rough magic of justice hinders breaks; Arm it with silks, and you'll strike down the peevish." Surely the vision of public sentiment needs to be clarified. Let us be just. Let us permit the doors of gambling houses to be thrown open, and their operations conducted in the light of day, or let us look with less toleration upon the precisely similar practices which are daily to be seen within the Exchanges upon a much larger scale.

But, it is said, the Exchanges deal in substantial and valuable stocks and staple articles of commerce, and that however justly they may be criticised, there still remains a substantial basis of legitimate business in their dealings. In point of fact, however, this legitimate basis is almost infinitesimal when compared with the totality of their transactions. I have heard it stated by competent judges that all except about five per cent of the business of these Exchanges was pure gambling. It is a suggestive fact, as showing how little the regular currents of trade flow through the exchanges, that all the large cotton manufacturers of the country buy their raw material, not through the medium of the N. Y. Cotton Exchange, but in the Southern markets direct.

I readily admit that it is not always easy to draw the line between legitimate and illegitimate trade. No hard and fast rule should be laid down until there has been a thorough consideration and discussion of the whole matter, based upon a full knowledge of the intricacies and necessities of modern commerce. But it is high time for such consideration and discussion to begin. If the pulpits of the country would occupy themselves a little more with the application of sound moral principles to questions like this, which touch the life and welfare of the people, they might be able to arrest the decline of their influence, which everybody but themselves now recognize as one of the marked features of the time.

In the meantime, I think it may be safely declared that all dealing in margins, after the manner of speculators, is unwarranted and illegitimate. The same may be said of all purchases, whether of stocks or produce, which are made, not for the purpose of rendering the article more valuable by additional service, or in order securely to invest one's surplus revenues, but with the object of winning money by a lucky change in the market. Where this last motive prevails, the "operator" in effect bets at the time of purchasing that the market will go up or down, as the case may be; and, so far as any principle is involved, he might as well bet on a horse race, or a game of cards, or indulge in any other variety of gambling.

That the speculation of the Exchanges and vulgar gambling are essentially the same may be seen by the similar effects which they exercise upon the individual. Unhealthy excitement, prodigality of living, the development of an overmastering passion, constituting a form of disease, are the effects in both cases. When we consider the manipulation of markets that is constantly going on, in order to give a forced and fictitious value to stocks or produce, the respectable form of gambling very closely resembles the most odious and abhorrent phases of the vice, such as playing with stocked cards or loaded dice; and when we consider, further, how this huge speculation interferes with the trade and commerce of the nation, often embarrassing and impeding them, we find in it an additional and very serious element of evil.

How far legislative action might be successfully invoked as a remedy against the manifold evils of speculation, I shall have no space to discuss. Perhaps the wisest public policy would not sanction government interference in a matter of this character. Besides, the measure of success which that method of attack has achieved in dealing with the vice of intemperance, does not encourage us to look for relief in that quarter; and for obvious reasons, the probability of success would be even less in combating the evil under consideration. But nothing whatever can be done in the way of reform until public sentiment has been enlightened and aroused upon this subject. Our moralists and educators of public opinion, either from inactivity or cowardice, have too long neglected their duty in this regard. There is now passing over the country a strong wave of public feeling against the evil of rum drinking. Let it be followed by one equally powerful against the evil of respectable gambling or speculation, which is so rapidly increasing and proving so disastrous to the moral, physical and material welfare of the country. A. A. HEALY.

New York.

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