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

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

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CANNOT RELIGION AND SCIENCE BE RECONCILED?

A Discourse Read Before the Channing Society of Wilmington, Del., BY J. G. JACKSON.

(Reported for the Religio-Philosophical Journal.)

When we observe that the reverential and emotional elements dominate largely the human character, and when history teaches us that all grades and races of men have, and ever have had, their systems of religious worship, it becomes not the philosopher to ignore the importance of Religion, or to imagine any system of human society, wherein this element does not enter. Yet, when the lessons of history further teach that much of the debasement, much of the suffering, and much of the wickedness, cruelty, bloodshed, and wrong, that have scandalized humanity, have been caused by misdirection of the religious element, and by the wars and contentions between differing religious factions, does it not become us all to inquire, carefully and earnestly, into the inharmonious that thus exists, connected with, and apparently outgrowing from, what is called Religion? Does it not become us to endeavor for the good of the race, the better to understand the whole constitution of man—the physical, the intellectual, the religious, the spiritual—as well as the nature of his connection with the universe about him?

The gigantic error that has been incorporated into all, or nearly all, the various religious systems that have from time to time controlled large numbers of the race, has been the claim of infallibility. Religious chieftains and teachers, ever assuming revelations from Deity, have always found it advisable to impress upon their votaries, an unquestioning faith in the revealed dogmas and cunningly devised fables which formed the groundwork of their several religious systems. The direst penalties, both present and future, have been, and are, pronounced upon all who dare to express doubt, or to use their rational powers in the investigation of any subject that may weaken their faith in the dogmas of the canon. Religion and religious creeds and systems have thus become tyrants over the minds of men, enslaving free thought and the free interchange of opinions, and moulding the race to good or evil, according as the respective tenets taught tended to elevate or depress.

All Science, on the contrary, is based upon rationality, and studied, when studied truly, by the inductive method. Dogmas exist not, and infallibility is never claimed, save when, by commencing at the simplest axiom and reasoning to results by the most rigid demonstration. For instance, that the square of the hypotenuse of a right-angled triangle is equal to the sum of the squares of the other two sides, is a demonstrated result of form and dimension that must ever remain infallibly true, in all worlds and to all eternity. The scientist, it is true, will sometimes adopt, for the time being, an empirical theory as an aid—as a temporary scaffolding or false work, upon which to arrange and compare his facts; yet when the moment the assumed theory ceases to correspond with and sustain surely proven facts, or surely established laws, the false work falls and the theory is surrendered (sometimes perhaps reluctantly) to the stern logic of Truth. Such is the method of Science, by the pursuit of which she has enlightened mankind and subdued the earth to their uses. In her school, dogmatic theory or assumed revelation never dominates reason, observation, and experience. She allows and encourages the keenest analysis

and investigation, the broadest expansion of intellect, the freest exercise of reason. Such being their different methods, need we wonder that Religion and Science oftentimes become belligerent?

Formerly, in her patient but determined search, Science unearthed truths that struck hard at the foundations of religious theory, and then came "the tug of war." The thunders of the Church then fell upon the patient votary of natural truth. He must, Galileo-like, abjure on bended knees, as false and unreal, the bright jewels for which he had toiled. Yet, rising again to his feet, the truth-lover felt compelled to utter, "and yet it moves!" And it ever did continue to move, in spite of priestly and inquisitorial power. In this age, wherein the Church has less absolute power to curse and blight by its maledictions, the scientist refuses thus to deny the truths discovered, and says boldly to Theology, "Get out of the way with your musty records! I have proved the foundations of your theory rotten, and the whole structure must therefore fall."

He, the scientist, not inaptly rushes from one extreme to the other. Because he has proved theological theories and dogmas false, therefore, he discards all religion. Because the immortality of man has only been preached as connected with exploded errors and enshrouded in absurdity; therefore, he casts aside the precious hope of continued life, and falls back into the cold embrace of materialism. To repeat, one side denies the efficacy of reason as a guide, claims infallible revelation from Deity, and clings blindly and persistently to the theological chains that bind them, mind and soul, for time and for eternity! The other admits nothing that is not proven, and perceives in matter, according to a prominent savan, "the promise and potency of every form and quality of life."

What can we do to reconcile the combatants in such a contest?

In the first place, we are forced to demand that Religion shall meet Science on the basis of rationality. It is impossible to do otherwise, and attain to any ground whereon they can stand in common. It is an absolute absurdity and an essential contradiction to assume to discuss otherwise than rationally and logically.

Moreover, if the universe exists linked together as a whole, as one grand universal cosmos of matter, mind, and spirit, then rationality becomes implied in all things as a necessary result and consequence of the universal reign of law.

That such a world, such a cosmos, does exist, has long since been owned, and is fast becoming more manifest to human comprehension. Lacking the space in a brief essay like the present, to enter upon its demonstration, we can but ask Theology to accept the proposition as common ground, whereon to erect the altar of reconciliation, while we only pause to illustrate our meaning more fully, by some short exemplification.

"And God said, let there be light!"

What better example can be chosen to illustrate the unity of the world? Whether it streams in floods of effulgence from our own grand planetary center, the sun's stupendous burning globe; whether it darts with feeble ray from our gas-light or our lamp-light; whether it blooms in the morning's dawn, glows in the florid noontide, or blushes in the evening twilight; whether it glints in reflection from the lunar surface, or from the far more distant planetary orb; or whether it visits us, after a flight of centuries, from the depths of infinitude, where roll the myriads of majestic suns, it is still Light, God's gift divine, to his united universe. It is ever law-abiding. The lens of the human eye, and all other eyes, catches alike the sunlight, the lamplight, the starlight. This lens was rationally formed to operate in unison with the laws of light, long before the rational powers of man invented the telescopic and microscopic lenses. The achromatic eye fluids were secreted and arranged long antecedent to the perfection and beauty of the achromatic telescope. God was rational before man was rationally evolved in accord with a rational universe. Thus, by means of the eye organs and the all-pervading presence of light, as well as by many other methods, is man shown to exist in rational and lawful accord with the grand cosmic whole. He is not the product of disarrangement; not out of place in the universal chain of nature.

This grand proposition, as thus briefly illustrated, "that the universe as a united whole, man included, is ordered of God, and directed by rationality as a prime minister," being first accepted, the means for reconciliation are ever at hand.

"Seek and ye shall find." "Knock and it shall be opened unto you," becomes order number one to the army of truth-seekers. Then does it become legitimate to entertain those "doubts to the world's child-heart unknown," that "question us now from star and stone."

Shall we pause to ask what is the character of these doubts, for which Science demands fair and frank consideration? For instance, what do the stars question? In other words, what does Astronomy teach, that forces us to doubt the value of the ancient Jewish records upon which the evangelical religious theory is founded?

We can but state in general terms that, instead of one little planet, "earth," surrounded by a "firmament" called "heaven," in which were placed the sun and moon and the stars also, Astronomy reveals that God's formative power created ten thousand times

ten thousand burning suns, surrounded by a limitless number of habitable worlds, of which the writer of the Mosaic record evidently had formed no conception. The cerulean blue expanse, "Heaven's transcendent dome," is not a "firmament" dividing the waters which are under it from the waters which are above it, and in which are placed, as in a vaulted ceiling, the sun, moon and stars; but on the contrary, is simply our grand outlook into infinite space, wherein, more or less distant, the harmony and immensity of worlds and systems of worlds break, more and more upon our view, as science and art penetrate farther and still farther those untraveled depths.

Suffice it, that to the cultivated astronomer the Mosaic account of creation is most absurd and unmeaning, presenting only the crude conceptions of primitive and uneducated men, and claiming of him no more credence than a tale of the "Arabian Nights' Entertainments."

Again, what, in the poet's language, does the "stone" question? Geology, the science of the rocks and stones, proves beyond a peradventure, that the earth, instead of being created by the fiat of God, in the period of six days, and finished about six thousand years ago, has been undergoing the processes of formation and development for millions of years and is still subject to the unrelenting operation of unceasing laws. No subterfuge is admissible, no claim to construe the six literal days named in the text into six long formative periods, will suffice to make intelligent the fabulous history. God never rears supinely, like an over-labored molar, on the seventh day. In the depths of space his forming laws are still unceasingly evolving and developing into use, worlds upon worlds in endless succession. Religion must here submit to correct her record.

The inspired Quaker poet goes on to say, "The letters of the sacred book Glimmer and swim beneath our look."

In no one view, perhaps, do its letters "glimmer and swim" so much in a perfect sea of uncertainty as in that "dazzled sight" of its pages afforded by the science of ethnology and philology. In the peninsula of India, men skilled in these sciences have discovered the records of a language called the Sanscrit, which ceased to be either written or spoken long before the time of Moses. Yet from this very ancient language as a root, have sprung all, or nearly all, more modern tongues—the Hebrew, the Greek, the Persian, the Egyptian, and through these, the Latin, the French, the German, the English, and other more modern languages. Strange to say, the old Sanscrit records, dating back, it is believed, antecedent to the Mosaic account of the creation of man, yet indicate a high state of civilization and moral refinement.

In the ancient Vedas of the Hindoos, bearing the strongest evidence of very high antiquity are found fables identical with the Mosaic records. The creation of "Adama and Heva," the first man and woman, and their transgression of the instructions of "Brahma," the promised Redeemer; the story corresponding to that of Abraham and Sarah and Isaac, and the whole code, more enlarged and complete, of the Mosaic law, said to have been delivered "mid the thunders of Sinai."

To the careful and disinterested student, who considers the evidence presented, the conclusion is inevitable, that the writings attributed to Moses are but imperfect copies, sometimes badly corrupted, of the far more ancient Egyptian records, originally taken from the Hindoo sacred books.

In later Vedic records the birth of *Jesu Christna*, the Hindoo reformer, long prior to *Jesu of Nazareth*, is claimed to have been the result of immaculate conception in the virgin "Devanagany," produced by the overshadowing of the spirit of "Vishnu," the Hindoo Creator. Will not the evangelical theologian humble his pride of power and place, and bow meekly at the shrine of Truth, when it thus appears from irresistible accumulated evidence, that his favorite religious theories have not even the merit of originality, but are built upon and bolstered up only by the corrupted fables of primitive man, and are, moreover, false to nature and to history? Religion must come prepared to yield in favor of Science all such ground as this, when fairly and fully demonstrated.

And what shall Science do to meet half way and offer reconciliation to her once, and perhaps still, arrogant, but we hope improving, sister, Theology?

In the first place, let her (Science), in the language of another poet,

"Drink deep, or taste not the Pierian spring! There shallow draughts intoxicate the brain, But drinking deeper sobers us again."

Let her ever—

"Through nature, time and space, Darr the keen light of her serene eye, And learn from facts compared, the laws to trace, Whose long progression leads to Deity."

Let it ever be asked, in pointing to her marvelous revelations:

"Shall mortal strength presume to soar so high? Shall mortal sight, so oft bedimmed with tears, Such glory bear?"

and not bow in reverence to the infinite disposing power?

Let her take Religion by the hand, and acknowledge, in the language of another of the world's true seers:

"Each form of worship that hath swayed The life of man, and given it to grasp The master-key of knowledge, reverence, Enfold some germs of goodness and of right."

Again, we would say to Science:

"Drink deep, or taste not the Pierian spring." Having searched,

"By shore and sea each mute and living thing? Lunched with Iberia's slice from the steep, To worlds unknown and Isles beyond the deep, Or round the Cape your flaming chariot driven And wheeled in triumph thro' the signs of Heaven."

still the pursuit is not yet ended. Deeper and deeper still must you drink of the enchanted waters! Little have you accomplished unless, like Newton, your great high priest, you stand as the child gathering pebbles upon the shore, while the great ocean of truth lays unexplored before you. Little, comparatively, have you discovered in the study of material nature, unless it has led you to the portals of the great "soul world," where dwells, invisible and intangible to our unopened senses, the inner life of nature, the secret causes that move and operate all the outward forms of matter and of life. When you discover the imperponderable elements that seem like the vital powers of dead matter, and have observed the unbroken chain through which all nature has advanced toward her ultimates, are ye not driven by irresistible analogy to seek deeper still?

Will ye not, having entered the vestibule, still press on through the half-opened door, into the very aetium of the world's temple, and there bow, with true reverence, at the shrine? Verily, will you then find, with Whittier:

"The sphere of the supernal powers Impinges on this world of ours, And very near about us lies The realm of spiritual mysteries."

Let us make our meaning more plain. If our assumed proposition, our grand reconciliation ground, be true, as long since uttered, thus:

"Above, how high progressive life may go! Around, how wide! how deep extend below, Vast chain of being! which from God began; Nature ethereal, human; angel, man; Beast, bird, fish, insect, what no eye can see; No glass can reach; from infinite to thee, From thee to nothing! All are but parts of one stupendous whole, Whose body Nature is, and God the Soul."

From nature's chain whatever link you strike, Tenth or ten thousandth, breaks the chain alike."

If all this be truth, as we verily believe, then Science has been derelict in her duty. She should long since have rescued from the tangled web of dogmatism and uncertainty, our faith in the spirituality of the world, and our inspiring hopes of immortal life. Say not, it is without her province, and beyond her reach. It is hers to study the whole field of nature, from its crudest matter to its most refined essence, and wherever law leads, there she can follow.

If a spiritual world exists, it must exist in the ordering of nature, and in obedience to grand cosmic law, as a development and extension of that universal, unsevered chain of being, and becomes, therefore, susceptible of scientific demonstration. If man is immortal, he must be so by natural endowment, and the links that connect the life here with life hereafter, may be proven and made manifest. It is for Science to show that the term "miracle" exists not in the vocabulary of nature; yet that revelation is possible and certain, but ever fallible, as coming through fallible men and women.

It is for her to open the eyes of the world to the facts now staring them in the face. It is for her to note the rich veins of truth that have been for ages outcropping through the strata of varied life, from this grand internal soul world. It is for her to render faith a certainty, and hope a grounded assurance! Had the same amount of industry of research and the same measure of intellectual acuteness, been devoted untrammelled to the science of man, and the philosophical investigation of his whole nature, as has already been devoted to more material Science, such results would have been long since attained, and we could all have joined in the universal anthem, "We know that our Redeemer liveth," and that Redeemer is God, the Infinite good in the steady, undeviating operation of his eternal laws.

On the other hand, we censure Theology for the comparatively slow progress that the race has made. It is Theology that has driven Science in disgust from her legitimate field, and covered it all over with superstition, dogmatism, and folly; it is Theology that has for thousands of years, held

"Truth forever on the scaffold, Error on the throne."

We say to Theology, therefore, "In the name of the God ye profess to worship; in the name of that humanity upon which your religious theories have rested like an incubus of darkness, will ye not accept the light?"

If you ask for objects of reverence and worship, Science and revelation may both legitimately combine to furnish the conception of an ever-present Deity, infinitely more worthy of veneration than the God of your traditions. True Science, we believe, will never rob man of that sonship of the infinite spirit which constitutes him heir to immortal life, and to the soul infuxes from the sunlight of truth. If forced by full conviction to yield the half-human, half-idol worship of immaculate virgins and an infant *Jesu*, the unspent human sympathies will soon find more legitimate exercise in the human thousands that need your aid and comfort, or claim your reverent respect.

The good and the true need nothing by the union of Religion and Science, but the race of men may then develop in the sunshine of infinite love and law, to a condition of physical, moral, and spiritual advancement, almost beyond the ability of man, as now existing, to conceive.

In view of this grand object, is not such a reconciliation worthy of our most strenuous efforts?

For the Religio-Philosophical Journal.

Mistakes of Investigators.

(No. 5.)

BY CHARLES DAWBARN.

In our last, we reached a fact of great importance, which was, that even if we be born sensitive, a spirit's use of our brain must be less perfect than our own. Then, of course, we turn to the spirit side, since it must be that the spirit's superiority shall justify his control, if at all. We notice at once that, as a spirit, that control is subject to the limitations and difficulties which we have seen are a necessary consequence of breaking away from earth-life. In a word, his perception of our facts is inaccurate so far as he looks at them with spirit eyes. So to be true to the earth-life around him, he must use the faculties of the medium, and avail himself of the clairvoyance, clairaudience and psychometric faculties which inhere to that sensitive organism. But this is exactly what can be done to greater advantage by the medium's own spirit, for he sees, hears and senses with an instrument all under his control, whereas the foreigner is limited and cramped by the conditions already described.

Now, what are the consequences flowing from this state of things? We have what is called spirit communications; startlingly accurate in many statements, and yet if we write down what is said, we presently find errors and mistakes enough to make the spirit control a most dangerous counselor for the poor mortal. I assert as a matter of common experience that this danger of inaccuracy inheres to all statements about matters of business where there are details to be examined by an experienced eye.

I hear the question: "How is it we find so much of truth amidst the error?" I think this can be answered if we analyze the truths given, or classify them under the faculties through which they reach us. Clairvoyance may be the instrument used by the control. Sometimes distant scenes and persons are pictured as with the pencil of an artist. We are amazed at the accuracy of the description, yet presently comes a dangerous error founded on conditions neither you nor the control understand; but whether for good or evil, this is a faculty belonging to the mortal, and, therefore, under skill and experience should be wielded to the best result by its proper owner.

Clairaudience voices to you messages from spirits who do not or cannot take control. Such love tokens are precious and comforting, but if the voice says: "Jim, go and buy Western Union," you had better look out. But the faculty wielded for weal or woe, it is in ownership of the mortal medium, and can be put to better use by its owner than by any borrower.

Again, we often find a searching of character and an insight into the human soul that seems born of supernal power, but that in reality is all evolved out of the soul-power called psychometry, which is a faculty belonging to human nature here in this work-a-day world of ours. This logical array of facts proves that the wisdom gained of supernal experience, is so far as of use to man on earth capable of attainment by the human spirit whilst yet attached to the mortal form. It does not mean that every spirit can express its truths through its mortal belongings; but it shows that if the earth body be sufficiently sensitive for any spirit to use, then the spirit who is actual owner has advantages of control impossible to a foreigner.

This points to yet another important thought, and that is to the possibility of educating the spirit of the sensitive to far greater power and usefulness than it has yet attained. Advanced intelligences are already recognizing the importance of this, and are working from the spirit side to enable man on earth to put to right royal use the powers of his own divinity. These facts clearly teach that very much we have been ignorantly attributing to spirits out of the body, springs from spirits in the body. The intelligence that writes in the slates, raps on the table and voices inspiration from the platform, emanates from a spirit, it is true; but that spirit may be, and often is, of the sensitive medium or of humanity yet in the mortal form; since, as we have seen, such spirits have advantages in sensing earth matters impossible to spirits out of the body.

These facts teach us yet another important lesson, by showing us the certainty of imperfections, and of many actual frauds. I suppose we all recognize the truth that our own spirits are brightened or darkened by our earth aspirations. If we desire an unselfish life of purity and love, such is our spirit. If we seek gratification on the animal side of life, our spirit grows into harmony therewith; and just so far as we are born sensitive, do we express our inner nature with double power.

By educating ourselves to a stern rule over our bodily appetites, we give to supernal intelligences power to educate our spirit, not only into spirit truths, but into a power of communicating them through our own organs more clearly than could be done by any supernal visitor.

It is the development of individuality that constitutes true progress to manhood on earth, whereas the intense longing for mediocrity which possesses so many is, if gratified, only a lowering of manhood into willing subjection to a master.

I think that the truths here presented afford an explanation of much of the unreliability of even our best mediums. We find a truth specially emphasized that a spirit yet

Continued on Eighth Page.

For the Religio-Philosophical Journal. From Puritanism to Spiritualism. 1817-1884.

BY GILES B. STEBBINS.

CHAPTER IV.

THOMAS MCCLINTOCK AND OTHERS.

Going one Sunday to Junius Friends meeting house near Waterloo, New York, I heard Thomas McClintock, speak an hour. He was a tall and slender man, with dark hair and eyes, finely expressive features, and an air of refined thought and benignant kindness. His ideas and statements impressed me as greatly like those of Theodore Parker, although I learned he had never read the works of that great preacher. Plainly enough he had reached substantially the same conclusions, at quite as early a day. I found he was one of the foremost among Hicksite Friends who publicly advocated and emphasized these views, and he met with an opposition from the more conservative like that which Parker encountered from the same class among the Unitarians. It was very interesting to note the growth and expression of like opinions in distant places and among different classes.

Certain eras seem to be ripening seasons for new spiritual harvests. Thoughts pulse through the air with fresh intensity foreshadowing beneficent changes, even as the perfume of the blossom in spring prophesies the autumn's fruitage.

The Boston preacher in the Melodeon and the Quaker in that plain meeting house in Central New York, unknown to each other, had wrought out the same problems, and were possessed by the same ideas. Thomas McClintock was a druggist and book seller, noted for the perfectness of his chemical preparations, and for his strict integrity. Certain of his townsfolk, men of influence in Church and State, once came to expostulate with him, not probably unfriendly in feeling; they had strong dislike of his heresy in theology, and of his anti-slavery position, and wished he might be silent on those topics. So they said, in substance: "We come to you as friends, to warn you that your bold preaching and your open association with these heretics and fanatics will greatly hurt your business. We have no objection to your having what opinions you please, but your course is very distasteful to many people, and will injure you."

He replied: "I thank you for coming, but I was trained up to obey the admonitions of the spirit, and be true to my best light. In private and in public I have always expressed my opinions faithfully, without aiming to give undue offence, yet without fear of man, and to do otherwise, would be sinful and cowardly. I will bear your words in mind, but I must speak the truth, and abide the consequences."

They saw nothing could be done, and left. He went on, treating all with courteous kindness, but not swerving from his straight path of duty. For a time his business did suffer, and he saw why and how, but it made no difference, and then the tide turned, and it more than came back; prejudice yielded to respect, and that ripened into affection. In a few years he planned to leave and go to his native Pennsylvania with a son in business. Then the town's people came to him, of all sects and parties, urged him to stay, and offered substantial aid to enlarge his business. He thanked them, but felt obliged to leave, and did so, amidst regrets well-nigh universal. Thus upright courage wins at last.

His home-life was delightful—a wife of fine culture and character, graceful and dutiful daughters, and their surroundings in that pure and quiet taste which gives a charm to the houses of the best Quakers.

The main work of Thomas McClintock was to enlarge and make more clear the spiritual truths at the foundation of Quakerism—to put them forth, not as the exclusive right or discovery of Friends, or of any class or sect, but as the common heritage and inspiration of humanity, to be more fully realized as more perfect days come on earth. Others come to my memory of whom much might be said. Isaac Post of Rochester, diligent in business; Quaker, pioneer reformer, and Spiritualist; gentle as a child yet without fear. A hospitable home was that in which he and Amy Post were helpmates; their kindness has blessed many who found shelter under their roof. His hand was moved automatically to write many spirit messages, and two books written in that way had wide circulation. His integrity was so entire, and his temperament so quiet, that those who knew him could not question the statement he made of these remarkable writings.

Pliny Sexton, of Palmyra, was a tried and veteran friend of Griffith M. Cooper, and a man of careful ways, sagacious judgment, spotless faith, unvarying kindness and of such unpretending simplicity of manners that it took time to realize his worth. The world moves more steadily and safely with such men to help it on. History records but a small part of the ability, beauty, and bravery that are manifest in human life. Sometimes, indeed, the true greatness of unknown heroes and heroines contrasts singularly with the littleness of historic persons widely known. It was my good fortune to meet Isaac T. Hopper several times—not only one of the best, but one of the noblest men I ever saw. His personal resemblance to the great Napoleon was so striking that Joseph Bonaparte, seeing him in the street in New York, exclaimed: "Who is that man? Dress him in Napoleon's clothes and put him in Paris and he could raise a revolution and be hailed as my brother returned to France."

His mental powers had a Napoleonic strength, used in far different ways. His fertility of resources and calm courage in baffling a slave hunter were like the Emperor's planning of a campaign, and he won more surely than the great Frenchman. Lydia Maria Child has told the story of his "True Life." Wife and myself once dined at his table in New York. He seemed like a well-kept man of fifty five. As we left he sent a message to her father—for they had been members of the same Friends Society, co-workers in reform, and fast friends. Standing erect and vigorous before us, he gave me his farewell, and then turned to her and said: "Catherine, I want thee to tell thy father—Benjamin Fish—that I am within a few months of seventy-six years old, that my eye is not dim or my natural force abated, and I am as strong for as ever." It was a good message to carry home.

Truth compels me to say that this man was "disowned" by the Hicksite Friends in New York. The pro-slavery element could not abide his presence, but in trying to humiliate him, they but hurt themselves. To-day that Society would honor rather than disown such a man; even as the Unitarians honor Theodore Parker whom their fathers persecuted.

In Michigan I met Ethan Lapham, of Farmington, a Quaker preacher who, in his old age, had broadened his views and caught new glimpses of the life beyond. In his eightieth year he said to me: "I have had more enjoyment since I was seventy than in all my life

before, my pleasant childhood included"—a fine proof of the ripe blessedness of healthful old age, with the soul open to more light. Edwin and Cyrus Tuller, near Plymouth and a few miles from Lapham, it was my good fortune to know well—brothers with Quaker education and associations which left their impress. Edwin gave soft answers to wrath, was sweet and unruffled in spirit, but firm as a rock and ready always to stand in a good cause, without fear and above reproach. His plain farm house was a place of industry yet a palace of ease to the soul. His kindness, and the thoughtful care and brilliant wit of Harriet Tuller, were better than gilding and fine furniture without such manhood and womanhood. On a stormy March day in 1882, the Free Church near by was crowded with people to whom I was privileged to give the lesson of his life of spotless honor and fidelity, and neighborly kindness. Some of these people disliked his opinions, and ranked him as an infidel, but they all, with full hearts, paid ready tribute to his worth. The next day, in Plymouth, one of the pioneer settlers—a man of much worth and influence, yet not in unity with some leading opinions of the departed—met me and said: "I was very sorry that my infirm health made it necessary for me to stay at home yesterday. I wanted to be at the funeral and pay my tribute of respect and regard. I have known that man forty years, and no more honest man ever lived." Such a life illustrates the teaching of Confucius: "Sincerity is the end and beginning of things; without it there would be nothing. The sincere man does not merely accomplish self-completion; he also completes other men and things. Without any movement sincerity produces changes; without any effort it accomplishes its end; without any display it becomes manifest."

Cyrus Tuller is still on his farm. He cheerily said to me: "Edwin and I thought about alike on most things, but I got all the knocks and he none. It's all right, for I enjoy striking back; but Edwin was true steel, and they all knew it." Lucina Tuller, with her intuitive judgment and harmony of character and life, is a helpmeet indeed. They are Spiritualists and have had most convincing manifestations in their own quiet family. All these were pioneer abolitionists in the days of fiery trial, and the brothers prized each other and held fast together.

WATER-FINDING WITH A FORKED TWIG.

Cyrus Tuller is noted for this singular power, and is often sent for by his townsmen when they are about to dig wells. He keeps two or three forked twigs of hazel or peach, a foot or more long, hung up in his shed. When sent for he takes along a twig; on reaching the place grasps its forks firmly in either hand so that the stick projects horizontally before him, and walks slowly over the premises. If a subterranean stream or spring is in his path the twig turns downward, more or less strongly in proportion to the size and depth of the spring beneath, and turns back again when it is passed. He gets some idea of the depth beneath the surface, and of the best spot to strike the spring below; the diggers begin their work and the water is found. Such has been the result in scores of cases, and the failures are rare. The only conditions for best success are that he shall be free from fatigue and in good health, and shall be allowed discussion or dispute, although careful watchfulness is not objected to. Health of body, and a mind quietly intent on his occupation are the essentials. Three years ago, fifteen of his townsmen, mostly farmers, all men of integrity and character, signed a certificate published in a leading Detroit journal, that he had found water for them in this way "on the first trial" every time. More names could easily have been had, and these were given because some one had said that only "knaves or fools" engaged in such folly. These neighbors "give no opinion as to how this was done, but only state the facts." If human testimony be of any value, the fact of this water-finding by Cyrus Tuller is established.

I have walked beside him, across his own kitchen floor, and held the end of one of the forks of his twig in my fingers, below where his hand grasped it, and felt and saw it twist and turn downward, in a way not possibly affected by his hand—which was motionless while the point of the twig swung rapidly down toward the floor and turned up again as we passed on, traversing in the air a space of eight inches or more. This pointing downward was while we were over a stream fifteen feet below; which he first found in this way, and which has given, for twenty years, a copious water-supply for his house and barn flowing from a pipe in the yard. Twenty times, as we recrossed this stream in our walks over the floor, the twig pointed down, and came up again, when we left the spot. I have seen it turn down in like manner while we were in his wagon crossing a bridge over a running stream. Still water did not affect it. Mr. Tuller has avoided notoriety in this matter; has sought no profit or fame, does not claim any miraculous power, or pretend to know how this is done; but simply considers it as some fine natural rapport, the result of temperament and the proof of subtle faculties and delicate connections in nature, all under laws of which we know little. He has pointed out one hundred and fifty wells in this way, and one hundred and forty-eight gave abundant supply of good water, as he tells me.

(To be continued.)

For the Religio-Philosophical Journal.

"Childhood is the Text Book of the Age."

It is dangerous for mankind to ignore the young. Fresh from the hand of nature, with his intuitions and ingenuousness, as is the child, we cannot safely set him aside, preferring to depend upon our ripened judgment at all times rather than to acknowledge our dependence upon anything so immature. The sooner Spiritualists admit that the stream just flowing from the spring is purity, rather than the water of the river after coursing hundreds of miles, taking from the soil as it flows the elements which breed disease, the sooner will they arrive at the state of enlightenment the world needs.

Let us, if possible, reach the mind of the child. Let us walk in its atmosphere and bathe in that purifying element, so elevating and regenerating in its nature. It is wandering away from this state which makes us liable to fall. The great Nazarene taught the people to become as little children. He understood the import of this saying, and occasionally a mind embraces it in its fulness, and endeavors to impress others with its importance. There is an indescribable something which one feels in the presence of the young as yet unpolished with worldliness. They do not know the power of their influence any more than the rose knows its own fragrance. It is all the more potent on that account, of the unconsciousness of its possessor. The moment one becomes sensible of his importance to the world, that moment his influence commences to wane. To be always childlike, in the sense of remaining clean, is

what we should strive for through the whole of our mortal lives. Welcome children are almost invariably attractive and spiritual. Those conceived in a hap-hazard manner, will show the effects of the conception in after life. As a rule, children are what we make them.

To regenerate the world we must begin here, and before the child's eyes open to the light of day, let its young life be watered with the rain of love from its parents' hearts. Educate the world to this idea, and we may bid good-by to prisons and jails. Is any system of education complete that does not have for its foundation this fundamental principle? Never! As well may we try to build a house that will be lasting if we erect it upon the sand. Bring nothing into the world you cannot take care of. From that mysterious source are you going to beckon the germs of immortal beings, only to bring them in contact with the filth which you know will meet them at every turn? Do you think you are obeying a divine command by increasing, multiplying and replenishing the earth, when you are in effect only crowding it with paupers and criminals? Is it not better to do a little well than to begin a great deal and finish nothing? If, in the latter case, one child out of four turns out well, it is no thanks to you, but to those influences that without your help came in to finish the work. Come and labor, and let it be a labor of love in this field, which is scattered with the fragments of a blasted humanity, and fill the world with song and merry laughter rather than groans and sighs of those who are ready to curse the day on which they were born.

Let us enlist in this movement in the children's behalf, whether it be by Lyceum or other mode of co-operation with those earnest workers who are looking to see the flower of humanity in all its loveliness. Stay not a moment longer, fearing to soil your skirts in the work so much needed. Be not afraid to instill into the hearts of the young those principles which in your best judgment are true and which have come as inspirations to your own souls. The avenue of inspiration being still open, it is not necessary to embrace what has come to us filtered through the muddy natures of those who lived centuries ago. Teach that revelation is a thing of to-day; that Spiritualism always was and always will be; that the fountains are sending forth their streams as of old, and all can partake of them. Could we with clairvoyant vision perceive our surroundings and note the hovering forms, eager to do for those on the earth-planes, the services required of them, we would no longer grope in the darkness with the question ever upon our lips, What is the use of living? We would perceive that the clouds over our heads many times are those which we ourselves have beckoned from the horizon, casting their shadows of doubt over our lives, concealing the sun of the Over-Soul. We struggle to acquire learning in all branches of education save in this one so all-important to man's highest interest. We seek in the material for proofs of the spiritual. By material, I mean in this connection that degree of materiality which will only enable the mind to perceive through its external senses. The existence of a spiritual being back of the one the scientist can feel, measure and weigh must be demonstrated by other methods than by materialization. We have had materialization ever since man came into the world. We have had manifestation of an unseen power through the physical always, and yet men are not satisfied nor ever will be until they can understand more of the connecting link between spirit and matter, so-called. The chasm exists still and until the mind can understand more of the dream-life, the transition state between sleep and wakefulness, somnambulism and the kindred conditions, there will be the same trifling with materialization only to end in disappointment and chagrin. In the present age of fraud, mankind has to wade through so much mud that discouragement follows investigation. In childhood, with which all have to deal, is the starting point in the true education of the soul in matters pertaining to its existence. We must commence at the root and not at the branches, and not wait until a human being is a candidate for the prison or scaffold before trying the purifying process. Weave into the child's life the glory of your own love, and crime will be impossible.

Does it cost too much, or does it interfere with the gratification of animal passions to do this work for humanity? There is too much selfishness in human nature to work righteously. We think, perhaps, that because the fruits of our labors cannot be seen immediately nothing is being accomplished. A thousand years scarce serves to form a slate. Ten thousand may be required to form an upright man. How much less crime is there in the world to-day than there was two thousand years ago? All the invention of man is taxed in devising a method of destroying human life. It makes no difference what the form of religion is that is embraced, all nations alike practice war and fill the world with woe. "The natural bond of brotherhood is severed as the fax that falls asunder at the touch of fire." Then where is man's progression in a moral point of view? To know how to form the child is a branch of knowledge the world does not boast of to-day. There have been times in the world's history when chapters have been written seemingly by an inspired pen, but the grossness of the people has prevented the adoption of the principles treated, and so it will be until some one wiser than all his predecessors shall strike the chord, the vibrations of which will awaken that which has so long slumbered. The whole energy of the church is spent in making crutches and persuading the people that it is necessary to use them to go to heaven with; that we must go if we go at all on another's merits, and not our own; that well-doing counts for naught, and that the commission of crime does not count against us as does our denial of another's power to suffer for us. This damnable doctrine is poisoning the young mind. The eyes of Spiritualists open slowly, and even to-day the danger to which their children are subjected is not perceived. They are allowed to go where the same vile doctrine of vicarious atonement is inculcated, thus sowing the seeds of crime in the nature of their loved ones, the result of which may be to bring the parents' gray hairs in sorrow to the grave. Where will the blame be laid? They themselves are accountable for leaving to-day that undone which is plainly a duty, viz.—to give the child the light which the parent has obtained.

Father and mother, are you afraid to exert your own influence upon your children and willing that errorists shall exert theirs? You know well that their impressionable natures are never dormant and that they are continually imbibing what they come in contact with thereby, perhaps, becoming poisoned for life. See to it that what comes to them shall be of such a nature that its effects cannot be otherwise than elevating. In the Sunday School, if no other time be set apart for the purpose, let those who are able, and none others, assume the position of teachers; then the ques-

tioning youth will find a response to its soul's questionings; then there will be less of frivolity. The Lyceum will no longer be a rendezvous for boys and girls pretty well advanced towards manhood and womanhood who meet there for other purposes than to improve their mental and spiritual conditions. The state of affairs as they now exist are no more than the legitimate effects of parents' carelessness. The pendulum swings as far to one side of the vertical position as it does the other, and it is so with man in his efforts to avoid evil.

What harm can come to the child from asking him, "What is your idea of the future condition of man?" If he say, in reply, that he has no idea, then give him your idea and your reasons for entertaining it. People are afraid to talk philosophy to children. Now, children are many times more philosophical than adults. They, of course, are not in possession of facts, but philosophy is not a creature of education any more than wisdom is acquired from the reading of books.

Little children can lead old men, and well would it be to-day if the children would only teach their pseudo-teachers as they unquestionably are often capable of doing. We need a turning over of things, and see if we have not too much rubbish in the house. Let us make a bon-fire of what can be of no use to us, and as children have a grand good time in looking at it. D. N. FORD.

What is the Source of the Extraordinary Power of a Maine Man?

"I don't know what there may be in this Lulu Hurst business," said a former resident of Gardiner, Me., now in business in this city, but I do know that John Downs of Auburn, Me., possesses a 'power' that is much more extraordinary than the Hurst girl's, even if there be no deception about the latter. Downs is known as the bewitched blacksmith. When I left Maine, fifteen years ago, he had just become aware that the exercise of his power was involuntary, and he was in great distress of mind over its possible consequences, having just had a painful demonstration of what might occur from its presence. He was not a particularly strong man himself, but by touching others he seemed to endow them with extraordinary strength. This singular power he was able not only to confer on human beings, but he could infuse animals with it. I remember once seeing a team stalled in a road leading to Auburn. They were attached to a heavy load, and the forewheels of the wagon ran into a deep rut, and the horses were unable to pull them out. The driver was about to remove a portion of his load, when Downs chanced to be driving by. He stopped, and telling the driver to leave the load as it was, alighted. He rubbed each horse on the head and neck, and almost instantly they became nervous and restless. Downs told the driver to start them up. He did so, and the horses hauled the load out of the rut with the greatest ease, and went off at such a gait that the driver found difficulty in controlling them. Boys who were barely able to lift the heavy sledge-hammers in Downs's blacksmith shop, had only to receive the power from the bewitched blacksmith's touch to swing them with the ease of old Vulcan himself. This singular strength given to others would remain in force from ten minutes to half an hour, and in passing away left the subject weak and depressed, and sometimes quite ill. For this reason Downs finally refused to make subjects of any one. He was possessed also of great mesmeric power, and with this he furnished no end of amusement to his friends. Every day he had some one running on the most foolish of errands, or performing all sorts of odd monkey shins. On one occasion a stern, dignified and greatly feared clergyman of the place defied the blacksmith to place him under the influence of his alleged mystic spell. In five minutes' time Downs had dispatched the clergyman to a tobaccoist's, a long distance away, for a clay pipe and five cents worth of tobacco, with which he returned as meekly as the most obedient errand boy.

Downs finally ceased exercising this power also, and had not subjected any one to it for more than a year. Charles Woodward, a well known business man of Auburn and a great friend of the bewitched blacksmith, the two having been in the army together, returned home from a long absence from town about that time. Downs went to his place of business to see him. He shook hands with him heartily and threw one arm about Woodward's neck. This was Thursday forenoon. Soon after Downs went out Woodward began to dance and sing, and manifest an exuberance of spirits that astonished his associates. Although a man of steady and very regular habits, he did not go home all night Thursday night, and did not put in an appearance until late Friday morning. He boarded with a man named Edwin Blake. Blake thought that Woodward, singular as it seemed, was celebrating his return home. Blake learned that Woodward had been around town smashing things generally. When he returned to his boarding house Blake got him to go to bed, and sent for a physician. People called to see Woodward and he astounded many of them by telling numerous family and business secrets of theirs which he had had no possible means of becoming acquainted with. The physician said Woodward was suffering from hysteria, and advised that he be rubbed with strong mustard water. Blake undertook the task. He had rubbed Woodward but a short time when he was seized with a strange nervous twitching and contraction of the muscles. At the same time Woodward came to his senses. Blake took up the singing and dancing and acted as Woodward had been doing for two days. Besides that, he became possessed of the most wonderful strength, and it required four strong men to manage him. To this was added the still more remarkable power of telling what the intentions of any one of his attendants were, and what he was thinking about, making it impossible for them to use strategic measures in dealing with him.

It was not till Woodward was restored to his senses that it was known that Downs had been to see him. It was then at once believed that he had been under the strange influence of the bewitched blacksmith, and that this had been transmitted to Blake. Downs was at once sent for to see if he could remove the spell he had inspired. He visited Blake at once, and, rubbing him, soon restored him to himself. For the first time in his life, as he said at the time, Downs himself felt the influence of the power, or whatever it might be called, as he removed it from Blake, and for several minutes he could restrain himself with only the exercise of his will to the utmost. He said that he had felt depressed and nervous ever since his visit to Woodward Thursday, and not been able to account for it. There was no thought of meanness in his mind when he greeted Woodward that day. He said then that he would never shake hands or touch any one again if he could help it. I have never seen him since I left there, and I had almost forgotten the bewitched blacksmith until the performances of the Georgia Wonder called him to my mind.—New York Sun.

For the Religio-Philosophical Journal. And a Little Child Shall Lead Them.

BY DR. S. J. DICKSON.

It is said that many a truth is uttered in jest, likewise it may be stated that many an inspiration is given through the unlearned. At all events, I think that some of us have reasons to believe that through the child we are led to behold great truths. Through the innocence of childhood we escape much doubt, which naturally arises at times while witnessing, apparently, similar manifestations given through adults. If there were no impostors and no counterfeits upon the great plane of life, then to witness would be to believe, which belief would be, at least, akin to knowledge; but taking things as they are, we are still called upon to try the spirits embodied, if not those disembodied, hence feel that, under the circumstances, one manifestation received through a child so young as to be self-evidently honest, is of more value than many which are open to doubt.

I will now endeavor to portray a phenomenon manifested through one of my little boys, which continued from the age of three months to that of three years. At about the age of three months, during the night he would awake in the greatest glee imaginable for a child so young. Long before he could understand one word of oral language, during these experiences he would laugh and play (as though under influence) for hours at a time. In the daytime he was reticent and reserved, so that one would have hardly believed he was capable of manifesting such a change. As night approached, invariably he would express a desire to retire to his own room, never showing signs, either of displeasure or fear, at being left alone, but upon the contrary, the greatest satisfaction. After having had a nap he would commence to laugh and play with marked intelligence, occasionally for hours at a time. Thus the manifestations continued until I became thoroughly convinced that the little fellow was accompanied by heavenly visitants. I once expressed the opinion that, at times, he was tickled by invisible hands, causing his extreme laughter, so similar to my own experience in childhood. When about two and a half years old, it so happened that it was necessary for him to share his bed one night for the first time in his life. It falling to my lot, at the usual time I entered his quiet room, when I met with a decided protest, he stating his earnest desire that I should go to my own bed. However, after a little kindly persuasion, he became reconciled. The room was dark so that no object was visible to the natural eye. After a nap, he awoke in one of his usual moods, and while in the midst of the most joyous glee I ever witnessed, he thus exclaimed: "Papa, do you see that little girl up there?" I said, "No," and asked him, "Where?" Running my hand along his arm, I found his little hand pointing upwards, but all at once his whole spirit seemed to change as he exclaimed: "There! she has gone." He seemed much depressed, but in a moment, while I was asking him questions pertaining to the little girl, he jumped, saying: "She has come back again, and there is another little girl with her." While in the midst of one of the most jolly frolics I ever witnessed, he exclaimed, "She is tickling me," thereby confirming my statement made several months previous. The next night, as usual he slept alone, and in the morning I inquired: "Well, Paul, did you see your little girl come last night?" He replied, "Yes; and she took me into my little heaven." These experiences continued to about the age of three years, when they left him all at once, after which his whole life seemed to change. Instead of being the quiet, reticent boy as of other days, he became as full of life and as prone to conversation as other children. I have since frequently inquired of him pertaining to his little visitant, but never but once has he stated that he had seen her, which was a few months ago, when he informed me that she came, "and went right out of the window."

Aside from my own experience through this innocent little boy, while he was between the age of three months and three years, as above stated, I received the most convincing evidence of spiritual communion, he being too young to have feigned a deception. Of course, this is an inadequate account which I have given, but should it prove an additional ray of light to our hallowed philosophy, I shall consider myself well paid for the effort.

Dr. Dean Clarke's Pamphlet.

To the Editor of the Religio-Philosophical Journal:

As you have announced to your readers the reception of a supply of my pamphlets entitled, "The Significance, Scope and Mission of Modern Spiritualism," please allow me to say to your many intelligent readers that failing health admonished me that my public work as a lecturer would have to be suspended for some time, and being desirous still to be serviceable in spreading the great truths of our philosophy, and being encouraged by several of our ablest writers, I have published a philosophical synthesis showing in the fullest and broadest light possible in so condensed a form, the important facts signified by the above title. Wishing to embrace as much truth as possible, to make my brochure a complete "missionary" expositor of our philosophical religion, I have added a didactic poem containing in sixty-seven stanzas, nearly all of the cardinal doctrines of the Spiritual Philosophy as understood and taught by our ablest exponents. Thus I present to all inquirers a compendium of the great truths which the Spirit-world has vouchsafed during the last third of a century. How well I have succeeded in my purpose each reader will judge for him or herself. I subjoin a brief letter from one of our most able and distinguished authors, that the public may know that my claims to patronage, in his opinion, are well founded.

Nearly a year has elapsed since the publication of my pamphlet, during which I passed through a severe sickness from the effects of which I have not sufficiently recovered to be able to resume my labors upon the rostrum; hence the only way for me to continue my "labor of love" is through the circulation of this silent, but I trust, potent missionary. That it may come into general circulation, I have put its price (post-paid) at fifteen cents per copy, and now solicit the patronage of all thinkers and investigators, and of all friends of Spiritualism who would like the proper kind of a "tract" to hand to skeptics or to religious opponents. DEAN CLARKE. Sheboygan, Wis., July 21st 1884.

Of 60,000 Hebrews in New York City not one is a bartender. This is something for Hebrews to be proud of.

Horsford's Acid Phosphate. VALUABLE IN INDIGESTION.

DR. DANIEL T. NELSON, Chicago, says: "I find it a pleasant and valuable remedy in indigestion, particularly in overworked men."

Woman and the Household

BY HESTER M. POOLE.

(METUCHEN, N. J.)

POLAR DAYS.

As some poor, piteous Lapp, who under firs Which bend and break with load of arctic snows...

The following descriptions from the pen of Du Chailu, the celebrated traveler, are full of interest:

HOW THEY LIVE IN SWEDEN.

"I soon came to a humble log house where lived Greta Maria, a poor widow, and her four daughters. They were standing on the porch waiting for me."

All this is near the arctic circle. A little farther south the farms are well tilled, the buildings plain but large, warm and substantial, and the habits thrifty and neat.

Schooling is compulsory; no nation in the world has done so much to foster education. The Swedes seem to have peculiar gifts for languages; most speak one and many three or four beside their own.

At the seters, or summer farms on the mountains, the daughters of the family take charge of the cows, driving them from pasture to pasture, milking and making butter and cheese.

Women of the richer class in the cities are of elegant manners, highly cultivated, accomplished in languages and music, and of fine appearance.

The housekeeper's business is to be always busy; cooking, washing, weaving, spinning, baking, sewing, knitting or making butter, from morning till night.

Among the Laplanders, Du Chailu found curious customs. At the religious festivals marriages are often arranged; girls are allowed to marry at the age of sixteen.

"A single room offered the only accommodation for the family and the travellers; there was no open fireplace, but, if not a stove, a fire on stones in the centre of the hovel, and an opening in the roof out of which smoke escaped.

"Occasionally at a parsonage, where the pastor was from farther south, there was found a better state of civilization, books, music and a piano."

Still farther north, he met the Soa-Lapps, of which the following is a sample: "It was a long, narrow house, built entirely of sod. It was divided into three rooms, the entrance being through a low, wooden door into a centre room, in which were winter garments hung on poles, a pile of fire wood and a heap of sea-weed.

twelve feet long and ten wide, the family lived. It was paved with flat slabs; in one corner was a bed made of small branches of birch kept together by large logs.

LAPLAND DRESS.

The Lapland dress is a gray blouse of coarse home-made woollen stuff, reaching below the knee, open at the throat, tight-fitting leggings of the same material bound closely around the ankles by strips of cloth; shoes of the same material, with pointed, turned-up toes, and a coarse woollen cap.

Their life in summer is very hard; they have to follow the reindeer on which their sustenance depends, lest the herds should wander. The living is scanty and poor. They must pack every thing, and leave for "fresh fields and pastures new," whenever the lichen, on which the herd feed, is exhausted.

The houses, and also the villages, are extremely neat. In villages there is great love of music, and most of the houses contain a piano.

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I fear that your imperfect method of investigation has kept your conception of the scope of Spiritualism narrow and imperfect, yet of this I am not certain, but only judge by what passed between us in a brief hour.

zealous Spiritualists adopt it, look for nothing more, and therefore fail to see the beauty and significance of this. Spiritualism, as its best writers ably show, includes the study of the inner life and the spiritual faculties, and powers and relations of man, on earth and in this life, and also in his continued existence beyond the grave.

But one thing let me suggest, as a part of this new psychology—this more clear understanding of how we are made up. The sublime fact that within this earthly and perishable body is a spiritual and imperishable form, growing more perfect as age enfeebles our outward powers; that this inner body, ethereal yet real, too fine for our poor outer eyes to see each day, is not affected by death, but only released to be the body of the spirit in the higher conditions of the life beyond.

But enough, although the rich subject is fruitful. Had you not better enlarge your method? Read, study, think, get facts and personal experiences—each helping all and all helping each—and thus enrich the free action of your own reason and intuition.

Truly yours, GILES B. STEEDMAN, Detroit, Mich., July 24th, 1884.

Agnes Lanskoronska's Death.

Mme. la Marquise de Crequi in her interesting memoirs tells a curious and true story. "The Prince and Princess de Radziwill adopted their orphan niece, Countess Agnes Lanskoronska, and had her educated with their children in their castle of Nowrenska in Galicia."

When Agnes had completed her 17th year she was very lovely. Amongst her suitors the favored one was Prince Wisniewski. To do honor to her betrothal her aunt and uncle invited about fifty or sixty of the neighboring nobility, with their children; and after the banquet the young people, to amuse themselves, proposed a diversion known in Poland as la course du roi.

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BOOK REVIEWS.

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

THE POETICAL WORKS OF JOHN MILTON. Two vols. New York: John B. Alden: cloth, price 75 cents per vol.

THE SIGNIFICANCE, SCOPE AND MISSION OF Modern Spiritualism.

Dr. Samuel Watson writes as follows with reference to the above work: "I have read with much interest this interesting treatise delivered in San Francisco by Dr. Clarke. It embraces the history, philosophy and principles of modern Spiritualism, capturing the reader by the easy flowing style, whilst it teaches the fundamental principles of spirit communion so as to force conviction of the truth of our heaven-born Spiritualism upon the mind of every unprejudiced reader."

Partial List of Magazines for August Not before Mentioned.

THE HOMILETIC MONTHLY. (Funk & Wagnalls, New York.) This number, as usual comes richly freighted with choice and valuable reading. Of sermons, there is a good display from a dozen of the most distinguished preachers of the day, among whom are Dr. Gerok of Germany, Spurgeon and Stopford A. Brooke of London, Dr. Charles H. Hall and R. S. Storrs of Brooklyn, the late B. H. Simpson and Dr. A. T. Pierson of Philadelphia, Drs. Armitage and Howard Crosby of New York, Dr. Henson of Chicago and Dr. Hurlburt of New Jersey.

St. NICHOLAS. (The Century Co., New York.) Contents: Frontispiece; Old Sheep and the Central Park Sheep; Sweet Peas; The "S. S. P. R.;" The Grasshopper; The Philosopher's Escape; How we were burnt out in Constantinople; A Tree top; Duet; A Sea Tuna; Eric and the Garden; Faust; A Yankee Boy's Adventure at the Seaside; An Artist's Surprise; Historic Boys; The Witch of Woody Dell; Marvin and his Boy Hunter; The Curious House; Paper; Its Origin and History; The St. Nicholas Almanac; For Very Little Folk; Jack-in-the-Pulpit.

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SPECIAL NOTICES.

THE RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. 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, August 9, 1884.

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.

Summer Campaign.

To all who are not now and never have been subscribers, the JOURNAL will be sent twelve weeks, on trial, for fifty cents. At the expiration of the trial subscription the paper will be stopped unless previously renewed.

The rapid increase of interest in Spiritualism among the educated, both inside and outside the various religious denominations, makes the need of an unsectarian, independent, fearless, candid and high-class paper a greater desideratum than ever before. The JOURNAL will be kept up to the highest standard possible with the facilities of the publisher and editor, and he hopes for the hearty and continuous patronage of the better and more intelligent class of the great public, both within and without the Spiritualist ranks.

One of Many Letters.

Letters come to us giving varied views of the spiritual horizon. The following, from a clergyman, is a specimen. Like many others it is from a thoughtful person:

"Yours of the 12th duly received. It did me much good. I thank you for the courage with which you have met what you think to be fraud and error, and although I differ with you very much, I wish you God speed in your efforts to do good. At the beginning of Spiritualism, and from 1849 to 1855, Spiritualists were generally orthodox Christians, as I am. Soon the movement got into the hands of a class of skeptics and money seekers who, in my opinion, have nearly ruined it. In the midst of its frauds, delusions and mania, there are no doubt real spirit manifestations, which, if regulated by the test of John and the written Word, might be useful. May God grant that good may come out of it."

We are told by one quite familiar with early Spiritualism that this writer's statement, that from 1849 to 1855, Spiritualists were "generally orthodox Christians" is a mistake. That class of people, unfortunately for themselves, are fearful of anything that transcends the established faith. At the very start Spiritualism did this. That remarkable book, "Nature's Divine Revelations," by Andrew Jackson Davis, was far from orthodox, although not scoffing or irreverent, and many Spiritualists were of the liberal denominations—Hickite Quakers, Universalists, etc.—and others outside the churches. Materialists, too, became Spiritualists. There were also orthodox church members, of that "glorious remnant" in all sects who are earnest seekers for spiritual light and life, but they were not the majority. From the start the orthodox sects and clergy, with few exceptions, opposed Spiritualism, maligned its best mediums, and sneered at its noblest advocates at that early day more than they do now.

Even at this day the Chautauqua Association lately had Joseph Cook to speak at their camp grounds on the beautiful lake in Western New York, which gave them its name, and he spent most of his hour before a great audience in telling slanderous falsehoods about our movement. This season DeWitt Talmage, with lies hot on his tongue, which he uttered in his Brooklyn pulpit lately about Spiritualism, is to be one of their speakers. Such facts tell a poor story of the honor or disrepute of orthodox Christians.

On the other hand we are glad to grant that many such are looking at the facts of spirit-presence with deeper interest and more tender feeling than ever before. It is true that they mostly lack "the courage of their convic-

tions," and come to see our mediums in secret, like Nicodemus of old, or talk with our intelligent believers and read our writings in such way that none shall know it. But we will wait for these weak souls to grow strong.

When the orthodox churches had time to see the power and to mark the spread of Spiritualism, they assailed it with more united vigor, and then many of their members did not dare to investigate farther, and so came that larger proportion of "a class of skeptics" as our correspondent calls them. The orthodox assaults sifted out the moral cowards, and left the brave and true. It may be that too much time was spent in assailing the dogmas of theology in a negative and destructive way, and too little in affirming and building up great spiritual truths. Yet

"The ruin of the had,
The wasting of the wrong and ill,"
are necessary steps by which we come to see that

"All the good the old time had
Is living still."

Now we are turning more to constructive work, which is greatly needed.

In this transition period there might have been a want of depth and earnestness of spiritual life, but the best fruits grow latest, and we trust that is coming—has come, indeed, to many souls, and is needed by others. "Money-seekers" and "frauds" are troubles and perils far greater than skeptics, although there is a flippant skepticism full of folly and heartlessness.

Our correspondent writes as though "frauds, delusion and mania" filled and clouded the larger part of our sky, with here and there a struggling gleam of light—a "real spiritual manifestation." This is surely too gloomy a view, yet why does this earnest and sympathizing observer take such a view? He does it because there are frauds, and because he, and others like him, see such iniquities condoned, sheltered and even upheld by those who make high claims as upholders and even teachers of Spiritualism. His view may be extreme; we think it is, but the reason why he is naturally led to entertain it, shows us our greatest danger, and so we may thank him for his sincere word of warning.

Our first want is character. Better ten true and wise men and women, "discerners of spirits," than a hundred ready to be deluded, and then apologize for the fraud by which they were cheated. Out of our correspondent's letter, then, we get this valuable lesson. To all frauds—mortals, mediums or spirits—we must say: "Get thee behind me, thou adversary."

Do this, and the clouds will roll away, like murky mists before the conquering sun, and the spiritual sky will become blue and clear above us.

Harrison, the "Boy Preacher"—His Conversion.

There is connected with the various orthodox churches a word that is frequently used to designate the wonderful metamorphosis that takes place when a person firmly resolves to abandon his iniquitous ways, and who then publicly repents, kneels in prayer and humbly addressing his piteous appeals to God, asks his forgiveness and blessings. The word employed to express his supposed transition from worldly mindedness and devilishness into the serene and soul-elevating atmosphere of Christianity, is simply "Conversion." The crucible of the chemist, however, has never yet been able to clearly elucidate the exact difference existing between the constituents of a man's physical organization before and after the so-called conversion.

There can be no serious objection urged against the use of the term; it answers splendidly the requirement of the revivalist, and to the camp meeting exhorter it is indispensable. Each church member is supposed to have experienced conversion sometime during his life, and at that moment it is believed by him that he becomes acceptable in the sight of God, and is sure to eventually attain a seat in paradise where angels with widespread wings and golden harps will contribute to his happiness.

The "boy preacher" (about forty years of age) at the Lake Bluff Camp Meeting stated that his conversion was owing to a mother's prayers, a mother's doctrine, and a mother's love. When the shadows of death shall darken his eyes, when the spirit is ready to depart, he "will turn and bless his mother for his salvation." It appears from his own statement that one new year's eve his mother went to watch-meeting. He told her he didn't care to go. But about fifteen minutes before the old year was transformed into the new, he passed the church and heard them singing. Then he heard a voice deeper than that of father, more engaging than that of mother, the voice that had been speaking to him for three years, and that voice said: "Now or never." If he had turned a deaf ear that time he claims that he would have grieved the spirit. He hesitated, argued, and debated, and said to the spirit, "I can't kneel in the snow," but the spirit still said: "Now or never." He still rebelled, but as the bells were ringing in the new year he cried now! He got right down into the snow before that church. His fears departed. "A new light came, and the Lord came in. He received two blessings—the blessing of faith and the blessing of power."

His "conversion" was probably a success morally; in a worldly point of view, it resulted in an immense success financially! His services are now in great demand, and in the performance of his herculean task as a revivalist, and in the compensation which he receives therefor, he bears no resemblance whatever to the character and work of Jesus

when performing his mission on earth. Harrison converts souls at so much per day, and if the compensation is not forthcoming, he refuses to expend his energies in that direction. With him the task of converting souls must be regarded as a commercial transaction, and if he really succeeds in making mankind better, the money may be considered as well invested. But conversions made under the stimulus of Harrison's magnetism are rarely permanent and do but little good.

"Now Is the Accepted Time."

This is good scripture—a text prompted by an article in *The Interior* on the late Cyrus McCormick, the leading proprietor of the mower and reaper works which bore his name. By some valuable inventions, and by a long life marked by persistent vigor and sagacity, he was able to employ a large number of men; his name was known on both continents, and he amassed a large fortune. The man who gives employment to others, and treats them as fairly and generously as possible, is really a greater benefactor than he who supports the poor by what we call charitable donations. To help men to help themselves is the best charity, although helping the helpers has its fit place and merits. Mr. McCormick was wise in one respect. He did not wait until bodily death came before helping such efforts as he believed to be good. He was an earnest Presbyterian, and doubtlessly helped some movements we could not endorse; but that is of no moment now. It is the spirit and timely method of the man we have to do with. He aided *The Interior*, a leading Presbyterian journal in this city, because he felt it a duty to do so, and his aid to this and other denominational enterprises was given promptly and wisely, and not put off to be a future bequest in his will.

That journal in an article on his character and work, said:

The mistake often made by the possessors of ample wealth is that of delay. They put off until old age, and often until death closes the accounts forever, the disposal of their charities and of their public endowments. They seem to forget that they are but stewards in trust of ample means. They often cling to their accumulated fortunes until they are gone forever.

...If, at last, they feel constrained by death to contribute something for the public interests, how often is the donation lost to the public and frittered away among contending litigants? How much nobler and wiser is it that men of wealth should become their own executors and their own almoners. How much safer and better that they should do while living what they propose to do at death. "Do with thy might what thy hand findeth to do," is certainly the wise policy in such cases.

Mr. McCormick was a sagacious man, full of practical business experience, and knew when and how to give needed aid, and to give, along with it, his wise counsel and inspiring suggestion—often worth quite as much as money, always helpful as guides to the use of financial help.

Stephen Girard left a great fortune to build and endow Girard College. While it has done, and is doing, some good, yet it is well known that large sums have been spent as Girard would not have spent them, and that in some respects which he held especially important, the college is managed contrary to his earnest wishes and directions.

Peter Cooper was a much wiser man. He resolved to build and endow his Cooper Institute in New York, for the education of young men and women in industry and art, but did not wait to leave a legacy for that good purpose. He set about it himself, used a good share of his business gains in the effort, worked on in his business plans, and spent wisely as he won by sagacious effort, and so put a million in his Institute, helping and guiding its plans, giving his wise counsel in its management, adding the wealth of his experience and kindly wisdom to his wealth of money, and thus that Institute was in admirable order and ready to "run itself" when he passed to the higher life, "full of years and honor."

These comments of *The Interior* on McCormick, and this contrast between Stephen Girard and Peter Cooper tell the story plainly enough. "He who runneth can read" that it is far better to give help and guidance while living than to leave legacies for others to spend after death.

In all this no word has been said of the benefit and enjoyment to the wise giver and guide.

Solitary Stephen Girard writing his will, could not be the sweet souled man that Peter Cooper was, as he moved among those to whom his benignant presence and wise words were daily blessings.

Spiritualism is now "The cause that needs assistance." We have men and women who believe and prize its truths as precious beyond price, as the great need of the world to make life on earth nobler. Some of these are rich in purse, able to give large sums. Will they be wise like Peter Cooper? Or will they delay, and leave a legacy to be flung away and used against their wishes like Stephen Girard?

Dr. French, in a recent work, "Nineteen Centuries of Drink in England," says that mead was the intoxicant of the ancient Briton. The Romans introduced wine. Cider was known at an early date, but the Saxons, Danes and Normans brought in the secret of stronger beverages. Distilled liquors were introduced under the Plantagenets, and clergyman then began to tippie. In the sixth century men of all degrees "slumbered away their time in drunkenness." The prevalent intemperance of the seventeenth century is said to be due to the act to Encourage Distillation, the exhaustion of light wines, the influences of the court, and the development of toasting and club life. Dr. French predicts that moderation will increase until intoxicating beverages shall be used and not abused, and thus become one of our blessings.

Lake Pleasant (Mass.) Camp Meeting.

(Special Dispatch to the JOURNAL.)

MONDAY, August 4, 1884.

The eleventh camping season commenced yesterday under highly auspicious circumstances. The morning session opened with a brief but appropriate address by President Beals. The congregation, led by Frank Bacon, then sung to the tune of Antioch an original hymn written by Mrs. Bacon in honor of President Beals. Mrs. Byrnes, an impressionable speaker, who is well and favorably known throughout the country, followed with a lecture on the "Religion of Spiritualism," the sentiments of which fully accorded with those so often expressed by the JOURNAL.

The afternoon lecture by Charles Dawbarn, on "Nature and Man," was replete with excellent thoughts. He advanced speculations from Darwin, Aristotle, Hegel and others, and then presented some original theories of his own, which attracted the closest attention of those present. Those who have read Mr. Dawbarn's lectures and essays in the JOURNAL from time to time, will all regret that they could not have listened to his address here.

F. O. Mathews then described spirits, some of whom were identified, which greatly pleased their friends at the camp. A sacred concert in the morning and afternoon by the celebrated Fitchburg band, was a pleasing addition to the varied attractions of the day. The weather has been most favorable, promoting good feelings and harmony on all sides. The attendance has been large—double that of any previous opening. There are already 1,500 encamped upon the grounds, and others are coming on every train. The Sunday excursion trains brought several thousand day-visitors to enjoy the numerous attractions.

Among the prominent arrivals are Mr. and Mrs. W. R. Tice, Mrs. Quackenbush, Miss Lockett, Judge Dailey, Mr. and Mrs. Rynus, Mrs. S. B. Nichols and others of Brooklyn, N. Y., Mr. and Mrs. Terry, New York, and Rev. Cephas B. Lynn. Many Western people are expected to arrive this week. Everything now betokens the largest attendance and the most successful session of this Association, and a great and good work will be accomplished here for Spiritualism. The excellent record made by the Association last year will attract hundreds of new and desirable campers from all parts of the country. Every step in advance will be maintained and further progress made.

J. C. B.

GENERAL NOTES.

Mr. William Nicoll will speak before the Peoples' Society of Spiritualists in Martine's Hall, 55 Ada St., next Sunday evening. Conference and mediums meeting at 10:30 A. M.

We refer our readers to the letter of Dr. Dean Clarke, and also to the communication from Rev. Samuel Watson with reference to the pamphlet which the former has written.

Rev. Samuel Watson says he is ready to drop the title of Reverend. He also thinks that the time is coming when doctors, lawyers and preachers will not be needed—especially the last named will soon find their occupation gone.

The *Occult World* is the name of a new paper just started at Rochester, N. Y. It is devoted to the interests of the Theosophical Society, and the dissemination of oriental knowledge. Mrs. Josephine W. Cables, editor. Price per year, fifty cents.

LANSING CAMP MEETING.—Remember the camp, at the pleasant Fair Grounds at Lansing, by the Michigan State Association of Spiritualists, August 7th to 18th. Good speakers and mediums, reduced fares on cars and at hotels, good places for campers, good spiritual food, light for all.

We have received from Cosack & Co., Buffalo, N. Y., elegant combination lithographs of Blaine and Logan, and Cleveland and Hendricks. They are quite an ornament, and if neatly framed they would look well hung on the wall. Those who desire to obtain them, can send to the publishers.

A. B. French lectured at Four Mile Lake, near Paw Paw, Mich., August 1st, 2nd and 3rd. He will lecture at Lansing, Mich., Aug. 9th, 10th and 11th; at Nemoka, Mich., Aug. 12th, 13th and 14th; at Antwerp, Ohio, Aug. 16th and 17th. He has an engagement to deliver five lectures at Cassadaga camp meeting. The first week of September he will be at Omro, Wis. The last three Sundays of September, he will lecture at Cleveland.

William H. Bittling, proprietor of the Phoenix Hotel, Phoenixville, Md., says that a short time ago he went into the kitchen of his house, where he found a toad. Not wishing to injure it, he took a broom and commenced sweeping it out of the room. In doing so he turned the toad over on its back, when it commenced crying like a child. He had heard that at times they did so, but he never before believed that such was the case.

A French doctor relates his experience in India when stricken with cholera as follows: A cholera epidemic set in; he was attacked with the disease in a violent form, and, after having received every care from the medical staff of the hospital to which he had been taken, was at last given up as a hopeless case. At this juncture an English lady, who had volunteered as a nurse on the outbreak of the epidemic, begged to be allowed to try what she could do to save the patient's life. The permission was accorded, and she at once applied heated iron to the soles of his feet, with the result that an immediate reaction set in. The sick man recovered with feet sadly blistered. It is true, but, as he said, unmitigatedly grateful to the savior of his life.

A communication from the editor, who is now at the Lake Pleasant Camp Meeting, failed to reach us in time for this issue of the JOURNAL.

There is a touching pathos in the appeal of Esther Amar, a Jewess at Dar-el Beida, (Casablanca), who was cruelly flogged without trial, on a charge of immoral conduct. Her letter to Lord Granville to secure redress, dated at Tangier, closes thus: "Some friends tell me that in England there is more justice than in this country, and that her Majesty the Queen would never allow a poor girl to be nearly beaten to death, as I have been, and I beg of your Lordship to tell the Queen about it."

Father Clara, a Catholic priest who has some official connection with the Government of the Argentine Republic, has written a letter protesting against the employment of American schoolmasters in the public schools of the country. The Government has dismissed him for his action. The Vatican sustains Father Clara and threatens to recall the Papal Nuncio from the country unless the Father is restored to his former position. The Argentine Republic will probably permit the Nuncio to be withdrawn.

The Saratoga, N. Y., *Daily Register* says: "Col. John C. Bundy, editor of the RELIGIO-PHILOSOPHICAL JOURNAL, is in town. He lectured before the Spiritualists last evening. Col. Bundy is a logical, fearless and intellectual exponent of modern Spiritualism, and with pen and voice he uncompromisingly attacks the frauds and follies which masquerade under the widespread mantle of that belief, while equally ready to encourage that which is genuine and progressive. It is only through men and women of his stamp that Spiritualism can ever be elevated to the plane of its pretensions."

A crowd of women endeavored a few days ago at Toulon, France, to forward a religious procession appealing to Heaven for divine succor, but the authorities forbade it. The authorities are radicals. This, at the time, created a bad impression. Women in large numbers at all hours haunt the churches at Toulon and at Marseilles praying before their favorite shrines long and fervently. There is a general antipathy on the part of the governing classes to these acts and clericalism in general, but it ought not to prevent a wide and generous recognition of the devotion of both priests and nuns in this crisis.

Cahagnet says: "Somnambulism is a state which can be induced by magnetism in very many subjects, each individual of them presenting some difference of faculty or of capability. Some may, while in the sleep, distinguish diseases and remedies; some see through such and such opaque bodies; some see things more or less remote; some see into the future, others into the past; some perceive our thoughts; some speak in a language unknown to them in their ordinary state; some, not musicians, can play on instruments; some solve problems in sciences; but, indeed, we know not yet what faculties may not be developed in the somnambulism induced by magnetism."

At a séance in Dublin a thought reader boasted that he could find a marked pin hid by one of the audience. Several of them came forward, among whom was a confederate. The pin was hid by a Trinity student, in an adjoining room, in the presence of the committee, among which was the confederate. The student, suspecting this man from his looks, slyly took away the pin from its hiding place. On the return to the platform the thought reader gazed in the hider's face, and, putting his hand to his brow, was blindfolded and led the student to the hiding place, but of course could find no pin. He returned, acknowledged his defeat, and looking daggers at the confederate. "Now, gentlemen," said the student, "I'll undertake to say that if this 'diviner of the human mind' will do as I tell him, half the the audience, without a single hint from me, will know where the pin is," and turning to the thought reader, he said: "Sit down." He did so. There was a yell, and jumping up, the thought reader hastily pulled from the seat of his trousers the marked pin.

On appeal from the Jews of Jerusalem, the Sultan has annulled the sale of the part of the Mount of Olives which contains the graves of the prophets Haggai, Zachariah, and Malachi. The purchasers were the Russian priesthood. The burial place of the prophets has been secured to the Jews in perpetuity.

It is a curious coincidence that the palace which, in a fit of loyalty, the city of Marseilles presented to Louis Napoleon, and afterward attempted to take away from his widow, is now a cholera hospital. The vast saloons, with their richly molded ceilings and panels, are lined with the beds of patients.

The Sabbath.

Rev. Henry Ward Beecher expresses the following sensible views with reference to an observance of the Sabbath:

"The men who are sincerely and conscientiously devoted to a strict observance of the Sabbath, you will find, if you inquire about them, have their lines generally cast in very pleasant places. They don't realize that the lot of the workman is not for the most part a happy one. I am in favor of any movement that helps anybody to appreciate Sunday as a day of rest, of healthful and pure pleasure, and that will gently lead men, women and children from the things of low estate up to the higher things. If a band concert on Sunday in a park will do this, I have no objection. On the contrary, if it is helpful to those who attend the concert in turning their attention from the sordid, hard, realistic side of human life, and gives them only a glimpse of happiness, I say let the bands play in all the parks and wherever they are found to produce these blessed results."

Notes from Onset Bay.

To the Editor of the Religio-Philosophical Journal: Saturday afternoon, July 19th, Mrs. Sarah A. Byrnes, of Boston, was the speaker of the hour, and chose for the subject of her remarks, "Inspiration." There was a good audience present, and the speaker held the undivided attention of each one throughout the entire lecture.

A Special Invitation.

We especially invite a trial by all those sufferers from Kidney and Liver complaints who have failed to obtain relief from other remedies and had doctors. Natures great remedy, Kidney-Wort has effected cures in many obstinate cases. It acts at once on the Kidneys, Liver and Bowels, cleansing the system of all poisonous humors and restoring a healthy condition of those important organs. Do not be discouraged but try it.

Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

Business Notices.

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

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FOR TEN CENTS. The St. Louis Magazine, distinctly Western in make-up, now in its fifteenth year, is brilliantly illustrated, replete with stories, poems, timely reading and humor. Sample copy and a set of gold colored picture cards sent for ten cents. Address J. Gilmore, 213 North Eighth street, St. Louis, Mo. The RELIGIO-PHILOSOPHICAL JOURNAL and Magazine sent one year for \$3.50.

Passed to Spirit-Life.

Passed to spirit-life at Deerfield, Lenawee County, Michigan, July 28, Mrs. Olive C. Ormsby, aged 63 years, wife of Lyman Ormsby. She was a woman of rare beauty of character, greatly beloved by all, and an earnest Spiritualist. On July 31st, G. D. Stebbins spoke at the funeral.

Mrs. Addie Cornell, wife of Mr. H. W. Cornell and the mother of several children, passed to the Spirit-world, June 11th, a firm believer in Spiritualism.

Jamestown, Kansas.

The Spiritualist Societies of the Republican and Solomon Valleys will hold a grove meeting from August 29th to Sept. 7th inclusive, in Buffalo Creek Valley, five miles west of Jamestown, Kan., on the C. & K. P. R. (Trains connect at Jamestown with the main line running to all points east.) Good meals furnished at 25 cents. Visitors to bring tents and bedding, as far as possible. JACOB BULMELI, Cor. Sec.

Spiritual Meetings in Brooklyn and New York. The Church of the New Spiritual Dispensation meets at Brooklyn Institute, Washington, near Concord street, every Sunday, at 3 and 7:45 P. M.

Lecture for young and old, Sundays at 10:30 A. M. Abraham J. Kipp, Superintendent. Ladies Aid and Mutual Relief Fraternity, Wednesday, at 2:30. Church Social every second and fourth Wednesday, in each month, at 8 P. M.

Psychic Fraternity for development of mediums, every Thursday evening, at 8 o'clock, sharp. Mrs. T. B. Stryker, President.

The South Brooklyn Spiritual Society meets at Franklin Hall, corner 1st Avenue and 18th Street, every Wednesday evening at 8 o'clock. Mr. Robert, President; Dr. Patch, Secretary and Treasurer.

A Progressive Spiritual Meeting will be held every Sunday afternoon at 3 o'clock, in Franklin Hall, corner 3rd Avenue and 18th Street South Brooklyn. Seats free. GEORGE ENGLEMAN, Chairman.

The Brooklyn Spiritual Conference meets at Everett Hall 398 Fulton Street, every Saturday evening at 8 o'clock. W. J. Cushing, President; Lewis Johnson, Vice-President.

The Brooklyn Spiritual Fraternity will meet at 18 Smith St., two doors from Fulton, in the hall of Union Christian Work, every Thursday evening, 8 P. M. NICHOLS, President. John Jeffreys Secretary. A. G. KIPP, Treasurer.

New York City Ladies Spiritualist Aid Society, meet every Wednesday, at 8 P. M., at 171 East 60th Street. MRS. S. SCORRETT, Secretary.

The People's Spiritual Meeting of New York City, convenes every Sunday at 2:30 P. M. and 7:30 evening, in Arcanum Hall, No. 57 West 25th St., corner Sixth Avenue.

Kansas City, Mo.

The First Spiritual Society of Kansas City, Mo., meets every Sunday evening at 7:30, in Pythian Hall, corner 11th and Main Street, Dr. E. G. Granville, President; A. J. Colby, Secretary.

Saratoga Springs, N. Y.

The First Society of Spiritualists at Saratoga Springs, N. Y., will hold Meetings every Sunday afternoon and evening, at the Supreme Court Room, Town Hall; also on the first Monday and Tuesday evenings of each month, at which Mrs. Nellie J. T. Brighton will officiate. E. J. HULING, Sec. H. J. HORN, Pres.

Chicago, Ill.

The Spiritual Truth Seekers' Society hold meetings every Sunday in Martine's Hall, 55 Ada Street, near Madison. Conference at 10:30 A. M. Lecture at 7:45 P. M. Mr. William Nicol, regular speaker. Seats free. A Free Social Entertainment every Wednesday at 8 P. M. D. F. TREFFRY, Secretary.

A Meeting of the Chicago Association of Radical Progressive Spiritualists and Mediums, will be held in Liberty Hall, No. 218 West Madison Street, at 2:30 P. M., Sunday. The public cordially invited. Seats free. DR. NORMAN MACLEOD, Chairman.

Spiritualism in Belgium. The Harbinger of Light, Melbourne, remarking upon Spiritualism in Belgium, says: "It is instructive to contrast the contemptuous treatment which Spiritualism encounters in these colonies, from shallow scientists, with the respect it receives at the hands of men of science on the continent. Thus, in the Nouvelle Encyclopedie Nationale we read that 'Spiritualism is the most sublime expression of the moral sentiments in humanity, the most rational of philosophical conceptions, and... is called upon to reunite, under its banner, in the near future, the immense majority of the nations of the globe.'"

The Augusta (Ga.) Chronicle is informed by an eminent physician of that city that cholera never penetrated the pine regions of the South.

COMPARATIVE WORTH OF BAKING POWDERS.

Table listing various baking powder brands and their comparative worth. Brands include ROYAL (Absolutely Pure), GRANT'S (Alum Powder), RUMFORD'S, HANFORD'S, REDHEAD'S, CHARM (Alum Powder), AMAZON (Alum Powder), CLEVELAND'S (short wt. doz.), PIONEER (San Francisco), CZAR, DR. PRICE'S, SNOW FLAKE (Graft's), LEWIS', PEARL (Andrews & Co.), HECKER'S, GILLET'S, ANDREWS & CO. "Regal", BULK (Powder sold loose), and RUMFORD'S, when not fresh.

REPORTS OF GOVERNMENT CHEMISTS As to Purity and Wholesomeness of the Royal Baking Powder.

"I have tested a package of Royal Baking Powder, which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphates, or other injurious substances. E. G. LOVE, Ph.D."

"It is a scientific fact that the Royal Baking Powder is absolutely pure. H. A. MOTT, Ph.D."

"I have examined a package of Royal Baking Powder, purchased by myself in the market. I find it entirely free from alum, terra alba, or any other injurious substance. HENRY MORTON, Ph.D., President of Stevens Institute of Technology."

"I have analyzed a package of Royal Baking Powder. The materials of which it is composed are pure and wholesome. S. DANA HAYES, State Assayer, Mass."

The Royal Baking Powder received the highest award over all competitors at the Vienna World's Exposition, 1873; at the Centennial, Philadelphia, 1876; at the American Institute, New York, and at State Fairs throughout the country.

No other article of human food has ever received such high, emphatic, and universal endorsement from eminent chemists, physicians, scientists, and Boards of Health all over the world.

NOTE.—The above DIAGRAM illustrates the comparative worth of various Baking Powders, as shown by Chemical Analysis and experiments made by Prof. Schedler. A pound can of each powder was taken, the total leavening power or volume in each can calculated, the result being as indicated. This practical test for worth by Prof. Schedler only proves what every observant consumer of the Royal Baking Powder knows by practical experience, that, while it costs a few cents per pound more than ordinary kinds, it is far more economical, and, besides, affords the advantage of better work. A single trial of the Royal Baking Powder will convince any fair minded person of these facts.

* While the diagram shows some of the alum powders to be of a higher degree of strength than other powders ranked below them, it is not to be taken as indicating that they have any value. All alum powders, no matter how high their strength, are to be avoided as dangerous.

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The authors think this book contains many startling ideas that are calculated to dispel the mystification and unveil the numerous difficulties by which thinking minds have been enveloped concerning the great problems of human existence. The contents are divided into five different subjects, as follows: The Soul of Things; Intelligence; Intellect; Disorders; Progression; Justice; The Science of Death; The Confounding of Languages; Spirit Abodes; Spirit Biography. (Cloth, \$2.00.)

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Continued from First Page

connected with the form can come closer to earth life than any visitor from the unseen; and that our own spirit is the best possible control of our own body, if it be properly trained to that end. But it seems to me that all experience should teach us, that manhood has not yet reached the point where these superior faculties may be said to have become reliable. The wise will use extreme caution in putting the spirit powers that inhere to manhood, to what is called practical use in the matters of every-day life. We know the truth of electricity, but we cannot yet use it to a millioth part of its power. Just so, we know the powers of the soul are ours to-day, but it will be coming generations that will wield them with full force. So our lesson is both of self-effort and of caution.

Let us struggle for a growth of our own manhood, and rejoice in the glorious power of our own spirit, that even to day can emancipate us from superstition, and prove to us not only our own immortality, but our sonship to the Infinite.

Miss Nivison's Vindication.

To the Editor of the Religio-Philosophical Journal:

The RELIGIO-PHILOSOPHICAL JOURNAL of June 28th, has an article in regard to the Hammon Home and the unhappy mortality of infants placed in charge of Miss S. S. Nivison, its founder and proprietor. There is another side to the story. Already the religious press, the Independent and other journals, taking their cue from the reporters' tales of the daily newspapers, have been fierce in denunciation, and like them have repeatedly refused to correct any misstatement, as the lady in question was comparatively helpless against their cruelty. The JOURNAL cannot afford to do like wrong; and I believe it has not the disposition, nor the British indifference which has characterized the others.

I have known Miss N. ever since 1855 when she graduated in medicine in Philadelphia. One of her brothers is a Professor in the Medical Department of Syracuse University, and several others of her family are reputable physicians. She is proprietor of two Sanitariums, one at Dryden, near Ithaca, N. Y., and one at Hammon, N. J. It has been her practice to have them open alternately, one in winter and the other in summer. It was during her unavoidable absence at Dryden, to make all ready for the annual removal, that the arrangements were made to precipitate the measures upon her, which have furnished the theme of so much newspaper slander, concocted during a dull period for news-items.

The statements that the children at the Hammon Home "were cruelly neglected, kept in cold rooms, fed only with milk diluted to the last degree of attenuation, and when sickness came, dosed with aconite, belladonna and morphine," must be denied. Sworn testimony of credible persons contradicts it. The number of children received was twenty-seven, of whom twenty-two died. The facts as sworn to by persons whom I know and trust, are that the supply of milk was from cows on the place, always fresh and in excess, and never diluted except by order of a physician, for several very young infants. The little ones received watchful care day and night, superior to that given by most mothers. Their clothing was ample, the rooms warmed and kept at a temperature of 75 to 80° F. "No effort or expense," says Mrs. Prof. Prentiss of Ithaca, "was spared in any direction to secure for the children the best possible care and treatment. The children who came to the Home were waifs from the large cities; some of whom when received were sick beyond all probability of recovery. On many occasions, Miss Nivison spent the whole night, without retiring to rest, at all, in caring for some who were dangerously ill. Such as died were placed in plain cloth-lined coffins, and buried in a grove near the house—the burial services of the Episcopal Church being read and the rector of the church in Hammon sometimes officiating."

It should be stated here that the grove in question had been duly "consecrated" months before by the rector, who, by the way, was in the secret of the Star Chamber trial held at the Summit Grove House by the Coroner, which was to all intents and purposes an *ex parte* affair. Whatever else may be said, he seems to be destitute of manliness and manhood.

Of the twenty-seven children taken twenty-three are dead. The facts are these: They were generally new-born, with defective vital stamina, whom their mothers and others had eagerly thrust upon her, using all manner of plaintive appeals, such as a sensitive woman is seldom proof against. She refused more than she received; taking more, nevertheless, than she had contemplated to begin with. Ten had been the original intention, till she should get in full operation. She gave them far better care than they would have obtained with their mothers or in a hospital. In April measles broke out among them, afflicting the majority almost simultaneously. They were separated as much as practicable, part being conveyed into the Sanitarium itself, and treated with more than maternal care. Wisely enough, as I believe, they were little medicated, but carefully attended; and eleven succumbed to the attack. At this moment, however, the pernicious conditions of their birth and other antecedents were fully manifest. They did not convalesce rapidly; they were old and debilitated in their cradles. Early in May came a "cold wave," and they perished from the sudden change as in epidemic. The same tenderness which had characterized their treatment in life was bestowed on them in death. There was no "chucking them away" in rough coffins or boxes, heartlessly, as is usual at hospitals, insane asylums and prisons. Coffins were made for them and the bodies placed in them gently and tenderly. One young girl of seventeen, herself reared from infancy by Miss N., made it her office to preside at the last preparations, arranging the shroudings and placing flowers about the heads and faces of the little unfortunates. They were then reverently borne away, the burial service being read, and deposited in the little cemetery.

The only exception appears to have been that of a Chinese child. This had been brought thither, feeble and syphilitic. Miss N. had gone to Dryden to make her usual preparations for removing her household. While absent the mortality occurred and she hurried back. The little Chinese was one of the number. She had left a young man named Halliday in charge, and he, of his own motion, had thrust the corpse into an orange-box and buried it. Perhaps the condition of the body was an extenuation of the occurrence.

In no just sense can Miss Nivison's undertaking be classed with "baby-farming." She had been engaged in reputable and remunerative medical practice for about twenty-

five years; and in that time had, of her own accord, adopted four friendless babes and reared them. Three are yet living; the other died in childhood from accident. It had been a cherished idea of hers, even exceeding the limits of common prudence, to establish an institution for the reception of these waifs and helpless ones. She believed that the fearful mortality which always attends children of illegitimate birth and those born undesired and unwelcomed, might be obviated by a proper care. This she undertook to give. She paid her own expenses, never having outside help except \$1,800 toward the building which she erected. She contemplated the successful rearing of 95 per cent., not merely past the period of infancy, but till she could dismiss them to active life, mature men and women, trained to industry and useful habits. All have opinions in regard to the feasibility of the project; but there is no just occasion for harsh judgment of the endeavor, or even of its terrible disappointment.

Right here, it may be well to tell a few facts, which too many fastidious individuals are unwilling to hear or think about. About thirty of every hundred babes die before a year old. The offspring of unwedded mothers and neglected wives contribute a large proportion of this mortality. Such occurrences are common. Not many months ago the Home for the Friendless in Cincinnati had a like experience. Here in New York, the Home will not receive a child under two years of age, because of the fearful peril of life. This death-rate is the rule. Nature intended and provided that every infant should be nourished at the breast of its own mother. It is savagery to transfer it elsewhere; yet city mothers are often dry trees in their material nature as well as instincts; and the child born in a city has perils to encounter not equalled among Tartars or Esquimaux. The practice of abortion is now so general as almost to be considered legitimate. The infant that has outlived the efforts at its premature destruction, is likely to be deformed, mutilated and physically as well as morally weakened, in consequence. No city in a "civilized" country rears children enough to maintain the number of its population. The mothers who have no husbands are impelled by merciless public sentiment and the necessity of making a living, to get rid of their offspring as speedily and as secretly as possible. It is little better with mothers who would be better off to have no husbands. Every year an army of unwelcome children is born in these United States. The wickedness of this country begins right here. It is a field of labor in which missionaries from Sodom and Gomorrah could find ample employment in the way of teaching reform.

It was here that Miss Nivison, almost unaided and virtually alone, began to work. Her effort, it may be, was as irrational as that of Mrs. Partington endeavoring to drive the tide back into the ocean. But we may not justly impugn her conduct or motive, beyond the cherishing of undue enthusiasm. She had acted from that principle which is active in every wholesome woman to cherish and bear with children in their weakness and infirmities, to adhere to them in spite of ingratitude and waywardness, even doing and hoping for them against hope. But for that principle so active, constant and enduring, where would most of us be?

Let me ask you, Col. Bundy, as I have asked other editors in vain here in New York, to do justly in this matter, and give an audience to the weaker side. You certainly have chivalry as well as the sense of right.

July 28th, 1884. ALEXANDER WILDER.

Cassadaga Camp Meeting.

O. P. Kellogg takes a Text from Col. Ingersoll—Mrs. Little Discourses on Heredity—The Hotel—Cottages—A General Summary.

To the Editor of the Religio-Philosophical Journal:

The grounds of the Cassadaga Free Association once more re-echo with the merry voices of those who come to this beautiful spot in search of recreation and spiritual strength, renewing old and forming new acquaintances, and adding a fresh inspiration to their lives by spending a few days or weeks among the forest trees, listening to the grand truths of their beloved philosophy. In the quiet depths of this cool and shady grove, where the sunshine pours in a golden spray through bending boughs, and the glad song of birds trembles upon the air, the soul feels, as it were, the very pulsations of the heart of nature, and goes out in adoration of that Infinite Soul which manifests itself through myriad forms of life. The harmonies of nature flow in upon the soul, and call up emotions of peace and joy; and in the pages of the Book of Life, the sensitive mind reads lessons of truth and love.

The season of '84 was opened on Sunday last with an address by O. P. Kellogg. He took as a text the following quotation from Ingersoll: "We are not endeavoring to chain the future, but to free the present. We are not forging fetters for our children, but we are breaking those our fathers made for us. We are the advocates of inquiry, of investigation and thought." He pointed to the achievements of the past, and spoke of them as prophetic of a more glorious future. The sun of Truth is rising upon the world, and the stars of orthodoxy are dimming in his refulgent beams. The star of total depravity has already faded from sight, and others require the strongest telescopes of theological science to bring them into view. Spiritualism is brushing the cobwebs from the structure of religious thought, and with diligent hand is purifying the corners where has accumulated the rubbish of centuries.

In the afternoon, Mrs. R. S. Lillie delivered a stirring address upon the subject, "Heredity," proposed by one of the audience. She said that we are the result of generations of conditions. We are what we have been made by a long chain of causes, extending back through countless ages. Life is an infinitely complicated problem, and all the light of science can but show us a small portion of its various relations. Where lies the responsibility for crime and sin? Disease is a sin, in the sense that it is a violation of nature's law, somewhere, past or present. The child that suffers the results of this sin is not responsible. Speaking of prenatal influences, the speaker said that a babe is the child of circumstances as much as of parents. This influence lies at the foundation of all criminality and evil, and there can never be salvation until we talk common sense and dare to educate the people upon these subjects. People ask: "What shall we do to be saved?" He who dares to preach these truths shall be numbered among the saviors of mankind. Amid poverty and ignorance children are born into the world under the crushing weight of conditions, from the power of which they are rarely able to free themselves, and rise to a purer and higher plane of life. Occasionally we hear of a man who has breasted the waves of this sea of circumstances, and reached the shore of intellectual

life; but more often the strength of the swimmer is overcome, and he sinks into the slimy depths of sin. Knowledge of the laws of heredity is the life preserver which will save us from these waters of sin and death. We must work out our own salvation. We cannot free ourselves from these conditions by trusting in the immaculate whiteness of another. We may believe upon a thousand gods; we may trust in a thousand men of Nazareth; but those who save, are those who teach, not re-generation, but right generation.

The present season promises to be the most successful one enjoyed since the society was organized. Some of the most eminent speakers in the ranks are on the programme, and the best of mediums will give practical demonstration of the truths upon which the spiritual philosophy is based. Damon's band has been engaged for the season, and will furnish music for the meetings, as well as for frequent hops in the spacious auditorium. The Association grounds are in excellent condition this season, and everything possible is being done to make the stay of visitors pleasant. The hotel, under the management of Mr. Edwards, will continue to serve the best interests of its guests, and a grocery on the grounds will furnish supplies to those who wish to "keep house" for themselves. Numerous tents are being erected, and their white canvas, gleaming among the trees, enlivens the scene, and casts an air of freshness over all. Many of the cottages have been treated to fresh coats of paint, and their brilliant colors flash in the sunlight that streams down through the bending branches.

In this charming retreat one can profitably spend a summer month, mingling in the "feasts of wisdom and the flow of soul." The very breeze that rustles through the leafy boughs, brings its inspiration of noble thoughts. Here on the shore of this charming lake, amid the beauties and the freshness of nature, one can truly worship nature's God, and study the revelations of his Infinite Book. Here the dusty traditions of the past are cast aside, and the lessons of truth are read in the light of the glorious present. The national traditions and legal enactments of the ancient Jews are relegated to that obscurity from which they sprung, and in their place are studied the eternal laws of nature. Here the torch of reason is held aloft, to banish the shadows of superstition. Under the guidance of that divine light the realms of the past are fearlessly invaded, and wherever gleams a gem of truth it is picked from the surrounding rubbish of falsehood and error. Here the very air is vibrant with the new light that is breaking upon the world, and even as I write I feel imbued with the spirit of prophecy. We live in the morning of a grand and glorious day. I hear the whisper of the coming years, and it tells of problems to be solved, mysteries to be unveiled, truths in nature to be disclosed, inventions to be made known in every art helpful to the progress of mankind; and I catch glimpses of the dawn which is breaking upon the night of ages—a dawn golden with promise of a brighter and a fairer day than old earth has ever known before. I sense the presence of the spirit of progress, vivifying a sleepy world; and as mankind stirs uneasily I can see that the long slumber of centuries is soon to be broken. Hail! rosy-fingered Dawn, herald of the coming day! Mortals watching from the towers of science have long awaited thy approach, and trustfully proclaimed it to a despairing world. Priests have muffled themselves in their cowls, and refused to look upon the signs of day. They have warned the people to expect it not; that the light in the East was but the glare of some ignis fatuus, or the gleam of some falling meteor, soon to be absorbed in the universal darkness of eternal night. But in spite of warnings and frantic exhortations the people have seen the glowing sky, and await in anxiety the coming of the day. False creeds and foolish doctrines are fading away as the shadows flit before the car of Phoebus. The dark nooks where the weeds of superstition grew rank and thick, are being illumined by the light of science; and in the place of noxious weeds we find the sweet flowers of purity and love. Every day the world grows better, and every day humanity leaves behind it some tradition of the buried past. GRAPHO.

Neshaminy Falls Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

This morning the sky was overcast with clouds, and at the time the train started the rain began to fall. About one thousand Spiritualists, good and true, who are never daunted by any obstacles that are placed in their way, were gathered at the depot, ready to run all risks. It continued to rain all day, but those in the camp assembled in the large and commodious pavilion erected on the grounds. There was no fault found with the Divine Power on account of the inclemency of the weather, although it was very inconvenient. Our worthy President wore a cheerful countenance, and opened the meeting with his accustomed appropriate remarks. J. Frank Baxter was the speaker. He took for his subject: "The Problems of Social Science." He gave an excellent address. At the close, Mr. Emerson, of Manchester, N. H., gave many descriptions of spirits present in the audience, all of which were recognized. In the afternoon we were addressed by Mrs. Emma Harding-Britten, whom all Spiritualists know by reputation, as she has labored long and faithfully in the front ranks of Spiritualism, as an author and lecturer. At the close of her address, Mr. Baxter occupied the stand, giving many scenes as presented to him from spirit life. His remarks were very entertaining and beneficial, and very highly spoken of by many after the close of the meeting. J. H. R. Phila., Pa., July 27th.



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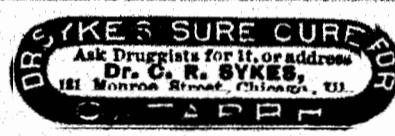
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