Readers of the Journal are especially requested to sena 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 organtzation of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incldents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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#### CANNOT BELIGION AND SCIENCE BE RECONCILED 1

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 inharmony 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 direct 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 deprese.

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 hypothenuse 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 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 en-lightened 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 der that Religion and Science ofttimes 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 ders 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 compelied to utter, "and yet it moves!" And it ever did continue to move, in spite of priestly and inquisitorial power. In this aga wherein the Church hee less ob-In this age, wherein the Church has less absolute power to curse and blight by its male. dictions, 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, denies the spiritual constitution of the world, and falls back into the cold embrace of manifestime. terialism. To repeat, one side denies the efficacy of reason as a guide, claims infalli-ble 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

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 other-A Discourse Rend Before the Channing wise, 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 to

gether 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 darks 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 lawabiding. The lens of the human eye, and all other eyes, catches alike the smulight, 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 reconcili-

ation 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

and investigation, the broadest expansion of intellect, the freest exercise of reason. Such being their different methods, need to word which the writer of the Mosaic record evidence that their different methods, need to word a limitless number of habitable worlds, of which the writer of the Mosaic record evidence to the constant of dently 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 about and unmounted the depth of the state of the

surd 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 flat 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 unrestful 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 rests supinely, like an over-labored mortal, 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 dis-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 Eygptian, 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 "Adima 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 Jesus of Nazareth, is claimed to have been the result of immaculate conception in the virgin "Devanaguay," 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 ac-cumulated 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 vield 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 perhape still, arrogant, but we hope improving, eister, Theology?

In the first place, let her (Science), in the anguage 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,
Dart the keen luster of her sersous eye.
And learn from facts compared, the laws to trace,
Whose long progression leads to Delty." Let it ever beasked, in pointing to her marelous revealments:

"Shall mortal strength presume to soar so high? Shall mortal sight, so off bedimmed with tears, Such glory bear?" and not bow in reverence to the infinite dis

posing 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, Enfolds some germs of goodness and of right." Again, we would say to Science: "Drink deep, or taste not the Pierlan spring." Having searched,

By shore and sea each mute and living thing!
Launched with Iberia's pilot from the steep.
To worlds unknown and isles beyond the deep.
Or round the Cope your flaming charlot 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 still the pursuit is not yet ended. Deeper opened senses, the inner life of nature, the secret causes that move and operate all the outward forms of matter and of life. When ye discover the imponderable 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 adytum of the world's temple, and there bow, with true reverence, at the shrine? Verily, will you then find, with Whit-

"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, tish, 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 thousaudth, 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, covered the records of a language called the 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 exension 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 untrammeled 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 son-ship of the infinite spirit which constitutes him heir to immortal life, and to the soul influxes from the sunlight of truth If forced by full conviction to yield the halfhuman, half-idol worship of immaculate virgins and an infant Jesus, the unspent human sympathies will soon find more legitimate exercise in the human thousands that need your aid and comfort, or claim your reverent reepect.

The good and the true need lose 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 streamous

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 com-mon experience that this danger of inaccuracy inheres to all statements about matters of business where there are details to be ex-

amined 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

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 be 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 worka-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 plat-form, 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 mediumship which possesses so many is, if grat-ified, only a lowering of manhood into will-ing 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 as a truth specially emphasized that a spirit yet

Concluded on Hightle Page.

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

BY GILES B. STEBBINS.

CHAPTER IV.

THOMAS MC CLINTOCK AND OTHERS.

Going one Sunday to Junius Friends meeting house near Waterloo, New York, I heard Thomas Mc Clintock, 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 1 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 Mc Clintock 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 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 opin-ions 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 monitions 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 under offence, you without fear of man 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

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 re 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 quiet and of few words; the soul of truth 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 re-

markable 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 handsomest 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 wellkept man of fifty five. As we left he sent a message to her father—for they had been members of the same Friend's Society, coworkers in reform, and fast friends. Standing erect and vigorous before us, he gave me his farewell, and then turned to her and said: "Catharine, 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 war 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 | his importance to the world, that moment his | if no other time be set apart for the purpose, year he said to me: "I have had more enjoy- influence commences to wane. To be always | let those who are able, and none others, as ment since I was seventy than in all my life | childlike, in the sense of remaining clean, is | sume the position of teachers; then the ques-

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 Tuiler, 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 fideli-ty, 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 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 lisplay it becomes manifest.'

Cyrus Tuller is still on his farm. He cheerly 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 premses. 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 to use the forked twig quietly and without 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, pation are the essentials. Three years ago, fifteen of his townsmen, mostly farmers, all ever will be until they can understand more men of integrity and character, signed a certificate published in a leading Detroit journation between spirit and tificate published in a leading Detroit journation between spirit and tificate published in a leading Detroit journation between spirit and until the mind can understand more of the until the mind can understand more of the 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 estab-

lished. 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 subtile 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 pature, 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 occa-sionally 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 unpolluted 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 possess-The moment one becomes sensible of 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

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 sys tem 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 fluish 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 frag-ments 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 flow er 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-plane 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 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 n 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 "The natural bond of brotherhood is severed as the flax 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 nought, 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 natures 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 impressible 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,

what we should strive for through the whole | 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 rendez-vous 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 ask ing 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 creatise. ture 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 unques tionably 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, hav-ing 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 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 interesting they become recovery and read recovery. stantly 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 Val-can 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 erands, or performing all sorts of odd monke shines. 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 tobacconist'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 pow

er 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 Thurs day 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 smash ing 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 nerv ous 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 think ing 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 meamerism 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 uttored 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 phenome-non 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 hereserved, 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 accommanded by beavonly vicitants. 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 avelsimed. "There' she has gone." Ho was dark so that no object was visible to the as he exclaimed: "There! she has gone." He seemed much depressed, but in a moment, 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 frolies I ever witnessed, he exclaimed, "She is tickling me," thereby confirming my statement made several months previous. The next night, as usual he siept alone, and in the morning I inquired: "Well, Paul, did 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. 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 be-tween the age of three months and three years, as above stated, I received the most convincing evidence of spiritual communion,

Dr. Dean Clarke's Pamphlet.

he being too young to have feigned a decep-tion. Of course, this is an inadequate ac-

count which I have given, but should it

prove an additional ray of light to our hal-

lowed philosophy, I shall consider myself well paid for the effort.

To the Editor of the Religio-Philosophical Journal:

As you have announced to your readers the reception of a supply of my pamphlets enti-tled. "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 servicable 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 philo-sophical 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 publiation 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, 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, Has crept and crouched to watch when crimson

Begin, feels in his veins the thrilling stira Of warmer life, e'en when his fear deters
His trust; and when the orange turns to rose
In vain, and widening to the westward goes
The rosy beam and fades, heartsick defers His hope, and shivers through one more long night Of sunless day:

So watching, one by one,
The faintest glimmers of the morn's gray light,
The sleepless exiled heart waits for the bright
Full day, and hopes till all its hours are done,
That the next one will bring its love, its sun.
[itelen Hunt Jackson.

The following descriptions from the pen of Du Chaillu, 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. I entered the plain, small, but very clean room; and while the mother and daughters spun we talked. The old lady wore glasses and age made her handsome and dignified. dignified. Some of her daughters found employment among the farms or worked by the day. Greta and the daughters then at home supported themselves by weaving for others on their loom at home, and by buying a little stock of spun cotton thread and making white or colored handkerchiefs; or, at other houses they made woollen cloth. They got along very well, enjoying good health; a few goats furnished them milk, and some sheep the wool they needed for their garments. They were satisfied with their common healthy fare and by economy, managed to have thy fare, and by economy, managed to have always a little coffee in the house to offer to a friend or stranger. They lived on coarse, flat bread, with sour milk, cheese and sometimes butter, hardly ever tasting meat; the dried flesh of the sheep or goats they killed was kept for festive days, or for the entertainment of strangers; now and then they had fish, which they had caught and salted in summer. They were apparently content ed, perfectly, and loved their simple home and northern clime. They neither remined and northern clime. They neither repined against their lot nor cared for the wealth and allurements of the great world. 'There is another life,' said the old woman, 'let us be good and love God with all our hearts.' I could not leave without a cup of coffee, but it was mixed with roast barley, for they could not afford to have it pure."

This was on the Tarne river, north of the Gulf of Bothnia, farther south, with a less inclement climate. At one place not far from the centre of Sweden, he spent a portion of Christmas. Du Chaillu was invited to a festivity at a wealthy farmer's house, which he thus describes:

#### A SWEDISH FESTIVAL.

"The fair damsels were dressed in their best, with high-necked dresses of home-spun material, the hair was hidden under pretty the daughters of well-to-do farmers; more the children of poor parents; two were engaged as maids on the farms, for it is no disgrace to gain an honest livelihood and wealth grace to gain an honest livelihood grac had nothing to do with friendship.

A white cloth was used for the table, usual only on gala occasions. Dinner was then served. A high pile of flat bread was placed in the centre, by the side of which was fresh home-made brown bread, a large cheese, and an immense cake of butter. We all clasped our hands, bowed our heads, asking a silent blessing before drawing up to the table We had soup, salted fish, roast mutton, sausuges and boiled potatoes; now and then a large wooden bowl filled with ale as a lovingcup was passed around. The dessert consisted of two huge bowls of rice, boiled with a large quantity of milk, sweetened and mingled with raisins, forming a very thick soup. We helped ourselves, using silver spoons instead of the wooden ones in use on ordinary occasions."

The housekeeper's business is to be always busy; cooking, washing, weaving, spinning, baking, sewing, knitting or making butter, from morning till night. The children have to be looked after, and taught to read, for the children of the very poorest are all required to read.

## THE LAPPS.

Among the Laplanders, Du Chaillu found curious customs. At the religious festivals marriages are often arranged; girls are allowed to marry at the age of sixteen. He says: "Many of the young Lapp girls I have met in my journeys were fresh and blooming; but I frequently noticed how much older they appeared than they really were, in spite of the good health which insured for them a ripe old age. This was no doubt due to their laborious and wandering life and exposure to cold winds; their premature development might also be attributed to their early and hard work. As they grow older they become very ugly and wrinkled. The old women are certainly among the most hideous specimens

Du Chaillu's driver for many days, in jour-neying to the land of the Lapps, was a stout girl of twenty, strong enough to wrestle with any man, but shy, modest and gentle. She was never afraid, for she was innocent and guileless; frequently she and other girls slept in the same room with him, on reindeer skins, on the floor. There was never any thought of wrong: they trusted the stranger, and were themselves perfectly honest in every way. In journeying beyond the arctic circle they found population very scarce, and each hut, or farm, rather, was an inn to our adventur-ous traveller. The simple fare at its best was coarse, hard, black, flat bread, with but-ter, cheese and salted coffee. He describes some of the log huts covered with sods, thus:

"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. Poles were fastened under the ceiling, on which to hang our clothes, stockings and shoes. Coffee was drank, cup after cup, with real enjoyment.

"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 Sea-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

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. At the foot of the bed was a small cow, and in the opposof the bed was a small cow, and in the opposite corner another, each about three feet high. The wife was seated on the bed, dressed in a coarse kind of woollen chemise with long sleeves, woollen pantaloons and Lapp shees, wearing on her head a queer, cask-like cap. Between the cow and the bed was a calf; three sheep and two small children completed the forester between the complete complete sheep and two small children completes. ed the family. Every thing was scrupulously clean.

#### LAPLAND DRESS.

The Lapland dress is a gray blouse of coarse home-made woollen stuff, reaching below the knee, open at the threat, tight-fiting 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. This is the summer costume for both men and women. In winter there is a loose overdress of reindeer skin.

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 tent of woollen is packed, the tent poles tied, the few changes of clothing made into bundles, the coffee-kettle and sauce-pan attached, and all strapped to the backs of the reindeers, which are tied one after another with deers, which are tied one after another with thongs and led over the rocky, dreary waste to new pastures. The food consists of flat bread, barley, oatmeal and water, reindeer milk, sweet and sour, kept in leather bags, dried mutton or reindeer meat, fish and some-times coffee. The clothing is seldom changed except spring and fall, and their habits are not cleanly. Indeed, they have little oppor-tunity for decease, yet, they are generally tunity for decency, yet they are generally very honest and kind.

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. The traveller says: "The great room is the kitchen with its great, open fire-place; along the walls are sliding beds of plain boards, used as seats during the day and filled with straw or hay during the night. They are covered with woollen blankets and skins, and the whole household steep in the same room with-

out remove of clothing."

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

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. Connected with some of the principal schools are dairy-schools for women where they work a year at making butter and cheese.

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. Here they remain during three months, alone, with never a fear, for the people are so honest and moral that there is not a doubt of their safety. In their small houses calico handkerchiefs, which were tied in graceful knots under the chin. Some were ing their intervals of time in knitting and

> Women of the richer class in the cities are of elegant manners, highly cultivated, accomplished in languages and music, and of fine appearance. They dress with remarkable simplicity and neatness. Taken altogether, the Scandinavians, while dwelling in an inhospitable climate, among scenes of grandeur, with long seasons of cold and darkness. have preserved wonderfully those sweet and sterling virtues which should be the charm and glory of the whole human race.

## Spiritualism-Letter to a Clergyman.

To the Editor of the Religio-Philosophical Journal:

The following letter was written to a lib eral clergyman with whom I spent an hour some time ago. He was looking at Spiritualism, and is a man who has the courage to utter his convictions and the candor to look at a matter not in the best standing, even in liberal clerical circles:

REV. MR. ----, Dear Sir: In our late interesting talk in your study, in which you told me of your progress in looking into Spirualism, and of the obstacles you found in the way, I asked if you had read any books on the subject, and named some of the best authorities. You said you had read none of these, and, indeed, very little, and did not wish or care to at present. You wanted facts, seen with your own eyes and realized through your own senses as personal experiences. hope you may find many such, for they are valuable helps; yet is the mood of mind which looks only for facts, and ignores the guiding and quickening suggestions of able writers, the best for the investigation of this subject? You frankly grant its importance; if it is important the best and broadest methods of thought and examination should be adopted, and without such methods the full significance of any facts you may reach can-not be realized. A fact means more or less as we comprehend or appreciate its source and relations. To Newton the fall of an apple meant much; to the thoughtless and ignorant rustic, little. The books on this subject which you have not read would give

great help, as to the significance of the facts, the search for which you find so perplexing. You say you are an evolutionist, and what you have said shows that you have read the writings of the great scientists on that subject and gained much from them. It has not been possible for you to investigate the facts on which the theory is based, as broadly and thoroughly as have Darwin and Tyndall and others. While doubtless you have done some good work in that direction, yet your confident acceptance of evolution must be largely based on your careful reading of facts which these men have reached in their experience and experiments. Those, and their conclusions based on them, you accept with a faith in their integrity and capacity which I think reasonable. But men who are their peers in integrity, in capacity, and in methods of investigation, have filled books with facts and capacity and in methods of investigation, have filled books with facts and conclusions touching Spiritualism, which you quietly ignore. Is there any good reason for

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

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. In the room on the left, about

and powers and relations of man, on earth and powers and relations of man, on earth and in this life, and also in his continued existence beyond the grave. Magnetism, psychology, clairvoyance, spirit manifestations, all come within its scope. Sometimes the phenomena which those who have zeal without knowledge attribute to spirits freed from their mortal forms. from their mortal forms, are really results of spiritual powers in us; at other times they are plainly the result of like powers and faculties grown stronger and more perfect in the spiritual life of supernal intelligences persons once here in earthly bodies, now "over there" in celestial bodies. Only as we know our inner selves here, can we best know the beauty and significance of the glorious facts of spirit-presence. Theology, even of your liberal school, teaches us almost nothing of the inner life of man, and ignores his relations to the life beyond, save as matters of faith. That faith—the intuition of immortality—I would not slight. Only in the light of Spiritualism, indeed, can we realize its deep significance. But "add to your faith knowledge" is good Scripture, and that knowledge only Spiritualism can give. Out of this comprehensive study of the inner life of man, and of his relations, as a spiritual being, here and hereafter, is coming a new, rational and philosophical psychology, such as the world greatly needs; such as is not, and cannot be given by any school of philosophy, much less of theology, except the Spiritualists. I say coming, for we see only the dawn, and that is so beautiful that it foretells a perfect day.

this new psychology—this more clear understanding of how we are made up. The sub-lime 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, is being realized by the aid of clairvoyance and spiritual science. We are made up to last—our personal and individual existence is not touched by the cold hand of death. We are to be ourselves, sometimes to reach back to those on earth. The great importance of this fact we cannot fully realize.

But enough, although the rich subject is factly back your net better enlarge the

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. All this I feel you will accept in friendly spirit. With best wishes.

GILES B. STEBBINS. Truly yours, 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 neice, Countess Agnes Lanskoronska, and had her educated with their children in their castle of Newremska, in Gálicia. A large saloon, used for state balls, dark, magnificent, and paneled in oak, divided the suite of apartments occupied by Agnes will and his wife. It was necessary to pass through it to go from end of the chateau to the other, unless one went by the garden, an inconveniently roundabout way. For this saloon Agnes, then aged five, manifested an unaccountable aversion, and such was her disinclination to pass through it that if forc-ed to do so she fell into convulsions. When questioned as to the cause of her fright she gave as her reason the terror with which a large picture of the Cumæan Sibyl, by Titian. inspired her. This picture hung over one of the lefty doors, had a massive gilt frame surmounted by the arms of the Radziwills, and as it represented nothing likely to terrify a child the Prince treated his niece's abhorrence as babyish caprice, and insisted on her passing through the room, like every one else, but always with the same result. The more sympathizing Princess at last interceded for the little girl; and as her husband did not choose to have the chef d'œuvre of his collection lecated in a lumber-room, he unwittingly allowed Agnes to pass outside, through the court, or by a terrace in the garden. A little sedan was got for her use, in which she was carried in wet weather, and for twelve years she went round, winter and summer, at least three times a day. Prince Hohenlohe tells

the seanel. When Agnes had completed her 17th year she was very lovely. Amongst her suitors the favored one was Prince Wisnowiski. 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. Agnes was placed at the head, in compliment to the high rank of her fiance, and had to lead the merry procession through different rooms. Some of her friends bantered her on her dislike to the saloon, which they declared the finest in the house, and best suited for their games, and she, unwilling to disappoint them, consented to lead them thither. At the door she stopped, turned pale, and seemed almost fainting, then re-fused to enter. Her lover with tender words laughed at her fears, then jestingly tried to push her in. She clung frantically, dest airingly, to the door-posts; but he was the stronger, and getting her past the fatal threshold. pulled the doors to, and held them fast. weak, despairing voice from within cried: 'I am dying; save, O, save me!' and was answered by a peal of merry mocking laughter from without. It still echoed from the vaulted roof of the gallery, when there was a crash, a heavy fall, a scream so shrill it froze the jest on Wisnowiski's lips. He dashed open the door, and there, dead, bathed in her blood, lay his betrothed. The struggle at the door had loosened the fatal picture; it fell, the gilded iron armorial bearings that crowned it striking the unhappy Agnes on the fore-head and justifying her sorrowful presentiment."

## BOOK REVIEWS.

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

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

This edition of Milton's Poetical Works is gotten This edition of Milton's Poetical Works is gotten out in a very convenient form, the books being of small size, well bound in cloth, with red edges. The letter-press is good and the lines are numbered, thus facilitating reference to a concordance. The first volume contains "Paradise Lost," the second, "Paradise Regained," shorter poems and sonnets, and both volumes are supplied with numerous explanations of the second of the second

THE SIGNIFICANCE, SCOPE AND MISSION OF Modern Spiritualism. By Dr. Dean Clarke. Price, pamphlet form, 15 cents.

Dr. Samuel Watson writes as follows with reference to the above work: "I have read with much interest this anniversary oration delivered in San Francisco by Dr. Clarke. It embraces the history, philosophy and principles of modern Sphilualism, captivating 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 purposition of the truth of the conversal of the conver our neaven-point spiritudinant upon the miniq of every unprejudiced reader. I take great pleasure in rec-ommending this able production to honest inquirera after truth, as shedding much light upon the most important subject that can engage the attention of mankind. Dr. Clarke deserves, and will doubtlessly receive, the thanks of Spiritualists for having published his oration, with the addition of his poetic effusion—which is the best epitome of Spiritualism I have seen in pamphlet form for circulation."

Partial List of Magazines for August Not before Mentioned.

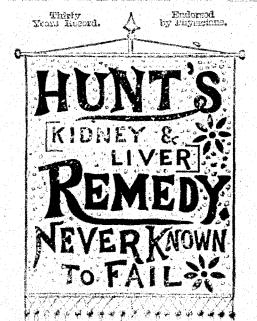
THE HOMILETIC MONTHLY. (Funk & Wagnalls, New York.) This number, as usual comes richly freighted with choice and valuable reading. Of sermons, there is a good display from a dozen of the most distinguished preachers of the day, among whom are Dr. Gerok of Germany, Spurgeon and Stopford A. Brooke of London,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

spiritualists. I say coming, for we see only the dawn, and that is so beautiful that it foretells a perfect day.

But one thing let me suggest, as a part of this new psychology—this more clear understanding of how we are made up. The subjume fact, that within this earthly and perfect the subjume fact, that within this earthly and perfect the subjume fact, that within this earthly and perfect the subjume fact, that within this earthly and perfect the subjume fact, that within this earthly and perfect the subjume fact, that within this earthly and perfect the subjume fact, that within this earthly and perfect the subjume fact, that within this earthly and perfect the subjume fact, that within this earthly and perfect the subjume fact, that within this earthly and perfect the subjume fact, the century Co., New York.)

St. Nicholas, (The Century Co., New York.)

Contents: Frontispiece; Old Shep and the Central Park Sheep; Sweet Peas; The "S. F. B. P.;" The Grasshopper; The Philosopher's Escape; How we were burnt out in Constanting the subjume fact, the subjume fact that the subjume fact that the subjume fact that the subjume fact t in the Garden; Fans; A Yankee Roy's Adventure at the Seaside: An Artistic Surprise; Historic Boys; The Witch of Woody Dell; Marvin and his Boy Hunters; The Curious House; Paper: Its Origin and History; The St. Nich-olas Almanae; ForVery Little Folk; Jack-inthe-Pulpit.



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CHICAGO, ILL., Saturday, August 9, 1884.

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#### Summer Campaign.

To all who are not now and never have been subseribors, 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—Hicksite 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 encered 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 discernment of orthodox Christians.

On the other hand we are glad to grant that many such are looking at the facts of spiritpresence with deeper interest and more tender | vivalist, and in the compensation which he feeling than ever before. It is true that they | receives therefor, he bears no resemblance mostly lack "the courage of their convic- | whatever to the character and work of Jesus | abused, and thus become one of our blessings. | ly grateful to the savior of his life.

tions," and come to see our mediums in secret, like Nicodemus of old, or talk with our intel. ligent 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 bad, 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. "Moneyseekers" 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 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 indispensible. 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 re-

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 for ever, 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 gonë 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 contesting 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. 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 monied aid, 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 Mc Cormick, 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

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

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 clergymen then began to tipple. 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

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 impressional 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 Jour-NAL from time to time, will all regret that they could not have listened to his address

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 attrac-

Among the prominent arrivals are Mr. and Mrs. W. R. Tice, Mrs. Quackenboss, 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. Jean 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; 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. Bittiag, proprietor of the Phoenix Hotel. Phœnixville, 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 irons 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, unmitigated-

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, (Casabianca), 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

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 schoolma'ams 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 favorit 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 seance 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 per-

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 workingman 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 re-marks, "Inspiration." There was a good audience present, and the speaker held the undivided attention of each one throughout the entire lecture. Her well chosen words, full of life and meaning, as they went out to that audience, carried with them the electric fires of her noble nature, and did not fall short of the hearts of her listeners. Sunday morning, the 18th was again elletted to Mrs Byrnes to the 26th, was again allotted to Mrs. Byrnes to feed the people, and she took as the foundation of her remarks, "The Science of Spiritualism." As she stepped forward, any person acquainted with her as a speaker, could fully realize that with her was a power that was not unmindful of the magnitude of the subject to be discussed, as well as the demand of that vast audience (presenting as it did one sea of faces) to know more of the real or scientific nature of Spiritualism, and the necessity of its practical workings among the people. For one full hour did that vast assembly sit in perfect quiet (only broken by expressions of satisfaction and approval), and listen to the stirring and heart-felt proofs of a true life made manifest in a scientific expression of Spiritualism.

Saturday, the 26th, Miss Jennie B. Hagan was the regular speaker; her lecture was up-on "True Womanhood." It was one of her very best efforts, and met with a hearty re-ception from the audience. Miss Hagan's improvisations upon subjects that are handed from the audience, are replete with good, sound logic as well as rhythm. They have a

certain ring that always pleases the people. Sunday, A. M., the 27th, Capt. H. H. Brown occupied the platform, taking for his subject:
"The Gospel of Spiritualism." In his remarks
he contrasted the teachings of theology with
the teachings of Spiritualism, theology being founded upon fear, hope and faith, while Spiritualism is founded upon love and knowledge, rounded out with the development

of a noble true life. In the afternoon, Joseph D. Stiles, of Wey-mouth, Mass., capped the climax of all known test-seances, by giving one hundred and sixtynine full names and residences of persons that had passed to spirit life, that were recognized. It was certainly the most wonderful manifestation of spirit communion that has ever taken place on this continent, at any one

Mr. Stiles on coming forward on the plat-form, requested President Storer to be seated at his left hand, and Miss Jennie B. Hagan at his right hand; thus seated before at least three thousand people, he at once commenced the scance under the control of his familiar spirit, Swift Arrow. The time occupied in this scance was one and a half hours, averaging nearly two descriptions of spirits each

Before the above scance commenced the President called for Miss Jennie B. Hagan to come upon the platform, to give an improvis-ation. As Miss Hagan stepped forward, the President said that a subject had been handed to him since the service commenced that Miss Hagan had not seen, and read as the theme for the poem, "Fidelity to Selfhood," which was accepted by her, and some ten minutes were used in the improvisation, to the very marked approbation of the large as-W. W. CURRIER. sembly. Old Pan Cottage, July 28th, 1884.

### Do Animals Have Spirits?

A communication in the Medium and Daybreak says: "A much-beloved daughter of mine (Laura) who passed away last April was very fond of domestic animals, and had a favorite black cat. A few nights ago, a good clairvoyant medium, visited us, and after a while said: 'I see Laura sitting in her usual place. She has a black cat in her arms; she is pointing down the garden. What does it mean?' We then told our friend that the cat had not been seen since the day of the funeral, and we should like to know what had become of it. Our friend then: 'She still points down there, and I think she wants to say it is somewhere next door ' (which has been empty sometime).

"The circumstance was then forgotten, but a few days after I wanted a little mould, which I had thrown over into the next gar den some three weeks or so ago, and in filling a pail from the heap, came across the cat dead. I think even our greatest scoffers and disbelievers must admit the information given so correctly was at least singular. That the spirits of the "gone before" did return to earth and were able to communicate with their friends, was hard for me to believe at one time, but I have had such proof given me at our family sittings, that such is the case, that I sincerely wish all who will not believe would only try for themselves, amongst their relatives and friends; they would then soon find out the truth. E. A. HICKS." soon find out the truth.

## Favorable Mention of Wm. E. Coleman.

In Part VIII. of the English translation of the Maha-Bharata, now published in Calcutta. India, the translator and publisher. Babu Protap Chandra Roy, makes the following reference to our contributor, Mr. W. E. Cole-

"The services that the Bharata Karyalaya has done the country and the world at large have contributed to raise it in the esteem of persons of the highest position and attainments in India, Europe and (we take pleasure in mentioning it) America. I have already acquainted the public with the warm sympathy manifested on behalf of this institution by Prof. Max. Muller and His Grace the Marquis of Hartington. My acknowledgments are no less due to Prof. Jacobi and Mr. Emmette Coleman of America—indeed, I cannot sufficiently express the innate worth and nobility of heart of the latter gentleman."

## 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 sciolists, 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.

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#### A Special Invitation.

We especially invite a trial by all those sufferers from Kidney and Liver complaints who have failed to obtain relief trom other remedies and from doctors. Natures great remedy, Kidney-Wort has effected cures in many obstinate cases. It acts at once on the Kidheys, 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. couraged but try it.

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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.

On our 5th page to-day will be found a striking and instructive illustration of the comparative worth of the various kinds of baking powders now in the market.

#### Business Aotices.

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

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#### **Eassed** to Spirit-Life.

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

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

Mrs. Cornell was well known among the friends of Spiritualism in Michigan, Iowa and Eastern Nebraska. She had made Nebraska her home for about twenty years and died at her heme in Belvidere, where she is missed among her friends.

#### 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. B. K. P. R. R. Trains connect at Jamestown with the main line running to all points east, seed means furnished at 25 cents. Visitors to bring tents and bedding as far as possible.

JACOB FULMER, Cor. See.

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.

Eyecum for young and old, Sundays at 10:30 A. M. Abraham J. Kipp, Superintendent,
Ladies Aid and Mutual Relief Fraternity, Wednesday, at 2:80. 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 3rd Avenue and 18th Street, every Wednesday evening at 8 o'clock. Mr. Bogert President; Dr. Patch, Secretary and Treasurer.

A Progressive Spiritual Meeting will be held every Sunday afternoon at 3 o'clock, in Franklin Hall, corner of 3rd avenue and 18th street South Brooklyn. Seats free.

GERARD ENGELEN, Chairman.

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

The Brooklyn Spiritual Fraternity will meet at 16 Smith St., two doors from Fulton, in the hall of Union for Christian Work, every Thursday evening, 8 P. M.
S. B. 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 69th Street MRS. S. A. MCCRETCHEN, 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.

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, Neille J. T. Brigham 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. TREFRY, Secretary.

A Meeting of the Chicago Association of Radical Progressive Spiritualists and Mediums, will be held in Liberty Hall, No. 213 West Madison Street, at 2:30 P. M., Sunday. The public cordially invited. Seats free, DR. NORMAN MacLEOD, Chairman.



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For the Religio-Philosophical Journal. Self-Sacrifice.

BY EMMA TUTTLE.

The self-sacritice of a human being is not a lovely thing. It is often a necessary and a noble thing, but no form nor degree of suicide can ever be lovely.—Huskin.

I believe it is God's will For our fellows that we live; Not that we must slay ourselves As the atterest we can give. Worst of all apparent good,
Which is turned to fatal use,
Is the weak self-sacrifice

Which resents not an abuse. Surely all good folk desire Justice broad enough for all; That which suicides one's self
Is by just one's self too small. Pot yourself enough to claim

As your right an honest deal. If you bear your share of wee Likowise take your chare of weal. Brainless weakness which endures

Pain, deformity, disgrace, As appointments, Heaven-sent Writes a great lie on its face. Those whose hips are loud to ery, "Love thyself of all the least," Are the first to clutch and rend With the hunger of a heast.

Kind and courteous ministries Are replete with preciousness: Mutual sucremberings Yielder and receiver bless; But fidelity to self Is the grandest grace there be; He who marks it in his friend Need not fear his treachery.

Live, and help those near you thrive By your life and not your death; Strength and opulence of life Sweeter are than putrid breath. Richen by your health and strength All the atmosphere about. Sit not meetly bearing wrong, Miss and force the Aggressor out.

For the Religio Philosophical Journal. A Few Thoughts Concerning the Mission and Character of the "Journal."

BY THOS, HARDING.

I was pleasantly surprised recently by another evidence that the world is beginning to perceive the advantage of the interchange of thought. A very orthodox elegyman told me he was a "reader of the Religio-Philosophical Journal." I saw at once that he, too, had put a skylight into his mental garret, and he rose 50 per cont, "on Change." Such mon are on the high read to tame, for if they will member their sermons with a little Journal cayenne, "The Lord" will soon call them to bigger churches and more of the "filtby lucre." The people composing orthodox congregations like to hear about the country they are going to, and, if possible, find out how their friends, who have emigrated, are defined of the resolution of the files. out how their friends, who have emigrated, are getting along, and the preacher who tells them comothing about it, is the popular man; only he must take care to call things by wrong names. Take the hint, my "reversal" brother, and when you "cater into your closet and shut the door," give thanks to the Lord and the Journal; and, to me, tao, for telling you about it.

Some people seem to perceive the superficial in Spiritualism, only, and they tell us that the Journal man" makes mistakes. Well, I never saw a "man" that didn't; if they want to find one that don't, they may go to the orthodox heaven to look

oman "that didn't if they want to find one that don't, they may go to the orthodox heaven to look for him; for such folk are cased around here. But now, to do him justice,—his mistakes are few and far letween after all. Just take time to consider. What has been his line of action and what the results? Don't he dig do-p? and when he finds a gem, don't he wash it until it sparkles? The thinking world of religionists, materialists and Spiritualists can see the "points," but the careless man, as Solomon cays, "passeth on and is punished."

The true cliffer, as well as the intelligent, reader.

The true editor, as well as the intelligent reader, search through contributions for ideas, not for childish platitudes or fischy rhodomontade. Just com-pare the JOURNAL with the hundreds of so-called nows" papers, which cost the subscriber nearly, if not quite as much, and are filled with rubbish about John Smith's rouster and Mrs. Thompson's cat. Peliaw! come equately up to the rack and do justice. The right comes uppermiss—if the mills of the gods do "grind slow." Let me repeat in a stage whisner Let me repeat in a stage whisper

-"They grind!" The JOURNAL is the paper of a world, not of a cect. All kinds of people read it—clergy and laity, orthodox and heterodox, the Materialist and Spiritualist. "Twere to consider cariously to consider so," Shakespeare says, and it is a corious consideration to consider the motley congregation the Journal preaches to; and many of their homes are as far apart as their beliefs; contributors know these things from the communications they receive. Only last week a volume of sermons came to my hand from a bishon in Kentucky, and the next day a Materialist book from a free thinker in New York. Each of these books pounded the other like a "good fellow," but it is all right. The wise man says: "In the

midst of counsel there is safety. The mission of the Journal is (like that of Socrates) to teach wisdom to the philosopher and educate even the educated themselves. Every number tells us something we didn't know before. But those who want their vanity flattered and their emotions awakened at the expense of truth, may pass on, until self and darkness gives place to generosity and light.

The conflict of opinion in its columns, beside in-

structing us, imparts modesty, for pretty soon we begin to perceive that there is some one in the world who knows almost (?) as much as ourselves. That which makes our ignorance apparent, educates us. The JOURNAL will be more and more appreciated as the world better understands the principles of true moral elevation. Men and women are elevated by nature, through a process of humiliation, something like the way a horse-trainer trains horses; he cause them to kneel, lie down and keep still; then, and not 'till then, they become valuable, and are called to avise unto obedience, faith and penceful work. True moral education does this; nor is he fit to command who has never learned to obey. "The Lord" is a

These are some of my ideas about the Journal. "Impugn them those who list," and if I am in error I am open to correction. Sturgis, Mich.

## Good Reading for Doubters.

For two years the RELIGIO-PHILOSOPHICAL JOUR-NAL has been a regular visitor at our office. As our readers, we dare say, know, it is a spiritualistic paper. Now, while we admit the phenomena, we could never believe that spirits had anything to do with them. Still, we value the above named able expon-ent of the harmonial philosophy. We find in it many things which we cannot find in any other paper, which comes to our office-and we like to read everything.—Times, Danville, Va.

## Sort of a Conservative Balance Wheel.

The RELIGIO-PHILOSOPHICAL JOURNAL is ably conducted and contains a large amount of interesting miscellany, aside from its main object—the advocacy of modern Spiritualism. It is doubtless honest in its efforts, and doing an important work as a sort of conservative balance wheel in the cause. Any person desiring to learn something concerning this "Spiritualism" which is attracting such world-wide attention, will do well to subscribe for the JOURNAL. -Radical, Randolph, Wis.

## Commands the Respect of All.

The RELIGIO-PHILOSOPHICAL JOURNAL is a week ly paper devoted chiefly to the subject of Spiritualism. It is probably the best representative of the movement of which it treats in that it uncompromisingly attacks and seeks to drive from their calling, the numerous mountebanks who seek to defraud the credulous. It is ably edited, and commands the respect of both believers and opponents.-Alameda Co. Reporter, Irving, Cal.

A company has been formed in New England for the purpose of converting water into fuel.

Orthodox Bigotry.

To the Editor of the Religio-Philosophical Journal: "Would that all the world might ride with me this

White Katanka! Be still, and bear me now The farthest journey ever rider rode; For this night take I horse to find the TRUTH.

-Edwin Arnold in " Light of Asia." To find the truth-the grandest, the most urgent immeasurably the most important quest our lives can show! It is of all things the one thing needful, for however glittering and resplendent may appear some golden treasure; however enticing to eye, taste or feeling; however grand and noble in its tempting aspects, unless it stand on a foundation of truth it is of no more value than withered stubble in the autumn breeze. Every thing must stand or fall by this immutable standard, and no matter how great may be the authority, how high the name, or how hoary with age and venerated antiquity may be the dictum presented to uphold given rules of faith and conduct, the touchstone of truth can alone decide

their rightful value.

The Rev. T. F. Hildreth, of this city, speaking of those who attend the lectures of Robt. G. Ingerson,

"The devotees of Ingersoll you will find in the rum shops, in the brothers and in all the dens of in-famy throughout the land. You will find that they are those who under the guise of honesty, overthrow

public morality and decency."

I have not the slightest hesitation in branding this statement as an unmitigated lie, born of the bigoted malice that stops at no infamy in determination to stamp out individual liberty of conscience. In utter-ing this wholesale slander, the reverend vilifier either uttered that which he knew to be a falsehood, or defamed the character of large hosts of people by as-serting that which he did not know to be true. Of my own personal knowledge, as well in this city as in Buffalo and elsewhere, the audiences attracted to the elequent lectures of Mr. Ingersoll, are of the very best class of citizens to be found. Amongst them is best class of citizens to be found. Amongst them is a large percentage of churchgoers, who have listen-ed to the unreasoning platitudes and untenable dog-mas of just such clergymen as this Hildreth, till heart-sick of such empty chaff, and hungry for in-telligent change; and so few are the riff-raff from saloon or brothel to be seen in attendance, that on the occasion of Mr. Ingersoll's recent lecture in Cleveland, when Case Hall, the largest and most fashionable place of public gathering to be had and fashionable place of public gathering to be had, and which was packed to its utmost capacity of even standing room, the drinking haunts and houses of ill-fame were not depleted by so much as a dozen of

ill-fame were not depleted by so much as a dezen of their customary steady occupants. No more intellectual, orderly, or respectable gathering of this city's people was ever seen; and assuredly it will take something more than these slanderous false-hoods of the Rev. Mr. Hildreth to overcome the constantly growing influence of the great infidel orator.

It is not my purpose to enter into any exposition or defense of Mr. Ingersoll's positions. If I desire to gauge the value of what Mr. Ingersoll utters, let me apply the one only rightful weapon—reason; and in this quest, as John Stuart Mill has well said: "It will not do to weight and befog my judgment by preconceived opinions, or filter the subject to suit my own especial tastes and wishes." In accordance with the sacred page, Mr. Hildreth takes as his rule of faith and guidance, "Prove all things, and hold fast to that which is good." And here I beg leave to assert, that if the so-called devotees of Mr. Ingersoll are just as depraved as this reverend gentleman sell are just as depraved as this reverend gentleman put forth, it does not bear a feather's weight to the truth or falsity of his uttered words. They are true or false, no matter who may listen to them, or by

whomsoever they may be spoken.
But my main point of search lies in this: Because
Mr. Ingersoll is infidel to the dogmas taught in the Christian church, what warrant is there to stigmatize those who agree with him as reprolates of the lowest grade of infamy? There is no pretense of proof that he or they are not honest in their beof proof that he or they are not honest in their belief. Then has he not equal right with any soul on
earth to the expression of his belief? Is not belief a
matter entirely out of the grasp of a man's will?
Can we conceive of tyranny more cowardly cruel or
infamously oppressive, than that which seeks with
weapons of slander, falsehood and torture, to bind
the consciences of men? And when we are met
with such lying vituperation as this of the Rev. Mr.
Hidreth instead of honorable argument against the Hildreth, instead of honorable argument against the errors, if such there be, in Mr. Ingersoli's infidel teachings, is it not pitiable evidence that all such orthodox opponents feel the weakness of their own cause so great, that they dare not subject them to the test of simple truth? The habitues of rum shops and brothels, indeed! What were the class of peo ple Jesus of Nazareth attracted to his hearing? Was it the respectable orthodox gentry—the lofty scribes and pharisees—of his day? They were of the very lowest—the publicans and sinners—the veritable scum of Judea, whose poverty-stricken presence was an abomination to the canting time-servers in pur-ple and fine linen, who did much mouthing of hypocritical prayers at the corners of the streets, in the costly religious temples, that they might be seen and heard of men; and while the scoffed-at-poor sinners clung to Jesus, and were much comforted by his teaching and grand human sympathy, the orthodox high priests persecuted him, and hounded him to his ignominious death.

In conclusion I will cite these especial examples of results in proof of the peculiar faisity of the reverend gentleman's assertions: Just now, in our city two conspicuous members of leading orthodox churches have been arrested for long continued petty theft and wholesale embezzlement of trust funds—one as a means to gain wealth in the base pursuit of gambling, and the other to attain vainglorious outside show; and in commenting on these sad exemplications of the church's lack of restraining influence in the check of demoralizing greed of wealth, leading journals prove that nearly the entire of so-called best society—necessarily including great numbers of church members—are systematically engaged in debasing devices for the purpose of acquiring swift gains by the thief's process of getting something for nothing. Not Ingersollites, mind, but close bordering on the entire business community bankers, merchants end large dealers, possessed of abundant means, already more than secured in com-petence and affluence, well educated, and surround-ed by the safeguards of high reputation and Christian church guidance, who have entered into this demoralizing crime of gambling to such extent as to steadily drain the city of means needed to carry on its legitimate commerce and manufactures.

But what of Mr. Ingersoll and his believers? It is acknowledged by his most intimate acquaintances that as husband, father, neighbor and citizen, he i the peer of the best, while our jails and penitentia-ries are almost exclusively overrun with orthodox believers! "By their fruits ye shall know them." Cleveland, Ohio. W. WHITWORTH,

## Tests of Spirit Presence.

To the Editor of the Religio-Philosophical Journal:

Since Spiritualism has become of interest in Tennessee, persons begin to relate incidents which tool place years ago, all of which point to the great truth that our loved ones linger near us after their bodies have been consigned to the grave. One of the best citizens of this (Bedford) county, who has become interested in Spiritualism, and to whom I occasionally send a Journay, related to your correspondent an incident which occurred years ago, which at the time made a strong impression on his mind, which changes in life have falled to obliterate. He is now living with his third wife. The occurrence took place shortly after his marriage with his second wife. His second wife had never seen his first one, or any of her relations, he having married her in Ken tucky. One morning shortly after he had brough her home, she somewhat excited, said to him that she had seen his first wife the night before. He told her that she had only been dreaming, but she protested that she had seen her, and gave a minute and correct description of her person and features. He still laughed at her, and she said no more about it.

A few weeks after, he and his wife were in Shelby-ville, when she pointed to a man walking along the street, and said: "There goes your wife's father. He looked, and sure enough, there was his first wife's father, there was he had a person seen before. He saked father, whom she had never seen before. He asked her how she knew him. She replied: "By his resemblance to your first wife," whom she had seen as above related. I told him that I could account for the phenomenon on no other principle than that his second wife possessed mediumistic powers; that it was no delusion, and that if those powers had been properly cultivated, she would long since have con-vinced him of the immortality of the soul. Palmetto, Tenn.

"The True Position of Mr. Ingersoll."

The following, clipped from the Index, will answer the question of a correspondent:

A friend has sent us a copy of the Bristol (Conn.) Weskly Free Press, which contains a communication from one B. S. Rideout, in reply to a correspondent who it seems had denied that Col. Ingersoli was ever in favor of the repeal of the postal laws against indecent literature. Annual is made to us for inindecent literature. Appeal is made to us for information. The spirit and purpose of Mr. Rideout's article are sufficiently evident from the following extracts:

"If I am speaking of the influence of obscene'literature upon the young, do I go out of my way when I expose the true position of Mr. Ingersoll, who is, as far as the law is concerned, one of the most powerful friends of those who are trying to scatter the poison broadcast over the whole land?" "In February, 1878, there was presented in Congress, "In February, 1878, there was presented in Congress, to the House of Representatives, a petition, a duplicate of which is printed below, headed by the name of Robert G. Ingersoll," "But he says he did not favor this movement. Did he not know that his name was at the head of the list? Did he not consent to have it put there, if he did not put it there himself? (The latter is believed to be true,)...Did not he put his name there and knowingly permit it to stand there, with whatever influence it might afford the movement to repeal these righteous laws?" afford the movement to repeal these righteous laws?" "It is true that he resigned the Vice-Presidency of the League at a meeting held in Chicago in 1880; but I have Mr. Comstock's testimony in a letter dated at New York, June 28, 1884, saying that, 'Mr. Ingersoll, it is reported, did resign from the Vice-Presidency, but not from the organization; and not only retained his membership, but retained an active membership, as the records will show.'"

In reply to these statements, the following facts are given: In the Index of May 16, 1878, was a letter from Col. Robert & Ingersoll, reprinted from the

from Col. Robert G. Ingersoll reprinted from the Boston Journal, in which he said in reply to a charge that he was in favor of repealing the postal laws of 1873 against indecent literature: "No one wishes the repeal of any law for the suppression of obscene literature. For my part, I wish all such laws rigidly enforced. The only objection I have to the law of 1873 is that it has been construed to inthe law of 1845 is that it has been construed to include books and pamphlets written against the religion of the day, although containing nothing that can be called obscene or impure.....From the bottom of my heart, I despise the publishers of obscene literature. Below them there is no depth of filth." On the strength of this letter, the Index of May 16, 1878, stated that, although Col. Ingersell's name was oftenhal to the patition for the regard of the law of attached to the petition for the repeal of the law of 1873, "nothing could be clearer than that Col. Ingersoll carelessly and good naturedly allowed himself to be made use of by persons whose real objects he did not understand, and who have involved him in difficulties from which it will be year band to extradifficulties from which it will be very hard to extri-cate himself....Let it be distinctly and universally understood that Col. Ingersoll was ignorant of the real character of the petition he signed, that he is avowedly and publicly opposed to the main object it avowedly and publicly opposed to the main object it seeks, and that it is a gross libel on his good name to quote him as intentionally in favor of the repeal of the law of 1873." Col. Ingersoll wrote the editor of the Index thus: "Thank you for your splendid article in this week's Index in my defence."

After a personal interview with Col. Ingersoll, the editor said in the Index of May 30, 1878: "He [Col. Ingersoll] voluntarily explained his connection with the potition gaving that he had never read or seen

the petition, saying that he had never read or seen or signed it. He was requested by certain parties, not mentioned by name, to help them 'modify' [that was the word used by Col. Ingersoll] the law of 1873, and that he cheerfully consented; and he added, with chivalrous generosity, that he had no idea of 'going back' on the parties who put his name to the petition, which very likely he might have signed at the time, if it had been presented, ide evidently wished to avoid easting any reproach on those who had thus used his name, and we certainly intend to cast none; but the fact remains that Col Ingersol had never seen or read the petition down to May 19 [1878], nor personally affixed his name to it at all. This fact honorably and abundantly ex-plains why his letter to the Boston *Journal*, which expresses his deliberate opinion on this subject, does not agree with the petition itself."

This may now be reprinted in just defence of Col.

Ingersoll, since a mistake on his part at a time when there was generally no well-defined idea as to what steps were the best to take to guard against encroachments on the freedom of the press, made in professed interests of morality, is now used for the basis of representations that he is in favor of circulating broadcast indecent literature. And this may be said without any impeachment of the motives of those even, unwisely as we think they acted who like O. B. Frothingham, Elizur Wright, and James Parton signed the petition with a desire for the repeal of the so-called Comstock law, in the helief that the authority for the suppression of inde-cent literature is by the national Constitution restricted to the State and municipal governments. Yet probably not one in twenty-and it is doubtful whether one in fifty—who signed it, did so intending to ask for anything more than such legislation as would prevent the persecution of worthy men for the publication of their honest views on religious and social questions. When the objection was raised that the petition called primarily for repeal, the reply was made that it asked that the objectionable be either "repealed or materially modified": and thousands, indignant at the injustice which had been done to individuals under this law, put their names to the petition, even when they were dissatisfied with its phraseology. Col. Ingersoll, we have seen, was among those who, even before they had seen the petition, gave parties permission to append their names. What shall be said of the spirit of those who refer to a mistake of this kind, which is so common among people in signing petitions, as a crime, and attempt upon no better foundations to make a man appear infamous before the public with a view to neutralizing the influence of his lectures and writings on religious subjects?

That Col. Ingersoll after the adoption of the "repeal" resolution by the League at Chicago in 1881 "retained an active membership" is a statement which we believe is wholly false. "Comstock's testimony in this matter, like his testimony generally when distortion of the truth will help him to score a point against an 'infidel,' is worthless." B. F. UNDERWOOD,

## Tests Through Mrs. Maud Lord.

To the Editor of the Religio-Philosophical Journal: Only lately have I read your valuable paper, having previously bought the Banner of Light. I am pleased that there is one paper in existence that dares expose frauds, and which assists those who

seek the light.

I have been converted to modern Spiritualism through the mediumship of Mrs. Maud Lord. At one of her seances, I being a total stranger to her, as soon as the gas was turned out, a voice near my ear gave my name, which is a strange one to Americans. Then Mrs. Lord gave the names of my departed brothers and sister, who passed away years ago in some far-off country, and were known to no one present except myself; and even one of my brothers' names (a peculiar one) was forgotten until two weeks later, when about to write to my mother for information, the name came to my mind, being the same Mrs. Lord told me.

Mrs. Ann L. Davis writes: I really feel like saying: "God bless the spirit, and also the woman, Mrs. Henry J. Horn, for that inspired lecture, "Ministering Angels," in the RELIGIO-PHILOSOPHICAL JOURNAL of June 21st. That number came to hand while I was feeling very sad, caused by my uncongenial surroundings. It seemed to bring strength and joy to my troubled spirit. You have my sincere desires for the prosperity of the good old Journal

J. Dunton of Salem, Ka., writes: The JOURNAL is still a welcome visitor to me. I have been more interested in some of your articles during the last few months than ever before, as I believe in a Spiritualism that makes each one better. I am still hav-ing excellent success as a healer; have had the pleas-ure of curing many Christians. I expect to give a course of lectures in a short time at the city of Beloit, on the Solomon River.

Geo. F. Whitney writes: I think the Jour-NAL is the best paper of its kind now published. It coms to me that it improves with each number. I like, too, the stand you take for what is honest and true in Spiritualism. It is one that will win in the end, and do the most good, both to you and the world generally.

I., S. Wood writes: If all journals in the same The census shows that the average number of persons in a family throughout the country is five.

The census shows that the average number of frauds as is your paper, it would soon be so that no one need blush for the cause it so ably represents.

#### Substautialism.

To the Editor of the Religio-Philosophical Journal: This is the latest ism that is being taught. We have just been favored with a few lectures upon this subject. The lecturer defined it to be the doctrine opposed to Materialism. He said the world was forced to accept Materialism or Substantialism; if Materialism is true, then Substantialism is false, and vice versa. Substantialism says man is dual; he has a material and entritual nature. a material and spiritual nature: this spiritual nature is substance, and lives right on after the change call-ed death. Substantialism attempts to demonstrate ed death. Substantialism attempts to demonstrate by philosophical reasoning alone, the immortality of the soul and the existence of God. It also attempts to prove that sound is a substance, the great aposile of that doctrine being Dr. A. Wilford Hall, of New York, as per his "Problem of Human Life." This author reviews the six greatest scientists, Darwin, Huxley, Helmholtz, Tyndal, Heekel and Mayer, in whose writings he thinks he has clearly perceived the great doctrines they have taught. This review and attempted refutation of the wave theory of sound and light, I am unable at present to give an opinion upon, as I have not read all his arguments opinion upon, as I have not read all his arguments upon that subject; as to the duality of man and his continued existence after death, so-called, I find nothing new to the advanced Spiritualist. The great distinguishing doctrine of Spiritualism is the substantial entity of the human soul and its immortality, and hence its power to communicate to those who are still in the flesh. If a man die, and can afterwards demonstrate his presence and identity as a spirit, to those still on earth, the duality of man is established beyond a doubt, and Materialism is prov-

In different numbers of the Microcosm, a journal published by Hall & Co., are found accounts of parties testifying to the fact that the soul may leave the body and return to it again. The editor, regarding one such statement, says: "We know not just ing one such statement, says: "We know not just what to say about such appearances and impressions as here described, which have been witnessed and experienced occasionally by peculiarly sensitive natures in all ag s of the world." This class of Substantialists are disposed to snub Spiritualists, or at least are not willing to investigate its claims, desiring to rely upon philosophizing rather than to add to philosophy, demonstration. Philosophical chemistry is good, but experimental, in which the philosophy is demonstrated, is botter. Substantialism, as they teach it, is only a way-station of the great philosophy by of life. Upon the principle that the greater conphy of life. Upon the principle that the greater contains the less, I must invite the Substantialists, so-called, to look at the truths of Spiritualism. If Spiritualism. called, to look at the truths of Spiritualism. If Spiritualism is true, Substantialism is contained in it. We cannot possibly demonstrate Substantialism to be positively true, unless we call to our aid the truths and phenomena of Spiritualism. To claim that Substantialism is the great opposite of Materialism, and that it is the power to demolish that doctrine, is as silly as to hear any single one of the Christian denominations declaring that it is the one that has all Christian truth. There cannot be more than two conditions, the true and false; or Materialism, which says man is only a material being and has no higher life than the animal, denying the existence of any God, spirit or angel, on the one ing and has no higher life than the animal, denying the existence of any God, spirit or angel, on the one hand, and Spiritualism, that claims to demonstrate by reason, logic, philosophy and phenomena the actual existence of an immortality of man, commonly called soul or spirit. Spiritualism is the most appropriate name, as it carries with it its meaning in the name. If death ends all, Materialism is true; if death does not end all. Suistralism is possible, in so death does not end all, Spiritualism is possible, in so far as communion is concerned. If spirit commun-ion is established as a fact, Materialism is false, and Its teachers must change their teaching. Spiritual-ism is the only universal faith of all nations, whose phenomena "have been witnessed and experienced occasionally by peculiarly sensitive natures in all ages of the world," and among all tribes and people, hence must be the power that will overthrow Materialism and all its semi-spiritual adherents. The Christian churches teach a more materialistic doctrine than they do a spiritualistic one, therefore the Church has lost its power. God has taken his vineyard from the Church and given it to other laborers, Moniteau, Mo.

W. J. ATKINSON, M. D.

#### Colored Men Expelled from a Spiritualist Meeting.

To the Editor of the Religio-Philosophical Journal: Spiritualism with its pure and growing influence pon the human mind, fails in its mission if it teach less than the natural equality of all human beings and when spirits bring their personality in contact with our sphere of life, it needs no extraordinary intelligence to observe that they have no selfish wish to gratify in the distribution of their influence; i does not matter to them whether the benefits are re ceived by the white man, the black man, the red man or the clive man, so long as they are convinced

it tends to the benefit of humanity generally. Power springs from advancement in the Spirit-world; with the expansion of mind comes force for good, and when narrow views or ignorant practices emanate from those who profess to act from spirit influence, we refuse to acknowledge the high posi-tion of their guiding spirit influence, and would suggest that both mediums and spirits remain in quiet until the latter shall have reached that plane of intelligence in the Spirit-world which insures higher thought and broader views.

I would hardly have presented these thoughts to the readers of the JOURNAL had I not, on Sunday afternoon, July 6th, in company with my friend, Mr oshua Williams, visited a place at 324 South 7th St Philadelphia, alleged to be devoted to spiritual lec-tures, debates and circles, those in charge cordially inviting the public to attend, and considering ourselves two of the public, we went there, expecting the same courtesy we had received in the different lecture halls of the city. Probably, had equal intel-ligence ruled, we should not have been met by disappointment and insult; but coming in contact with a lower sphere of spiritual influence, it was but natural that the leaders of the meeting, Joseph Lei-berger and Emanuel Jones, should have one of their class order us out, with the poor apology that he was complying with the rules, which did not allow the

attendance of colored people,
What a travesty on Spiritualism! How ignoran it seems to those who know the equality of mind in the Spirit-world! How natural it would be for Jo-seph Leiberger and Emanuel Jones to next placard their doors, windows and halls with the original device, "No colored spirits admitted," or resort to some superstitious and futile incantation that is supposed to put to flight "black spirits" and attract willing or unwilling "white spirits;" the unwilling refers to the highest intelligence, which if attracted at all will be drawn unwillingly to 324 South 7th St. We have not the slightest malice for either of the

men controlling this meeting. We bear them the same pity that advanced civilization to-day entertains for those who in the dark ages sought to impede progress and interpret the nature of divine law as their weak and narrow minds saw fit. We hope that time will bring to Joseph Leiberger and Emanuel Jones the same reformation it has brought to former

520 South 6th Street. CON. R. HUBERT. JOSHUA S. WILLIAMS, 204 Quince Street. Philadelphia, Pa.

## Beasts Betore the Law.

The Atlantic Monthly says: Beasts were often condemned to be burned alive; and, strangely enough it was in the latter half of the seventeenth century. an age of comparative enlightment, that this crue penalty was most frequently inflicted. Occasionally a merciful Judge adhered to the letter of the law by sentencing the culprit to be slightly singed, and then to be strangled before being burned. Sometimes they were condemned to be buried alive. Such was the fate suffered by two pigs in 1456, "on the vigil or the Holy Virgin," at Oppenheim, on the Rhine, for killing a child. Animals were even put to the rack in order to extort confession. It is not to be supposed that the Judge had the slightest expectation that any confession would be made; he wished simply to observe all forms prescribed by the law and to set in motion the whole machinery of justice before pronouncing judgment. The question, which in such cases would seem to be only a wanton and superfluous act of cruelty, was nevertheless an important element in determining the final decision since the death-sentence could be commuted into banishment provided the criminal had not confessed under torture. The use of the rack was therefore a means of escaping the gallows. Appeals were some times made to higher tribunals, and the judgments of the lower courts annulled or modified. In one instance a sow and a she ass were condemned to be hanged; on appeal and after a new trial they were sentenced to be simply knocked on the head. In another instance an appeal led to the acquittal of the

#### Notes and Extracts on Miscellaneous Subjects.

Philadelphia is to have a crematory.

A Western lady is the widow of eleven husbands. A poisonous snake cannot poison one of its species. An electric tricycle is being imported from En-

Not one French woman is to be found among the wives of Utah.

It is said that the widow of Tom Thumb is being woodd by a wealthy miner.

Of the native population of Texas 93 per cent, is of Southern and 7 per cent, is of Northern extrac-

Penny dinners for school children have been instiuted under the direction of the London School

Cremation has been adopted by authority at Lisbon, Portugal. In time of epidemic it is made com-

pulsory. Cholera usually thrives best in warm weather, but it has been known to rage with violence in the dead

of winter. Adirondack Murray, a once famous Reston preacher, is now running a rostaurant on Notre Dame street

at Montreal. Twelve cups of coffee every day is the elixer which keeps a Virginia lady ninety-nine years old happy

and healthy.

A few years ago the women of India were not allowed to learn to read. Now there are 126,348 girls attending schools established for them.

The Milwaukee Sisters of the Good Shepherd have had twenty-three Indian girls intrusted to them for education by the United States authorities.

Little boys are now directing their stern parents' ttention to the fact that a Pennsylvania woman has fallen dead while whipping her daughter. A Boston woman notifies train boys, through the press, that if they throw copies of Ingersolf's lectures in her lap she will throw them out of the win-

Dr. Vigouroux recommends a glass of lemonade, taken as hot as possible every hour or half hour, as not only an easy and agreeable, but a most efficient cure for diarrhea.

According to the Cincinnati Enquirer, a man in that city is taking the rendered fat of a dog as a curs for consumption. The remedy was at one time very popular in Germany.

The cadets at West Point during the summer are taught how to swim, how to rescue a drowning person, and the quickest method of restoring the apparently drowned.

Spiritualism is gaining ground in Washington, and since the social season closed it has been the fashionable thing in society to employ mediums to hold scances in pariors,

Captain Condor, of the Palestine exploration fund, says he has found the real holy sepulcher. It is a solitary tomb without the city and made with a shelf, where the two angels might have sat.

The population of Marseilles before the outbreak of cholera was about 300,000, and that of Toulon about 100,000. It is reported that 120,000 people have fled from the city of Marseilles. A large pond near Monticello, Fla., suddenly emp-

tied itself a few days ago, and a deep vent was found in the bottom. It is said that the pond empties it-self reglarly at intervals of six or seven years. The police of Vienna have orders to arrest all

Mormon missionaries found attempting to secure converts to their faith, and two of the proselyters for whom warrants have been issued have disappeared. Dr. John Chapman (of Paris) who went to South-

ampton during the cholera epidemic of 1865, produced astonishing recoveries from the pulseless state of collapse by the simultaneous application of exter-nal cold and heat to the body.

As a murderer was about to be hanged the other day in Indiana, he nedded to the clergyman and sald:
"I'll see you later." He died unrepentant, and so
the clergyman naturally doesn't think the man will keep the appointment.

E. C. Pickering, Director of the observatory at Harvard, announces the discovery of a comet last Wednesday night by E. E. Barnard, of Nashville. and south declination 27, with a small motion. A Fredonia. Kan., naper says it is rather amusing o converse over the mouth of a well near that town.

What is eald is audibly repeated from the well, the replies being instantaneous. If you drop a public into it the sound produced is like the firing of a gun. Timethy Wilson, a Madison, Conn., farmer, who has worn one leg shorter than the other for forty-

six years, fell from a load of hay, striking upon his shortest leg, which snapped and hurt, but had lengthened itself out like the other, so that Wilcox limps no more. A correspondent of the New York World says that

at a sheep ranch in Montana a lamb which had been bitten by a rattlesnake was cured by the application of baking soda. It is also usual in that vicinity to apply the same remedy to horses, and is usually fol-lowed by complete cure. Whisky is reserved for human beings. There is an extinct volcano near Cleveland, N. C.

which, as early as ten years ago, was seen to emit great volumes of fire and lava at night. Since these emissions the mountain, called Lone Mountain, has cracked open, and the cracks are continually, getting larger and the mountain is slowly being swallowed into the earth. The death rate among the negroes in cities is

hardly short of appalling. A comparison of the sta-tistics in regard to mortality during the month of May shows that in Washington the annual death rate among whites was but 12.8 per 1,000, while among the blacks it 27.3; in Charlestown the figures were respectively 18.7 and 39.3; in Atlanta, 18 and 49.4, and in Richmond. 19.7 and 50.3. In Belgium the murderer is sentenced to imprisonment for life, but may often be seen, according to the Paris Temps, "going about unshackled or work-

ing at some easy occupation like toy making." In Italy he is secured to the wall of an almost dark cell by a chain five feet in length, which is riveted to an iron ring around his ankle, and which does not allow him to take more than one step in any direction. A traveler in Java tells that after killing a most venomous snake a yard and a half long, he noticed the tail of another snake protruding from the mouth

of the dead one an inch and a half. He ripped the lead snake open and found the inside one to be just the same size as the outside one. The natives say the snakes in that country are very warlike, and fight on the Kilkenny cat plan. If one happens to survive it eats the other. "While the old mystical superstitions are dying

out," says the London Graphic, " the superstitions of science are beginning to haunt ignorant or half-educated minds with quite as pernicious an effect. People are no longer afraid of bogoys or portents in the sky, but they quake at the mention of miasmas or acids in the system. The man who is too wise to see calamity in an overturned salt-cellar deems it no folly to ascribe gigantic evils to a dish of strawberries or a packet of cigarets."

By the steamer City of Tokio there arrived at San Francisco from China fourteen coops of fancy chick-ens for the Zoological Gardens at London. These fowls come of strains of great antiquity, some of them, it is claimed, having been in the family of a mandarin in Central China for over 300 years, and none of them have ever before been sold to any one. They cost \$75 apiece. The birds vary greatly in size and color, but the most striking feature is the length of the tail feathers of the cocks, some of them being eight feet long. These feathers are folded in a roll and wrapped with ribbon to prevent injury while en route.

Ezekiel Eads, who died recently in New York, aged sixty-five years, was born without ears, and had no apertures where his ears should have been. He was able, however, to gather sound through his mouth. When addressed he opened his mouth and could hear conversation that was carried on in an ordinary tone. His hair was black at birth, but was interspersed with oddly shaped gray spots, some of them resembling diminutive human hands and ears. These singular markings never changed, and his black hair never became gray. Eads left fourteen living children. The eldest, forty-five years old, has hair as black as jet, with not a gray hair in his head. The youngest, aged thirteen, is as gray as a man of seventy.

#### Mohammedanism in Atrica.

The New York Times says: Among the many influences tending to complicate the future of the Sou-dan problem is one which has been greatly underdan problem is one which has been greatly under-rated—viz: the rapid spread of Mohammedanism among the Negro tribes of the great equatorial des-ert. After being so long treated as an inferior by Christians of every race—Portuguese, French or English—the black man is naturally pleased to be told by the Moslem that all men are equal before Al-lah, and that from the moment he pronounces the Mussulman formula of ballat he is a match for any of Mussulman formula of belief he is a match for any of the Christians who despise him. Men flushed with this sudden sense of liberty are not likely to endure the tyranny of the Egyptian Government or of any other. In many cases the fanaticism of these new converts outrun that of the Arabs themselves. Dr Nachtigall, the famous German explorer, traveled unharmed among the bloodthirsty savages around Lake Tchad under the escort of a native sanion (re-cluse) to whom he had done some kindness, and without whose protection he would have been in-stantly cut to pieces. More than one of these negro Moslems have made their mark in the history of Islam. In the Caliphate of Omar a black slave named Damas, who had been freed on becoming a Mussel-man, took by a feat of herculean strength and valor the castle of Aleppo, which the Moslem troops had long besieged in vain and was praised and rewarded by the General in the presence of the whole army.

#### Microphones.

It is through the help of the microphone that telephony has become so practical and so extensively adopted. The Blake transmitter, the Ader, and many others by which music and speeches are now con-veyed so many miles, are all varieties of the carbon veyed so many miles, are all varieties of the carbon microphone. In some churches, microphone transmitters are now applied to the pulpit, so that the sermon can be transmitted by telephone to invalid members who can not leave home. At the electrical exhibitions of Paris, Vienna and the Crystal palace, the music of an entire opera was transmitted from the stage by wire to other buildings where great numbers of persons sat and listened to it. The transport of music and other sounds in no way directly connected with the wire is frequently affected by what is termed induction, or leading in. Over and over is termed induction, or leading in. Over and over again persons listening at telephones for the purpose of hearing what a friend is saying have heard the of hearing what a friend is saying have heard the strains of this music—aside, communicated by induction from some neighboring line to theirs. Not long ago a telegraph clerk in Chicago was listening in a telephone early one morning, and to hissurprise heard the croaking of frogs and the whistling of birds. The explanation of the phenomenon is, that a loose joint in the telephone wire, where it passed through a wood, acted as a microphone, and transmitted the woodlawn chorus to his ears. Messages in process of transmission are sometimes drowned by the rumbling noise of street traffic inducted by the the rumbling noise of street traffic inducted by the wire.—Chambers Journal.

#### The Orange Tree.

The orange tree is the longest-lived fruit tree known. It is reputed to have obtained the age of 300 years, and it has been known to have flourished and borne fruit for more than 100 years. No fruit tree will grow and produce fruit so well under rough treatment. It commences to bear the third or fourth year after budding, and by the fifth year it will produce an abundant crop, but, its yield will increase gradually under favorable circumstances, and as the years pass on it will become a very productive tree. The early growth of the orange is quite rapid, and by the tenth year it will have increased more than in the next fifty years, so far as its breadth and height are concerned; but ag its aga multiplicate fruit stores. are concerned; but as its age multiplies its fruit stems greatly, and an old tree will sometimes hear several thousand oranges.—Jacksonville Times-Union.

A. C. Doan writes: I for one am trying to arrive at the truth and am willing to assist and be assisted by spirits, both those in the physical body and out. I have found out by experience that as we live up to the light we have, we are sure to gain more light; and the light we gain by the development of our spiritual nature is our savior or divino revelation. All other lights are comparatively moon shine. Let us so live that day by day the doors of heaven may open wider, or our spiritual nature may unfold, that we may see our path of duty plainer, and strive to walk therein, that we may benefit and be benefit-ed by the divine light of truth, let the world call it by what name they may.

D. Edson Smith, of Santa Ana, Cal., writes: James Kay Applebee's discourse on "Ingersoll on Orthodoxy," in the JOURNAL of June 7th, is the best thing of the kind I have seen, and I think it ought to be scattered far and wide. It there is enough demand for it to enable you to get it up in cheap pamphlet form, I will take one dollar's worth. There ought to be one thousand more readers of the Jour-NAL who would be glad to take and distribute a dollar's worth each. Your editorial in same number on the National Liberal League is timely.

Howard Phillips, of the National Soldiers Home, Ohio, writes: I was a subscriber to the Spärtitual Offering at one time, and seeing Dr. A. B. Dob-son's advertisement therein, I thought it must be an honest one, or it would not be there; so I sent at once for a diagnosis of my disease and medicine, and induced several of my comrades in the Home to do the same, though we could but poorly afford to pay-the price of his nostrums. Of course, not one of us derived the least benefit from them. All the diagnoses were about the same, though we never suspected that we were afflicted in the same manner until we received them, not seeling at all alike; but, of course we couldn't doubt or presume to doubt after that.

## Pile Tumors,

neglected or badly treated, often degenerate into cancer. The worst pile tumors are painlessly, speed-ily and permanently cured without knife, caustic or salve, by our new and improved methods. Pamphlet and references, two stamps. World's Dispensary Medical Association, 663 Main Street, Buffalo, N. Y.

Rev. Mr. McCherney, of Amsterdam, N. Y., preaches for \$300 a year, and as he has had no pay since February his family is starving.

"He who is false to present duty," says Henry Ward Beecher, "breaks a thread in the loom, and will find the flaw when he may have forgotten its cause." A case in point occurs to us. Mr. Wm. Ryder, of 87 Jefferson street, Buffalo, N. Y., recently told a reporter that, "I had a large abscess on each leg, that kept continually discharging for twenty years. Nothing did me any good except Dr. Pierce's Golden Medical Discovery. It cured me." Here is a volume expressed in a few words. Mr. Ryder's experience is entitled to our readers' careful consideration.—The Sun.

It is said that the Mormon hierarchy had in the field last year more missionaries than the American Board. Think of that.

The old custom requiring saleswomen in dry and fancy goods stores to stand all day long without rest or relief is being superseded by more humane rules in many of our leading business houses. Lydia E. Pinkham's Vegetable Compound is highly praised by those who have not yet been freed from the old necessity for constant standing; and is a genuine bleesing in every such case, as well as to the tired out housekeeper who must be on her feet all day.

Twenty-four postage stamps to each person was the average sale throughout the whole country dur-ing the last year.

"The best is the cheapest." This is an old adage and the essence of wisdom. The best medicine, and the only sure cure for diseases of the liver, kidneys and bladder is theold and reliable Hunt's [Kidney and Liver] REMEDY. Physicians endorse it highly and prescribe it in their practice.

During his forty years' work in his diocese Bishop Whipple of Minnesota, has ridden more than 30,000 miles on horseback.

Ladies, attention! In the Diamond Dyes more coloring is given than in any known dyes and they give faster and more brilliant colors. 10c. at all druggists. Everybody praises them. Wells, Richardson & Co., Burlington, Vt.

During a recent thunderstorm at Fall River, Mass, the lightning turned on the gas and lit it.

No lengthy advertisement is necessary to bolster up Dr. Sage's Catarrh Romedy.

# The True Elixir of Life

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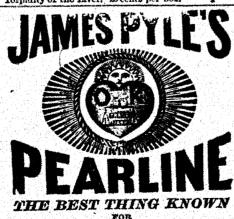


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connected with the form can come closer to earth life than any visitor from the unseen; and that our own spirit is the best possible control of our own body, if it be properly trained to that end. But it seems to me that all experience should teach 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 millionth part of its power. Just so, we know the powers of the soul are ours to-day, but it will be coming genera-tions that will wield them with full force. So our lesson is both of self-effort and of cau-

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.

New York.

#### 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 Hammonton 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 brutish indifference which has characterized

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 Hammonton, 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

The statements that the children at the Hammonton 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, bel-ladonna 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 knew 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 waits 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 service of the Episcopal Church being read and the rector

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 church in Hammonton sometimes

Of the twenty-seven children taken twentythree 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 significance. ing 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 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

The only exception appears to have been that of a Chinese child. This had been brought thither, feeble and syphilized. Miss brought thither, feeble and syphilized. 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 orangebox 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 remunstrative 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 material and active life. tive 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 savagory to transfer it elsewhere; yet city mothers are often dry trees in their ma-terial 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 employ-ment 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.

ALEXANDER WILDER. July 28th, 1884.

## Cassadaga Camp Meeting.

O. P. Kellogg takes a Text from Col. Ingersoll-Mrs. Lillie Discourses on Heredity-The Hotel---Cottages--- A General Sum-

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 diaming 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. Spiritual-ism is brushing the cobwebs from the struc-ture of religious thought, and with diligent hand is purifying the corners where has ac-

cumulated 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 infinite-ly 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, 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 genera-

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 botal under the management of ant. 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. Numerons 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 musty 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 break-ing upon the night of ages,—a dawn golden with promise of a brighter and a fairer day than old earth has ever known before. 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! rosyfingered 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 auxiety 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 daunt-ed 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 ben-neficial, and very highly spoken of by many after the close of the meeting. J. H. R.

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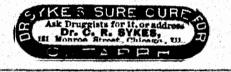
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