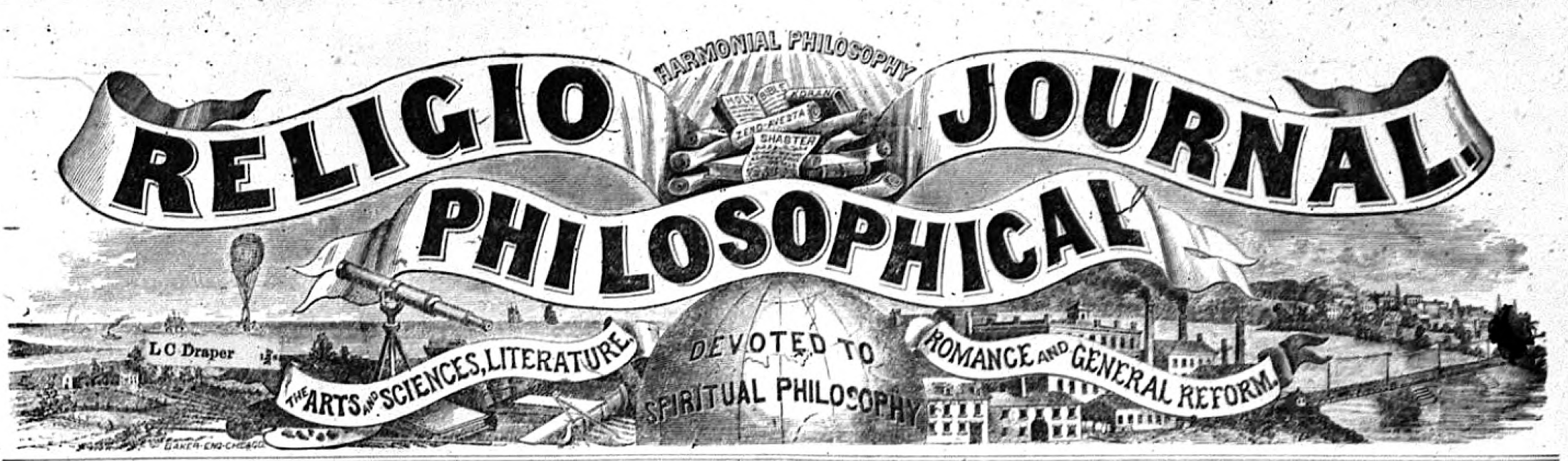

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXV. CHICAGO, SEPTEMBER 1, 1883. No. 1

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

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REDEMPTION.

Glorious Work at Lake Pleasant.

A Profane Crank gets Worsted in his Attempt to Aid the Free-Lovers and also gets Discharged from Further Engagements—Conscientiousness Quickened, Moral Perceptions Sharpened—A Magnificent Victory for True Spiritualism—Pseudo-Reformers Worsted—Result of the Annual Election of Officers—Important Additions to the Constitution and By-Laws—Frauds, Free-Lovers and Fanatics Must Go!—The Objects and Aims of the Religio-Philosophical Journal and of all True Spiritualists Endorsed and Actively Sustained.

Sunday, the 19th inst., was a somewhat eventful day at Lake Pleasant. Ed. S. Wheeler, an erratic genius whose peculiarities are well-known in the Eastern and Middle States, was down on the programme for the morning lecture and Mrs. R. Shepard-Lillie for the afternoon. Wheeler had arrived on the ground a day or two before and taken up his abode at the cottage of a Miss Hattie Allen, one of the class known as "social freedomites," and a member of the clique opposed to the present Management of the Camp. Those who knew Wheeler were not surprised at this, as he delights in asserting that he does not belong to moral society. On Sunday morning he appeared at the JOURNAL's headquarters and with a doleful look said he was ill and wondered if it were possible an exchange could be effected with Mrs. Lillie, so as to give him the afternoon lecture, by which time he thought he might recover sufficiently to give his address. The reply was to the effect that quite likely the President and Mrs. Lillie would thus favor him. Mrs. Lillie consented and gave the morning lecture, though she was exhausted from the previous day's efforts and really unfit to take the platform. When Wheeler began his talk, all evidences of his alleged morning illness had disappeared. Immediately after beginning he launched out in the strain upon which Mrs. Severance had been harping at her receptions (?). He kept on for some time making a special plea for the free-love gang and those who had conspired with it to gain control of the Camp. Referring to the terms of the lease from the Railroad Company, he defied its power to control his speech or actions on the camp ground, saying: "The Fitchburg Railroad may do its d——t." It seemed apparent from the locations of his backers in the audience and the look of expectant attention on each of their faces when he began, that they knew what was coming and the noise of their applause was out of all proportion to their numbers. Apparently fearing some might not fully understand that he had been denouncing the Management under whose auspices he was speaking, he wound up this part of his harangue in an emphatic assertion that, "This is for home consumption." He then settled down and spoke a rambling piece, nearly all of which the older Spiritualists present had heard him declaim from one to a dozen times before. When he had rendered the last familiar line and seated himself, President Beals arose and said that "it was unusual to criticise a lecture from the platform and he had never felt called upon before to do so; but when a speaker delivered a political harangue for the purpose of influencing the election to take place the next day; and to misrepresent the officers of the Camp, he felt it necessary to speak."

Wheeler having insulted and bulldozed his audiences at his own sweet will for a quarter of a century without hindrance, was apparently somewhat astonished at the President's remarks and, as the latter took his seat, asked the privilege of replying; the President said: "No! You have said enough." Wheeler wavered a moment, whereupon a few in the audience shouted "Wheeler," and the President not promptly quelling the rabble, Wheeler saw he could browbeat the President and audience, and sprang to the front of the platform and spoke substantially as follows: "Dr. Beals is entirely mistaken. My remarks had not the slightest reference to the difficulties here, and were not made to affect the election, for I knew nothing of the trouble; my first intimation of it was received from Dr. Beals's remarks." At this point, knowing the proneness of the average audience, ignorant of the esoteric side of a case, to accept as true such a statement, the writer, standing within ten feet of the speaker, remarked in a clear, distinct voice: "That is a lie!" Wheeler continued, with practiced adroitness, for a minute or two and wound up by bringing in the writer's name at the close, in a way to mislead his hearers. By this time the suppressed excitement of the immense audience was at fever heat. Not knowing what step the President would take and not proposing to allow Wheeler to overslaugh the Management, whose servant he was for the day, nor to leave the audience with his disclaimer strong on their minds, the writer stepped upon the platform and said: "This unseemly wrangle has been precipitated upon this large and intelligent audience as the result of a conspiracy to which Mr. Wheeler is a party." This was all he cared to say, and it shot clear home. Whitlock and Edwards arose, shook their fists and fairly howled; a wild-looking crank to the left of the speaker's stand, rose in his seat and shouted: "That's a d——d lie." The police force began to circulate and for a moment all was confusion, when Dr. J. K. Bailey stepped to the front and gave out a humorous notice of an evening entertainment for his benefit, and advised all to attend and grow harmonious under the happiness the affair would afford them. Music followed and then Mr. J. Frank Baxter, who was to describe spirits after the "lecture," arose and said it would be impossible in his disturbed condition to do so.

The secondary effect of this episode was to quicken and deepen the convictions of the moral order-loving portion of the Camp and to show clearly the impassable gulf between morality and immorality. A considerable number who, up to this time, had not intended to join the Association, now hastened to enroll their names in the defence of the best interests of society. Wheeler was on the programme for an afternoon lecture on Thursday, but the Management cancelled the engagement.

A good lesson has been taught the Lecture Committee of this Camp; Wheeler and others of his ilk will never again get an engagement at Lake Pleasant. Other camps will do well to take warning and make no speaking engagements with cranks or with persons whose moral character is not above reproach.

THE ASSOCIATION'S ANNUAL MEETING

was held on Monday, the 20th. When the meeting was called to order the books showed six hundred and three members, probably twice as many as ever before. Though the hall was densely packed, good order prevailed, there being but little confusion at any time. The entire ticket favored by the old Board of Directors and the RELIGIO-PHILOSOPHICAL JOURNAL was elected. Many had been obliged to leave Camp before election, so that the whole vote cast was only four hundred and fifty-four; of these the law and order party had three hundred and forty-two; the free-lovers and disintegrationists one hundred and twelve, and the latter had almost every available vote present.

The following is a list of officers elected:

Directors: Dr. Joseph Beals, A. T. Pierce, T. W. Coburn, W. H. Gilmore, David Jones, Judge A. H. Dailey, James Wilson, M. V. Lincoln; for Clerk: N. S. Henry; for Treasurer: M. V. Lincoln; for Vice Presidents: Newman Weeks, S. B. Nichols, Silas Mason; Committee on Renting Grounds and Tents: N. S. Henry, J. S. Hart, Frank Reed; Committee on Police, Lights and Sanitary Regulations: E. W. Clark, J. S. Hart, Fred Galloupe; Committee on Renting Privileges: E. W. Clark, N. S. Henry, T. W. Coburn; Auditing Committee: A. T. Pierce, A. Bullens, W. H. Gilmore; Music Committee: T. W. Coburn, Mrs. Joseph Beals, W. H. Gilmore; Committee on Reception: Mrs. N. D. Ross, Mrs. M. V. Lincoln, Mrs. M. H. Fletcher; Committee on Speakers: Dr. Joseph Beals, Dr. E. A. Smith, Mrs. A. T. Pierce; Committee on Transportation: Dr. N. D. Ross, Dr. E. A. Smith, D. B. Gerry.

The election being over, some debate was had upon amendments to the constitution and new by-laws, and then an adjournment was taken to Tuesday morning the 21st, when

A GLORIOUS DAY'S WORK

was done. New laws in the best interests of the Camp were adopted with promptness. This being completed, a

CLIMAX OF THE GOOD WORK

came in the shape of a proposed amendment to the Constitution, offered by S. B. Nichols, and a resolution proposed by Dr. J. K. Bailey, both of which, after strong opposition from the Severance crowd, were overwhelmingly adopted, showing the popular drift of sentiment and purpose dominant in the Association.

NICHOLS'S CONSTITUTIONAL AMENDMENT.

No person advocating or practicing what is commonly known as free-love, or who is living in open violation of chastity and of the laws of the State of Massachusetts, shall be permitted to become a member of the New England Spiritualist Camp Meeting Association, and any person who is a member of this Association, who shall advocate or practice what is commonly known as free-love, shall be summoned before the Board of Directors of said Association, and, after having received notice of the charges preferred and an opportunity to be heard in defense, if found guilty by said Board of Directors, shall be deemed expelled, and shall not be permitted upon its grounds, unless re-instated by a two thirds vote of the members present, at a subsequent annual meeting of the Association. Provided, that said offense of free-love shall be defined, as living, or advocating the living in a relation of fornication or adultery.

DR. J. K. BAILEY'S RESOLUTION.

Resolved: That this Association, recognizing the necessity of a clear definition of its position, upon the vital issues in the promulgative work of Spiritualism, hereby declares that fraud and corruption, wherever found—whether in mediumship or other relations of society—should be exposed and denounced, not only; but also, that whoever may be found guilty of impure or fraudulent practices shall forfeit membership and countenance in and by this Association; such action, however, must rest upon clearly defined evidence of the fact charged.

On motion of Col. Brown, of Hartford, Conn., a resolution was passed expressing the thanks of the Association to Dr. Joseph Beals for his fidelity and efficiency as President of the Association, and then the annual meeting for 1883 closed.

The importance of the work done here during the month and its bearing upon the Spiritualist Movement throughout the world can hardly be over-estimated. It is a notice to the world at large that Spiritualism as a movement is taking on a spirit of aggressive righteousness; that the specious cry of "harmony" when harmony only means license to hobbyists, frauds and cranks, will no longer be tolerated; that the motto, "First pure then peaceable," is the watchword of the hour. Lake Pleasant Camp Meeting is the most perfect representation of American Spiritualism to be found; it is made up of representative people from all sections of the country and may be fairly looked upon as a barometer of the Movement; as such it shows a clearing sky with favorable weather for a bountiful harvest of truly spiritual things.

For the reason that this Camp is the representative meeting more space is given it in the JOURNAL, as the issues here tried are of national importance. J. C. B.

Lake Pleasant Camp, Aug. 23rd.

The Clinton Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

I attended the Camp Meeting of Spiritualists at Clinton, Iowa, on the Mississippi River, during four days last week. This new Western movement, I am happy to say, seems to be a genuine success. I came away with the impression that it will be a permanent institution, destined to do much good. Some seventy tents, most of them with wooden floors, were up and occupied and new-comers arriving daily. The camp ground is an inviting grove and provided with all necessary improvements. A large and commodious hall and other buildings are erected, so that the weather cannot interfere with the meetings. The principal speakers are Mr. Loveland, from California; Prof. Kenyon, of Jackson, Mich.; Mrs. Bishop, of Denver; Mr. and Mrs. Baker, of New York, and Prof. Cadwell of Boston. Mr. C. gave some addresses upon Mesmerism, with practical illustrations, affording instruction and much amusement. The best of order prevailed. Sweet strains of music, at suitable intervals, heightened the harmonious spirit of the scene. Dr. Dobson is having an immense practice as clairvoyant healer. There is no doubt but that this camp meeting is giving Spiritualism in the West a new impetus. The Clinton papers are giving full and interesting reports of the meetings daily. Not to make my letter too long, I will give only one extract from the Clinton *Herald:*

"There is a stronger undercurrent of belief in Spiritualism, or at least an admission of the possibility of its truth, than most persons imagine. And more than that, scientists who have taken pains to investigate Spiritualism, admit that 'there is something in it.'"

Its report of the second Sunday at the camp the same paper introduces thus:

"A scene of activity rarely witnessed in this city characterized the vicinity of Mount Pleasant Park on Sunday, the widely mentioned camp meeting of the Spiritualists attracting thereto during the day a concourse variously estimated at from three to five thousand people, gathered from all the surrounding country." GEO. LIEBERKNECHT.

Geneseo, Ill., Aug. 15.

A dispatch to the Chicago *Times* from Battle Creek, Mich., in regard to the Seventh Day Adventists, states that doubt is apparent as to the inspiration of Mrs. White, who has revealed God's will to the band for thirty-five years, and that dissensions are growing which may have serious effects upon the unity of the body.

For the Religio-Philosophical Journal.

THE TWO RELIGIONS.

BY O. S. POSTON.

The people of this generation are required to consider the religious problem and determine the relative claims of orthodox Christianity and modern Spiritualism. The irrepressible conflict has increased in magnitude and urgency each passing year. On the one hand is Christianity with its incredible dogmas and infallible books demanding implicit faith and the sacrifice even of reason on its altar, and on the other is modern Spiritualism with its array of recent facts supported by innumerable credible witnesses, bearing testimony to their truth and challenging personal investigation; with doctrines and principles supremely rational and in harmony with the character of God as perceived and reflected by the elevated thought of the present age. Every man that refuses his assent to the doctrines of the Christian religion, is stigmatized as an infidel and his opinions, however honestly held or modestly expressed, are regarded as detrimental to public morals and the welfare of society. The ministry of that religion do not tolerate any freedom of thought and no censure is considered too severe to be hurled at those who venture to differ with them on any essential dogma of their religion.

Paul exhorted his brethren that they should be able to give a reason for the faith they had accepted, and I trust that the opposite right to give one's reason for not accepting any special creed, but preferring some other one, will be equally apparent to every candid mind.

Indeed, when we consider that there are various religions in the world, each one of which has been accepted and believed in as the only true religion by vast multitudes of sectarians, we must conclude that the pretensions of any one of them should be fully and critically examined before the same is accepted as the one worthy of our credence. I feel satisfied that in presenting any argument against the claims of Christianity, that I shall have to contend with the prejudices of those who have been educated to believe in its dogmas and who deem it essential to the civilization of the age and the foundation of all good government, and if I did not conscientiously believe that the substitute I shall present in its stead, when accepted and taught with the same diligence that Christianity now is, will promote a sounder morality and more profound regard for law and order than now exists, I should hesitate to enter the arena as an advocate for new truths and principles. Having premised this much, I will now proceed to discuss the cardinal doctrines of Christianity. The fundamental articles of belief are:

1. The plenary inspiration of the Scriptures.

2. The temptation and fall of man involving as its consequences the total depravity of the human family.

3. That sin could only be atoned for by the sacrifice of animal life and subsequently by the crucifixion of Jesus Christ, the son of God, as a substitute for other offerings to satisfy the justice of God.

4. That the individual man or woman to escape the damnation of hell, must believe that Christ was God and suffered death as an expiation for the sin of those who accept him as their Savior.

5. It is further held that the practice of all the virtues taught in the Bible, including truth, justice and charity, will be of no avail in the determination of one's final destiny, unless accompanied by a belief in the dogmas above stated.

First, as to the plenary inspiration of the Scriptures: The foundation of that dogma rests on the assumption that God has made direct revelations to mankind, and that they are contained in the Old and New Testament. That all the doctrines and principles taught in the Bible emanated by influx from the Deity and were written by inspired men or were taught by him personally in the person of Jesus Christ, and that consequently both of said Testaments are to be regarded as containing absolute truth. Indeed, they are both parts of one great whole and the dogmas of the New Testament require and rest on the foundation furnished by those of the Old Testament.

Now, if those books are revelations from the great creative mind and inspired by him, we should certainly expect that they would be consistent on great and important subjects, especially on what appertained to God, his personality, character and attributes, and the human soul, its immortality and future destiny.

Indeed, any rational mind that ascertained that they are not only inconsistent, but contradictory on those important matters, must conclude that they were not written under the inspiration of God, but present only the discordant views and theories of different men, and the volume will stand discredited as one of Divine authority.

I will now present varied representations concerning God and his attributes contained in the Bible:

The New Testament writers represent God as a spirit, and it is asserted that he dwells in unapproachable light and that no one has seen his face or heard his voice; that his knowledge and providence extends to the smallest matters; that he even numbers the hairs of one's head and notes the fall of the sparrow; that his life pervades all things or, as Paul expresses it—"in him we live, move and have our being." In a word, he is omnipotent, omniscient and his providence is universal. (John, 1 ch., 18 v.; John, 5 ch., 37 v.; 1st Timothy, 6 ch., 16 v.)

The description of Jehovah in the Old Testament is not in harmony with that of the God of the New Testament. The Jehovah of the Jews is represented as having the form and shape of a man, and as holding repeated conversations with Adam, Moses and others. It is stated he could be consulted by the high priest by some mysterious process called urim and thummim, and that he occasionally made himself visible, at one time showing Moses his hinder parts, and at another time being seen face to face by Moses and the seventy elders of Israel; sometimes it is asserted he was all-powerful and assisted Joshua in slaughtering his enemies by stopping the sun in the heavens, and at another time not able to overcome an enemy that was armed with chariots of iron.

Again his omnipresence and omniscience is limited, the Bible stating that he had received reports of what was being done in Sodom and intended to go down and see for himself.

Indeed, they seem in those days to have had a more intimate knowledge of God than any modern scientist or sectarian has been favored with. (See Exodus, 33 ch., 23 v.; Exodus, 33 ch., 11 v.; Exodus, 24 ch., 9, 10 and 11 verses; Gen., 3 ch., 9 and 10 verses; Isaiah, 6 ch., 1 v.; Genesis, 18 ch., 21 v.; Judges, 1 ch., 19 v.) If we compare the Jehovah of the Old Testament with our Heavenly Father of the New Testament serious doubts must exist as to their identity, which can only be removed by adopting the evolution theory and assuming that God has not only improved, but radically changed in his character, attributes and personality in the progress of the ages.

The same contradictory statements pervade the Scriptures as regards the soul of man and its destiny. We are told in Genesis that after God had made man, "he breathed into his nostrils the breath of life and that he became a living soul." But when the curse was pronounced on account of the primal sin, he said unto Adam, "Dust thou art and unto dust thou shalt return."

Indeed, whilst we find no promise of immortality in the Old Testament, we find many passages that seem to exclude even the hope of a future life. I quote the following: "That he that goeth down to the grave shall come up no more." (Job, 7 ch., 9 v.) "That the dead know not any thing, neither have they any more a reward." (Ecl., 9 ch., 15 v.) "They are dead, they shall not live; they are deceased, they shall not rise." (Isaiah, 26 ch., 14 v.)

After reading such passages one cannot wonder that the sect of Sadducees should exist and not even be regarded as infidels under the Mosaic Dispensation. One would certainly suppose from the Bible authorities quoted, that death was an eternal sleep and immortality a dream of the pagan poets; but if we consult the New Testament, we ascertain that the soul of man has a spiritual individual existence after death, or will be resurrected with the body at the day of judgment, at which time it will be consigned to heaven or hell, and that its final destiny will be determined according to several passages of the New Testament, by the deeds done whilst in the body and according to other passages by the implicit faith it has reposed in certain dogmas or its lack of faith in that respect regardless of works. And yet again we are assured that those that are predestinated will be saved, and that those that are not will be damned; so that whilst it is asserted that the spirit is immortal the criterion by which its destiny is to be determined is as uncertain as any enigma that has perplexed humanity. (Revelations, ch. 20, 12 and 13 v.; Math., ch. 16, 27 v.; John, ch. 5, 29 v.; Rev., ch. 22, 12 v.; John, ch. 6, 37 v.; Galatians, 2 ch., 16 v., and 3 ch., 2, 11, 12 v.; Romans, ch. 3, 20 v.; John, ch. 6, 65 v.)

The whole structure of the Christian religion rests on the dogma of the fall of man by the act of the representative man, Adam. Deprived of that fundamental support all the other articles of its creed would be as baseless as a vision and melt away as rapidly as a morning dream. When divested of all educational prejudices and considered as a naked reality, it presents this state of the case: God created two beings and placed them on this earth as the progenitors of the human family, and before their intellect had been developed by education or experience, subjected them to the temptation of an evil spirit of great malignity and mental power, who persuaded them to do some act that had been forbidden by their creator and because they yielded to that influence of more magnetic power than they could resist, they, together with all their posterity, were declared not only subject to death, but totally depraved, so much so that no personal repentance nor ordinary sacrifice could atone for their transgression or satisfy divine justice.

God certainly knew what strength of resistance they possessed and to what extent the evil spirit (if any such existed) could and would influence the primal pair, and permitted the temptation, so that we may rationally assume that the whole affair was providential and destined or permitted to occur as part of the great drama to be played on this planet.

It is a maxim of universal application that what one does by his agents, he virtually does himself, and though Satan may have had evil intentions and consummated his purposes, yet we must not forget that he was one of the beings created by God and did not visit the Garden of Eden without his permis-

Continued on Eighth Page.

For the Religio-Philosophical Journal.

Spiritualism versus Religion.

I do not agree with those who consider religion necessary to the race and who call Spiritualism religion. Spiritualism is based on demonstrated facts, therefore it is a science the same as chemistry, astronomy, physiology and hygiene, or evolution. Religion is based entirely on the assumption that the Bible is the word of God. Spiritualism rejects as spurious all man-made Bibles, and looks only to nature for evidences of a higher intelligence. Religion is and always has been, at war with science. It compelled Galileo to recant on his knees, burnt Servetus and Bruno, and tore in pieces the beautiful Hypatia, "because they taught science instead of religion." No science, and but few inventions, but have felt the deadly animosity of religion, and to-day every effort is being made to crush Spiritualism. Astronomy, geology and evolution have done much to destroy religion, but Spiritualism will do more. It will finish the job, and I regard every Spiritualist that prates about the "religion of Spiritualism," as a Judas, who is betraying the grandest truth the world has ever known into the hands of its deadliest foe. Spiritualism is the grandest of all sciences, and because it involves human existence and reveals the destiny of the race, people are prone to call it religion instead of science. Some are so inconsiderate as to call it both. As well attempt to mix oil with fire without combustion. It cannot be done.

All the sciences involve mysteries that we cannot, as yet, comprehend, even as Spiritualism does. The laws by which spirit manifestations are produced are mysteries, but not so great as those which produce a blade of grass or tint the rose, and yet one is no more a fact than the other. As well call gravitation religion, as the laws by which our spirit friends prove to us their identity. None but stupid bigots dispute the fact of spirit phenomena. Nearly all facts which are now accepted as science have been questioned the same as those are now on which Spiritualism is based. Every man in England but one laughed at Franklin when he discovered that lightning and electricity are identical. Every religious devotee on earth said "Amen!" when Galileo recanted. "Nevertheless," as he said when he left the presence of the Pope, "The world does move." Thousands to-day, like the negro preacher Jasper, still believe against the most incontrovertible facts, that the world is flat and that the sun moves around it. Such is the power of religion in this age of knowledge to dwarf and enslave the minds of the people. Every Spiritualist has received proofs from his spirit friends that to unbiased minds are absolute. The investigations by Crookes, Wallace, Hare, Sargent and Zöllner, satisfy the most rigid demands of science, and but for religion, their conclusions would to-day be received as the absolute truth.

We recognize our spirit friends by knowledge tests, precisely as we do our friends here. The physical rapidly changes, therefore tests of identity of friends, even in the physical, are fallible. Knowledge once gained is never lost, therefore, mental or knowledge tests are infallible. We judge of the existence and presence of our spirit friends as we do of electricity or universal ether, by the manifestations each produces. Chemists investigate scientifically elements and forces precisely as we do mind and the spiritual phenomena. Throughout the whole realm of science we judge of the cause from the effect. All causes are invisible and imponderable. The visible physical world is simply the result of a multitude of invisible causes. This earth has undoubtedly been again and again as invisible as universal ether, yet, never was an atom the less, or more. The inherent properties and laws of matter—"the first great cause"—rendered the invisible visible, and we behold this world and the universe as the stupendous result of an infinite variety of invisible workers. Must we deny the existence of law and the properties of matter because the physical senses cannot grasp and weigh them, or shall we be still more inconsistent and call them religion?

Webster says: Religion is faith and worship, as based on creeds and dogmas, or some system of theology, and that religious faith is belief that the Bible is the word of God. Now, where in all the web and woof of Spiritualism do we find a single trace of religion according to the above definition? Creeds, dogmas, gods, devils, heavens, hells and priests, are the essentials of religion, and all these dissolve into nothingness under the searching penetrating rays of the great luminary of science. Faith begins exactly where knowledge ends, and the moment we go beyond that point we enter the realms of speculation and religion. Religious faith, being independent of all knowledge, is extremely unreliable. Those who have never investigated science find no difficulty in believing the world is flat, or that the sun stood still. The less people know the more they can believe, and consequently the more religion they may have. People were more religious in the dark ages, simply because they knew less. That was preëminently a religious age. This is an age of science, of knowledge. Religion is waning. As knowledge increases, religion dies. Hugh Miller, that prince of geologists, could not reconcile the language of the rocks with the word of God, so-called. His faith was shaken. What he had written he saw would shake the faith of the world. He became alarmed. His magnificent brain could not withstand the shock. His reason was dethroned, and he died a victim, by his own hand, of the most withering, blighting curse that ever blackened and desolated this earth, religion. To get religion people must give themselves wholly to God, believe that their sins are and will be forgiven for Christ's sake, and that all will be damned who do not believe just as they do. Enjoying religion comes from believing that "divine justice" washes away their guilt, frees them from its consequences and gives them "a seat at the right hand of God." The greater their guilt the more religion they may have. The vilest criminal can have more religion and enjoy the prospect of becoming a brighter saint, than those who never committed sin. It is spasmodic, seems to come in tidal waves. Like "Galvani's pots," it is positive and negative, guilt and repentance, piled up in successive alternations all through life. Those who are already good and pure need no religion. Not being guilty, they lack the positive and essential element of religion. John said to Jesus, "What need," etc.? Jesus replied, "Suffer it to be so, for thus it becometh not me" (us).

Who does not see that possession and enjoyment of religion, so far as the application of Christ's blood or the atonement is concerned, is in the exact ratio of guilt. The vilest brute may become as pure as God himself, and his enjoyment must be heightened by contrast with his former guilt. By renewing his guilt he can renew his religion, making a new application, by faith, of Christ's blood as often as he pleases, thus keeping himself in a continual glow of religious excitement and enjoyment all through life. Those not guilty have no need of Christ's blood, except as they share in the guilt of Adam, taking it and religion in a diluted form, depending mainly on forms and ceremonies, as a means of salvation, a species of religious eunuchs, deprived of all those ecstatic pleasures consequent on a sudden change from guilt to shining purity. The vilest brute of a criminal has a great advantage over the truly innocent, because he is permitted to dip deeper in those "fountains filled with blood," and Jesus becomes in a greater degree their Savior and Redeemer.

Religion is changeable. In the dark ages it was more violent, manifesting itself in torturing and butchering those who preferred knowledge to religion. To-day it is milder, spending its force in vilifying character and mis-representing science. Until recently it was harder "for a rich man to enter the kingdom, than for a camel to go through the eye of a needle." To-day the rich have the "open Sesame," and are admitted with the highest honors, providing they give liberally to support religion. Their money, not their manhood or religion, is the standard by which they are judged and rewarded.

An imaginary personal god is absolutely essential to religion. But gods change too. The God Jehovah is no longer content to perform in a two by four box; no longer thirsts for blood and the stench of burning holocausts. He wants great cathedrals, costly churches, the pomp, parade and glitter of earthly wealth. Eighteen centuries ago charity meant, give to the poor; to-day it means, give to the churches and priests of God. Then, costly raiment and the dazzle of riches offended him; to-day they are pleasing in his sight. Like "the blood that taketh away the sins of the world," riches enable the guiltiest wretches to shine with the greatest splendor. Blood for the soul and riches for the body, according to the religion of to-day, is all that man needs to be great and happy. Love, charity, attending to the duties of life, communion with friends, right and wrong, and a pure life, are no part of religion.

People are religious only as they believe in the promises of and worship some imaginary god. Spiritualism has no such gods. It has no use for them. Matter with its inherent laws and properties was never created; is, in and of itself, omnipotent, omnisicient and omnipresent. If God is in and a part of every thing, then he is matter and finite. If he is outside, than he is nothing, an infinite nothing. Man is the highest individualized type in the universe that is known to man. There never was and never will be, an exception to the universal law of cause and effect. Religion is the only creature that ever disputed this fact, and why disfigure Spiritualism by attaching to it such a hideous parasite. Far better would it have been had mankind never sought for gods or religions. If there is a Spiritualist on earth who believes the Bible is the word of God, that he will not be held responsible for his bad thoughts and deeds, and that believes in imaginary gods, devils, heavens, hells, priests and Saviors, that man, be he vile or pure, has religion—not otherwise.

Religion and science are incompatible as light and darkness. The world has always had too much religion. What it wants is less religion and more knowledge. Great men like Darwin, Humboldt, Franklin, Paine, Voltaire, Spencer, Huxley, Tyndall, Wallace, Bradlaugh and Ingersoll, have no religion. They need none. The knowledge they have renders it impossible. They attend to the legitimate business of this world, of developing a noble manhood and womanhood. They believe the study of science or reading the great book of Nature, and teaching the same to others, is the noblest work of man. There is an irrepressible conflict between science and religion, and will be, until one or the other absolutely prevails. Place religion again in the ascendency, as it was in the dark ages, and this earth would again be drenched in blood by wars and religious persecutions. There is no frenzy so degrading, brutal and bloodthirsty as that of the religious fanatic. The legitimate fruits of religion are hatred, intolerance, persecution and war. Millions of the bravest and best of the race have perished in dungeons, at the stake and on battle fields, victims of religious zeal and frenzy, all for the glory of God. Spiritualism is the antidote that will neutralize and eliminate every trace of religion from the world and give it something better. The long looked for millennium will never dawn, peace, harmony and love will never be universal till religion, that black and blood stained cloud of ignorance and superstition, has been forever dissipated.

Lowell, Mich. E. A. CHAPMAN.

For the Religio-Philosophical Journal.

Letter from Mexico.

Chihuahua, Mexico, August 9th, 1883.

Possibly your readers may be amused with a description of a "Baile" (ball) in Mexico; probably the subject may not be thought sufficiently grave, but one is not always in the mood to write soberly, and though no pretence is made to being "funny," your correspondent is in the same condition as was the funny man who said, "I am saddest when I write humorously," so should your readers feel like uttering the same exclamation, as did the funny man's listener, "and I am saddest when I read such;" there will be no disappointment after this warning.

As there are no public halls in Mexican cities, social meetings are held at the "Casino," which is the Club House of the city. It is governed usually, if not universally, by the prominent citizens, and is here supposed to be very exclusive. Printed invitations are issued to members and occasional complimentaries find their way to the address of strangers well introduced. Families usually proceed to, and return from, the Casino together. Young men must go alone, else accompany their own family. At a recent dance held in this city, about three hundred persons were present, though less than a tenth part of that number could dance at one time.

The music was in a room leading from the Casino parlor where the dancing was done, because there was not sufficient room, and not, as has sometimes been said, to render the sound of the music more soft. The music is, of course, Mexican—sometimes rapid and loud, while at other times very soft and low; the latter is played for what is termed the "lover's dance," which was graphically described by a stranger, as one of those peculiar dances where, when there was any motion, it was so exceedingly slow that one was uncertain whether he was dancing or not.

The young Mexicans are very jealous of Americans dancing with their senoritas, while they are themselves wild to dance with American ladies; the same human nature as is found elsewhere.

It is to be said to the credit of our American ladies, however, that they seldom encourage attentions from the Mexicans, but whether from an inherent dislike, or because they know what a class of unprincipled scamps they are, is immaterial. No introduction to a Mexican lady is required before inviting her to dance, and seldom if ever does one meet with a refusal. Saturday and Sunday nights are the favorite ones for balls, and they are continued until sunrise of the morning following, by those physically able to endure enjoyment (?) so long.

Connected with the Casino is a bar, which is patronized lavishly, and drinks are not only indulged in by the gentlemen, but it is fashionable to send drinks in to the ladies. It is said that the ladies never become "tight" from the potations imbibed, but it is not disgraceful for a gentleman to carry too much for his equilibrium. A cold lunch is set about midnight or a little later, to which are first seated the elderly ladies; when all these have finished, the young ladies are seated and behind each one stands her escort acting in the capacity of waiter. After all the ladies have concluded their lunch, the elderly gentlemen file in for refreshment, and later the young gentlemen.

It may not be thought a social method but it is "the custom of the country," before which every thing must bend, and everybody must bow, who expects social recognition.

The ladies are usually dressed very expensively; the materials of their dresses are elegant, but with now and then an exception, they have little, if any, taste, and the cut and fit of their dresses is conclusive proof of one of two things; either that there are no good dressmakers patronized, if here, or that their forms are abominable, and from what your correspondent has seen, he concludes that he is justified in the conclusion that the latter reason does not pertain, hence would exclaim, "dressmakers, attention."

Cigarette smoking in public is not indulged in by society ladies, and no considerable amount of profanity is heard from them, considering always that this is a Catholic country.

The gentlemen dress with more taste, usually in full dress suit of black broadcloth, not omitting the dress coat and white kids.

It is rumored that the Mexican ladies prefer to marry Americans, because they are given by them so much more attention and greater liberty; this preference is easily understood, and many instances are noticed, while it is extremely seldom that an American lady marries a Mexican, and when she does, invariably regrets it, though how much worse the young Mexicans are than the young Americans of to-day, is an open question.

While it is considered quite the thing for Senoritas to sit in the evening in the grated windows fronting on the street, and stare any passer-by out of countenance, and even if saluted to reply, "buenos noche" (good night), not one of them would be allowed to pass along the street for a single block alone without surveillance, at any hour of the day.

There are instances, however, where they may pass to a neighbor's house very near in the block or even across the street, but in such cases it will be found that the father has traveled outside of Mexico, or a brother has been educated in the United States, or some similar reason exists, that does not pertain in the average Mexican family.

The "Baile"s" are usually given by the management of the Casino, and there is no charge for tickets, but the profits at the bar are many times the cost of the music and lunch.

A variety of opinion exists as to whether the Mexican ladies are good dancers, but if they could have practice on one of Prof. Martine's elegant dancing floors, would undoubtedly appear to much better advantage, than on these brick floors covered with carpet. Another reason which may operate against them, is the horrid shoes they wear with the high heel nearly in the middle of the foot, what wonder that every movement is constrained and ungraceful? It is with as much difficulty that I write of balls and dancing, as for some of our city newspaper writers to tell what they know about farming, yet by reading between the lines, as every society person may be able to do, on this subject, there may be detected, at least the difference in customs of the people of the two Republics, in the matter of one of the chief amusements of polite society.

CAROL.

Letter from Sydney, New South Wales.

To the Editor of the Religio-Philosophical Journal:

So far as our Spiritualist community is concerned, I regret to have to record that a staunch and worthy member thereof is now in a very dangerous state of health. I allude to Mr. Wm. McDonnell, the gentleman who took the chair for Mr. Charles Bright in the ever memorable debate between Mr. B. and the Rev. E. C. Spicer. Mr. McDonnell was the chief actor in a remarkable manifestation of the truth of spiritual communication through the mediumship of the renowned Chas. H. Foster, when he was staying for three days in Sydney some years ago. The late Mrs. McDonnell, whose maiden name was Alice, had often expressed a strong wish that her husband, who was nominally a Unitarian, but in reality a materialist, would believe in a future life, and her dying words to him were: "My dear there is a future life." It was some time after this that Foster visited Sydney, and certain friends of Mr. McDonnell persuaded that gentleman to go and see Foster, who was sitting in a room of the Theatre Royal with some friends and visitors, giving tests of spirit power. No sooner had the newcomer crossed the threshold of the door than Foster said quickly: "There is a spirit here giving the name of Alice McDonnell, and she says: "My dear, there is a future life." From that moment materialism was a thing of the past with Mr. McDonnell, and the old gentleman is now calmly awaiting the message which will summon him to the fellowship of the loved one—"not lost, but gone before."

There is another debate about science and the Bible coming off shortly, between Mr. Bright and the Rev. Mr. Evans, a Baptist clergyman of Newcastle, our Northern shipping port, and second only to Sydney in this respect.

I had a conversation a few days ago with a Spiritualist who has just returned from a trip to Europe. He is a man of mark in the community—a professor of our university, a member of the upper house of the legislature and chairman of the largest insurance company in the Southern Hemisphere; he had visited Crookes, Mrs. Hardinge-Britten and also Madame Blavatsky and Col. Olcott. Both Professor Crookes and Mrs. Britten deplored the falling off in Spiritualism as a public movement, due mostly to the tricks of mediums; but the former answered hi visitor that his belief in Spiritualism was as firm as ever. My informant characterized Madame Blavatsky as a "very remarkable woman," and was enabled to obtain some occult experiences through her agency. A well known member of the mercantile community shot himself the other day in his office, and Mrs. A——s, a private medium, intimately known to Mrs. E. L. Watson, has since learned that the unfortunate man cannot tear himself away from the scene of his misguided deed, and is feeling wretchedly miserable. If these facts were widely known, we should, I think, have fewer suicides. CHAS. CAVENAGH.

Sydney, N. S. W., July 12, 1883.

SOUL AND SPIRIT.

An Article Read by Sarah A. Harris, of Berkely, Cal., Before the Society of Liberal Spiritualists at Washington Hall, San Francisco, July 1st, 1883.

Emerson says: "Of that ineffable essence which we call spirit, he that thinks most will say least." In one sense this is literally true; for to him to whom through an illuminated consciousness there comes a conception of the Infinite, there will come with that inspiration an awe, and so little of this revelation can find expression in human language, and so much less can be understood and appreciated, that the person so blessed may well be silent. But as the harmony of the soul finds expression in song, and its rythmic melody in poetry, so this inspiration of the soul must voice itself. At such a time one seems lifted out of self into a broader life, and there comes a sweet sense of the relations of the finite to the Infinite—a foreshadowing of the possibilities of the soul—a sure resting place on the "All-Father."

Will you tell us something of spirit? How is it that some persons can foretell the future? Does the spirit ever leave the body during sleep or trance? These are questions which require for their solution careful thought, and patient attention on the part of the inquirer.

There is ever a tendency in humanity to confound the organ and the function of the organ. Organs are the result of the integration and differentiation of elemental atoms through which spirit may express itself, while function is a mode of spirit in that expression. How many persons when listening to instrumental music, realize that the soul of the music is foreign to the instrument? True, the expression must have the proper condition for perfection, but the function which brings out the power of the instrument lies in the performer. This function may be a living potentiality in the soul, even though it may find no outward expression; but in the instrument there is a simple condition of matter which has, what might be called, a utility that has no reality unless utilized. The same is true of the organs of the body. They are conditions for spirit expression and not the expression itself.

Life is the result of the combined functions which work through these organs. I repeat—life is the result of the outworking of spirit through functions which utilize the organs of the body; but spirit has many potentialities which never take physical shape. The mind, like the body, may be said to be a union of organs or attributes through whose functions are out-wrought spirit. Imagination, memory, hope, love, ideality and benevolence, have no visible form, and can only be known by their expression. They are attributes of the soul made manifest through action. The many attributes of the soul have power to voice themselves, and the combined functions of the soul make its consciousness, the same as the combined functions of the body make physical life.

This consciousness is immortal. The body at death disintegrates, but the soul is not subject to disintegration; it has an eternity of duration and consequently has infinite possibilities. The power of retrospect and of projecting the consciousness into the future, are attributes of the soul acting through the mind's idea or conception of time, much the same as the conception of space in relation to matter. The spirit no more leaves the body during earth-life to travel through space than it leaves it in the retrospect of the past, or in traveling through time to foretell the future. There is an attribute of the soul which, under an illumination that may be natural to the person or to a spirit influence reaches out into space. There is another attribute which retrospects and looks into the future. The geologist traces matter through the changes which time has wrought; the psychometrist follows the path which the spirit has led, and as matter leaves its history to the geologist, so spirit leaves its impress to the psychometrist. As the geologist by tracing from cause to effect predicts the future of the globe, so the psychometrist by reading the past of the spirit, predicts its future. The events of any hour, if one had the power to read them, would foretell the events of the coming hour as surely as sunrise foretells the noonday. Some persons have these powers in a marked degree, and are often used by spirits for such purposes. After death spirits may by an act of will travel through space, or may compass space by this same attribute, which the spirits use in earth life; and as all the attributes of the soul are much more powerful after death than during earth life, so the action is more complete. If a spirit, having large attributes for compassing time and space, can find a medium through whom to act, he can tell the past and foretell the future. He can also psychologize his subject, making him feel as though he were traveling through space, the same as the psychologist makes his subject see his own mental pictures, and feel his own physical states. The spirit forms a line of sympathy with the medium, and projects over this line the mental pictures that he himself has; if he is traveling his subject gets whatever is present to his consciousness.

The line of magnetism which spirits describe as the connection between the absent spirit and the body, is either this line established between the spirit and medium, or this attribute of the soul projecting itself through space by self-illumination; just as the spirit when illuminated in those directions gives expression in a marked degree to music or poetry. You have heard people say, I love to hear a certain person play or sing for he puts his whole soul into it. The truth is, there is a large element of harmony in that soul and it thus finds expression. You would not feel that the spirit of the singer left his body, still his song might thrill thousands. Between the soul that sings and the soul that is thrilled, there is a sympathy through the attribute of harmony which answers to the same key note. This is true, for the reason that all souls are from the same source so there is a kinship between them. In fact, it requires all soul, as well as all nature to express infinite harmony.

It sometimes happens that persons while yet in earth life are seen by friends at a distance, and many people think that the spirit has really passed through the intervening space, but if they will consider that in order to be present as a visible form the spirit form must have left the body, they will see at once that this could not be. If the soul's action and the spirit form were withdrawn from the body, the functions of life would cease, and death would result.

When a medium is psychologized by a spirit, there is little or no danger to be feared. But there are times when these illuminated attributes of the soul become too intense in their expression, exhausting the life force of the spirit and causing the body to suffer. For that reason spirits tell their subjects that they must return which is simply a withdrawal of the tension from this attribute.

There are two methods through which the vision of an absent friend may be presented. The necessary condition for the first, is a sympathy between the two and an interchange of life and spirit force, through which, by an intense longing there is produced a psychologized state in the mind of one of the friends, and in that way is made manifest the form of the other to his consciousness.

But a much more common way is for some spirit to convey the picture or vision of the absent one into the consciousness; in other words, the spirit psychologizes the one and shows the other. This may be called a vision, but it is real so far as it is a true picture, for if the two were together, each would only see the picture of the other as it came through the outward vision direct to his own consciousness, while from the spirit he would get it second hand—from his consciousness.

The primary attributes of the soul differ in degree in different persons. There are those in whom the conception of space is limited. If one speak to such of the sublimity and immensity of the star depths, there will come no answering thought. There are others, in whom time is small; eternity to such is measured by a life time. To compass time and space these attributes of the soul must be large and active. If this were not true persons would not differ in these respects.

What we particularly wish to impress upon the mind is the fact that spirit forms do not as a whole pass through space during earth life, but use this attribute under illumination, and that it is this emanation or soul expression which clairvoyants see. The soul must have some material form through which to express itself. Even in spirit life, so far as we know, soul in essence is not visible to finite vision.

If the soul acted as a whole and not through its attributes, whatever impaired one faculty would impair all; but we sometimes see persons who have entirely lost the action of some one attribute of the soul, and this loss has no effect upon the other attributes, except as it mars the completness of character. Each attribute of the soul has its own channel of expression, and one channel may become obstructed while the others remain free.

From the great source there comes a vital life to all living organisms, and through man the "Over-Soul" works through the spirit and physical forms, the highest possibility under existing conditions.

In sleep there may be crowned into a moment of time, what would take hours, days, or years to accomplish. In sleep or vision, thousands of miles may be compassed. The spirit did not live through all the time required for the first, nor need it travel through all the space demanded by the second. It may work through the soul's attributes, of time and space.

Every attribute of the soul is divine in essence, but it is not infinite in scope or power. In that, finite beings differ from the infinite, but not in essence. God's attributes are shown each in its own ray, while for finite beings there is a division of labor in both soul and body. Omniscience is an attribute of the infinite, and is symboled in the finite soul—the same in kind, only differing in degree. Transcending space and reading the past and future are but expressions of the omniscient and omnipresent attributes of the soul.

To sweep the boundless realms of space
The soul's fitmultude to trace,
Is but the wise Creator's plan,
An attribute of soul in man.
To live again through lapse of time,
Till past and future intertwine,
So that the soul in magic spell
Can future through the past foretell,
Is spirit through the human form
Predicting worlds as yet unborn.
To link twixt soul and soul a chain,
Which answers touch of joy or pain;
Is symbol of God's care and love,
Which comes to man from realms above.
Every power of soul or sense
Will bring its own sure recompense;
And every soul will yet unfold
The power potential it may hold.

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DISCUSSION.

BETWEEN

E. V. Wilson, Spiritualist;

AND

Eld. T. M. Harris, Christian.

SUBJECT DISCUSSED:

RESOLVED, That the Bible, King James's version, sustains the Teachings, the Phases and the Phenomena of Modern Spiritualism.

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Woman and the Household.

BY HESTER M. POOLE.

[Metuchen, New Jersey.]

If the Celestials daily fly
With messages on missions high,
And Soul, our masts and turrets high,
Conversing on heaven's great intents;
What wonder hints of coming things,
Whereto man's hopes and yearnings cling,
Should drop, as feathers dtop from wings,
And give us vague presentiments?

And, as the waxing moon can take
The tided waters in her wake,
And lead them round and round, to break,
Obedient to her drawings dim;
So may the movements of his mind
The first Great Father of mankind,
Affect with unswering movements blind,
And draw the souls that breathe by Him.

Jean Ingelow.

Mrs. E. A. Van Hörn of New York, recently read a paper before Sorosis which is so valuable and comprehensive that our readers will be glad to read some extracts therefrom. It is entitled

WOMEN IN EDUCATION.

Vassar, Smith and Wellesley, by the high position they have taken and the thoroughly good work they do, are worthy of all commendation and are exerting a great influence upon the whole question of superior education of women. There is also evidence of an increasing desire in the public mind to furnish women an education fully equivalent in practical value to the best education furnished to men. It must be noted that the Universities of Wisconsin, Illinois and Iowa, as well as Cornell, Boston, Middletown, the University of Vermont, and others that admit women, require identical attainments for the admission and graduation of pupils of either sex.

The Harvard annex came into operation as a private enterprise. . . . The first public movement was in a circular February 22nd, 1879. A circular issued May 1st, promised fifty-one courses of study by the best instructors in the college, offering, says Prof Goodwin, better advantages than any institution in America offered to young women fifteen years ago.

HARVARD MEDICAL SCHOOL.

The discussion in the Board of Overseers and the Medical Faculty of Harvard University on the admission of women to the school, observes President Eliot in his report, was most interesting. The committee to whom the proposition of Mrs. Marian Hovey was referred, "to give the sum of $10,000 to the Harvard Medical School, if its advantages be offered to women on equal terms with men," presented a majority report in favor of women under specified conditions. The faculty also reported their opinion in favor of the proposal, provided a sufficient sum of money can be obtained to warrant the corporation in so doing. Though the proposition was finally declined, the language of the vote plainly indicates that circumstances, not principles, determined the result. . . . The Woman's Educational Association of Massachusetts, has done much to promote the higher education of women, and in contributing to the establishment the biological laboratory having special reference to the instruction of women, to the Massachusetts Institute of Technology. The Concord Summer School of Philosophy will exercise a very decided influence upon public opinion with reference to the liberal education of women, particularly through the influence it affords of demonstrating the social importance of the movement.

INDUSTRIAL SCHOOLS FOR WOMEN.

Women are admitted to industrial and agricultural colleges in twenty-six States to 227 institutions, instructed by 2,323 teachers. The number of pupils in these institutions, was 21,861. [These figures are taken from the last published report of the Committee on Education.] Late statistics show an increase in the number of scholars of nearly one thousand per year. Alabama, Mississippi, New Hampshire, North Carolina and Texas, share the glory of not admitting women. The biological laboratory in the Massachusetts Institute of Technology was instituted with special reference to the instruction of women. Many women who desired to prepare themselves for teaching botany or zoology by the newer methods, have availed themselves of the facilities here afforded; others have found the laboratory work to be the proper foundation for the study of natural history.

The commissioner's last report shows seventeen institutions for superior education of women scattered throughout all the States. Twelve pages of this report are filled with tables showing degrees conferred in one year by universities, colleges, professional schools and institutes for women; 737 women, by that showing, have received degrees.

COLLEGES IN GREAT BRITAIN.

After enumerating the colleges which have been frequently noted in these columns, at Cambridge, Oxford, London, Clifton, Aberdeen, Edinburgh and Glasgow, Mrs. Van Horn gives an epitome of the inception and progress of the more prominent, which we will have formerly recapitulated, she continues:

"The ladies' division of the Crystal Palace School of Art and Science and Bedford College, incorporated in 1869; Brompton Evening College for Women, London; the City of London College for Women; The London School of Medicine for Women; Queen's College, London; all have joined the new movement. Besides these colleges, there are over one hundred high schools for girls, scattered over the kingdom. . . .

STANDING OF GIRL STUDENTS.

"At the examination held in July, 1879, for matriculation at the University of London, the success of the female candidates was brilliant. The total number of candidates was 868, and of these 526 passed, or sixty-one per cent. Sixty-eight of these candidates were women, of whom fifty-one passed, or seventy-five per cent. Of the 475 young men who passed, 126, or 27 per cent. were passed in honors, 319 or sixty-seven per cent. in the first class; 30 or 6½ per cent. in the second class. Of the fifty-one successful in the women, 29 or fifty-seven per cent. were placed in honors; 22 or for v-three per cent. in the first class, and none in the second.

WOMAN'S EDUCATION ON THE CONTINENT.

"On the continent things are not so favorable. In Germany women seldom include an ancient language or the higher mathematics as a part of her mental discipline and equipment. Nearly all the countries on the continent support a number of schools of agriculture, horticulture, viniculture and meadow culture, but they are exclusively for men. . . . A few universities are open, limitedly, to women, and a few female physicians and lawyers may be found here and there, but it is restricted to that. . . . The average German women are placed in a position where a thorough knowledge of needle work will be a source of comfort in the daily routine of their lives, consequently, in the common schools, a practical education in needlecraft is given. As early as six years of age, under the charge of a competent person, they are taught to sew paper. Mending is taught as a fine art. From plain sewing, mending and knitting, they advance to fine needle-work, tatting and crocheting. Some of the tapestry work of the older pupils is often so beautiful in design and so artistic in execution, as to challenge general admiration. Some such work was exhibited at the Vienna Exposition.

MORE PRACTICAL EDUCATION

is exemplified in another manner. This is by the delivery of lecture-conversations upon the Science of Domestic Economy which are conducted in the following way. The Professor, addressing the class, begins the conversation with: 'Young ladies, suppose you, as wife or daughter, had to keep house for a family two adults and three children, on an income of $1,200 a year, how would you proceed to spend it to the greatest advantage, and to derive from the expenditure the most comfort? What proportion could you spend for rent, in justice to other necessities? Suppose you provide soup, beef, vegetables for dinner, with pudding for dessert, what should be the cost for each person? What are the most healthful viands for growing children, and why?' The discussion of the proper nourishment and its relation to price, health, and comfort, are so genial and instructive as to be thoroughly enjoyable. Then follows the question of clothing, restricting all outlay to a certain income." In like manner he lectures or converses upon the wear and tear of furniture, the loss of material, breakage, etc. Instead of looking upon marriage as a New Jerusalem where trouble cannot intrude, she is fully prepared to bear her share of its great duties and responsibilities. It makes her self-poised, firm in character, and ready to adapt herself to varying circumstances, and to meet with courage the vicissitudes of life. Instructed thus practically, woman will have the knowledge and experience of her brother in the same pursuits. She will not expect to pit against his years of training, her necessities or her desires.

Camp Meeting at Orion, Michigan—Michigan State Association of Spiritualists.

To the Editor of the Religio-Philosophical Journal:

You are full of long reports of meetings, with details interesting or otherwise. I give you a short report of a good meeting. Our State Association of Spiritualists opened a ten days camp meeting on the beautiful island at Orion Lake, the 10th, and had the first meeting Saturday afternoon, with a hundred present, Mrs. Pearsall and G. B. Stebbins speaking. On Sunday six hundred or more attended. Dr. Marvin read a brief opening address, and the speakers of the preceding day were helped by Mrs. Graves, of Grand Rapids—all passing off with excellent interest. Through the week conferences were held each morning and addresses given each afternoon, Hudson and Emma Tuttle, J. P. Whiting and Mrs. Woodruff adding their valued help, Mrs. Tuttle and her young daughter Clair giving fine poetic recitations. The conferences were full of life and value, mediumship, the inner life, self-culture, the practical and reform influence of Spiritualism and like topics being freely discussed and many taking part.

One day "the Doctors Law" passed by our late Legislature was discussed and the following resolves unanimously and heartily passed:

"*Resolved*, That while we appreciate the importance of a knowledge of anatomy, physiology, healing agencies and medical remedies, and of the help to such knowledge which our medical colleges can give, and would hold in fit respect the skilled and experienced physician, we repudiate and condemn the professional bigotry and absurd pride which lead the graduates of these colleges to demand as their exclusive monopoly, the right based on a paper diploma, to practice the healing art.

"*Resolved*, That the medical law, passed by our late Legislature, and all like laws, we hold as unjust and unconstitutional usurpations of the inalienable right of the people to choose and to pay their own healers.

"*Resolved*, That a law which professes to protect the people, yet makes no provision against malpractice or fraud inside the medical profession, and which allows any man steeped in liquor and tobacco, with diploma in his pocket, to pollute the air of the sick room by his unwholesome presence and to peril health and life by his unfitness, is an absurdity not fit to last a day."

The occupants of sixteen tents, of rooms over the dining hall, of full hotels and houses in the village, and others, made fine audiences. Mr. Mansfield, the new slate-writing medium, gave excellent tests and was liked for his good conduct and honesty, and several good private mediums were present. On Friday, the 17th, an unexpected variation of the exercises took place, in the presentation of a testimonial to G. B. Stebbins and wife on their thirty-seventh wedding anniversary and her sixtieth birthday, which was a pleasant surprise to them.

On Sunday, the 19th, twelve hundred or more were present, and from ten o'clock until nearly six, with intermissions for a pleasant picnic dinner and for brief rest, the time was filled by J. H. Palmer of Lapeer, Hudson and Emma Tuttle, Mrs. Woodruff, Dr. Marvin and G. B. Stebbins, the President, J. P. Whiting, closing with a few fit words, and all feeling a deep sense of the value and inspiring interest of an excellent meeting. During the week some necessary business was transacted; the annual meeting to choose officers fixed on the last Friday to Sunday of February at Battle Creek or Kalamazoo, and plans opened for camp meetings next season at or near East Saginaw, Grand Rapids, and such other place as might be best. It was also decided to act with the District Society of Oakland and other counties for a camp meeting at Orion in June next. These plans were heartily endorsed.

In the absence of the Treasurer, Dr. Marvin attended to finances, and will soon report his receipts and costs to that officer and to the President and Committee, so that all will be business like and correct. Dr. Samuel Watson, in June, said he would come, was advertised, and then wrote he must go to California. Dr. Spinney's health kept him in the north woods to rest. Charles Anthrus promised to come, but failed, and this will explain any apparent diversity of promise and performance in the notices of the meeting. Thus much for one of the best of these good gatherings, full of promise to the Association and its friends. G. R. S.

Detroit, Mich., Aug. 22nd, 1883.

Adamascobite is the local name of a mineral which is said to be found in only one place in the world, and that is the State of Missouri. The stone is very peculiar in its structure and properties. Its cutting power is diamond-like, cutting away steel very rapidly, and still retaining an exceedingly fine edge.

BOOK REVIEWS.

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

STARTLING FACTS IN MODERN SPIRITUALISM, with a Graphic Account of Witches, Wizards, and Witchcraft; Table-Tipping, Spirit Rapping, Spirit Writing, Spirit Speaking, Spirit Telegraphing; and Spirit Materializations of Spirit Heads, Spirit Hands, Spirit Faces, Spirit Forms, Spirit Flowers, and every other Spirit Phenomenon that has occurred in Europe and America, since the 31st of March, 1848, to the Present Time. By N. B. Wolfe, M. D. Revised, Enlarged, and Appropriately Illustrated. Cincinnati: Startling Facts Publishing Company. 1883.

I have just been reading the new edition of Dr. Wolfe's "Startling Facts," and I desire to express my hearty commendation of its general tone and character. In these days of rampant bogus materialization and other physical phenomena, it is refreshing to peruse accounts of genuine psychic "facts" "startling facts" indeed such as are recorded in this volume.—We should be thankful that we have a volume in our literature, treating largely of materialization and cognate phenomena, which we can place in the hands of inquirers and skeptics with a reasonable assurance of the genuine character of the phenomena described. Col. Olcott's "People from the Other World" is worse than worthless; a large part of it is pure fiction of the writer, while the phenomena actually seen were the clumsy tricks of two clownish jugglers. Epes Sargent's "Proof Palpable" contains much that is indefensible it being to a considerable extent a record of phenomena fraudulent and suspicious. When he wrote, the sifting process had scarcely begun. As regards Mrs. Hollis-Billings, the medium of most of the remarkable phenomena in Dr. Wolfe's book, so far as I am aware nothing impugning her honesty has been alleged; and I have long been of the opinion that the phenomena occurring in her presence are genuine and true.

This is an excellent work to circulate among skeptics, and every Spiritualist ought to own a copy and circulate it far and wide among his or her non-spiritual friends. The honesty of the author, and his rugged common sense, are apparent at all times. He does not purpose to have the wool pulled over his eyes; he is ever on the alert for deception and false reasoning; he keeps his eyes and ears open, ready for the acceptance of all truth, but he is determined to have nothing but the truth. The book is absorbingly interesting, enchaining the attention of the reader from first to last. Its get-up is excellent; it is one of the handsomest volumes our literature can boast.

I am sorry Dr. Wolfe, in this edition, did not omit or modify his remarks concerning trance speakers. I am certain he has done injustice to many of our inspirational speakers in charging them with deliberate imposture. No doubt there are cases of simulated trance, but this does not hold good as a rule. The trance is a genuine psycho-physical phenomenon, not necessarily induced by direct spirit influence; and I think nay, I am convinced—that deliberate imposture is of rarer occurrence with trance lecturers than the good Doctor supposes. Do not let us sweepingly condemn without positive, convincing evidence. His opinion, the Doctor tells us, we can take as we list, but as a record of facts the work is very valuable and is unique. The author did well in issuing a new, revised edition.

AN EXCELLENT LITTLE BOOK.

The Religio-Philosophical Publishing House has recently issued a ten-cent pamphlet containing much valuable matter as hints and guides for those in search of truth in the matter of spiritual phenomena and philosophy. It is called "Home Circles. How to Investigate Spiritualism," and contains articles by Giles B. Stebbins, Hudson Tuttle, Epes Sargent, Col. Bundy, and others. It gives useful hints to investigators and mediums as to the conduct of séances so as to secure the best and most unimpeachable phenomena, and also hints in the selection of the best books on spiritual topics, phenomenal and philosophical. In addition, to show what Spiritualists believe, is appended the Declaration of Principles recently adopted by the American Spiritualist Association at Sturgis, Michigan. Truly a good ten-cents' worth, and one calculated to do good among skeptics. Many people will read a small pamphlet like this who would decline to peruse a large volume, and in this way such pamphlets should be utilized. Circulate the documents. W. E. COLEMAN.

Presidio of San Francisco, Cal.

THE WAVERLY NOVELS, by Sir Walter Scott. Price 15 cents, or $3 for the set. Philadelphia: T. B. Peterson & Bros.

This firm intend to publish the complete works of Sir Walter Scott, in a new and cheap form in twenty-six volumes, each volume being a novel complete in itself. They will be bound in paper with illustrated cover; one volume will be issued every Saturday until the set are complete.

Magazines for September not Before Mentioned.

THE CENTURY MAGAZINE. (The Century Co., New York.) Contents:-Portrait of Robert Burns; Cape Cod; A Woman's Reason; A Musk-Ox Hunt; The Tragedies of the Nests; Will New York be the Final World Metropolis? At Castle Hill, Newport, R. I.; Indian War in the Colonies; Ornamental Forms in Nature; Professor Agassiz's Laboratory; Wonderland; The Bread-winners; A Burns Pilgrimage; Love's Power; Our Story; Death's First Lesson; Love in Old Clothes; Nights with Uncle Remus; Topics of the Times; Open Letters; Bric-a-Brac.

THE ECLECTIC MAGAZINE. (E. R. Pelton, New York.) Contents: Count Rumford; Spontaneous Combustion; The Coming of the Friars; Asses and Apes; South Kensington Hellenism; Without God, no Commonwealth; The Death of the Shameful Knight; The Little World: A Story of Japan; "Robert Browning, Writer of Plays;" Supernaturalism; An Earnest Poet; Two Poems; Cairo: The Old in the New; The Rinaldo of Torquato Tasso; Chopin; The Bourbons; Foreign Literary Notes; Miscellany.

THE MAGAZINE OF ART. (Cassell, & Co., New York, London and Paris). Contents: At the Golden Gate; Dorchester House; Val Prinsep, A. R. A.; Craven and the Dales; "News from the War;" A Bristol Figure; Exhibition Popularity; Later Gothic Glass in England; "La Manzanilla;" A Painter's Friendship; Current Art; Raphael at Urbino; Irish Lace; "The Ferry on the Ford;" The Chronicle of Art; American Art Notes.

LA REVUE SPIRITE. (M. Leymarie, Paris, France.) A Monthly Magazine devoted to the Spiritual Philosophy, with able contributors.

THE NORTH AMERICAN REVIEW. (Published at 30 La Fayette Place, New York.) This is an admirably constituted number whether we regard the timeliness and importance of the subjects presented, or the eminent competence of the authors chosen for their discussion. First comes "State Regulation of Corporate Profits," by Chief Justice T. M. Cooley of Michigan. John A. Casson, M. C., writes on "Municipal Reform," and offers suggestions for the abatement of the evils of misgovernment in our great municipalities. Richard Grant White treats of "Class Distinctions in the United States," a subject that is destined to occupy more and more the attention of the American people as great fortunes increase. "Shooting at Sight" is the subject of some pertinent reflections by James Jackson, Chief Justice of the State of Georgia. In "Facts about the Caucus and the Primary," George Walton Green unveils the tricks practiced by political managers in large cities. The well known English essayist, W. H. Mallock, contributes "Conversations with a solitary." The Rev. Dr. D. S. Phelan contributes an article sparkling with epigrams, on the "Limitations of Freethinking." Finally, Grant Allen, the most charming of all living writers on natural history, discourses on "An American Wild Flower."

WILFORD'S MONTHLY. (Hall & Co., New York.) Contents: The Correlation of Forces; Science and the World; Kind Words; Freedom of the Will; Modern Philosophy and Christianity; The Laws of Mind.

An ingenious mechanic of Jamestown, N. Y., has constructed a perfect locomotive, said to be the smallest in the world. The engine is only 8½ inches long. The pumps threw a drop of water per stroke. As many as 200 screws were required to put the parts together. The engine itself weighs a pound and a half, and the tender two pounds and a half ounce. The mechanic was at work upon the locomotive at intervals for eight years.

The whistle of a locomotive is heard 3,000 yards, the noise of a train 2,000 yards, the report of a musket and the bark of a dog 1,000 yards, the roll of a drum 1,000 yards, the croak of a frog 500 yards, and a cricket's chirp 500 yards.

A man breathes about eighteen times a minute, and uses 3,000 cubic feet of air per hour.

Enrich and revitalize the blood by using Brown's Iron Bitters.

CHARLOTTESVILLE, VA. Mr. C. H. Harmon, President of the Peoples' Bank, testifies to the value of Brown's Iron Bitters for relieving indigestion.

MARIANNA, FLA., Dr. Theo. West, says, "I consider Brown's Iron Bitters the best tonic that is sold."

In 1772 a bright cloud was observed at midnight to cover a mountain in the island of Java; it emitted globes of fire so luminous that the night became as clear as day. Its effects were astonishing. Everything was destroyed for seven leagues around. Houses were demolished, plantations were buried in the earth, and 3,000 people lost their lives, besides 1,200 head of cattle.

Young men or middle aged ones, suffering from nervous debility or kindred weaknesses should send three stamps for Part VII of World's Dispensary Dime Series of books. Address WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

Some people assert that they will believe only what they can see. What is clearly demonstrable they will accept, but nothing else. These very people, however, believe with all their might that they have brains, and yet they never saw them, and other folks at any rate have no evidence that they possess them.

Arsenic and quinine are not desirable commodities to carry about in one's system, and it is to be hoped that the poisonous ague remedies have had their day. Ayer's Ague Cure is a sure antidote for the Ague, and all malarial fevers, and is perfectly harmless, leaving the system in as good condition as before the disease was contracted.

Oscar Wilde told a Liverpool audience that while off the Pacific coast of the United States he saw a seal basking on a rock on whose back was painted the announcement of a manufacturer of tooth powder.

"Woman and Her Diseases"

is the title of an interesting treatise (96 pages) sent, postpaid, for three stamps. Address WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

A man over seventy years of age is said to be in jail at Penn Yan because his son, to whom he gave a fortune of $40,000, can't afford to pay a few hundred dollars for his release.—*Troy, (N. Y.) Times.*

Dr. Benson's Skin Cure has cured my Eczema. John A. Andrews, Attorney, Ashton, Ill.

During a storm at Frederick, Md., the other night, lightning struck a horse-chestnut tree which was a favorite roosting-place for sparrows and killed 200 of them.

The standard restorative—especially in cases of nervousness—is *Samaritan Nervine.* $1.50.

Some poet prettily describes getting old as "standing at life's west win dow."

Books Received.

LAWS OF THE STATE OF ILLINOIS, Enacted by the Thirty-third General Assembly, at the Session which commenced January 3, 1883, and adjourned June 18, 1883. Printed by authority of the General Assembly of the State of Illinois. Springfield: H. W. Rokker's Printing House.

STORIES FOR OUR CHILDREN.

By HUDSON and EMMA TUTTLE.

This work is designed especially for children. A popular work for Lyceums.

Price 25 cents, postage 2 cents.

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

NORA RAY, THE CHILD MEDIUM.

A CAPTIVATING BOOK.

This is a story of Remarkable Spiritualistic power and beauty, depicting in glowing language the wonderful events in the life of the child Nora, and the phases of mediumship which she manifested.

Paper, 170 pages. Price, 50 cents, postage free.

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

EXPRESSMEN LIABLE.

MR. A. S. MERRILL, the popular expressman of Lewiston, Me., writes us on May 15, 1883, as follows: "Having been severely afflicted for about two years with inflammation of the kidneys and bladder, so called by my physicians, I suffered with burning pains in my back, and retention of urine, caused by a stoppage of the neck of the bladder, and a complication of other diseases. I was hardly able to attend to my business, and at times would be completely prostrated. I was also affected with incontinence of urine to an alarming degree; indeed, it demanded my attention from 15 to twenty times per night, and at times it would seem impossible for me to ride down to the depot on my wagon, for every jar from the wagon would almost cause me to faint. By being called to attend relief from my doctor, I finally called our druggist, Dr. Merryman, of Lewiston, and he prescribed him to furnish me with the most reliable and speedy cure for such mishaps, for I was suffering too much for human nature to endure long. The doctor recommended me to use Hunt's Remedy, as it had been used with remarkable success in a great many cases in Androscoggin and vicinity. I purchased a bottle, and commenced using it, and feel that I obtained, and did not need the bottle I had taken, it improved beyond my expectations. The pains in my kidneys and loins disappeared, I gained strength, and was able to go to work in a few days. I do not hesitate to say, and desire the greatest publicity to be given to what I say, that I am fully convinced that Hunt's Remedy saved my life. I am fully convinced that it will cure others who have already been injured by it. This letter I write voluntarily, with the hope that it will be the means of inducing some sufferer to use Hunt's Remedy, and be cured as I have been."

COULD NOT LIFT A POUND.

The above are the words of Mrs. Harriet Bailey, of Fairbury, Ill. She writes May 3, 1883: "I have been troubled with kidney and liver disease for two years. I suffered severely in the back and loins. I was taking your wonderful medicine, Hunt's Remedy, I could not lift a pound. After using it a fair trial, I began to improve, and can now truly say it was a 'God-send to me,' as I am now able to do my household work and enjoy the best of health. I have recommended Hunt's Remedy to two of my neighbors, who have already benefited by it. This letter I write voluntarily, with the hope that it will be the means of inducing some sufferer to use Hunt's Remedy, and be cured as I have been."

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Malaria,

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All Liver and Stomach Troubles. It is also a sure PROTECTION against Yellow Fever, Scarlet-fever, Typhoid, Bilious and Intermittent Fevers; and will cure Chronic Diseases. Physicians recommend Chronic Diseases, and conditions from which many ladies suffer to discuss. Beware of Imitations. For further information send for Pamphlet or write to Dr. Holman personally. If not found at your nearest druggist, send registered letter direct to this office and get your Pad by return mail. Regular Pad $2.00. Sent P. O. or express, on receipt of price, by the Canadian Pad. HOLMAN LIVER PAD CO., P. O. Box 2112 93 William St., N. Y.

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The book is a 12 mo. of 200 pages, with illustrations showing how many seeming wonders are easily performed.

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Each age each kindred adds a verse to it."

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The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

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. Rejected manuscripts cannot be preserved, neither will they be returned unless sufficient postage is sent with the request.

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, September 1, 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.

Food and Faith.

The secret is out at last. Theologians have been lamenting the fearful decline of faith, mourning that there are so many unoccupied churches. Theological students "don't seem to hanker after" engagements as preachers; people don't give as they used to, agnosticism is so rapidly taking the place of settled belief. Worse than all these, Spiritualism with its evidence of an eternal life is winning more converts than those who proclaim their hope of an eternal death for nine-tenths of humanity. All these things have vexed the pious souls of many of our good but mistaken friends, the preachers, and puzzled, indeed, have they been to find fit solution of the disheartening problem. They have given as causes, too much controversy and not enough of it; too much of this doctrine, too little of that; too much ignorance in preachers and too much culture; their themes have been made too mystical and too familiar and common-place, etc., etc.; yet no explanation has seemed to cover the whole ground hitherto, and it would still be an unsolved problem had not a New York preacher, with a good salary, possibly proving in his own experience how physical comfort disposes one to pleasant thoughts and gentle emotions, and smoothes the rough angles of theology while denying nothing, evolved from his inner consciousness the idea of the connection of food and faith. We take the following scrap from the Brooklyn *Times*:

"Rev. S. H. Hepworth announces distinctly that the agnosticism of our day is caused by eating lobster salad."

This discovery is an improvement on the monkish idea of salvation by starvation, inasmuch as it declares a mental state following on eating, not on refusing to do so; it is positive, not negative, and so it opens the way for an analysis of the relation of every kind of food to every sort of faith and every phase of unbelief. We always did believe food was a good thing. We shall have a yet higher appreciation of it henceforth, as not only good for the body, but the soul; not only conserving physical life, but also spiritual vigor.

We have sometimes wondered at the classification of animals and fishes fitted for food given to the Jews by Moses, but always perceiving that the oyster was forbidden and the clam ignored, while the invention of roast pork had not been completed, have concluded that his law might have done very well for that time, and felt glad the ceremonial law was repealed; but this new potency of food discovered by Dr. H., suggests that Moses knew what he was about. It may be he foresaw, not merely physical disturbance, but spiritual death; not merely scrofulous bodies, but corrupted souls as caused by improper food. Of course, there were no oyster saloons in the desert, and though the waste of dreary sand-hills might seem a dim prophecy of Coney Island, suggesting clam bakes, with lager, side-shows, card-sharpers, "little jokers," ice-cream, lobster-salad and other deadly things wrong and pleasant, he could not have dreamed of these, and must have thought of the spiritual effect of the food he prohibited.

We invite our clerical friends to a more extended analysis of the effect of food on faith—to trace the occult connection between beans, culture and Unitarianism; between champagne and Universalism. We should like them to point out why "potatoes and point" can make strong, smart peasants, and yet make them have such an unswerving faith in their priests. It may be we shall yet have a missionary society that will distribute potatoes as a more potent means of grace than tracts; that shall aim to promote "good living" in every way, perhaps, even teaching that a good dinner, composed of orthodox fish, flesh and vegetables, selected for their spiritual potencies, is much better for the soul than most sermons, being more easily digested and assimilated. But we see a danger here. If the average, unintellectual, unemotional man, who sleeps through sermons, cannot endure tracts, thinks religious books intolerable, and pastoral visits a nuisance, can *eat* himself into a true theology and so into highest heaven, our preachers would have to turn cooks, their present occupation would be useless (some uncharitable people say it is so now, but we do not believe it). With all the world engaged in pursuing spiritual studies by assimilating the spirit forces immanent in food materials, to preach about mortifying the flesh would be absurd, and the spirituality they love to dream of, so mythical and mystical, would be a matter of plainest, simplest comprehension, of exactest demonstration.

But there is one chance. If such a dietary could be discovered as would infallibly make, say a Presbyterian or any other sectarian, a little instruction to wives and housekeepers would insure that all the family would "grow in grace," stronger and stronger in the faith. It does not seem impossible that some food may be discovered that shall develop faith in the minister and a disposition to pay him liberally. We suggest this as an experiment worth trying.

Spiritualists have little need to look into this matter. At present their rules are negative ones only. "Don't eat pork, especially fat pork; have little to do with meat of any kind. Be careful not to eat too much of anything." These are the rules Spiritualists follow, and they have proved sufficient hitherto to develop sound minds in sounds bodies, to create intense spirituality. They need not be in haste—they can wait while those who need to, study out the connection between food, and faith, dyspepsia and unbelief, lobster-salad and agnosticism.

A Touching Incident Among the Methodists.

During the progress of the Methodist camp meeting at Desplaines Station, some fifteen miles from Chicago, on Tuesday, August 21st, after the forenoon sermon, Rev. E. M. Boring, one of the most prominent ministers at the camp ground, delivered an extraordinary exhortation, which caused a considerable sensation in the large audience assembled. He related, with much emotional feeling, some of the scenes of his past life—of joys and sorrows through which he had passed. Among the scenes of the past year, he gave an account of the death of his beloved daughter, Miss Laura Boring. She was very highly esteemed for her quiet and amiable disposition and many noble qualities, and a favorite among her associates. Her death was a severe stroke of affliction to her friends. Mr. Boring said that after her body had been laid in the grave at Rose Hill, and he was on his way home (raining at the time), a feeling of inexpressible sadness came over him at the thought that he had left his beloved daughter in the cold earth with the rain pouring on her, while he was protected from the storm in a close carriage. While his mind was dwelling on this gloomy subject, he heard the voice of his daughter just behind him audibly saying: "Father I am not in that grave; I am here with you." This was a great comfort to have the assurance that his departed child could come to him and manifest herself in this way.

At the close of the meeting, there were various opinions expressed in reference to Elder Boring's remarks; some thought the incident was nothing but the result of his imagination, while others believed it might be true.

Now comes the question: Why are people so unwilling to accept at the present time, such a narration of personal experiences, made by a man of well known integrity and honesty, and yet believe the most marvelous statements that have come down to us through the past centuries, because they are found in the Bible, yet no one knowing when and by whom they were written?

It is claimed that those under the Gospel Dispensation have more light than those under the Old Testament Dispensation. If so, then they ought to have more truth, and most assuredly ought to be believed when they tell them. Now, suppose one of the best and most reliable preachers of the Christian Church, of any denomination, were to tell us that he had seen and talked with angels, as did the old patriarch, he would be charged with heresy, or a disposition to deceive by falsehood. Had we not better "take truth where-ever found, on heathen or on Christian ground."

An old operator thus tells how a message is received: "I don't suppose you know how the messages are received over the cables? No. Well, it is altogether different from this tick, tick, tick. The operators there sit in dark rooms. The messages come as little electric sparks; the letters are known by the length of the flash. These men go blind at the end of fifteen years and are pensioned in England, but nothing is done for them here. They are not even paid any better than we are."

It is evident from the reports given that the camp meeting of the Michigan State Association of Spiritualists at Island Park, Orion, was valuable, orderly, free and interesting to all.

Progress in China.

The Past History and the Present Doings of the Chinese.

The London *Times* has a very suggestive article with reference to progress in China. The Chinese must certainly be classified as belonging to God's great family, and although it may not be expedient or proper to allow a large influx of them into this country, as a part of the grand whole they must be tolerated:

Like snakes in Ireland, progress in China is generally supposed to be non-existent, immortality in the Celestial being considered equally ineradicable with the leopard's spots and the Ethiopian's skin. This, however, is not the opinion of those best acquainted with the past history and present doings of the Chinese. Their rate of progress is not ours, they move more slowly; but then the vastness of the body to be moved must be taken into account. China is nearly as large as Europe, and contains a much larger population, every third man in the world being, it is calculated, a Chinaman. Their progress in the past has been most marked; thus the Chinese appear to have been among the earliest, if not the very earliest, of the human race to emerge from barbarism. They have a literature older than the days of Moses, and astronomical observations that go back at least to the days of Abraham. Comparing their early progress with that of European nations, they were clothed in silk robes when our savage ancestors still painted their naked bodies. They invented printing, and had printed books about the middle of the tenth century, 500 years before the time of Caxton. Gunpowder and the mariner's compass were Chinese inventions long before they were known to Europeans. Lieut. H. N. Shore pointed out, in a recent paper read before the Society of Arts, that in the matter of canals, the utilization of carrier pigeons, the artificial culture of oysters, fish and poultry, and in the satisfactory solution of the great sewage question, the Chinese have been before us in time, and, in some of these at least, are still ahead of us in results. Their progress in the past cannot be gainsaid; it must, however, be contended that they have now reached the limit of their capacity, and that no further progress need be anticipated. This, to say the least of it, is exceedingly unlikely in a people acknowledged by anthropologists to be the biggest-brained race in the world, while facts are against it, for signs of progress are not wanting among the Celestials of the present day.

The most striking and significant of these is their progress over the globe. Until comparatively recent times China was a world within a world. It was as near as possible self-contained, its Buddhistic religion being the only thing it is known to have borrowed from abroad. The Chinese knew almost as little about and cared about as little to visit the outer world as they would had it been a different planet. This is totally changed now. From the chief ports along the Chinese coast a constant stream of emigration flows and has flowed for many years, with the result that next to ourselves they are now the greatest colonists in the world.

The climate of Further India, Siam, Malaya, and the vast chain of islands, great and small, extending from Sumatra to Australia, suits the Chinaman admirably, and these are being gradually peopled by this oblique-eyed Mongolian race. Rangoon, in British Burmah, contains 10,000 of them; Singapore, the great commercial capital of Malaya, has 80,000 out of a total population of 95,000. Java has 100,000; while the Straits Settlements, according to a recent traveler, "are now virtually Chinese colonies under the British flag." They are not merely numerous in the Malay Archipelago, they are also influential, the commerce of those regions being almost entirely in their hands. In Australia they have obtained a footing, and can make fortunes at the gold-diggings by working over again the refuse heaps of the European digger.

That they are no mean competitors in the industrial race is seen in the restrictions put on their entrance into the Australian colonies. They have made their way to all the chief groups of islands in the Pacific Ocean, and have now become an influential element in the population of the Sandwich Islands, where they are fast superseding the indolent natives. They have crossed to the New World, and are gradually spreading eastward from California and the Pacific slope. Here they have shown themselves able, and, to judge from the persecution they have been subjected to, more than able, to hold their own against the Americans in the labor market. The United States owes to them the construction of the Californian section of the great Pacific Railway; and if M. de Lesseps should ever succeed in cutting his canal through Central America, it will most probably be by the aid of Chinese muscle.

Chinamen are now also found in the West Indies and British Guiana; while it must not be forgotten that they are spreading westward from China into Thibet, Mongolia, and Asiatic Russia. Many of the Chinese return to their own land to spend the evening of their days, where, no doubt, the sight of their wealth forms a stimulant to further emigration, while their accounts of Western civilization, with its telegraphs, telephones, and locomotives must gradually prepare their countrymen for the introduction into China of those improvements in communication. It is a great colonizing power that China has a very special interest for this country, the reason being, as was recently stated by Sir Rutherford Alcock, that, "taking their numbers and our own, it did not require to carry one's views very far into futurity to see that there would be eventually two races which would occupy the greater part of the world—one was the English-speaking race, which had already filled North America and stretched into the Australian continent and the surrounding islands, and would very soon count up to 200,000,000, and the other was the 300,000,000 of Chinese."

Many weird tales have been told of seeds found in the hands of Egyptian mummies, being planted and growing into some flower of wonderful beauty, but with so deadly a perfume that it destroyed the lives of its wearers. It is a fact that an English market gardener has recently raised peas from some dried ones found in the grip of a mummy When Michael Davitt was in Portland, too, one of the visitors became interested in the little garden which the founder of the Land League was allowed to amuse himself by cultivating, and sent him some flower seeds which had come in like manner from the tomb of an Egyptian. Davitt planted the seeds, and raised specimens of the flora of old Egypt.

The Ideal Death.

"The ideal death," said a physician in charge of a New York City Hospital to a reporter of the New York *Sun*, "was that of my uncle. He was a hale, hearty man of 80, a bachelor, wealthy, and surrounded with every comfort in a beautiful home not far from New York. He had traveled in Europe, and was full of anecdote and memory of his long life. He arose one morning apparently in perfect health. His buoyancy of spirits was noticed. He was singing some of the quaint old Scotch songs of his boyhood. He expected a visit from me, and, as he desired to confer with me on a matter of business, he arose from the table after a hasty and partial meal, saying he would drive down to the depot, not far away, and bring me to the house. He had the servant bring his ponies to the door, and refused to let the man go with him, saying he preferred to drive himself. He mounted the box and drove off at a smart pace. The old gentleman had not driven more than a few rods from his own house when he was met by a neighbor, who noticed something strange in his appearance. His horses stopped. The neighbor dismounted and went to the side of his carriage, and spoke to him. The old gentleman did not answer. He sat upright in his seat, holding the reins in his hand. He was dead. He had passed away without a shock of any kind. There was no apparent cause for his death, which was probably occasioned by heart-disease."

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.

Mrs. A. P. Brown will answer calls to lecture or attend funerals. She can be addressed at St. Johnsbury Center, Vt.

Allan Putnam, Esq., can be secured for lectures or funeral services by addressing him at 91 West Brookline street, Boston.

J. M. Potter, Secretary of the Nemoka Spiritualist's Camp Meeting, says: "Our Meeting so far has been a grand success."

With this number of the JOURNAL we commence a new volume, with fair prospects of a larger field of action than was ever occupied by the paper before.

Mrs. E. S. Silverston has now regained her health, and may be found at 858 North Ashland Ave. She gives tests, psychometric readings and advice on business matters.

Wm. A. Mansfield, the famous independent slate writing medium, went from the Spiritualist camp meeting to Detroit with Dr. Marvin, and is stopping for a few days at the Doctor's rooms, 210 Woodward avenue.

Jennie B. Hagan will speak at Queen City Park, Burlington, Vt., Sept. 2nd and 4th. Will make engagements for Sept. 9th and 23rd; also, November and December. Address South Royalton, Vt.

Dr. H. P. Fairfield speaks for the Spiritualists in South Hanson, Mass., Sunday, Sept., 2nd; in West Duxbury, Sunday, Sept. 9th; and at the Spiritual camp meeting at Hayden Lake in Madison, Me., Sept. 13th, 14th, 15th and 16th; in Bartonsville, Vt., Sept. 22nd and 23rd; at the West Burke Spiritual Convention, Vt., Sept. 28th, 29th and 30th. He would like other engagements for the fall and winter.

Mrs. Lewis writes: "The Sunday meeting at the West End Opera House, 433 West Madison St., conducted by Mrs. S. E. Bromwell of 435 West Madison St., was well attended. All were greeted with music from the spirit side by Dr. Kimball and Mrs. Ray; solo by Mrs Bromwell's guides; piano and vocal solo by Mr. Boyle; remarks by several, that were well received. Next Sunday a memorial service will be held by Mrs. Bromwell's guides for Master Madden."

Russians say that their war on the Jews is more of an economical than a religious question. At the same time they admit that the very class of Hebrews which has done most to make prominent this economical problem is so skillful in evading persecution as to defeat the sole object of the Jewbaters, while the hardships all fall on a body of people totally without part in the commercial and industrial contentions of the time.

The Allan House, the Richmond home of the poet Edgar Allan Poe, has been purchased for transformation into a hotel, to be kept by a woman at one time a leader of fashion in that city. The dust of years has lodged upon every thing in the room in which Poe wrote "The Raven." Cobwebs depend from the ceiling and cling to the walls in picturesque festoons. It is an octagon shaped apartment, with windows on either side of the fireplace, seeming to open into similar rooms. But there are mirror-panes in the window-sash instead of transparent glass. The room is spacious and papered in florid style.

Various means of protection against cholera, says the *Pall Mall Gazette*, are being taken in most of the cities and larger towns in Europe, but a method adopted in Rome is probably unique. The Pope stands at the head of a new association, which has been formed for the effectual protection of its members from the cholera and other epidemics by the potent agency of two pictures of saints which are supplied to each member. The charm consists in the inscription, "*Non accedet ad te malum et flagellum, non appropinquabit tabernaculo tuo.*" If any member should be attacked by the cholera in spite of the charm, the united prayers of the associates will be offered up for the patient, whose faith, however, in their intercession will probably have received a severe shock by the prior demonstration of the inability of the sacred pictures to protect their possessor against the cholera.

D. F. Trefry writes: "The Spiritual Light Seekers at Lester's Academy, 619 West Lake St., held their 5th meeting on Sunday the 26th. A good audience and a large number of speakers were present. Many tests were given. Our people seem to love harmony. Our meetings are very interesting. Our large choir of good singers seem to throw a feeling of peace and harmony over the audience, those composing it sitting entranced for two hours and thirty minutes, drinking in the glorious light of spiritual truths. We say to all speakers and mediums, come and give us light; to others, come and get the light; bring your children, and teach them the new light; if it is good for you it is good for them."

On Manhattan Island 100,000 children are earning a living. Out of the 100,000 at least 50,000 have reason to expect to get on in life, and in due season to become respected and responsible members of society. The youngest child employed as a bread winner is four years old, and her services are valued at $1 a week, which, it is to be feared, does her very little good. A large proportion of the children included in this estimate, are cash and errand boys and girls, nurse girls, and of course, factory hands. Oddly enough there are hardly any crossing sweepers in New York, while in London their name is legion.

The Cologne *Gazette* is publishing a long communication from Dr. Mohnike, a physician who practiced twenty-five years in Java, and has had great experience with cholera. He endeavors to show that it is not a contagious disease. He has never met with a case which he could ascribe to contagion. He attributes its ravages in general to dietary faults, and in Egypt at present to the same cause.

Dr. W. Paine and family arrived here from Grand Haven, Mich., last week. They remained here a few days, and visited Mrs. Simpson, Mrs. Bishop and Mrs. Blade, receiving marked tests of spirit power. They have now returned to their home in Philadelphia.

In Russia they still have a primitive way of keeping Christians from backsliding. The Moscow *Gazette* publishes the proceedings of the trial of seven Christian Tartars at Kazan, who were recently convicted of reviling and renouncing the orthodox faith, and sentenced to hard labor and exile in Siberia.

Current Items.

There are over five hundred thousand telephones in use in the United States.

Nearly $150,000 have been subscribed for the expedition to explore the depths of the Red Sea in search of Pharaoh's chariots.

The sword of John Hampden, preserved in the Hampden family and last in the possession of a John Hampden who died in 1861, has been sold in London for $290. It is a long rapier with a cross hilt and scroll guard. One of the handplates has the cross of St. George in plain metal in the centre. The blade has the maker's legend, "Wilhelm Wirsberg me fecit Solingen." Queen Victoria has a sword said to have been Hampden's which is of Cellini work, having the heraldic arms of the Hampdens on the hilt.

From a zoölogical paper by M. Michaud on the material collected and observations made by him in the valley of the Ogoone, in Central Africa, some interesting facts are given. The temperature is nearly constant at about 90° Fahrenheit. Maize, manioc and tobacco are grown. Although the people are peaceable, they are very brave. The sheep have no wool, and but very little hair. In the forests there is a dark, fierce species of cattle found in great abundance, probably because the fear with which the natives regard them allows these animals to multiply without the restraint of the chase. There are no indigenous horses in the region.

According to the English papers, the parcels post service, which was inaugurated the first of the present month, works to the satisfaction of its patrons and the persons who have charge of it. The number of articles brought to the various offices was much larger than was anticipated, but, as the men in charge had been under training for some time, every thing worked smoothly. About twenty thousand parcels were ready for delivery at the offices in London on the morning the service commenced. Eighty small, light carts, or vans, and several larger ones for carrying heavy packages, were employed for the London delivery. In most parts of the city the collections and deliveries are made five times a day. The vans are made for the purpose, are lighted from the top, and are supplied with shelves.

An officer in the German cavalry has invented a form of transportable dwelling, which he considers will do much to obviate the inconvenience of bivouacs and the dangers to health often resulting from them. These houses are made of felt, impregnated with substances which render them impervious to water. The idea is intended to apply specially to hospital tents and the larger kinds of such dwellings. In addition to being water-tight, these tents are cool in hot weather, and, to some extent, are able to moderate a severely cold temperature. They can be packed into a few comparatively small boxes, and ventilation is duly provided for. They resist hurricanes better than linen tents. Their erection and removal is very simple, and their cost is said to be small in comparison with that of linen tents. They have been permanently introduced into the Danish army.

A Slight Error Corrected.

To the Editor of the Religio-Philosophical Journal:

In the hurry of transcription I notice that I made a mistake in one of the proper names in my second article on "Apollonius of Tyana and Jesus Christ." I speak of *Alexander* Severus as the husband of Julia Domna and as one who honored Apollonius. I should have said *Septimius* Severus. Both the Severi were Roman Emperors, reigning in the same century—Septimius being on the throne from A. D. 193 to 211; and Alexander, from A. D. 222 to 235. The error is of little importance, but it is always better to be strictly accurate in detail. Slips of this character are found at times in the writings of the most learned and accurate scholars, illustrating how easy it is for such errors to creep in, even when great care is taken to avoid them. The presence of an error like this, spite of my precautions, will render me doubly careful in future against similar contingencies.

W. E. COLEMAN.

For the Religio-Philosophical Journal.

The Camp Meeting of the Michigan State Association of Spiritualists.

The meeting has been a great success, and the feeling of good will and harmony which prevailed from first to last has been a most remarkable feature. The conference meetings have been what has been called "refreshing times," and the short speeches, heartfelt and soul-full, were of the highest order, and the facts which came out and the experiences narrated, revealed the foundation of the temple of Spiritualism.

The opening address of Dr. Marvin, the secretary, was full of thought and struck the key note of the new movement. No one could be better qualified to fill the chair than Brother Whiting. Kind, genial and appreciative, with a long and varied experience as a medium, he had a good word for all, and as a centre, radiated a feeling of genial friendship.

The scenery around Orion Lake is unsurpassed by any in the State. The numerous points, inlets and islands, dotted with quaint cottages and boat houses, present an exquisite picture of quiet loveliness. The largest of these islands, is Island Park. Its shores rise gently from the water and are covered with a grove of thickly set oaks. The tower of the hall, from its swelling center, rises above the tree tops and can be seen from afar. Right across the lake is the village of Orion, and the depot. When on our first arrival we walked around the shore of the lake, the wavelets dancing in the light of the slant sun in the west, the numerous boats flying like swallows over the surface, and little larger, the miniature steamer, with her puff of smoke, and all the shores reflected as in a mirror in the waters, it was like a dream of paradise.

Rowing across the lake "to meeting," had a smack of poetry, and a charm which few could resist, and take the beautiful path leading over the bridge to the consecrated grounds.

On Friday, it became rumored that it was the anniversary of the wedding of Brother and Sister Stebbins, and a quiet manifestation of appreciation was prepared.

The Lapeer people camping on the grounds gave a special dinner party at which appropriate speeches and toasts were offered. In the afternoon the committee reported and presented a well filled purse to the happy pair. Congratulatory speeches were made and responded to by Brother Stebbins, in his usual felicitous style, somewhat marred by his overcome modesty. Mrs. Emma Tuttle improvised the following poem:

Hail and good cheer! staunch travelers. Strong with hope
We offer greetings freighted with delight;
For in your earnest faces we can read
The splendid victories of Truth and Right.

These many years, keeping in perfect step
To life's grand marches, onward you have pressed,
Crushing the thorns and thistles by the way,
Wearing love's sacred lilies on your breast.

Ah, not in idleness, and not in dreams
Have passed the years since life was young and new,
But in benevolence for all your kind,
Holding aloft the standard of the true.

If I should offer adulating praise
Your modest faces would but turn away,
So with a deep sincerity I give
Only a hint of merit in my lay.

And offer you, from friends I cannot count,
A garland of good wishes, dewed with love.
Long may your faces cheer us here on earth
Before they brighten holier lands above.

The manifestations received through the young medium, Mr. Mansfield, were universally satisfactory.

Dr. W. D. Knowles had a tent on the grounds and was kept busy by those seeking health or clairvoyant advice. Dr. Marvin was too much engaged to give much time to his favorite profession, but those whom he treated spoke with unbounded praise of his healing powers.

Dr. W. Hicks of Rockford, as enthusiastic as he is unselfish, is highly spoken of by his home people, but he did not publicly announce himself at the meeting. If the friends of the cause carry out the plans they put forward for work the coming year, it will make a grand advancement, such as no past year has witnessed. H. T.

Rome Under the Pope.

What Dr. R. Locke ("Nasby") Has to Say of the Eternal City.

A dozen years have worked a mighty change in Rome. Twelve years ago it was the sleepiest and least progressive of the cities of Europe. It was a city of priests and nothing else. The Popes ruled it spiritually and temporally, and it was their interest to not have it progress. What they wanted was a purely ecclesiastical city—a city devoted entirely to religion and religious establishments. They wanted no railroads, no gas, no streets, no trade, commerce, or manufactures. It was a refuge for priests and nothing else. Gas was first introduced into the city in 1856, and thirteen years ago the Corso, the principal street of the city, was only partially lighted.

The pavements were wretched, the buildings were shabby to a degree, nothing of any account had been done to rescue the antiquities from destruction; in short, Rome was the harbor for priests, the seat of Papal power, and that was all.

There were at that time 200 monasteries in the city, the churches numbered nearly 600, and there was a horde of priests and friars who controlled the schools, such as they were, the hospitals, all the public works, and everything pertaining to the city and its government.

In 1870 the dream of the progressive Italians became a reality, and all Italy united under one Government. Victor Emmanuel, by the help of Garibaldi, and guided by the great Cavour, entered Rome, made it the Capital of the Kingdom, and gave the city a municipal government, wrested the control from the church, and made Rome a city, indeed.

The most of the monasteries, all but about twenty, were taken by the Government, payment being made to the church in bonds, and converted into schools or barracks, and laws were passed limiting their number. The Government left them enough houses to hold the number of monks it limited them to, but provided that when these should die out the property should go to the Government for public uses. The schools especially were cleansed of religious influence, and the church and State were permanently dissolved.

The orders, as orders, were forbidden to acquire or hold property as under the Papal rule, the design of the Government being to so curtail their power that they should be subservient to the Government instead of controlling it as before. The dog proposed to waggle the tail, and not the tail the dog. It was a bitter struggle between the Clerical and Liberal parties. But the latter has complete possession of the field, and is likely to hold it.

Pius, the then Pope, took all this in high dudgeon, and both he and his successor have ever since kept themselves very closely in the Vatican, posing before the Christian world as martyrs, at which Rome laughs.

Immediately there began an era of improvement. There was at that time but one railroad leading into the city, and that only twelve miles in length. English capital and skill was invited, and it came, as it always does where there is profit.

When it became evident that Rome was to be rescued from the sloth and inaction of centuries, the energy and enterprise of the northern countries of Italy came down and infused new life in the old city. Piedmont and Tuscany, which have the best blood of Italy, sent down representative men who astonished the old Romans, who were in the habit of leaving things exactly as they found them, by inaugurating a system of improvement in everything. They regulated the police, they built new streets, in conjunction with the King they inaugurated a system of restoration and preservation of antiquities of the city, they built great hotels as fine as those in Paris and Berlin. Railroads were built north and south, street railroads were introduced, gas was supplied as plentifully as it is in other cities, the streets were paved, and old rookeries not worth retaining as antiquities were torn down and replaced by modern structures, and new Rome grew up in the midst and by the side of old Rome. They made Rome something of a place to live in as well as to attract strangers.—*Toledo Blade.*

Forty-eight young ladies from different parts of the country, took the black veil at the Convent of Notre Dame in Milwaukee.

In 1840, less than 8 per cent. of the whole population of the United States was found in cities; now, upwards of 22 per cent. of the whole population is found in cities.

The complete destruction of the carcasses of animals that have died of contagious diseases is recommended by M. Girard. He would dissolve the bodies in cold concentrated sulphuric acid.

Matches are being imported from Sweden to New York in great quantities, paying a duty of 35 per cent. American manufacturers now seek to have duty levied on the white wooden boxes in which the Swedish goods arrive, which would stop the trade.

Business Notices.

TRY Dr. Price's Floral Riches, Pet Rose, Alista Bouquet, Meadow Flowers, or any other of his perfumes, and you will be delighted.

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

DR. Price's Flavoring Extracts require much less in quantity, and when used in cakes, puddings, etc., makes them delicious.

SEALED LETTERS answered by B. W. Flint, No. 1327 Broadway, N. Y. Terms: $2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

THERE is baking powders sold in bulk for Dr. Price's Cream Baking Powder, which is not his. The genuine is in cans only.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address, E. F. Butterfield, M. D., Syracuse, N.Y.

CURES EVERY CASE OF PILES.

Spiritualist Meeting.

The Central New York Association of Spiritualists will hold their semi-annual and the Georgetown annual meeting in Timothy 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 speech 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 19, 1883.

Spiritual Meeting at Omro, Wis.

The first Meeting under the new State Organization, will be held in Spiritual Hall, Omro, September 14th, 15th and 16th, 1883. Mrs. H. S. Lake and Dr. G. H. Geer are already engaged. C. E. Watkins, state test medium, who gave universal satisfaction at our last Meeting, will be present.

Remember the dates!

DR. J. C. PHILLIPS, Secretary.

The Connecticut Spiritualist Camp Meeting Association.

The Connecticut Spiritualist Camp Meeting Association will hold their Second Annual Session, commencing August 1st and closing September 15th, at Niantic, in the town of East Lyme, Conn., six miles west of New London, on the Shore Line Division of the N. Y. N. H. & H. R. R. Speakers engaged: Aug. 5, Dr. H. P. Fairfield; Aug 12, Mrs. Nellie J. T. Brigham; Aug. 19, A. E. French; Aug. 26, Mrs. Amelia H. Colby; Sept. 2, J. William Fletcher; Sept. 9, Mrs. E. H. Stiles, M. D. Other speakers are expected. Music by David Wright's Orchestra of New London. The Restaurant and Roller Skating managed by Fred A. Handel of Willimantic. Half fare on the N. L. N. H. R. and excursion rates on the Steamer Sunshine from Hartford and Connecticut River landings. Board and lodgings on the grounds at reasonable rates. Letters of inquiry to D. A. Lyman, Secretary, Willimantic, Conn., will receive prompt attention.

Spiritual Meetings in Brooklyn and New York.

CHURCH OF THE NEW SPIRITUAL DISPENSATION, Clinton below Myrtle Ave., Brooklyn, N. Y. Inspirational preaching by Walter Howell every Sunday at 3 and at 7:30 P. M. Sunday school for old and young, 10:30 A. M. Ladies Aid Society every Wednesday at 2 and the Young People's Sociable at 7:30 P. M. The Psychic Fraternity meets every Saturday at 7:30. All meet at the Church and seats free.

A. H. DAILEY, President.

The Friday evening Conferences will be held at the Church of the New Spiritual Dispensation on Clinton Avenue, between Myrtle and Park Avenue, at 7:30 P. M.

Mediums Meeting, Chicago.

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

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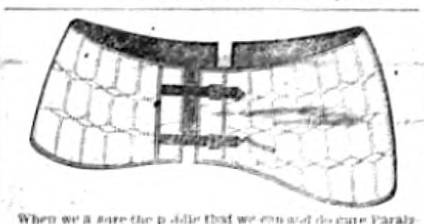

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Thomas Hoyne.

I hold that one who lives and dies,
Who leaves an impress on his time
For good, beyond the grave shall rise
To heights more splendid and sublime;

That which is great and good on Earth,
In Heaven shall yet more brightly shine;
That every soul of honest worth
Shall live immortal and divine;

That every noble human mind,
That leaves a worldly record fair,
Beyond this life shall be refined,
And shine with fadeless lustre there.

To-day a good man died, whose name
And face familiar many knew—
Not great in what the world calls fame,
But great in manhood, strong and true.

Swarthy and stern, yet oft he smiled,
No mean or selfish way he trod,
He lived as simply as a child,
With faith in man and trust in God!

His pleasure was Chicago's weal;
For self alone he would not fight.
He put his shoulder to the wheel
In every struggle for the right.

With generous hand his means he gave
To benefit and bless his kind;
And, while he slumbers in the grave,
He will not fade from sight and mind—

For men who pass where hushed he lies
In Death's mysterious twilight gray,
Shall read his name with grateful eyes—
Shall reverently pause and say:

Here lies in undisturbed repose,
Here with the dust in silence blends,
A man whose manhood made his foes
His strongest and most steadfast friends.

EUGENE J. HALL, in *Chicago Tribune.*

Letter from G. S. Crosby.

To the Editor of the Religio-Philosophical Journal:

For over five years I have been an occasional reader of your JOURNAL and deeply interested in the cause for which you are doing so much. I have carefully studied the JOURNAL'S tone, especially in the editorial columns, and think that there is a constant improvement therein—evidence of a thinking, growing mind. The late organization at Sturgis is one of the grandest and most important steps yet taken. United, harmonious action means success, while discord is but a stage of death. We have had in this Methodist Episcopal resort more than thirty Spiritualists the present season, including several fine mediums, and one of our most highly educated, and best of speakers. "This will be a Spiritualist camp ground within ten years," was the remark of a well known medium only yesterday. The great need of to-day is not more Spiritualists, but a better understanding of the laws that govern our communication with other spheres of life, and a more united action. We need more singing at our seances and other gatherings—not by one or two, but by all. It will add greatly to the health of our mediums, as well as all present. It is a great harmonizer, resting, as well as elevating in its influence. Spiritualism will be accepted when its beneficial results are as clearly shown as those of sewing machines, telegraph, or the electric light. While in our own ranks we are divided and the imagination is allowed to overthrow historical facts, such articles as have lately appeared from the able pen of Wm. E. Coleman become a necessity. We must first harmonize our own thought and action, then we have some definite, settled idea to present to others.

Pacific Grove, Cal. G. S. CROSBY.

"The Lord and the Cyclone."

To the Editor of the Religio-Philosophical Journal:

Please permit me to say a final word. I have waited patiently for a reply from Rev. R. P. Shaw, but as he has not even attempted to justify his charge of misrepresentation made against me, it must be evident to your readers that his charge was a false one and that the criticism of his sermon on the cyclone, which appeared in your issue of June 2nd, was just and true.

I would be sorry if your contributor, Mr. Harding, who furnished the article, "The Lord and the Cyclone," should be supposed capable of accepting his authorities from unreliable sources, and I have only sought to justify him in relying on the notes I gave him, and defend myself from an unfounded accusation.

It remains for me to thank you for your courtesy to me and your liberality in opening your columns to the "Orthodox Presbyterians," which I do most heartily, and subscribe myself your grateful friend.

Sturgis, Mich. JOHN H. VAN DE VANTER.

An Impression.

Under the head, "How do you account for this?" the Osceola (Iowa) *Sentinel* says:

"A few days ago Mr. James Harper, of this city (who informs us) got up one morning and said he knew that his daughter, Mrs. O. S. Barick, of Kansas, would arrive in Osceola that day on a certain train. When asked how he knew it, he said 'something told him so.' He was so positive that Mrs. Barick would come that he went to the depot to meet her, when sure enough she stepped off the train, having come on a visit. Mr. Harper says neither he nor any of his family had heard that Mrs. Barick was coming, and that they had no idea she was coming till 'a something' forcibly impressed his mind that she was on her way and would arrive at a certain hour. Mr. Harper informs us that similar experiences frequently happen to him. Can materialistic science explain such phenomena?"

A Dream and its Fulfillment.

The remains of Mrs. P. R. Seager, of No. 149 Bridge street, who was run over and killed by a train of cars on Friday, were taken to the home of her parents, in Bedford, for interment. A rather peculiar circumstance in connection with the lady's death was the fact that the night previous to the occurrence she had a dream in which she imagined she saw herself decapitated by a train of cars. She spoke of her dream to her husband on the morning of her death, but as neither of them were superstitious, they paid but little attention to the matter. The dream was practically verified a few hours later when the lady, although not actually decapitated, was terribly mangled by the cars.—*Cleveland (Ohio) Herald.*

Queen City Park Camp.

To the Editor of the Religio-Philosophical Journal:

I would like to call attention of your readers to the Queen City Park Camp. It is the youngest of the New England Camps, but is not second in its attractions, and those who would see a lovely portion of nature cannot find a pleasanter trip than to take any one of the routes to Burlington, Vt., and pass a few days on the shore of Lake Champlain, in view of Adirondack and Green Mountains, drink in the invigorating air and come in contact with the whole souled fraternal Vermont Spiritualists. The Camp lasts till the middle of September and the readers of the JOURNAL who have time and means and sigh for recreation and rest can find it in abundance there.

New York City. H. H. BROWN.

Alfred Denton Cridge, in writing to the JOURNAL office says: I like the steadfast course your paper is pursuing and hope it will continue to deal sturdy justice to frauds, bilks and superstition as it has always done. Spiritualism is dull in Oregon, but is not dead. The churches are bursting with it, but many of their members are like a lady I met a few days ago who said: "Oh! I am no Spiritualist, you know, but I know we live again and that good and bad spirits return to their friends."

O. S. Poston writes: I received recently a pamphlet issued from your press on "Home Circles." I was glad you had issued such a document. It will teach the method of investigating Spiritualism in family circles where no developed medium can be had, and will greatly promote the object for which it was intended.

If a Man Die, Shall He Live Again?

To the Editor of the Religio-Philosophical Journal:

In your paper, dated July 28th, is an article bearing the above title, in which the writer, M. L. Sherman, complains that "a book called the Bible" has left unanswered this most important of all-important questions! The writer then goes on to state several self-evident truths to be found in nature, and writes a most readable essay; but the stupendous injustice and untruthfulness of his complaint at the beginning of his article, is a most serious drawback to its merit; taken as a whole, it is easily disproved. The writer evidently belongs to that class who must drop the old ere he can grasp the new truth; a class, by the way, which comprises a large number of honest, though narrow minds, who are destined to serve as an illustration of the old truth: "A little learning is a dangerous thing." It urges short-sighted mortals to "rush in where angels fear to tread," and to exert their puny strength in the vain attempt to beat out the foundations of an edifice that they may reach its spire; or to aim their deadliest blows at the root of "the tree of life," that they may reap its blessings of its fruit. A destructive, iconoclastic policy! Elder T. M. Harris, in his discussion with E. V. Wilson, at Atlanta, Ga., March 13th, 1853, proved himself as belonging to the same class, though at its opposite extreme from that occupied by the writer of the above mentioned article. He says: "Remember that the great underlying idea of the spiritualistic fiction, is that they can communicate with the spirits of dead men." Then, immediately afterwards he speaks of the punishment which shall overtake all those who are so rash as to make use of their gift of "discerning spirits."

Now, what is the use of warning people against the danger of communing with departed friends, if the possibility of so doing does not exist, but is simply a spiritualistic fiction? To add (?) point to his remarks, the elder makes use of the much quoted illustration of the Woman of Endor, as the Bible calls her. He says, "The witch of Endor, a poor, miserable wretch, one of the lowest characters in all the land, a witch under sentence of death!" Let us give a brief glance at the Bible's account of this medium, as it may throw light upon what now seems dark to the mind of our friend M. L. Sherman: "Samuel was dead, and all Israel had lamented him, and buried him. King Saul had put away all those who had familiar spirits, and the wizards out of the land." Why this fact should be quoted, even to this day, as an argument against investigating the divine truths of spirit communication with residents of earth, it is difficult to comprehend, as the Bible goes on to record that he was punished severely for his disregard and disobedience of God's laws. But we will follow a little further in this illustration. King Saul was, at last, in sore trouble; he had sinned so that he himself had lost the power of attaining counsel through his own mediumship, therefore he disguised himself and went to this noted medium in Endor. He said: "I pray thee divine unto me by thy familiar spirit, and bring him up, [raise the dead] whom I shall name unto thee!" The woman feared that the request made was a snare, because King Saul had forbidden the use of her divine gift; but the disguised monarch assured her, saying, "As the Lord liveth, there shall no punishment happen to thee for this thing." The woman reassured, replied: "Whom shall I bring up?" He answered: "Bring up Samuel" (who had then been dead four years.) "When the woman saw Samuel," Bible goes on to relate, "she cried with a loud voice and said, 'Why hast thou deceived me, for thou art Saul?'" Quite a reliable medium, you see; she had an excellent gift of divining. The king said, "Be not afraid. What sawest thou?"

"I saw Gods ascending out of the earth."

"Of what form?"

"An old man cometh up, and he is covered with a mantle."

The message Samuel gave to the king was not cheerful, but it proved the medium to be a true prophetess, for it was duly fulfilled. The kindness of her heart is also illustrated by her "Killing her fatted calf, taking bread, bringing to Saul and his servants and they did eat." That she "spoke from the Lord" is proven by the fulfillment of her prophecy. (Bent. 18:22). It would seem a foolish waste of time to quote so largely from a book, which is to be found in nearly every library in our land, were it not for the only too frequent recurrence of just such illustrations of ignorance as to its real contents as we have before us at this time. Spiritualists can not afford to "kick against the pricks" in this way; they owe too much to the Bible, and it holds too much of Spiritualism in its inspired pages for it to be at all politic for them to do so. Its influence over the church but makes it a power more to be desired in our hands, for it is preeminently our "book of books." The recorded facts of the different phases of mediumship in those early days, from Genesis to Revelations, are aglow with the truths of Spiritualism. I recommend an earnest perusal of the whole book, it being the very foundation and cornerstone of Spiritualism. L. C. B. GAULT.

Caldwell Prairie, Racine Co., Wis.

The Moods of Authors.

The London *Globe* has a suggestive article on the above subject, setting forth that with the best advantage, with perfect seclusion and every facility for the concentration and marshalling of thought, authors are notoriously subject to strange freaks of humor, which render them intellectually prostrate and utterly unable to command their known and tried powers. The muse of poetry is the fickklest of jades, as everybody knows, but the muse (if there be one) of prose is scarcely a whit more staunch or trustworthy. Perhaps Thackeray is the best modern example of the vagaries of mood in writers. For weeks together he could not put pen to paper to do anything like justice to himself, and for this misfortune Mr. Anthony Trollope rather unfairly attacks him on the score of industry. "Unstedfast, idle, changeable of purpose," are epithets which the loser throws at the greater novelist, merely because, as he says, Thackeray "could not bring himself to do an allotted task day after day." "Idle" seems a vulgar accusation to hurl at a man of Thackeray's genius and achievements. The writing of books like "Pendennis" and "The Newcomes" can scarcely be looked upon as "day-work," in the sense in which a blacksmith's labor would be so considered.

If such an author was idle, so was Dickens, who frequently had to give up his work in despair, in spite of the strongest determination to master a hostile mood. "I am utterly lost in misery," he writes, at a time when his strength was the most vigorous, "and can do nothing. I have been reading 'Oliver,' 'Pickwick,' and 'Nickleby' to get my thoughts together for the new effort, but all in vain." Over and over again he exclaims in his brief notes to Mr. Foster that "the fit is not on him" and he must go for a ride or a walk. From Italy he writes one autumn, just as he was about to start upon a Christmas book: "I have got my paper and inkstand and figures now and can think—I have begun to do so every morning—with a business-like air of the Christmas book." Again, later: "I am sadly strange, and can not settle. You will have lots of hasty notes from me while I am work; but you know your man." Dickens was always nervously exact in the arrangement of his writing room, and in one of his letters from a strange place he relates how he had to "alter the disposition of the furniture" before he could write a line.

Even Milton is said to have admitted that his faculties were much stronger at some times than at others, and Dryden used to diet himself for a task in poetry, eating raw meat to inspire vivid dreams. It is unfortunately true that he resorted to even less excusable stimulants, though a long list of other immortals were wont to overcome the shyness of their genius by similar means. Byron wrote some of his looser poems under the influence of gin. Coleridge, De Quincey, and Shadwell prodded the muse with opium; Sheridan, having a good deal of the Charles Surface in him, did good work with aid of brandy; Ben Jonson was assisted by "canary," and Eschylus is said to have been invariably intoxicated when he wrote. The great achievements which some authors have produced at a single sitting show that moods have played an important part in literature.

These moods of different authors as above set forth, undoubtedly arose from the influence of attending spirits; with their inspiring aid the "mood," so-called, supervened and ideas flowed easily and spontaneously.

If a man will only start with a fixed and honorable purpose in life, and persistently attempt to carry it out to the best of his ability, undismayed by failure or delay, the time may be long in coming, but come it will, when that purpose will be achieved.

Papal Policy in Ireland.

Michael Davitt's very able letter published in yesterday's *Tribune* is a clear exposition of the political policy of the Pope so far as Ireland is concerned. Incidentally it throws a flood of light on the political course of the Holy Conclave in reference to European countries generally, not only during the time of the present Pope, who is reputed to be an astute diplomat and politician, but ever since the temporal sovereignty was established.

Mr. Davitt himself is a Roman Catholic, believing in all the tenets, dogmas, and doctrines of the church. He understands the motives, workings, plans and policies of Popes much better than any outsider possibly can. It is his deliberative judgment that Leo XIII., Cardinal McCabe and nearly all the Irish Roman Catholic dignitaries are far more solicitous for the advancement of the church than they are for the independence or prosperity of Ireland. They are quite willing, according to Davitt's view, that the people's rights and privileges shall be sacrificed or withheld if the church's interests are to be advanced in any degree thereby. These churchmen, he says, pride themselves on being Roman Catholics first, and Irishmen or Englishmen or Italians, as the case may be, afterwards. Their first duty and first allegiance are to the church. If the people's rights, prospects and privileges stand in the way so much the worse for the people and their rights.

This is nothing new. The church first, everything else afterwards, has been the motto of Pontiffs, Cardinals, and Bishops in all ages. When the churchman turned politician it was not to advance the temporal happiness of the people. It was to increase the power and the prerogative of the church. The people were led to believe otherwise. But they began to find out. Events opened their eyes. The French peasants and artisans found that one-third of the land of France was held by the church, one-third by the nobles, and one-third by the monarch. They declared war equally on all three monopolies, because they thought all three were equally guilty—equal sharers in the plunder from them. The church in France went down with the monarch and the aristocracy. It has never recovered anything like its old prestige. To-day the strange spectacle is presented of "the eldest daughter of the church," "the oldest Catholic nation," expelling the religious orders of the church and openly repudiating the advice and counsels of Popes, Cardinals and legates. In Italy, the cradle of the church, a King excommunicated by the Pope was sustained by an enthusiastic people, and his son, with whom the present Pope refuses to hold communication, is the popular monarch of a united nation.

The selfish policy as Davitt points out, has been pursued in Ireland until recently without protest. The Papal agents appear to have miscalculated the present intelligence of the people. They have carried things with so high a hand that devout Roman Catholics like Mr. Davitt have spoken in language of protest and denunciation concerning their action. They cry out against a course which would keep alive the spirit of sectarian hate, which would force thousands of starving creatures to seek refuge in the poor-house or the emigrant-ship in order that Cardinals' agents and Archbishops' and Bishops' obedient servants and particular friends might be sent to the British Parliament to influence legislation in favor of the church, and thus help in the movement to bring back England to the "old faith."

The Irish Catholic people, as Davitt shows, have discovered what the mottoes of the Popes and Bishops are. They sustained Protestant leader (Parnell) in spite of the thunders of the church and the anathemas of the Pontiff. Even since Mr. Davitt wrote his letter an ecclesiastical scheme to which he alludes, has been met and defeated, as the following telegram will show:

DUBLIN, Aug. 9.—The adoption of Mr. Lynch by the Bishops for Sligo is considered a remarkable triumph for Parnell. They had actually adopted Baldwin, and Bishop Gillooly announced it, but when Parnell declared for Lynch they caved in at once. Lynch will probably meet with no opposition whatever.

The reception which the Pope's prohibitory circular met was a warning to them that it would be dangerous to attempt to dictate.—*Chicago Tribune.*

Incubation of Diseased Eggs.

Some observations in a field of experimental investigation hitherto but little, if at all, the subject of special research, were contributed by M. Barthelemy before a recent meeting of the Academie des Sciences. The conclusions at which M. Barthelemy arrives are remarkable, and may turn out to be of much value in throwing light on kindred questions. Notable differences were, however, detected when the respiratory function was transferred to the allantois; this would be at about the ninth day of incubation. The addled eggs—if that term may be used—ceased to develop; not one was hatched. Examination of the eggs opened with the usual precautions, showed that beneath the shell, and at the surface of the allantois, an extravasation of black blood existed, which was characterized by the presence of an odor quite similar to that arising from fowls dead of cholera. Pending the examination the umbilical artery continued to pulsate slowly, a fact which goes to show the tenacity of life of these embryos. The embryo proper was seen, so to speak, swamped in the bottom of the amniotic sac, which was swollen with a large quantity of fluid, while all trace of Albumen had disappeared. The blood of the diseased egg was full of bacteria, and the amniotic fluid contained monads of very minute size. M. Barthelemy contends strongly for the notion that the ovum contained the germs of the microbes with which the parent's blood teemed, and that these germs only developed when, by the formation of the allantoid circulation, an aerial respiration imparted to the circulating blood the necessary amount of oxygen; it is of further interest to remark that just at this time the embryo begins to assume the special features of a bird. Two out of three fowls succumbed after inoculation with the *debris* of the diseased embryo. Lastly, it ought to be mentioned that cholera will still rife on the farm, and that other fowls were affected.—*Lancet.*

Spirit Tests.

To the Editor of the Religio-Philosophical Journal:

On reading the JOURNAL on one occasion I noticed "What went ye out for to see?" the same question that I was asked about two years ago, and thus it was full of meaning and interest to me. Prior to that time I had often been anxious to attend some private or public seance—first, on account of my curiosity, and second, to determine for myself if the dear ones, who had passed to the better land, could return and make themselves known to us.

About two years ago a friend of mine invited me to his house to attend a seance in the evening; it was a private one; the medium was an entire stranger to me; and it was impossible for him to know even my name in full, I having been introduced to him by my last name only. We had been seated in the circle but a few minutes when I, as well as the rest, saw bright lights around the room; then I was touched two or three times, and I am confident, by no one in the circle; then raps were heard on the ceiling. Upon inquiring what this meant, I was informed that it was Dr. ——, a dear friend of mine, and the medium called his name in full. There was no one present who knew his full name except myself. I then asked how the Doctor could manifest himself so that I might recognize the same beyond a doubt. I was immediately touched three times behind my left ear, the Doctor having treated it, while in the earth life, but no one in the circle having any knowledge of the fact.

Dear readers, I went to see, and I did see, and what is better, I believe that the meeting of my dear friend, who had passed to spirit life, was as real as when on earth—a different method only! From that time we have held a private circle, meeting once a week with but few exceptions. We commenced our circles with pure motives, with our minds divested as far as possible of worldly things, communing with the loved ones gone before, and receiving instruction from them, sure that they still live.

Truesdell may imitate phenomena by sleight-of-hand, but he cannot make his imitations genuine; without the genuine there cannot be the imitation. Well does he know his error, but will not admit it. Let him and others who wish to investigate, form a home circle. Let it be conducted honestly, the object being to attain the truth; they should not be easily discouraged; if they fail or do not obtain at first what they desire, let them be patient and faithful and they will succeed in demonstrating the truths of Spiritualism. E. H. ALDIN.

Sycamore, Ill.

The Slate Writing Medium, W. E. Mansfield.

To the Editor of the Religio-Philosophical Journal:

Two weeks ago a Mr. W. E. Mansfield came to this place from Grand Rapids, bearing letters of introduction to Dr. J. S. Brown, from prominent Spiritualists in Michigan, recommending the bearer as a medium of more than ordinary ability, and as a young man, who at no late day would take rank with the foremost independent slate writers.

As might be expected in a place the size of this, the news of his arrival spread like wild fire, and the usual amount of incredulous conjectures were set afloat. The evening of his arrival, Mr. Mansfield gave tests in a dark circle, which were declared by all present to be the best they had ever received, and the slate writing tests given the next day were pronounced as satisfactory and conclusive evidence that he is all that was claimed for him.

My first experience was in a dark circle given by him, in which I sat next the medium, holding the wrist next me in a grip that forbade the slightest turn even—his other hand held by a lady on the other side. The chairs of the sitters were placed in a circle touching each other, and immediately upon the lights being extinguished, hands were felt upon the heads and faces of all present; various pieces of jewelry were taken from the ladies and replaced, beautiful rays of light appeared, musical instruments were made to give forth sound, all at the same time, and mental questions were answered as rapidly as formed. A wet hand was felt by the medium who made known the fact, when Dr. Brown who had lost a son by drowning said: "If Eugene is here, let him touch all present." Immediately a hand so wet that water was left upon the faces of some, myself amongst the number, touched all the sitters. The following day I went to him for a private sitting, which, had there yet remained the faintest shadow of skepticism as to the truth of Spiritualism in my mind, would have forever been dispelled. Sitting in a room, the brightness of which was further heightened by the light of an afternoon sun, the questions written by myself upon separate pieces of paper, which were then rolled into pellets and placed singly between slates, upon which a mere point of slate pencil was also placed, and intelligent answers given to four under those conditions. The fifth was placed upon the slate, which I held at least six feet from the medium, and upon which there was no pencil, and an answer appeared which convinced me that it was written by the person to whom my question was addressed.

During the two weeks of Mr. Mansfield's stay here, he has been giving daily sittings and dark circles every night, and has done more to make converts to Spiritualism than has ever been accomplished here hitherto. Skeptics from the rigid fold of orthodoxy have declared themselves believers and are decided in the stand they have taken. Mr. Mansfield, who is a young man, is certainly a remarkable medium and deserves the confidence and support of all.

Kendallville, Ind. MRS. JULIA JAMIESON.

Rev. Dr. Kalloch.

The following appeared in the San Francisco *Weekly Call* sometime ago:

Rev. Dr. Kalloch on Sunday night in Metropolitan Temple lectured on "Modern Spiritualism." Previous to the discourse he announced that his church had disposed of its interest in the Temple to the satisfaction of the members. He was not displeased that the Spiritualists were to hold meetings in the building hereafter, as it might be put to a great deal worse use. He himself proposed to take a rest for several months and upon his return he would again hold religious services there or elsewhere, and in the meantime he wished his flock to remain together. In his lecture the speaker dealt deeply with the subject of Spiritualism, and said the genuine believers in that doctrine outnumbered all other religious sects of this country, and it had among its membership many great and leading minds. The spiritual phenomena consisted of the physical and mental. The former included rapping, lifting heavy bodies, playing on musical instruments, etc., without human agency. The mental took in trance-speaking, automatic writing, etc. The physical he could attribute to some occult law of nature were it not for the mental. But he knew of some things that had been produced by the agency of disembodied spirits, and being convinced of the fact he would be ashamed of himself if he were not brave enough to say it. The doctrine has been before the world for a century, and reviewers and critics in investigating it had retired baffled or become converted to its teachings. Men of the greatest ability and highest standing had admitted and testified to its truthfulness, and what can any candid man do but to do likewise? He believed in the miracles of the Bible and that those miracles were taking place to-day. Angels ministered to men upon earth then, and why not do so yet? He was a Christian Spiritualist because Spiritualism helped him in his Christianity.

Orthodox Camp Meetings.

The orthodox camp meeting has obviously outgrown the purposes for which it was originally intended. It was at first a place where the "poor had the gospel preached unto them." These poor people lived during the continuance of the meeting in tents or camps, and did their own cooking. They slept on the ground, having nothing but straw for beds. It was a very simple gospel that was preached to them. The speakers were not scholars. The music was not classical, and it was not rendered by persons who were paid for their services. The tents were pitched in the woods, which afforded fuel, and generally near a lake or stream, so that water would be handy. The modern camp meeting is a very different institution in every respect. It is so expensive that the poor can not afford to attend it. The camps are cottages which make great pretensions to ornate architecture. The windows are of stained glass. They are furnished like costly city residences. Dinners of five courses are furnished at fashionable restaurants at a dollar a plate. The grounds are illuminated by calcium or electric lights. The speakers are persons who enjoy a reputation for scholarship and oratory. They present a gilt-edged plan of salvation. A paid quartet or band furnish the music. Such camp meeting grounds as Ocean Grove, Old Orchard, Lake Bluff, and Chautauqua are much like fashionable watering-places, where the wealthy assemble once a year to have a good time. The society is rather more exclusive than that usually found at most pleasure-resorts. It seems to be highly ridiculous, however, to call the assemblies at these places camp meetings. It would be far more appropriate to designate them as protracted lawn parties. The camp meeting the frontier circuit-riders inaugurated is a thing of the past. A new institution has taken its place.—*Chicago Times.*

Phenomena after Dissolution

A short time ago I was attending a patient mesmerically at a country residence of the Marchioness of ——. A mesmerist being considered singular, she imparted to me what she called a singular phenomenon. She had had a French cook who had apartments in the house. He was taken ill of bronchitis, and his illness proved rapidly fatal. After his burial his apartments were entirely renovated. After a few weeks, having many visitors, these apartments were allotted to one of them. The morning after first sleeping there the guest inquired whether anyone was ill in any adjoining room. He said that he had heard coughing nearly all night and even fancied that he saw the person from whom the coughing came. Upon being asked, he described the person as having a black beard and a very pallid countenance. The Marchioness told him that his description corresponded with that of her late cook, who had died of bronchitis in the room in which he had slept. Others, she said, had since occupied the room but had not been disturbed by any sight or sound. It may be supposed that the gentleman spoken of was a medium of a certain description.—A. D. in *Light.*

J. Spencer, of Milwaukee, Wis., writes: We have had one of your Chicago mediums visiting here for a short time, Mrs. Sunram-Townsend, whose name has almost been lost sight of in the spiritual papers for some time. She gave tests in the audience at Mrs. Spencer's lecture one Sunday night. Last Friday night she gave her fire-test to a small company in our rooms, with perfect satisfaction. Dr. Russell, of Minneapolis, visiting here, a promising young man, just developing as an inspirational speaker, gave his first lecture here in Mrs. Spencer's place, which gave general satisfaction; he returned home today very much improved in body and mind.

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HORACE FAIRBROTHER."

Buckingham, Va., July 15, 1882.

"I have used AYER'S CHERRY PECTORAL in my family for several years, and do not hesitate to pronounce it the most effectual remedy for coughs and colds we have ever tried.

A. J. CRANE."

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EUREKA, Nevada, March 31st 1883.

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The Morning Tide.

I watched the softly-flowing tide
Roll o'er the beach in laughing pride.
The sky and sea, so bright and fair,
Has left the night, with all its care;
Across the deep the early dawn
Was tripping o'er the ocean's lawn;
The Eastern bound a gold tint wore,
And threw its light across the shore.

With gentle force the God of Day
Its message threw beyond the bay,
And gave to me a welcome light
To cheer me in Life's bitter fight.
'Tis sweet at morn to hear the waves
Dash o'er the pebbly, unseen caves;
'Twas sweeter still to feel the charm
That slept upon the waters' arm.

I sighed to think that many slept
While sun and tide in beauty crept,
Ere noisy day, with busy care,
Had sent its burdens through the air.
In active life how many mourn
For joys they claim that are not born!
Upon the way how many fret,
And see the road in darkness set!

While all along the broad highway
Are growing flowers for them each day.
The sleepy eyes will never see
The blossoms hanging on Life's tree.
The pains of toil we should not shirk,
We shape our lives by each day's work;
And they who loiter in the field
Will never reap the golden yield.

SALLIE A. LEWIS.

An Apparition of Oneself.

A medical man was thrown from his horse and considerably injured. While his wounds were being dressed he saw an apparition of himself standing near, which became confounded with his body. Then he became more sensibly aware of his condition. A fuller statement of his experiences would be interesting. A lady had for some time an apparition of herself attending her, previous to a severe illness.

About three or four years ago, says "Brus" in the "Cornubian," a certain miner residing near Camborne went abroad, leaving a wife and child at home. One night comparatively recently the little boy, who was accustomed to sleep with his mother, awoke her, exclaiming, "Oh! ma, I have just seen father; he's gone into the next room." Two days subsequently news arrived of the father's death. He succumbed to illness soon after landing at Liverpool; and it was proved that the event occurred just at the time the son had seen him. Such occurrences are not rare; and occasionally the voices of the visitants are heard directing to beneficent purposes.—*Medium and Daybreak.*

Negro Superstition in Georgia. Several months ago Jesse Gilbert, a well-known colored preacher of Walton County, Ga., died. During his illness reports were circulated among the colored people that Gilbert had been conjured just before his death. A band of gypsies, then at Social Circle, were appealed to by members of the church to know if he really had been conjured. The gypsies told the members he had really been conjured; that lizards had been put under his pulpit, and that he would die. They told them furthermore that the person who would call to see Gilbert next day about sundown was the person who had conjured him. The sick man was closely watched, and at the appointed time Edmund Butler, a Deacon in the church, a man of good character, called to see the brother. From that day to this Edmund has been accused of causing Gilbert's death by conjuring. Last Saturday he and Maria Phillips were formally arraigned in the Colored Baptist Church in Monroe and tried on the charge of conjuring Jesse Gilbert. Evidence before the church was that Edmund had given to Maria Phillips a root which she was to give to Gilbert's wife. With this evidence the church deliberately turned Edmund Butler and Maria Phillips out of church. Edmund is highly enraged about the way his brethren have treated him, and he proposes to carry the case into court.—*St. Louis Globe-Democrat.*

A Harmless Catechism. The French *Radical* quotes the following extract from André Berthet's lay catechism to prove that this catechism may be safely placed in the hands of children: "What is God? I don't know. Who created the world? I don't know. Whence comes humanity and where is it going? I don't know. When and how did man appear upon earth? I don't know. What becomes of us after death? I don't know. Has not religion taught us all these things? Every religion teaches them in a different way, and each one says, 'Believe me, I am the truth.'"

$1,000,000 Debt. Archbishop Elder's modest circular about the debts of the Very Rev. Edward Purcell, personally assumed by the late Archbishop, is not regarded by most of the creditors as more than a pompous proclamation. The $1,000,000 debt is the most startling illustration in our financial history of the development of compound interest. The Purcells got perhaps, $1,000,000—the rest is interest and interest on interest.

A Relic of the Romans. A portion of the old Roman wall, which formerly surrounded the city of London, has been discovered seventeen feet below the level of Paternoster Row. All traces of this wall had long since disappeared, except in one or two spots, notably in the street called "London Wall," where tradition points out a few ancient stones as a remnant of the famous barrier.

Mr. A. Bronson Alcott is so changed in appearance that his friends cannot at first recognize him. One day when the family was absent the nurse cut his long, white hair, and a full white beard adds to the oddity of his appearance. He is wheeled when out of doors in a carriage and is seen by passers smiling and gesticulating feebly.

The Pope. It is announced that the Pope has already broken the tacit agreement entered into with Prussia. This important statement is made by the organ of Bismarck.

Sacred Relics. The latest use made of luminous paint is to cover crucifixes, images of the Virgin, and figures of the saints with it and sell them as miraculous relics. Their effect at night on superstitious and ignorant people may easily be imagined.

Gab. An English paper quotes the saying of Dr. Talmage that "one-half the Christian effort of today is mere gab," and adds: "There is a great deal of truth in the remark, but it is very amusing to hear it from the lips of Mr. De Witt Talmage."

An intemperate citizen of Rochester calls his stomach "Hades," because it is the place of departed spirits.

A DEAD SHOT

may be taken at liver and bilious disorders with Dr. R. V. Pierce's "Pleasant Purgative Pellets." Mild yet certain in operation; and there is none of the reaction consequent upon taking severe and drastic cathartics. By druggists.

Life is loving, and that soul lives the largest life that is truest to his God and himself, and is most useful to his fellows.—*G. H. Hartwell.*

For years I have been afflicted with Hay-Fever. I gave Ely's Cream Balm a trial. The relief was immediate. I regard myself cured. G. SCHREIBER, Supt. of Cordage Co., Elizabeth, N. J.

Let not the grandeur of any man's station render him proud and wilful; but let him remember, when he is surrounded with a crowd of suppliants, death shall level him with the meanest of mankind.

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Continued from First Page.

sion and knowledge. Indeed, can you imagine any thing to have occurred that was not known and intended to carry out the purposes of God? Now, I ask the question, is there a human father that would have subjected his children to such an ordeal and have inflicted a penalty so severe as that said to have been imposed on Adam and his posterity for the primal sin? If a parent to-day were to impose any duty on his offspring and punish them with such relentless severity, his deed would be regarded as the most atrocious that stains the annals of history, yet we are assured by biblical teachings and priestly assertion that our Heavenly Father was the author of the whole, planned, permitted and punished the offense, and nothing less than the death of a god could appease his stern sense of justice; and yet we are told by Jesus that we must make God our model and be perfect even as our Father in heaven is perfect.

Human nature rises up and protests against the truth of any such transaction. There is no doubt that the whole transaction is an allegory and had its origin in some poetic brain that was seeking to account for death and the imperfection (so-called evil) in the world. If it had any other origin or purpose it was the greatest blasphemy ever uttered against the character and attributes of God.

Long centuries before the era in which Adam is said to have lived the human race had lived, suffered and died on this globe, so that it cannot be regarded but as fabulous as explaining the advent of death on our planet. Indeed, the total depravity of humanity when analyzed is only that selfishness which is part of man's animal nature and was engendered, no doubt, in the struggle of life for its necessary support. It may grow and strengthen by exercise and pass down as an inheritance to our children, till it may occasionally assume criminal proportions and be justly termed depravity; but mankind in their social relations and business operations, do not believe in the existence of total depravity, otherwise all confidence would cease and universal distrust reign in the world.

We now come to the consideration of the third and fourth articles of the Christian creeds, sacrifices for sin under the Mosaic dispensation and the substitution for Christ's offering of himself as an atonement for the sins of mankind, more especially of those who accepted and believed on him as the Savior.

In the early ages nearly all the religions of the world made sacrifices of animals and many of them of human beings, to propitiate their respective deities. The Mosaic dispensation containing the laws purporting to have been given by Jehovah to Moses, had similar provisions and required sacrifices of animals that had to be slaughtered and various parts thereof burned on an altar and the exhalations are represented as ascending up and being "a sweet savor to the Almighty," thus asserting that God took pleasure in the odors arising from the dead carcasses burned on an altar. Sometimes the Jews sacrificed human beings to Jehovah, as is illustrated by the sacrifice of his daughter by Jepthah and the intended sacrifice of Isaac by his paternal ancestor.

However, long before the coming of Christ, as the human mind developed in intellect and the inspiration received became more rational, the Jewish prophets repudiated the idea that God had ever directed, required, or in any way appreciated the animal sacrifices ordered by the Mosaic law.

In support of that proposition I mention the following texts: Isaiah, 1 ch., 11, 12, 13, 16 and 17 verses; Micah, 6 ch., 6, 7 and 8 verses.

Isaiah after speaking of sacrifices as something the Lord took no pleasure in, and said he did not require, adds these words:

"Wash you, make you clean, put away the evil of your doings, from before my eyes. Cease to do evil, learn to do well. Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." See also Jeremiah, 6 ch., 7 v., and 7 ch., 22 v.

The reader will perceive from full reading of the texts cited that God had distinctly stated that he required the Jews to live only up to a sound code of morals, and dispensed with sacrifices. Those passages of the prophets were distinctly endorsed by Jesus when he quoted Micah, with approbation. (See Mathew, 9 ch., 13 v.) There was undoubtedly a difference of opinion at the time that Christ was born, some adhering to the provisions of the law as taught by Moses, and some repudiating the sacrifices of animals and insisting that moral conduct was the only act that the law approved, and took pleasure in observing. Jesus undoubtedly endorsed the sentiments of the prophets in that matter.

The principle most prominently objectionable in the orthodox faith is not that you are simply required to practice the moral precepts taught by Jesus, but that you must first believe that he was the only son of God and came down from heaven and assumed a human body and offered himself as a sacrifice for sin, which sacrifice was demanded by his father, God, before he could pardon and grant salvation to mankind; that Christ after suffering death for the atonement of man's sins ascended to heaven and assumed the position of a mediator between God and man and is to be worshiped as one of the godhead.

Paul is the great representative teacher who taught those doctrines and whom the church delighteth to quote. Let us hear him; he says: "That without the shedding of blood there was no remission of sin;" "that Christ was offered to bear the sins of many;" "that now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." (Hebrews, 9 ch.) "For by grace are ye saved through faith and that not of yourselves it is the gift of God. Not of works lest any man should boast." (Ephesians, 2 ch., 8 and 9 verses). The above is the inspiration of Paul.

We will now turn to the life and teachings of Christ, who was the great exponent of his own religion. What does that record say was his doctrines? He taught that there was only one God and when upbraided by the Jews for claiming to be the son of God, he said to the Jews, Are you not all sons of God? He grew in stature and in knowledge like other mortal men and women. When one called him good master, he disclaimed the title of good, and said that God alone was good. He said that of himself he could do nothing. At many places he could not do many mighty works because the people lacked the element of faith. He declared that his mission was to the children of Israel alone. When the young man asked what he should do to be saved, he told him to keep certain commandments in the decalogue. To another he taught that religion consisted in love for God and one's neighbor. When he sent out his seventy disciples to preach his gospel in Judea, he simply directed them to preach to the people that they must repent. When he spoke of the day of judgment he said every man would be judged by the deeds done in the body.

The passages in the life of Jesus alluded to contribute essentially to prove that he did not claim to be God, and that all he insisted as requisite to one's future happiness was the practice of sound morality. Not till after his crucifixion and return as a spirit did Christ order his apostles to preach his gospel to those outside of Judea, and neither Luke, Matthew nor John in stating the great commission under which the gospel is preached to the world, report that Jesus uttered any threat that those who did not believe should be damned for a want of faith. That clause is contained in Mark's gospel alone. According to Matthew the apostles were to teach the disciples to observe all things he (Christ) had taught them. According to Luke they were to preach repentance and remission of sins. Mark alone asserts that damnation will be the portion of the doubter. In so important a matter it seems to me that he should have been supported by Matthew, Luke and John who were present and received the great commission from Christ. No doubt it was an interpolation like the verse added to establish the Trinity doctrine, (1st Epistle of John, ch. 5, v. 7) and which is so conceded to be by the late revision of the New Testament.

I think I have shown conclusively from internal evidence that no rational mind can entertain the conviction that the Bible is the work of plenary inspiration or has any claims to be considered as a revelation of the Almighty to mankind; but outside of that argument, there are some philosophical reasons why no revelation can be regarded as emanating from God, all being local, limited and transitory.

It is too apparent to every thoughtful mind, that there can be no universal criterion applicable to every individual, by which the destiny of mankind can be definitely settled by the life in this world and part rewarded by the eternal happiness of the blessed and part doomed to eternal punishment and misery, unless God should disregard every principle of justice, equity and mercy and determines each one's destiny by mere caprice or upon the principle of absolute predestination.

I regard the doctrine of predestination as excluded from our consideration because in point of fact no difference exists between making a man and casting him into hell at his birth and placing him in this world and predestinating him to hell as soon as his short life has ended; that no universal criterion of moral probation can exist is supported by many rational considerations. I will present some of them. One-half of the world die in infancy before they reach years of moral responsibility, and hence cannot pass through any probation; they are presumed to enter the heaven of the blessed by universal consent and so Jesus taught. (See Matthew, ch. 19, v. 14.)

Then there is another class as innumerable as the sand on the sea shore, that have lived in every age and clime, that were never favored with any revelations from Jehovah, and have lived and died in utter ignorance of the Jewish and Christian religion. They certainly upon no principle that reason can defend or God sanction, can be held responsible for not believing what they never heard or not obeying a code of morality that has never been taught them.

Even Paul is rational enough to admit "that where there is no law, there is no transgression." Again, no human being choses who will be his parents, nor in what age or country he will be born, nor how or to what extent he will be educated intellectually or morally; yet those circumstances of birth, parentage, education and surroundings make us what we are and stamped on each individual his character. The leopard does not change his spots nor the Ethiopian his complexion, and few indeed there be that are ever regenerated, where all the circumstances of their childhood and youth have been unfavorable to moral development. Now, whether the condition of such persons is the result of blind chance or providence, it would be alike unmerciful and unjust to punish with eternal misery the victim of circumstances. It is an orthodox opinion that the providence of God extends to the smallest matters.

Now, if we follow the footprints of the Creator through all the laws that appertain to science, we find that those laws have always existed and are universally the same in their action. In religion alone do we find an endless variety of doctrines, dogmas and teachings, that are contradictory and irreconcilable. That chaotic condition had existed for many thousand years before the Christian religion was presented as the only plan of salvation and directed to be preached to the world and still exists in Christendom and elsewhere.

Now one would suppose that if the Providence of God should have been extended to any religion, it would have been exerted to propagate and maintain the Christian religion, yet it is a historical fact that cannot be controverted, that after the Christian religion had spread over parts of Africa, Asia and Europe, that the Mohammedan religion sprung up in the seventh century and took possession of more than one half of the Christian territory, and has held possession ever since, thus superseding the Christian religion for many centuries in those localities. It has been eighteen long centuries since Christ lived and died, and he ordered his apostles, it is said, to preach the gospel to the world, yet to-day only one-fifth of this earth's population has any knowledge of it. As God has never exerted his providence in propagating or maintaining the Christian religion even where it had obtained a foot-hold, it would be absurd to suppose that he would make the belief in its dogmas the criterion by which man's fate is to be determined for all eternity.

If it is assumed that it will be the criterion only amongst those who have heard it preached, then I protest against any such local and limited application, because it would be thus placing a belief in dogmas that are almost incredible, above morality, virtue and all the attributes that adorn the character of man, and makes one's fate dependent rather on his credulity than on his moral principles. Now if no criterion of universal application can possibly exist, then the conclusion irresistibly follows that the life in this sphere does not determine our destiny, but only educates us for the future life and corroborates the spiritual doctrine which is supremely rational and capable of universal application. Christianity comes with its protest and says, do not destroy our faith unless you have something better to offer in its stead. In response I will present Modern Spiritualism. Behold the proposed substitute, and judge for yourself. First, it has a substantial basis of existing facts that millions of witnesses now living can attest, proving that the so called dead still live in spirit and can and do manifest their presence and communicate with the living in many ways and by a variety of phenomena. If you doubt the unimpeachable testimony of those who assert that fact, go and explore it for yourself and like Hare, Wallace, Crookes and Zöllner and a host of other scientists, you will become another witness to its truth.

If you are distrustful of public mediums, form a circle of your own family or amongst your friends, and you will become satisfied of its reality. Spiritualism is not only the best established fact of the present age, but it has in the past thirty-five years progressed with a rapidity unprecedented in the history of any religious revolution, till it has circled the world with its phenomena and converted millions to a belief in its truth, embracing men of every avocation and phase of belief, that have patiently investigated its phenomena.

Again, it is entirely rational in its doctrines and principles; amongst other things it recognizes a Great First Cause or Spiritual Presence that reigns supreme on every atom of matter and spirit; that God has no favored people or elect individuals who are the recipients of his favor, but that each individual spirit at death is ushered into the Spirit-world and takes his position there with such knowledge as he has acquired and such moral development as he may have reached in the earth life; that all progress made in this life or the world of spirit is the result of individual effort and that every one is subject to the law of progression, some advancing more rapidly than others, but that all spirits will ultimately reach a condition of purity and happiness; that when the spirit is placed in a sphere where the appetites, passions and ambitions of earth can no longer be indulged, that then each spirit will become active in some other direction and be ultimately regenerated and purified; that on earth there is no higher trinity than Truth, Justice and Charity. We do not believe in an eternal hell nor omnipresent devils, but we feel assured that for great crimes the spirit suffers in pangs of conscience and retarded progression, but that all suffering is only medicinal and has its termination and purpose.

Some have assumed that we do not believe in God. It is true we do not profess to have received any direct revelation from him, nor can we grasp, comprehend or describe him. We might adopt the assertion of Paul "that God dwells in unapproachable light where no man hath or can see." Yet we recognize a supreme spiritual intelligence that has always existed, though veiled in a mystery that we cannot fathom. Indeed, we could not believe in the life immortal, which we believe is the inheritance o human kind, if we did not recognize the eternal existence of the Great Spirit that has determined we shall enjoy that inheritance.

There is one other objection to the acceptance of the teaching of Spiritualism that I cannot decline to notice. So varied have been the spiritual manifestations, so overwhelming the proof of their reality, and so conclusive the tests of personal identity of the spirits communicating that many of the most distinguished clergymen and theological writers in the country unable to controvert the facts whilst confessing the existence of the phenomena, have recklessly ventured to attribute them to satanic origin and denounced it as a scheme of his satanic majesty to mislead and destroy the souls of men. Not content with asserting that man is born with a nature totally depraved, resulting from the supposed trangression of a remote ancestor which the waters of the flood ought to have washed out, the clergy to support their religious dogmas, have gone one step farther and charged God with letting loose all pandemoniums to assist in man's eternal destruction, and that he has not sent even one pure spirit as a ministering angel to counteract their influence.

The assertion is too ridiculously absurd too blasphemous a libel against the divine justice and goodness, to be accepted by any rational being. It has only one parable in history where the Jews accused Christ of working his miracles through Beelzebub. In his indignation he denounced those who so traduced him, saying that all other sins save that was pardonable. Such a doctrine of demonology might have harmonized with the Persian religion, where two supreme deities were recognized as existing, one embodying all that was good and the other all that was evil, and where a perpetual warfare was supposed to rage between them to determine which one should possess control over the destiny of mankind.

But in the Persian mythology, neither of these antagonistic spiritual beings had any power over the other, each having a separate and distinct immortality; but in the Christian religion, God is regarded as the Creator of all beings mortal and immortal, and his power and control is over all matter and spirits, and his providence overrules and governs all things. Hence to assert that we are surrounded alone by demoniac spirits would be virtually to accuse God of having surrendered us up to demoniac influences and withdraw all the ministering angels that at one time were supposed to have ministered; to mankind such a doctrine would scarcely harmonize with the teachings of the New Testament, that God willeth not the death of the sinner, but that all men should turn to him and live.

In conclusion, I urge you to examine the phenomena of modern Spiritualism and accept the evidence they afford of the soul's immortality, because the proofs presented are personal and overwhelming, and I also urge you to study the moral doctrines and religious principles that the spirits teach and accept them as true, because they are supremely rational and accord with our ideas of what is just and right and vindicate the character of God as worthy of our love and adoration. Finally, teach your children from their earliest infancy, that they must practice truth, justice and charity, and that moral character will be valuable to them, not only in this life, but more so in the life eternal and they will grow up a nobler and better race of men and women than the church with all its superstitions and absurd dogmas has ever produced in any Christian country.

Harrodsburg, Ky.

For the Religio-Philosophical Journal.

Notes of Camp Meeting, Held at Delphos, Ottawa Co., Kansas.

Friday, Aug. 10th, the time specified for the commencement of the meeting, found the arrangements of grounds not fully completed, and but few friends present; on Saturday, however, many friends had arrived from a distance, and the meeting was organized by appointing the various committees, Vice-President J. N. Blanchard, presiding. The programme adopted and generally adhered to, was as follows: Ladies séance and conference at 8 A. M.; general conference from 9:30 until noon; lecture at 2 P. M., followed by conference; lecture at 8 P. M.

Speakers present, who lectured during the meeting: Bro. Olney of Newton; A. B. Anderson of oncordia; C. H. Moody of Burr Oak; Chas. Fitzgerald of Minneapolis; Hon. C. B. Hoffman, of Enterprise; Bro. Seymour of Miltonvale, and Bro. Westover of Clay county. The lectures were interesting and instructive, and were listened to with unabated interest and attention. The ladies' morning conference and séance were successfully conducted by Mrs. Sarah Dixon of Salem, Jewell Co. It was unanimously conceded that she would succeed as a missionary, and that this field of labor greatly needed such workers. Few are so well adapted as she is to win a hearing from an opponent, or to break down the prejudice of the ignorant.

The conferences were enlivened by short speeches from many sisters and brothers, on some of the most important questions bearing upon the elevation of the race. There was so much thought and earnestness manifested throughout the meeting, there seemed scarcely time enough to give all an opportunity of expression.

It was decided to hold the next ten days' camp meeting during the light of the moon in August next, with the society at Jamestown, Cloud Co., Kansas. All persons wishing further information concerning the meeting will correspond with Thomas or Henry Morris of the above place. It was decided that the friends there should have the whole control of the arrangements, financially as well as otherwise, and be responsible for the same. The question of Organization was freely discussed, and a resolution passed, recommending the organization of local societies. The subject of State organization was laid on the table. It was decided to hold three quarterly meetings during the coming year: the first at Salem, Jewell Co., on the first Saturday and Sunday in December next; the second at Jamestown, Cloud Co., the first Saturday and Sunday in March next; the third at Pleasant Valley, Ottumwa Co., the first Saturday and Sunday of June next. It was also decided to procure, if possible, the services of a good test medium for our next camp meeting, and Bro. Chas Fitzgerald of Minneapolis, Kansas, was appointed to procure one or more if possible; all letters on this subject should be directed to him.

Thus has closed the most harmonious and successful meeting ever held in our valley. The attendance was larger than last year, the spirit of inquiry from outsiders was more candid and earnest, and prejudice less manifest than ever before.

A. D. Ballou, Sec'y.

For the Religio-Philosophical Journal.

Notes from Onset Bay.

Sunday, Aug. 19. Although the elements of the morning indicated a drisly storm, the sun made his appearance at 10 A. M., and a good audience gathered at the grand stand to listen to the exercises. A band concert was given at the Auditorium before the morning lecture, by the Middleboro Cornet Band.

In the absence of the President on a professional tour to other camp meetings, Vice-President Robbins occupied the chair, and announced that the regular exercises would open by singing by the choir. After singing Mr. Robbins introduced Walter Howell, of England, as the speaker. Mr. Howell took for his subject, "Is Spiritualism a Science or a Religion—which?" He claimed that science dealt more especially with cold materiality, and did not enter the realm of the spiritual, while religion entered the spiritual domain of life. Science was the school for the development and demonstration of evolution, or the facts of material things, while involution or spiritual influx demonstrated spiritual things. Spiritualism was the school in which science and religion were to join hands for the development of man. When the rap at Rochester was heard, it was more than the simple sounds of spirit, it was the sound of the master-mason's hammer, laying the foundation stones for the new standard, a new science, to be evolved in the marriage of science and religion. The spiritual evolves the material, and not the material the spiritual. Behind the material man stands the spiritual man. It is the atom or spirit that operates the brain of man, and not the brain that operates the spirit.

Mr. Howell's lecture was well received and frequently applauded.

Afternoon. Joseph D. Stiles was the regular speaker, and in place of an invocation his control gave a poem, purporting to be by the medium warrior, King Phillip. After singing by the choir, Mr. Stiles gave one of his practical talks on Spiritualism, to an audience of nearly three thousand, who had come together to hear and witness the phenomena through the organism of the speaker. After talking about forty minutes to the vast audience before him and holding them in close attention by his well chosen sentiments the control changed and Swift Arrow announced himself present to communicate for the friends in spirit life. We thought the séance given from the platform two weeks ago to-day by Mr. Stiles was not to be outdone, giving as he did at that time 94 names that were recognized, but this afternoon there were 101 full names given that were fully recognized. It is surely a most wonderful and marvelous manifestation in mediumship that can report 101 full names in the short space of one hour's time. Who can measure the good done to and for those 101 spirit friends, who have to-day found a door ajar whereby they could say to their earth friends "We still live." Who can but rejoice with those that rejoice, at hearing from their spirit friends that have this day spoken to them. Many are the hearts that will return to their homes, happy in the thought that near and dear friends have spoken to them, on this occasion. Mr. Stiles has proved himself to be one of the very best test mediums ever before the public. I feel that it is but justice to the medium and the Spirit-world for which he is laboring, to say to associations and societies who may secure his services, they may feel that they will reap a rich harvest of spirit communion through his mediumship.

The camp meeting at Onset for 1883, closed with one of the most remarkable manifestations of spirit communion in modern times. One Hundred and One individualities reported and recognized by the mediumship of J. D. Stiles in just one hour!

The work of breaking camp and leaving for home and other camp meetings is the order of the day.

George Hosmer and family and Simon Butterfield and family leave for Burlington, Vt., to attend the camp meeting there.

The Directors have advanced the price of building lots from 25 to 50 per cent.

A good-by reception was held at Old Pan Cottage Saturday evening, Aug. 18th; among the parties present were Wm. D. Crockett and wife, E. Gerry Brown and wife, George Hosmer, Joseph D. Stiles, Benj. F. Caswell, Mrs. Jennie P. Rickes, Mrs. Mary F. Mitchell, B. H. Bowme and wife, Miss Mary L. McCrillis, Mrs. Mary E. Wallingford and Mrs. S. P. Billings. The friends were bade a hearty welcome by the writer and Mrs. Currier, and the occasion was one of the pleasantest of the season.

Mr. Hosmer favored the company with some fine selections upon his violin, with piano accompaniment by Miss M. L. McCrillis. Music and social interchanges filled the evening. Before the final good-by for the season of 1883 was said, it was my pleasure to read a communication from Dr. Joseph Beals, President of the Lake Pleasant Camp Meeting, announcing the result of the special meeting of that Association, which nobly and overwhelmingly sustained the action of their Directors in the course pursued by them in defending that Roberts trial. The result found and called forth a hearty amen from every person present.

Are frauds, free-lovers, and fanatics happy at Onset? If not, why not?

Cottage building will be the order of the day during the fall months, by those who have made up their minds to be all ready for the early spring.

Messrs. Benjamin and Vaughan report the number of passengers carried by them the present season to be largely over the number carried in 1882.

It was pleasant to see the chairs on the speaker's stand filled last Sunday with persons whose every action indicated that they were there in the interest of the cause of Spiritualism, in place of the hangers-on who have been there to be seen of men and to sponge a few dollars for their own pockets.

W. W. Currier.

Old Pan Cottage, Aug. 21, 1883.

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