

Scientific Investigation.

To the Editor of the Religio-Philosophical Journal:

The average Spiritualist who has been familiar with psychic phenomena and identified with the movement has seen from time to time in the last 30 or 40 years, sporadic attempts on the part of scientists, philosophers, agnostics or materialists, to explain away the various manifestations by natural law or the unfolding of powers and forces unknown or but dimly understood.

In the earlier days of our trials and perplexities, no man dared to establish the fact that a certain proportion of the manifestations were produced by spirit power and intelligence, than did Prof. Robert Hare of Philadelphia.

One or two of his simpler but most convincing experiments I will reproduce here, leaving the student for a more full account to read the Professor's works.

Again, he tried another capital test. The long end of a lever was placed on spiral scales with an index attached, and the weight marked; the medium's hand rested on the short end of the beam, where it was impossible to give pressure downward, but if pressed it would have a contrary effect, and raise the long end; and yet the weight was increased several pounds upon the scale.

Experiments like those made Dr. Hare a Spiritualist, and as an earnest and sincere man, and a true scientist he brought the matter before the "American Scientific Association," at its session in Washington, D. C., in 1853 or 1854, and they treated him with great disrespect.

In the earlier days, another chemist and scientist was Prof. J. J. Mages. Like Dr. Hare he was strongly in favor of rendering for all phenomena, whether the visible or the invisible universe, a simple material explanation.

Take the more recent course of the Seybert Commission in Philadelphia; with one or two exceptions this committee prejudged the case, and were not competent to investigate the manifestations, for they were bound by their prejudices to report adversely.

Sam Jones has discovered a new brand of sinner in Missouri, which he defines as a "possum-eared dunce."

I have also read with interest in a recent number of the JOURNAL, Mr. C. C. Massey's protest against Mrs. Sidgwick's report to the London Psychical Research Society. It seems Mrs. Sidgwick assumes that psychography can be explained by conjuring.

Another séance held with Mr. Phillips at Lake Pleasant in 1882, in the presence of Mr. A. E. Newton and daughter, was equally convincing. I arrived at the séance room a few minutes before Mr. N. and daughter came.

The stumbling block to all self-called scientists and philosophers is egotism and prejudice. I would rather attempt to start 10,000 honest, unprejudiced men and women in their investigation of spirit phenomena than one scientist.

While I entertain but little respect for some impossible dogmas promulgated in the name of religion, yet I am greatly pleased with any influence the churches may exert in restraining people from sin in any form.

When Rev. Doctor Pentecost appealed to the Lord to show him the way out of any and all his besetting sins, he was only required to stop smoking tobacco.

When man has passed these two degrees he comes to the third, commonly called "Reason." To a large class of mankind it is simply further degradation from spiritual insight and a total loss of intuition.

Secretary Manning's health has so improved that he may be able to re-enter public life.

For the Religio-Philosophical Journal. LOCKS AND CHAINS.

BY WM. C. WATERS.

"While on their brains, Are locks and chains, And over their thoughts a shroud."

On any subject where truthful information is wanting, an obscuring shroud hangs over the mind of man. There are none so wise as to be free from such blinding obstructions— not only on one subject; but thousands of subjects.

It was said a long time since that at forty years of age a man suspects that he is a fool, and at fifty he often feels quite sure of it. This feeling comes from accumulated experiences—from having grown into clearer perceptions and a larger grasp of thought.

For a fine specimen of one whose brain is loaded with "locks and chains and a shroud over all his thoughts," I would recommend the man who is ruttin in the idea that the church of which he has the honor of being a member has found the only true path of salvation—possesses all possible theological or ethical knowledge, so that any information not falling within the radius of its special circle is not worth knowing and should be relegated to the flame of demonology.

A few years since, while conversing with an aristocratic clergyman of an aristocratic church, I asked him if while he resided at Hartford, Ct., he met with many of the liberal class of thinkers on religious subjects.

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It might affect some of these men badly to teach to children for truth that which they know is not true, while a less intellectual class of teachers, taking it for granted that they are handing over only good, round berries of truth to the juveniles, would suffer no moral damage.

PHILOSOPHY OF RELIGION.

From the Standpoint of the Mystics.

A Series of Papers Prepared for The Religio-Philosophical Journal from a MS. Work, Designed as an Encyclopedia of Mysticism.

BY C. H. A. BJERREGAARD, OF THE ASTOR LIBRARY, N. Y.

(Introductory.)

A Sufi parable runs thus: The fishes of a certain river wanted to know what water was and journeyed to a "very wise and learned fish in the sea" to ask him to show them what water was.

"O ye who seek to solve the knot! Ye live in God, yet know him not. Ye sit upon the river's brink, Yet crave in vain a drop to drink. Ye dwell beside a countless store, Yet perish hungry at the door."

The Mystics will all naturally maintain that this half-reproachful answer applies alike to all people—not Mystics themselves. They do not know that "God dwells in all things in his fullness" (Vemana). The Mystics alone know it.

In connection with this parable we wish to recall in the minds of our readers the well known story of the ape in the fable, who, having seen his master work the magic lantern, got the apparatus together he went to work it, and all would have gone well enough, had he not forgotten to light the candle.

It is well enough to assert the immanence of God in the world, but where is the lighted candle wherewith to work the philosophical apparatus?

We are not very far from the truth when we say that all the past Philosophies of History and Religion have abundantly and clearly shown Nature and History, with all the systems of man, social, religious or philosophical, to be "mirrors of God," and that no special attention has been paid to the light, "the glimpse I gave them of my glorious face."

We propose now to contribute something in the direction of "this lighted candle." We propose to sketch the inner lives and works of the famous Mystics of the various classes, who have themselves been "lighted candles" in their age.

It ought to be unnecessary to say that this our attempt is the first, and that as far as we know, it has never before been done by any one else. Let this be our excuse for whatever mistakes we shall make.

PSYCHOLOGICAL DEVELOPMENT.

As it will facilitate our progress if we review the steps of human psychological development, we shall do so rapidly. Even the most cursory view of the anthropological conditions of man will show the great mass of mankind "immersed in nature," not only all the uncivilized races but also the greatest number of the "civilized."

When we shall have disposed of "the age of barbarism" and the races known as Nature-worshippers, or in one word, of all the people on the "lowest" psychological standpoint, we shall treat of those on a little more "advanced" state.

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Man's will evolves very much after the same manner as he grows psychologically, and the

inter-relationship of mind and will is very close. In some cases it can be said, that the mind develops after the will has settled; in other cases it must be maintained, that the will evolves with the mind as its guide.

Strangely enough, but handbooks in Rational Ethics agree with us in this description, aim and end of volitional life, with but slight differences in mode of expression.

(To be continued.)

For the Religio-Philosophical Journal. The Social Position as it Might be.

NO 3.

BY CHARLES DAWBARN.

We will now take another step, but my readers will please notice that I advocate nothing that is not practical; nothing that savors of injustice; nothing that manhood can not put into legal force when it so chooses.

Keep cool, my brother. We will help you to solve your problems, but keep cool; and remember that manhood sooner or later revolts at every injustice.

This is the disease. Can we discover a remedy that does not mean death or even injury to the patient? We are agreed that it is injurious to society for one man to bar another man from earth, air or water; and we are equally agreed that it is good for society when every man can own his own home, and thus have a direct interest in the general welfare.

I imagine that my readers, like myself, have no desire to see government extending its functions, and would rather limit its powers than do anything to increase them.

Could any proposition be more fair? Limit in this way the land monopolies. Compel the bonanza farmer to enter all his land but an agreed homestead—of say five hundred acres—for taxation at his own figure, and give every American citizen—but no unnaturalized foreigner—the privilege of buying five hundred acres, or less, at the recorded price.

I claim that so far we have struck no blow at any human right; nor proposed an injustice to any living man. I recognize human nature is not yet perfect, and that any proposition to compel man to behave like an angel will not work in our day and generation.

(To be continued.)

A Munich art-dealer has paid twelve thousand and five hundred dollars for the exclusive right of making and selling photographs of the castles of the late King Ludwig.

Hersford's Acid Phosphate, As a NERVE FOOD. Dr. J. W. SMITH, Wellington, O., says: "In impaired nervous supply I have used it to advantage."

Voices from the People.

For the Religio-Philosophical Journal. I Dream of a Land. BY MRS. JULIA GREY BURNETT.

I dream of a land where the angels of light live in homes that are made without hands; And I watch for their coming in robes soft and white.

I dream of a land where the beautiful are in spirit, in form, and in life; And I list for the music as brought by the choir Of beings who live without strife.

I dream of a land where the evergreen bowers are bright with the forms that I love; And I breathe the perfume from invisible flowers That grow in those gardens above.

The Past and Present.

BY G. H. ROMAINE.

In reply to the scholarly gentleman who writes over the signature of Almyr Marcel, we desire to say that Spiritualism was with no church, condemn no Bible, picks laws in no code of ethics, but approves of everything which is in the remotest degree designed to modify one pang in the pained soul of humanity.

The palace of the Khaliphs were the most magnificent in Europe. The residences of the ordinary merchants among the Spanish Mohammedans were better than those of the rulers of Christian Europe.

Not even the commonest Arab would have offered such a spectacle as did the corpse of the saintly Thomas-de-la-Croix, which was buried in the "mole" of the Khaliphs. One of them was the author of no less than fifty volumes. Another wrote a treatise on algebra, for which science we are wholly indebted to the Spanish Arabs.

In the land of the Khaliphs there were encyclopedias, grammars, and dictionaries; there were Greek, Latin and Hebrew lexicons; one Arabian dictionary consisted of sixty volumes, each work fortified by quotations, thus ante-dating the style of Litte and the great English philological-dictionaries.

The purpose of the foregoing enumeration is to show that Pagan civilization was superior at an important time to that fostered by Christianity, and that the progress of the world is not largely indebted to any religious sect.

Therefore, people are looking for the new light in science and religion, and sectaries of all denominations, Protestant and Catholic alike, are flocking to the intelligent, the liberal, the encouraging and over-whelming ranks of modern Spiritualism.

We assure Brother Marcel that every reference to himself and his article herein contained is dedicated by a spirit of kindness, and that no statement of fact from his pen is found susceptible of contradiction, but that on the other hand the tendency he notes of charlatans looking for something better than their old creeds is a solemn declaration of truth which should hourly become more and more apparent to every observer.

When Dublin's streets are well paved with asphalt the Dublin Harlequin Company expects to couple several strings together and run them on the smooth surface by electricity or compressed air.

The Spiritualism before "Modern Spiritualism."

BY THOS. HARDING.

No. 1.

"Not in the close, successive rattle That speaks in voice of modern battle But slow and far between."

In his poetic romance of "Marmion," Sir Walter Raleigh reads that in the battle of Flodden Field, artillery was a new arm of the military service, and consequently that cannons were few in number and comparatively insignificant compared with what they were in his day.

Why, if Spiritualism is true, did it not break out before, and spirit manifestations were of frequent occurrence in every age and country, but they were not so general as in our day, and the public attention was not arrested by them as at present.

But why was it not as general in every age as it is in this? What kept it back so long, and what brings it to the surface now? A general reply would be: Because the world and the human family were not in a condition to receive it.

But I have been switched off from the main track of my subject. That Spiritualism which existed previously to modern Spiritualism crops out frequently in the history of nations.

Scottish historians and authors frequently refer to what are called strange and unaccountable occurrences which happened in the interior of that country. Indeed, they form a continuous chain running through Scottish history from the earliest ages.

King James was indignant, and he immediately ordered his arrest; but although surrounded and guarded, probably by hundreds of armed knights and soldiers, who were ready to do his slightest behest, the young man passed calmly and deliberately through them.

They fought around their king. And yet though thick the shafts as snow, Though charging knights like whirlwinds go, Though billows high the ghastly flow, Unbroken was the king.

History states that the battle of Flodden Field was fought on September 9th, 1513, between the Scots under King James IV. of Scotland, and the English under the Earl of Surrey. It was, in all probability the most disastrous battle the Scotch had ever been engaged in.

all those evils which the spirits, in their wisdom and foresight had perceived, occurred, and there was scarcely a family in Scotland, high or low, which had not cause to mourn the loss of one or more of their number, and to regret that the advice of departed friends had not been heeded.

"The Enigma of Spiritism"

Is the title of a correspondent's article in the Christian Register, in part as follows:

The universal consciousness is adequate for all human problems; and the consensus of many diverse minds will, in the ultimate, solve the riddle of modern Spiritism. Thus far, the scientific explanations do not cover all the ground; there is a residuum involving what the philosophers call a "new law" or force.

Immortality is a factor of consciousness; but a false theology has reduced that factor to its lowest terms, so we go groping about for "proofs," much like the old lady hunting for her spectacles that were only pushed up on top of her head.

There are plenty of persons "who having eyes see not," plenty who have eyesight but not insight. To see phenomena and to know what they signify is the aim of the rational Spiritualist.

Hypatia.

Alexandria, as is well known, at one time the great seat of learning, the intellectual capital of the whole world. It will always be celebrated as the birth-place of some of the noblest and greatest of mankind.

She was sent to Athens in her early days, and studied under the Neo-Platonist, Plotinus, who taught philosophy and expounded the ancient practices of Chaldees. Under his instruction and guidance she examined theory, the supposed art of communicating with the gods.

It was unusual for a woman to teach in those days; and, as she did not accept the teachings of Christianity, she provoked the animosity of those Christians who were then in power. They declared she rebelled against the authority of St. Paul, as she did; for Paul had said a woman should not teach, but should sit in silence and subjection.

It was as if Phyllophy was struck dumb at the martyrdom of this lovely and eloquent expounder of its doctrines. Literature was mangled with her sweet and attractive person, and lay prostrate through that night of woe and despair appropriately called the "Dark Ages."

N. J. Smith, a reporter on the Public Press, is a deaf mute. He says that he has no trouble in getting news, because the people all know him and help him out.

Dr. Heber Newton's Views on Spiritualism.—The Keelers.

Rev. Heber Newton of New York, in a letter to Col. Budy of the Religio-Philosophical Journal of Chicago, a Spiritualist paper, warmly commends C. B. for his able and energetic warfare against the mediumistic testimony to the underlying truth of Spiritualism.

Speaking of fraudulent mediumship, which is doing more to unsettle faith in a spiritual survival of man than perhaps all other causes combined, I quote from a letter recently received: "It seems that Pierre Keeler gave a state-witness communication, whether genuine or bogus, I know not, to a wealthy Mr. York, a Spiritualist of Philadelphia, purporting to be written by Mr. Seybert, he who founded the commission of that name, which communication was to the effect that Mr. S. wanted Mr. Y. to loan or give the medium (Keeler) several hundred dollars."

Comments on Mrs. Tylers's Contribution.

I have read Mrs. Tylers's expose. She is a thorough woman, and did her work well. It goes to show how careful Spiritualists ought to be in their investigations. There is one part of her interview with Mrs. Hatch, in which she states: "Tell me your experience as a medium these many years. Is there any thing as materialization?"

I have taken from by the hand as much flesh, bone, muscle and blood as I am, in the presence of Nahum Koons, the Fox Sisters, the Davenport's, Mrs. Healy, Maria Long, and several others who have seen and felt them, and have as much evidence of that fact as I have of the existence of my own hand; that is settled; and having demonstrated that fact under the most unfavorable conditions, I am willing to predicate that, under better conditions, the whole form can be produced.

I would like to ask of what class of people these sitters were, that formed that circle? Were they all deaf? Did they notice the account? Mrs. Tylers says that the spirits used "good language." I have heard many foreigners speak good English, notably Carl Schurz; after years of study he did much better than any of them, yet it did not take a minute to detect the accent, and as Jesus was a Jew, he must have studied the English language much closer than any of whom I ever heard.

How differently most of us old fogies investigated. I met thirty years ago, Drs. Gray and Halleck, Prof. Mesmer and others, getting all sorts of work from girls could give, formed a circle among themselves, and agreed to meet for a whole year. They did meet for fifty-one weeks without so much as a single rap, but on the fifty-second, they got as much as they wanted, and they stayed convinced. The most of us have done so much and we all stay there. I am old, and will soon be where I can interview a host of spirits at something less than \$2 a head.

A Translation of the Mahabharata.

Wm. E. Coleman, JOURNAL correspondent at San Francisco, Cal., has been requested by Babu Protaha Chandra Roy, Secretary of the Datava Bharata Karyalaya, of Calcutta India, to circulate a paper entitled, "An Appeal to the World in Behalf of the Rescue of Ancient Indian Literature, and the Diffusion of Old Aryan Thought; being a Short History of the Datava Bharata Karyalaya, its Origin and Operations."

It is believed that nothing approximating a complete translation of the Mahabharata exists in any European language, except the defective French version of M. Fauche; the importance, therefore, of a faithful English translation of this great epic can scarcely be overestimated. As the native Hindu-princes, scholars, and people—have contributed so liberally in aid of the accomplishment of the gigantic task of publishing—merely for gratuitous distribution—an English version of their greatest epic, it has been deemed not unlikely that the Orientalists of America and Europe would gladly avail themselves of the opportunity of rendering, to their Aryan brethren in India, such measure of assistance as may be in their power, in furtherance of the magnanimous work which they have so zealously undertaken.

Persons interested may obtain further particulars by addressing Mr. Coleman.

A Foolhardy Feat.

By some strange dispensation of Divine Providence the bootblack Brodie who jumped into the East River from the Brooklyn bridge, escaped with his life. This is a practical illustration of the adage that the Lord takes care of drunken men and fools. Brodie seems to have had the double claim upon Divine protection when he jumped from the bridge. He was both drunk and a fool. The fellow's escape is almost deplorable, since the success of the attempt will not lead other harmless, and perhaps to a certain extent useful, cranks to follow the example of this one.

ished, for, although shut up in the Tombs on a charge of attempted suicide, the probability is that the law will fail to solve his case. The sections of the penal code of New York upon which the charge against him was based provide for the punishment of "a person who with intent to take his own life," etc. It is not clear how the intent can be technically proved in this case. The act itself, however, is sufficient proof of a mental weakness that ought to secure his sentence to some reformatory institution for pauper lunatics.—Chicago Tribune.

The True Character of Philostratus's Life of Apollonius of Tyana.

BY WM. EMMETT COLEMAN.

In a series of articles by myself published in the JOURNAL in July and August, 1883, upon Apollonius of Tyana and Jesus Christ, I took the ground that the life of Apollonius by Philostratus, almost our sole source of information concerning this noted magician and Pythagorean, was almost wholly a fiction; that, aside from a slight thread of truth running through it, it might be compared to the "Arabian Nights" and "Baron Munchausen"; that the manuscript of Damis, from which Philostratus pretended to derive the major part of his information concerning Apollonius, was in my opinion apocryphal and never existed,—was a forgery of Philostratus's own; and that it was very doubtful if any such person as Damis ever lived. Also, that although the existance of Damis and his manuscript is now generally accepted as a verity, in my opinion the rational, critical scholarship of the world would in time come to coincide with my views thereon.

In the Nation of July 15th last, this paper being the leading high-class literary journal in America, is published a review of D. M. Tredwell's "Sketch of the Life of Apollonius of Tyana," a paraphrase of Philostratus's work, and moreover a virulent attack upon the genuineness of the "Cyropædia," a romance, fiction, presented in the guise of history, with Cyrus as its central figure. The Nation reviewer thus confirms my views of the mythical character of Damis, and the fictitious character of Philostratus's purported "Life of Apollonius."

Notes and Extracts on Miscellaneous Subjects.

Gold is at a premium of 3 1/2 in Buenos Ayres. Eight members of Congress have died during the present administration.

A New Yorker desires to have the law aid him because his wife declines to keep him company when he eats. Senator Barry, of Arkansas, the successor of Attorney General Garland, has a fondness for chocolate caramels.

The \$10,000 floats used in the Albany bicentennial procession have been knocked down by the auctioneer for \$74.

The Danish-Americans of Minneapolis have formed a club and will compete with Irish-Americans and German-Americans for political recognition.

A young woman of Pottstown, the other day, found a hen's egg, the date of 1851 in the yolk of a hen's egg that she had been cooking purposes. The date of the egg was not given.

A turtle of the species popularly known as a "rubber turtle" in southern latitudes, where its home is, was captured off the Massachusetts coast recently. It was twelve feet long, and, when it was landed, a tent was erected over it and a big business done.

A Pittsburg builder of cheap houses used matched flooring instead of lath and plaster. On this cotton cloth is glued, and on the cloth wall paper is pasted. This he claims is better and cheaper than plaster, and thus houses can be built safely in cold weather.

The Prince of Wales, as future head of the Established Church, is sharply scored by the English Churchman for a recent Sunday dinner he gave to forty guests, followed by a variety show, at which juggling jugglers, exhibited, and a string band played, "carefully avoiding sacred music."

Thomas Edison, the father of the inventor, lives at Huronia Beach, Mich., is a remarkably well-preserved man of eighty-two years. The Detroit Free Press says that he has six children, three by his first and three by his present wife, and that the youngest child is but four years old.

Louisiana sportsmen have hitherto been careful not to shoot the white cranes which abound in St. Landry, but now large numbers of these beautiful birds are being killed solely for their feathers, which are used in the wearing apparel of women. There should be an Audubon Society in Louisiana.

Fall River boys had lots of fun throwing green apples, a lot of English sparrows, the other evening, but after awhile the sparrows apparently organized, for they made a dash at the boys, flew straight at their faces, pecked some of them until the blood ran, and, according to a local paper, actually forced the boys to retreat.

On a recent Sunday Rev. Joseph Scott, of Springfield, Mass., was very late at church. As he arose to begin his sermon he said: "I am very seldom late at church. My horse gave out this morning and I had to walk. You will find my text in Psalms xxxiii, 9: 'There shall be no horse or as the mule, who have no understanding?'"

Congressman Glover, of Missouri, is a slave to chewing gum. When he first became a member of the House the assistant doorkeeper observed that he was continually chewing, and at once imagining that the little Missouri member was an inveterate tobacco chewer, directions were given to place cuspidors on either side of his desk.

John Denney, of Whitefield's Crossing, Ga., says that his brood of Guinea chicks disappeared suddenly one day. The hen acted queerly, walking around and continually clucking, as if coaxing them to follow her. He investigated, and very soon found that the chicks had been charmed by large chicken snags and were sitting unharmed in his coils.

A Harlem lady who has been collecting buttons during twenty years has a string of 8,000 of them, each differing from the other, and she says that now she never goes out shopping without seeing buttons she had never seen before. A new button stares at her from every shop window, and meets her in every bazaar. When she began to collect them there were people who thought that there were not more than 999 different kinds of buttons in the world, and it was on a wagger of this kind that she began her labors.

In Northern California there is in use the "frost bell," which consists of a wire running from different parts of the vineyard to the house. On the vineyard end of the wire is an apparatus that rings a bell at the house when the thermometer descends to a certain degree. When the bell is let off the occupants of the house know that their vines are in danger, and immediately repair to the vineyard and light fires in different quarters, thus preventing, through the agency of his ingenious electrical device, the loss of some of the most luscious fruit grown on the Pacific slope.

At Port Townsend, Ore., Mark Ten Sul, a Chinese missionary, converted and partially educated by the Methodist Episcopal Church, has opened a school among his countrymen in Port Townsend. He already has about twenty pupils. He intends to teach through the summer months and then attend school himself in winter. He is unusually intelligent, has renounced all connection with the flowery kingdom and paganism, and has very good command of the English language. He is an earnest Christian young man, and is enthusiastically devoted to the civilization of his race.

One of the prettiest sights imaginable is to be enjoyed in driving from Sacramento to Walnut Grove, upon the river. The road for miles is on top of the levee, broad and smooth. On your right is the Sacramento, on your left one continuous orchard for a distance of over twenty-five miles. The trees are all in bloom, delight the eye with their beauty and the sense of smell with their fragrance. The cherry orchards, at a distance, with their pure white blossoms, resemble an immense snowbank, with here and there a field of pink, where the peach orchards intervene. Pear orchards of immense size, also in full bloom, are intermingled with those of apricot and plum.

For the Religio-Philosophical Journal. Wonders.

We are living in an age of wonders: in fact they thickened so fast...

That this is a rapidly progressive age must strike the observation of all thinkers. It is to be supposed that the researches going forward in the arts and sciences, and in the metaphysical, chemical, astronomical and spiritual domains, now engaging the attention of the savants of the world...

Showing of Stones. A Courier-Journal special gives the following, which was vouched for by reliable parties: The inhabitants of Mundy's Landing, on the Kentucky river, in Woodford county, are considerably nonplused and worked up over the discharge of showers of stones descending in their midst...

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Cure for Rattlesnake Bite. Rattlesnake Jim of Wooster, O., says that the only reliable cure for the bite of a rattlesnake is turpentine. He says that a little of turpentine held over the bitten part of the mouth, will draw out the poison, which can be seen as it enters the turpentine in a sort of blue flame. Although he has never been bitten, he has tried this cure on his dogs, always with success.

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there stood the same being the professor had met at the grove. But the mild face had given way to a most terrible expression. A large dog in the room howled piteously with fear, crouching under the captain's chair.

As they descended every door, though locked or bolted, opened toward the place, where but a few hours past, the circles had been drawn. Here the apparition paused, when suddenly a bright flame shot upwards, followed by a sickening noise, as if a heavy body had fallen from some height. Then followed silent darkness!

The professor loudly hailed the captain. No answer ensuing, he hurried to alarm the servants, who soon appeared finding the captain's body apparently lifeless, and within the circle by himself drawn. His heart showed slight signs of life, and the captain was taken home where every attempt at resuscitation was made.

This is the story of the professor, known as a truth-loving and highly honorable man. On his death-bed, specially asked by his students, whether the professor had related these occurrences only to cause the astonishment of his hearers, or whether he had really experienced them, he assured them that every word rested on truth, and that this adventure had convinced him of the existence of a Spirit-world, and its close relations with our world.

NOTES FROM LAKE PLEASANT.

The Paternity of God and Unity of the Race, was the subject of the discourse of Fanny Davis Smith, on the afternoon of Friday, August 6th. The lecture was an admirable plea for culture. It seemed an answer to the prayers of some who think that Spiritualists are too superficial; give too little thought and study to the great questions which now vex the age.

Mrs. Smith described in glowing language that magnificent temple of ideas which is now in process of erection, and which our nation is expected to occupy. Wendell Phillips was one of the foremost pioneers in its construction. He opened within it stately avenues, down which we were invited to advance. Liberty for the individual as well as the race was inscribed over its vestibule.

The statue of Harriet Martineau was lately reared in a conservative institution, one of the finest, largest and best schools in our country. She was always an opponent of orthodox Christianity, a noble, fearless, humanity-loving woman, full of hatred to shams, and sensitive to the claims of justice.

Such an incident shows the expansion of thought in the world at large. The portals of ideas is open and others beside Spiritualists are crowding in. Grand men and women are talking through the printing press, as well as upon the platform. I plead for the culture which an acquaintance with their best thoughts would give.

If we have not culture of the soul, we fail of attaining our privileges. The time has come for a broader and higher attitude than we have yet reached. We must make a sacrament of our inspirations; we must see that they are holy and pure. Who could endure to see our national flag dragged in the dust; how much more the banner of our faith!

I have fallen to do justice to the lecture, but would call attention to the two women who have occupied the platform so far, at Lake Pleasant, Mrs. Byrnes and Mrs. Smith. Both were pioneers; they began speaking a quarter of a century or more ago. They have seen the widening and spreading of this heaven of spiritual philosophy, and each has nobly borne her share of that cross which is now growing lighter and easier.

women on the platform. They were sneered at, ridiculed, avoided, save by a brave and generous, though small, minority. These two and a few others, yet in the field, kept steadily on their course, and still bear aloft the torch that lights the way of an enlightened and progressive womanhood.

Saturday, Aug. 7th.—One of the most extraordinary combinations of tests have been given in the camp that were ever known here, which I will briefly give. The whole history is well worthy of preservation. Mme. Eulalie Euler, a Creole lady of wealth and position, is with her family spending the summer in Saratoga. A native of New Orleans, of mixed French and Spanish parentage, she has seen much of life, and her large experiences have rendered her tolerant, sagacious and penetrating.

At eight o'clock they were at Mand Lord's cottage where a circle was formed, the first she has held here, with twenty-one joining hands; Mrs. Lord occupying the chair in the center, with her feet on those of a skeptic. The elements proved to be remarkably harmonious. Mme. Euler was the first objective point of a long series of demonstrations.

Nor was evidence of spirit presence confined to oral proof. There came a patting hand to the face of the daughter, and voice said "I am your nurse-girl Lizzie. I am taking care of your two little ones here and will let you see them to-night." The circle went on, and the fond mother scarce hoped the promise would be fulfilled.

There were other voices and forms; we were all touched with caressing hands, while names, dear to our hearts, voiced themselves out of the darkness about us. A large magnolia blossom with its center a point of radiant light, floated in front of Mme. Euler and was visible to her neighbors, while we were all showered with its penetrating and powerful odor.

To the Southern visitors the evidence was almost more than they could bear. Grief and bereavement had caused a longing for proofs of immortality, which were now most gratefully satisfied. They had an elevated and chastened joy, very pleasant to witness. One thing must not be omitted.

After the morning conference Mme. Euler ascended the platform, and in a broken voice, but with an eloquence born of deep feeling, gave a brief description of her experiences during the two days spent at Lake Pleasant, ending by reading the messages on the slate written through the mediumship of Dr. Rogers. "Old as I am," said she, turning to Mand Lord, "had I her gift, I should think it my duty to devote myself to spreading to the world the proofs of immortality.

And now, instead of giving further descriptions, I shall usurp the privileges of a lecturer myself, and speak with great frankness of camp meetings, this one in particular, and of their short-comings and needs. You readers will understand that it is my individual opinion, for which the JOURNAL is not responsible. They ought to understand that I speak as a friend, who has not had a doubt of spirit communion for a quarter of a century, and who ardently desires that Spiritualism may take a better stand and do more good than it has yet done.

Any one can flatter and praise; a discriminating and friendly criticism, alone, can help me rise to a higher level. Close observation for about two weeks has satisfied me that there is much chance for improvement in the direction of the exercises of the camp. It is true, we come greatly for relaxation and rest from our various pursuits and labors.

priest, Father Ryan of New Orleans, perfectly. He was an acquaintance of Mme. Euler. It may be well to state that, among the names given by audible voice in Mand Lord's circle was that of a gentleman having a curious name, whom the Madame and her daughter recognized as that of a person who passed away more than twenty years ago, yet whose sister afterward became connected with their father by marriage.

In the afternoon of the same day, Dr. J. E. Carradice is of Scotch birth and inherits the faculty of second sight. Having a servant girl who was mediumistic there began, a few months ago, a series of remarkable manifestations in the house and office of Drs. Carradice and Andrus. These consisted of independent writing on the office slate, the moving and bringing of articles, some having been brought from no one knows where, apparitions, noises and movements, all with that end of proving spirit communion and guardianship.

Sunday, Aug. 8th.—After the gentle rain which lulled us to sleep last night, we woke to see a rejuvenated earth. The air is clear and balmy and the temperature delightful. The porous soil drains off superfluous moisture, and the walks and seats are dry. Train after train brings in crowds from every direction; the Connecticut valley must be partially depleted, judging from the families that come among us.

The morning concert by the Fitchburg brass band is a treat to the lover of music, and after it comes a lecture from Dean Clark of Boston, to an immense audience. His subject was, "He is the Free Man whom the Truth makes Free." He announced that modern Spiritualism was the religion of, and indigenous to,—America. He then made eloquent allusion to the Puritans who braved the angry ocean in order to establish freedom here, and declared that we needed still more social freedom.

The second lecture at 2:30 was delivered by Fannie Davis Smith, on the "Influence of Spiritualism on the Conduct of Life." She pleaded for a higher standard; for a more practical religion; for the uplifting and consecration of our days and years; and gave directions for forming family circles. There is a highly refined and pure influence about this speaker, which permeates all she says.

A lady on the grounds, an old Spiritualist, has just told me that she has seen the garments manufactured by Mrs. Tyler, both in daylight and in the seance room. In the former they are crude and common-enough; at night, self-illuminated, they are changed to something exquisitely beautiful.

It is believed by reliable and thoughtful persons on these grounds, that the detection of this gigantic fraud will have a healthy effect. Let us judge with caution and discrimination, holding fast to the true. Mondays are our resting days. After the long, full, interesting Sundays, including the band concerts, we all need a change.

On Thursday afternoon Mrs. Juliette Yeaw delivered a lecture on "Mediumship," taking a broad view of the rights and privileges pertaining to that gift. A large number of people are daily arriving from Onset, and materializations, at this camp as well as that, are fruitful subjects of discussion.

Among late arrivals is the veteran medium, Dr. J. V. Mansfield. One noticeable thing is the cosmopolitan character of the camp. There are visitors here from nearly every State in the Union.

And now, instead of giving further descriptions, I shall usurp the privileges of a lecturer myself, and speak with great frankness of camp meetings, this one in particular, and of their short-comings and needs. You readers will understand that it is my individual opinion, for which the JOURNAL is not responsible. They ought to understand that I speak as a friend, who has not had a doubt of spirit communion for a quarter of a century, and who ardently desires that Spiritualism may take a better stand and do more good than it has yet done.

But we throw off too much; or rather we do not take on the studiousness and dignity of immortal beings. As an eminent and wise observer recently wrote in a private letter, "there is too much dancing and too little thinking." The majority of Spiritualists live on the surface of things, or if they think at all, it is on abstruse theories and not on things of practical benefit.

They lack culture. Not culture of mind and manners, merely, but culture of the whole being. They are content to rest in the pleasures derived from congregating together, from conversation, from exercising the perceptive faculties in circles and "manifestations," and in the gratification of those undeveloped faculties that belong to the childhood of the race.

This superficial life is stamping itself upon the speakers. They must adapt themselves to their audiences. They cannot soar too high above them. We hear a great deal of vague talk; much boasting about the grandeur of the spiritualistic movement, in fact, any amount of indefinite rhetoric. It is warm from the heart, that is its best feature. It contains more or less truth, but often to find real thought in it the hearer will have to sift a bushel of chaff.

Such discourses may be unobjectionable; they may make the hearers "feel good." That is not enough. The reasoning nature should be put into operation; the moral nature strengthened, and the spiritual being stirred and quickened. If this life is the beginning of an endless career of development, let us begin as children having lessons of wisdom to learn, day by day.

Unless Spiritualists, as a body, make their evidences of immortality and spirit communion subservient to good lives and good works the power for good which might be theirs will be dissipated. It is only a law of nature that it should be so.

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