Kruth Menrs no Mask, Pows at no Suman Shrine, Seeks neither Place nor Applause: She only Siks a Senring.

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Jehovah and the Bible, Enslavers of Woman.

BY PROF. WM. DENTON.

Henry C. Wright once asked a friend why the Bible was so unjust to women, and a lady, who overheard his question, said, "I can tell you, it is because it is a he-book." can tell you, it is because it is a he-book."
Her statement is both true and expressive.
The bible is composed of sixty-six different books, written by more than forty different persons, and, as far as we know, every one a man. Two of them, Ruth and Esther, bear the names of women, but they certainly were not written by them. Supposing the Bible to be inspired by God, what can be the reason that he did not inspire woman to communicate a portion of his will? The Jewish and Christian religions, founded on this he-book, are he-religions, one-sided, and this he-book, are he-religious, one-sided, and very unjust to woman.

Jehovah, the god of this Bible, is a he, who has no wife to smooth his angry brow, or comfort him when he is "grieved at his heart." He is a heavenly father, but there is no heavenly mother; he is an almighty king, but there is no emnipotent queen; he is a lord of hosts, but there is no lady of hosts; the Lord is a man of war, but though so much needed, there is no divine woman of peace. Jesus, the only child of Jehovah, is a son. Why did he not beget a daughter, who might right the wrong that the first woman is said to have committed?

As God has no female communion, neither the first woman is said to have committed? As God has no female companion, neither has Jesus, on earth or in heaven, for "the bride, the lamb's wife," of the spocalyptic seer, is only a golden city. The Holy Ghost, the comforter, is a he. "When he is come," says Jesus, "he will show you all things." Three male Gods, or one male God in three male persons! This is unnatural, contrary to the dual principle exemplified in almost every department of nature. It is bad for woman and quite as bad for man.

The Roman Catholic church perceiving this great deficiency, elevated the mother of

this great deficiency, elevated the mother of mother of God. The Shakers, tee, saw the one-sidedness of the Bible theology, and bence their of elect lade; Mather Amb turber equally: with Jesse; in the Marige of study kind.

Among barbarous nations, sente force is lord, and the strong make slaves of the weak. Woman's position, therefore, in consequence of her lack of hodily strength, is that of a slave, and man's that of a tyrant. The elevation of a people may be measured by the position that woman occupies among The bible did not make the ancient Jews unjust to women, but it reflects the opinions of those sensi-civilized people, and where it is accepted as divine, its tendency is to cause a more enlightened people to cling to barbarisms, that they would otherwise, by natural development, have out-

The honous of the Bible characterizes it throughout. Three angels appeared to Abraham and subsequently to Lot; they were three males, for Abraham mistook them for men; and so did the inhabitants them for men; and so did the inhabitants of Sodom. The angel that wrestled with Jacob is called a man; and the angel that appeared to Menoah and his wife was a man of God." The angel that announced to Zachariah the hirth of John, was a male, and so was the angel who was sent from God with a message to the mother of Jesus; the angel that relied away the scene from the sepulchre is styled a "he," and the two that appeared to the women in the sepulchre are called by another Gospel writer. two that appeared to tae women in the sep-uichre are called by another Gospel writer. "two men in shining garments." The four and twenty angelic elders, that the revelator saw standing before the throne, were men, and so were the hundred and forty-four thousand who stood next to them, crowding women off to a considerable distance. I know of no single instance in the Bible, where the sex of an angel is indicated that the angel is not a male. The difference between the artists of to-day and the prophets of old, is strongly shown in the Bible text

and the modern engravings, which illustrate it, in which suggla are simpet universally represented as females. Woman has as little chance for justice among these masculine gods, angels and Bible-writers, as the moon has so display its Bible-writers, as the moon has to display its glory in the glare of the sun; and we do not need to turn over many pages of the Bible to discover this: Man is created, the beasts are all made, brought to him and named before; woman is thought of; and then there is no independent purpose in her creation. She m to be a helpmost for man, but who is to be a helpmost for man. She is not independently made from the dust but must owe to man the rib, which Jebevah transforms into a section. transforms into a success. Suppose a wo-man had written the story of contition, and representative first sum as being will out of the first wanness site applied in the harve looked ampleficing to may the investin Hom-many ness would have believed the investing. Why should women allieves this papers.

io name waters.

Screen to be the little When Abraham goss into Egypt, he tells

his wife, Sarah, to say she is his sister, which she does, and repeats the lie when they go to Gerar. Woman, at that time, appears to have been as much subject to man's will as a Southern slave was to his master. Sarah was subject to Abraham, and called him lord; and the writer of the First Epistle of Peter presents her as an example for the Christian women of his time; he says: "The holy women of old time were in subjection to their own husbands," "even as Sarah obeyed Abraham, calling him lord, whose daughters ye are as long as ye do well." (1 Peter, 3-6) How proud woman should be of this great privilege! If ye do well ye shall be called daughter of her who lied when commanded by her husband, and in subjection called him lord. The women who refuse to do this, in Peter's opinion, would be ill-doers. Woman only does well, in the opinion of most Biblewriters, when she consents to be a slave. his wife, Sarah, to say she is his sister,

writers, when she consents to be a slave. In Syria, in the age of Abraham, Lot and Jacob, and among the rude people of that country, generally, woman's henor, chastity and even life seem to have been at the mercy of man; and the gods these people made and worshiped were of course no better than their makers. When the angels visited Lot in Sedom and the vile men of the than their makers. When the angels visited Lot in Sodom, and the vile men of the place came to his door and demanded them, he offered to bring out to them his virgin daughters and says, "Do ye to them as is good in your eyes." He might as well have given a lamb to a pack of hungry wolves, and say to them, "Do ye to it as is good in your eyes. The young women never gave their consent, we may be sure, to such an infamous proposal as this; but Lot seems to have thought that he had as much right to dispose of them as he would of his cattle or sheep. The story is probably false since miracle enters very largely into it, but it shows the position of the writer on this question, and doubtless reflects the sentiments of the people at the time it was written.

his alaye, who had by him a son, Ishmael, his alaye, who had by him a son, Ishmael, his alaye, who had by him a son, Ishmael, his alaye, Alaysham turned her with her child into the wilderness, where, according to the biblical account they would have perished with thirst, had not an ange showed her a well of water. Abraham is represented as doing this infamous deed at the express command of Jehovah. How much truth there is in the atory it is impossible to tell. A portion of it is evidently false. Ishmael was at least sixteen years old at the time, and yet it says, when the water was spent in the bottle, "she cast the child under one of the shrubs," for she did not wish to see him die. (Gen. 21, 15-16.) A young man sixteen or seventeen years of age was no babe to cast under a shrub. Yet, doubtless, the pious patriarchs of old, when power and passion were masters, frequently acted in a similar manner, and their Lord was supposed to be well satisfied with their conduct

Laban's daughters appear to have been Laben's daughters appear to have been completely subject to the will of their father. The elder of them, Leah, became Jaceh's wife, though he did not love her, she being palmed upon him in the night by the tricky Laban, for Rachael whom he did love. In addition to this two hand-maidens were "given" to Jacob to wife, without any intimation of the women having any choice in the matter. The book of Genesis makes but little mention of woman, but makes but little mention of woman, but what it does say is very little to her credit. It is woman that is tempted by the serpent and tempted her husband, and on her Jehovah's most terrible curses fall. "I will greatly multiply thy sorrow, and thy conception; in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee," Think of a brutal God, with scowling countenance and flashing eye, fulminating his anathema upon the trem-bling, naked woman, in tears at his feet! Wretched woman! could she have had the faintest conception of the horrible consequences of her fruit-eating, she would doubtless have starved rather than have taken a bite. The man who should wiifully curse one woman with the pains of child-bearing, for some trivial offense, we should regard as a monster of wickedness. What shall we think of a god, who, according to this story, curses every mother in the

world? "He shall rule over thee," is the prophetic curse. What pious man would allow the words of his God to fall to the ground? The British law, but a short time ago, allowed a man to whip his wife, if the stick that he did it with was no larger than his little finger. The man who rules must have a sceptre, and the Roglishman's stick was his sceptre, to make his wife submissive to his

a woman that looks back and is transformed into a petrified pickle, a warning to women in all generations. Two women make their father so drunk that he diffinite with them, on two consecutive trains the most beauty orime. Lot dear, the many knows nothing about it, he is at himsen victim of these vile women. If, I he weamen had been allewed to testing the many model have been greatly as it is a women when the induces Jacob a dearty had been him beauth frither, and sheat the limited from his beauth father, and sheat the limited from his beauth father, and sheat the limited from his beauth father, and sheat the limited from his beauther limit.

Although the beauty had been alled the promises his a beauther the limited from his beauther limit. formed into a petrified pickle, a warn-

become easy, and she is ready to practice on her own account.

Jacob's wives and concubines receive considerable notice, but if a man should write about women in such a manner towrite about women in such a manner to-day, he would be in danger of imprison-ment for obscenity. Laban's daughter steals her father's images, and lies to prevent their discovery. It is Tamar that seduces Judah, and the wife of Potiphar that tempts the chaste Joseph, but in all these cases it is man that relates the story, and all that woman has to do is to believe it and be humble and submissive when she reads the disgraceful record of her sex.

submissive when she reads the disgraceful record of her sex.

The Jewish laws, said to have been given by Jehovah, for the government of the nation, correspond in their treatment of woman, with the sentiment which we have found among the people. If a woman bore a man-child, she was unclean for seven days, and was not allowed to go into the sanctuary or touch any hallowed thing for nearly five weeks. This is bad sucugh; she must not only suffer the pain of child-bearing, not only care for the infant, but be ing, not only samer the pain of thin-bearing, not only care for the infant, but be
cursed for an imaginary uncleanness which
she has contracted. She has been guilty of
being a mother. But this is not all; if she
bore a maid-child she was to be unclean for
fourteen days, and was not allowed to enter the sanctuary or touch any hallowed thing for nearly ten weeks. She had been doubly guilty, first of being a mother, and then the mother of a child that may be a mother. The unavoidable inference from such a law

The unavoidable inference from such a law is that a maid child is naturally inferior to a man-child, and doubly pollutes the woman that bears her.

In the 30th chapter of Numbers is a special revelation from Jehovah to Moses in reference to woman, which clearly proves that he regarded her as mentally inferior to man. If a man yows unto the Lord, he must not break his word: "He shall do recording to break his word: "He shall do according to all that proceedeth out of his mouth." But if a married woman makes a want and her husband hears it, he can make a limit. Trery vow and every binding control willies the soul, her husband may make it voltable evident that he who made this law supposed that woman had not sufficient judgment to

know what it was proper to yow: and as a parent decides for the child what is best for it to do, so man is to decide for woman. Christian women who believe that this came from Jehovah can only consistently submit to the government of man.

For widows, the Jewish law made no legal provision. If a man dies and leaves no son, the inheritance goes to the daughter; but if he has a son, there is no provision for the widow or the daughters. If he leaves daughters, but no son, the estate descends to the daughters; if he leaves no child, the property goes to his brother, who must marry the widow, or she must loose his shoe, in the presence of the elders and spit in his face.—Deut. 25: 9. However much this indecent conduct might gratify her hate, it put no money in her purse, and left the man in full possession of what in reality ought to have been her property. If the man has no brothers, the property passes to his fa-ther's brothers; and if his father has no brothers, it goes to the nearest kinsman. Woman is rigorously excluded, except in the case of daughters, when there is no son; and the law was amended in consequence of a personal application to Moses, by some of the strong-minded women of the time. Numbers 27th chap.

Can that law be otherwise than unjust that gives to a widow or a sister no portion of the husband's or brother's property, while a cousin, who is a man may take all? Think of the condition of the Jewish widow, who has sons and daughters. The estate on her husband's death given to her son or sons, and she left without a home to toil or subsist on charity, while her daughters are glad to become fractional wives of

some rich Jew. Men having had the making of the Jewish law in their own hands, and women being entirely under their control, their interests and rights were but little regarded. The man sold his daughters for marriage he could give them as pledges or even sell them as slaves. The Jewish soldier could lead off a captive woman, willing or un-willing, married or unmatrica; she was his willing, married or unmarried; she was his slave, and her consent was no more considered necessary than that of a sheep is by a butcher. See Deut. 21:10. If he became dissatisfied with her he could let her go, but could not sell her. What a privilege! The law for Israelitish marrons was not much better than that for explives taken in war. Deut. 24:1. "When a man hath taken a wife and married her, and it come to ress that she find no favor in his even. he

pass that she find no favor in his eyes, because he hath found some uncleanness in her hand, then let him write her a bill of divorcement, and give in her hand, and send her out of his house."

But, Moses, my husband is unclean; he is a giuttonous man, an adulterer and a drunkard: I do not wish to live with him

any longer."
What says Moses? He shakes his head.
"You must bear with him a well as you can, for the Lord has no message of deliverange for you."

Let every married woman of to-day and off her tobacco-chewing, subking, hquordrinking, unclean husband, and there would be such an exodus as the world has not seen since the day that larsel were out of Egypt. Woman were never chosen to distinct in the temple, priests are continually referred to in the Udi Testament, but priesteenes never. In this respect the Jews were be-

low the Greeks and Romans, in the temples of whose Gods women held honorable poof whose Gods women held honorable po-sitions. The sons of Aaron were import-ant individuals, and Jehovah by especial mandate attends to their needs; but the daughters of Aaron appear to have been important only as they furnished sons to minister before the Lord. To this day wo-men sit in the gallery of the Jewish syna-gogue, and look at their lords below wor-shiping the God of their fathers.

I do not wish to be understood as teaching that woman was worse treated by the Jews generally than she was by the people round

that woman was worse treated by the Jews generally than she was by the people round about them at that time. In some respects her treatment was probably better; but it was far from just. Woman among the Jews enjoyed a large amount of liberty; she was not shut up in a harem, nor was her face hidden when she appeared in public. At times she exercised her prophetic gifts, and was consulted as mediums are to-day. But the Bible found woman the slave of man subject to his will, her entire slave of man, subject to his will, her entire living in his hands, and its writers never attempted to break her bonds or elevate her to her true position.

The utterances of some women are given in the Bible, but most of them are quite unworthy of them, and but little in keeping with their general character. The song ing with their general character. The song of Miriam, the sister of Aaron, is recorded in Exodus. Standing on the shore of the Red Sea, she sees the tide roll over and swallow the hosts of the Egyptians. Thousands of men, most of them innocent soldiers with wives and children awaiting their return, overwhelmed by the waters, they struggle and drown. No pity moves the heart of the Jewish maiden, but, leading the joyful procession of women, she strikes her timbrel and sings, "Sing ye to strikes her timbrel and sings, "Sing ye to the God, for he hath triumphed gloriously; the horse and his rider hath he thrown into

We have, too, the speech of Job's wife. Job is the soul of patience; he is one who dreadful wife. In spite of all that God alhows the devil to do to torment Job, he home that his integrity; but Job's wife af-flicts him more than the devil and his boils. and she advises him to "curse God and die." If she had written the account, should we have regarded Job as such a model of patience ?

In the book of Proverbs we have a prophecy that King Lemuel's mother taughthim, and in it we find the following: "Give strong drink unto him that is ready to perish and wine to those that be of heavy hearts. Let him drink and forget his poverty, and remember his misery no more." It is certainly one of the worst lessons that a mother could teach a son, and was most probably written by some wine-bibbing

The mother of Samuel offers a thanksgiving to Jehovah for the birth of her child, and in it she says: "The pillars of the earth are the Lord's, and he hath set the world upon them." Had she been born in India, she would probably have said:
"The great tortoise is the Lord's, and he hath set the world upon its back." The one as true as the other.

Those actions of women which are recorded in the Bible, and for which they receive the greatest praise, are generally such as we can only look upon with horror and detectation. Bahab, the harlot is praised in the highest terms both in the Old Testament and in the New; Paul praises her faith and James praises her works. What had this superlatively excellent woman done? When sples were sent from the Jewish camp into Jericho, to learn how the city could best be taken, they lodged at the house of Rahab; when she had learned that the introduction of the Israelites was to take the city and murder the inhabitants, instead of denouncing them to her townsmen and warning them of the destruction that awaited them, she, upon promise of the lives of herself and family, hid them on the roof, lied when men came to search for them, and, as the reward for her infamy. was saved when the city was "utterly destroyed." David, who manifested the worst traits of her character, was the grandson of

this vile woman. There is another woman who is lauded in the Old Testament in the highest terms. The angel of the Lord says: "Blessed above women shall Jacl, the wife of Heber the Kenite, be; blessed shall she be above wo-men in the tent." What noble deed had this woman done that God should send his angel to declare, and cause the inspired pen-

man to record to all ages, the blessing which he pronounces upon this woman?

Jabin was king of Canaan; and the Lord, we are told, sold the children of Israel into his hand. After some time, Deborah, a prophetess, who is said to have judged Israel than the said to have judged Israel to the sai rael at that time, stirred up Barak, who gathered a host of people to war against their oppressors. Sizers, the captain of Jabin's host, went against them with nine hundred chariots of iron, but was defeated, and fied on foot for his life. He approached the tent of Heber, the Kenite, with whom he was acquainted and on friendly terms. Jael, the wife of Heber, saw him coming and met him in the most friendly manner, saying "Turn in, my lord, turn in to me, fear not." He did so, and lay down, and she covered him with a manual. He then asked for water to drink, sail the opened a hottle of milk and gave him drink. "Good sout," he doubthing sail to be made here is if at health." He will he down and in the door of the sent, and if any one sails if there is any man here, my no." rael at that time, stirred up Barak, who

She doubtless signified her assent, and with this hospitable, kind-hearted woman for a guardian, he fell asleep. Is it for this she is praised, then? Not at all; wait, watch her; she leaves her post and moves on tiptee through the tent. Now she is inside, and in her hand you observe a hammer, with which she draws out one of the large naile to which the tentrope is attached; she with which she draws out one of the large nalls to which the tentrope is attached; she softly approaches the sleeping man, in her left hand the nail and in her right the workman's hammer. He sleeps soundly, for he is weary and confiding in the wife of his friend, he dreams of no danger; but she places the nail to his temple, and like a fury smites with the hammer; he bows, falls and lies at her feet a corpse, and this foul monster of wickedness is blessed above women, and handed down to be admired of all generations. Would Plutarch have recorded such an action with praise? Would Herodotus have lauded such a deed? If not, who are the heathen?

who are the heathen?

But the New Testament, we are told, is woman's grand charter of freedom. There woman's grand charter of freedom. There alone do we see woman elevated to her true position, and by its influence has society been purified and the reign of justice inaugurated wherever it has been accepted as divine. It is true that there is much in the New Testament that is favorable to woman. Jesus was the friend of woman; and if the account of the woman taken in adultary he accepted as true, he treated her in if the account of the woman taken in adultery be accepted as true, he treated her in a delicate and generous manner. He seems to have been far in advance of Paul in this respect. In those countries where Christianity is the prevailing religion, woman is better treated than in those where inferior religions are taught and accepted. But the Germans, long before Christianity was born, had learned to treat women with great respect, and, what Christians have not yet done, admitted woman to an almost equal share in their public councils.

In the genealogy of Jesus, given in Matthew, reference is made to but three women, from whom Jesus was descended. The

men, from whom Jesus was descended. The first is Rahab, the harlot, and, as we found liar and traitor. The second is Ruth, and the third Bathsheba, who committed adultory with David which resulted in the murder of her husband, Uriah.

Jesus was never married, and in this respect, as an example for humanity, he was very defective. He even favors celibacy, by precept as well as example, His doctrine was that he who could live without marriage had better so live,—a notion at war with the best interests of the human race.

Paul says he that marries does well; but, infortunately, he says, he that does not marry does better. Contempt of marriage and a preference of celibacy runs through the New Testament and taints it. Woman is an unclean thing, that a man should have as little connection with as possible. "It is better to marry than to burn" in lust, is Paul's idea, and he seems to think that the only reason, which can justify a union of the sexes, is for the purpose of amative gratification. It is true he thought that the end of all things was very near, and under this mistaken idea, he may have counseled men against marriage, when he would not otherwise. The author of the Book of Bevelation sees 144,000, that sung a new song before the throne, and followed the lamb wherever he went; they are the immaculate, gathered from the world's millions of all ages and climes. When he inquires who they are, he is told that they are those who have not defiled themselves with women. The man who wrote that must have had a very low opinion of his father and mother.

Jesus chooses twelve disciples, but all of them are men; he sends out seventy to go before him, but there does not seem to have been a woman among them. He found wo-man a bond-slave to Jewish law and Jew-ish custom, and there is no evidence that he attempted to break her chains. Paul is, however, the king of woman's en-slavers, and his influence for evil in this di-rection can hardly be over estimated.

rection can hardly be over-estimated.

"The head of the woman is the man,—()

Cor. 11:3),—man is the image and glory of God; but the woman is the glory of the man." Man having made God in his masculate image, boasts that he is in his image and glory. But suppose the woman should make a goddess, woman would then be in her image and glory, and she might look down upon inferior man, with as much propriety as Paul does upon inferior woman.

Paul adds "the man is not of the woman: but the woman of the man. Neither was the man created for the woman, but the woman for the man." If he had studied nature instead of the story of creation in General, he might have learned that the the other, and that the woman was no more made for the man than the man for the wo-

mass.

One of Paul's worst commands is the following:—Riph. 5: 28—"Wives submit your-nerves unto your own husbands, as unto the lock. For the husband is the head of the wife, even as Christ is the head of the wife, even as Christ is the head of the church, and he is the service of the tody. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in a twenthing." Our my mayory surpose that? They are to be subject, not in within haller. Women's wife, tournalists, but in the head, will be within the tournalists with a training with the second with the subject in the last state which is the last the subject in the last state which is the last the last state which is the last the last

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undersised and and in large man als ing faculties seem to as exc weak. Upon all these points I am constantly questioned. For example:

Please state what you see to be the true inwardness of

the oneses of orise?

Ans.—This pleasantly asked question opens up a many-headed problem, the solution of which either undermines or sustains all existing systems of religion. undermines or sustains all existing systems of religion, politics, science, sociology, and government. A few weeks ago I read, in these solution, Mr. John W. Ela's reply to the question.—"Are we making oriminals" Altogether I regard Mr. Ela's philosophical discourse one of the very best that was ever printed. He elequently treated of the origin of crime, of the popular errors and evils respecting the punishment of criminals, and of the true reformation and cure of the vierrors and evils respecting the punishment of criminals, and of the true reformation and cure of the victous in the social machanism. But a correspondent, not fully satisfied upon certain questions regarding the "causes of crime," puts to me a series of problems, to which, with all justifiable brevity, I will now attempt to solve from the harmonial stand-point.

The fourtein hand of all human imparfaction and

The fountain head of all human imperfection, and of all the innumerable evils and miseries which result from such imperfection, can be stated in one word, ignorance. This unknowledge, so to speak, this poverty of mind, this intellectual darkness, began with the birth of mankind. We can philosophically see, looking has been all the words and the second seco looking backwards along all the various pathways of the human race, that mankind's progress has been es-sentially promoted by this ever-present enemy to his peace, virtue, and happiness. To escape from the clutch and destructive power of this overshadowing demon, has been the steady painful endeavors of man-kind. Icrorance, which is the fertile parent of all dev-ils and the master-builder of all hells, therefore must be philosophically regarded as the prime originator of the conditions which evolve crime. But another question

now arises-Does not a man's will determine and choose between the evil and the good ?

Ans: Yes; man's will does consciously co-operate with the drift and election of his inclinations. But how did his evil tendencies originate? How came he possessed with inclinations which overpoweringly sweep him into vicious and criminal practices?

Let us now once more look at the foundations of the human family. The master mason, the superintending architect, under whom the myriad groups of artisans and mechanics have always labored, was what we term Ichorakok. Under this blind constructionist, let us inquire, What foundations did mankind build? first that was built we will call, Organization; that is, first that was built we will call, Organization; that is, through parentage, a child is constructed. It was constituted, just as the human offspring is organized to-day, with (1) a body: (2) a spirit; and with elements between them, tying them together, which may be called a soul. The second foundation that was built we will call, Situation; meaning the location of birth, including the circumstances of soil and climate and all attendant associations, either human or anti-human. And the third foundation we will call, Education; that is, whatever influence or instrumentality which acted as a developing and directing power in and upon the is, whatever influence or instrumentality which acted as a developing and directing power in and upon the physical, social, intellectual, and moral organs and faculties of the individual. Thus, before the individual's life can begin to declare its inclinations, and before the will begins definitely to determine in which hemisphere of conduct the individual shall live and move and have the being that the individual shall live and move and have the being that the individual shall live and move and have its being-yea, before all personal existence, we find already constructed (1) Organization, (2) Situation, (3) Education—all which means that, What we shall be Where we shall be? and How we shall feel and think? are questions which are, primarily, answered for us before we receive a self-conscious and a self-determin-

Do you mean by this that all crime is Kereditary? Ars: No, not all crime; and yet the fact must not be overlooked or underestimated that Organization, or being, is before Situation and Education, or doing. Philosophically and scientifically speaking, all predisposition to crime cannot be inherited; for, by parentage, the worst we receive is only a defect, a twist, a bias, an inclination, or certain tendencies. If it were not so—if the marms of disease and crime which we in not so—if the germs of disease and crime which we inherit were absolutely uncontrollable and irresistible in their subsequent growth and external manifests. tions—then, alas! the doctrine of total depravity would be established, and all radical reformatory efforts to "overcome evil with good" would fall to the ground as valueless and vain. Most men, it is true, persistently follow their "bent;" but that is because most men do not like morally to exert themselves.

Do you believe in voluntary orime?

Ams.—Strictly speaking I do not; but I do believe in conscious crime. Practically, this is quite different from the voluntary commission of crime. The impulse to commit crime is not innate. Man is constructed with an invard principle of justice. But the voice of this constitutional Justice is subject to the bias of edthis constitutional Justice is subject to the bias of education. It may be taught to "speak a various language;" and thus it may be influenced to decide variously as to what is right and what is wrong. But the innate consciousness of justice, which is unfolded more or less strongly from the inwrought principle, which is deeper than all nice logical subtilities, and which rises above all conflicting educational distinctions—this consciousness, which was before the temperament and before the will, is an abiding and irrepressible protest against the voluntary commission repressible protest against the voluntary commission of crime—a protest living forever in the spiritual constitution of every human being. And this principle of innate and deathless Justice—however feeble it may be as a conscience, or however imperfectly perceived by the intellect—renders an unmixed voluntary crime an impossibility. Consequently, in every case of crime, you will find an admixture of motive-influences behind the final determinations of the will, which immediately preceded, and which (apparently) premediated, the consummating act; for the commission of which act universal human nature instinctively holds all individualized human nature strictly responsible. I regard this innate principle of Justice as the constructive principle conveying the divine love-cement and central gravitation, which runs through and sustains the foundation of all social order and morality; and I also regard it as the progressive and all-redemptive Providence, which lovingly and wisely constructs and perfects the universal superstructure of humanity.

If a man is conscious of crime (that is, knows that it is evil.) why can he not refrain from the act? and why does he not reform himself?

Ans.-A man does not reform himself because a man's will is not naturally a reformer. Man's will power over himself, the extent of his self-government, is easily measured by its limitations. His will principle is developed and moulded and directed (1) by organization, (2) by his situation, (3) by his education. (The three terms are here used and intended to cover every force and every influence, both inherited and circumstation, which is the terms are similar to the cover every force and every influence, both inherited and circumstation. atential, which is known, or which can possibly be imagined, as operating or as operative within and upon human nature.) It sometimes happens that human nature is justice-blind and fraternal-love deficient, just as many persons are color-blind or deaf to musical sounds. The cold resolutions of the intellect and the determinations of the will can accomplish little towards the reformation or cure of such mental organwards the reformation or cure of such mental organizations. In fact, reform by resolution is seldom victorious. In fact, reform by resolution is seldom victorious. "Man resolves and re-resolves, and dies the same." A powerful intellectual organization, and a very well-developed affectional nature, may be fin the same person) associated with inherited moral weakness and spiritual undevelopment. Curistquently, under the salessees of a visions affection asked to that arising from a magnificantific, such an individual is powerfully arises-inclined. And thus he gives away to evil, shadelong inself, before the strongest templication. The being arms, both in great as in small retaining the commitmens, voluntarily refrain, from the commitmens, voluntarily refrain, from the commitmens. of evil acia; although I do believe that man's innate

and injustice of erime, when ue and only foundation upon ture of his cure of agreement and progressively estried to sesale are born of

the will, hose can they be presented or mermal?

Axa.—The true and practical assume in this question wint beneferred. It would require more anace than in number appropriated. In this place however, it may be a statisfied criminals and the place however, it may be a statisfied criminals and the place however, it may be a statisfied and an in the principle of the leaders and the law-dittinglish besedence as many as a being a statisfied and deficient in the principle of traternal love, should be early taught to comprehend and to appreciate the fact that they are deformed and diseased. Before such characters have committed orine, they must become industrial and systematic students in the Hespitalia—in the philanthropic colleges of the land—where inherited meral insanities, and where all unsounders in the individual mental and social organization, may be eliminated by a psychological and spiritualizing process which an enlightened civilization should and will make effective. But the true and the highest wisdom would (by sanctioning only true and highest wisdom would (by sanctioning only true and highest wisdom would (by sanctioning only true and scientific marriages) precent the organization and birth

of criminals. Do you sympathize more with criminals than with

ANS.—Yes; my whole heart is swelling with protective love for those unfortunates who choose and do evil rather than good. Society is rich and powerful; it is armed, and can protect itself. But the doer of evil—the born criminal, is poor in spirit and morally unarmed; he is naturally against everybody, and every hand is raised to strike him. His spirit is inmost and asleep; it is yet to be heard from; his inner life-principles are yet onits dormant; at most, he only feels, and ples are yet quite dormant; at most, he only feels, and only realizes a vague consciousness, that his inclinations and sets are wrong. But an inwrought self-de-termining fatality seems to guide him into whatever he does. Circumstances seem to his mind like the perfect, masters of his acts and destiny; they seem to be irresistible; and he obeys their fatal flat, in spite of all his fears and against all his better internal promptings. He would be a dutiful son; he would be very kind to his mother and a blessing to his family of brothers and sisters, but in less than two houses a missurder trading. sisters; but in less than two hours a misunderstanding arose between them; it blazed into the infernal flames of anger—into a wild madness—and lo! he brutally struck one of his sisters with his iron-clenched fists, and instanting hills? and instantly killed his mother with an ax; and just four hours after the formation of his resolutions to live a pesceful and useful life, he has "given himself up" to the police as a murderer; is locked in a felon's den; is sullen and cold-blooded, indifferent, even audaclous in his assumption of heartlessness; refuses to talk with newspaper reporters; doggedly declares to "knows nothing about the events"—nothing of the circumstances of the alleged quarrel and murder; and thus the black imp of fate, a kind of inwrought infernal destiny, guiding and controlling him like a demon, seems inseparable from the horrible life of the criminal. He or she deserves all possible enlightened human sympathy; all possible legal and other protection, consistent with the welfare of society; for what can be a greater private hardship than to be incessantly inclined to evil, or to be an incurable, self-conscious agent for the commission of crime?

But are there not different forms and degrees of

Ans: The phases and degrees of crime are many; and differently constituted characters are differently tempted. Enter a large banking establishment, for example; you observe fifty clerks, absorbed in their various duties; every one has his very strong and his very weak points of character. To start with, they each came from an average good parents on each her received. from an average good parentage; each has received a good education, and some are graduates of colleges; and as to situation, you consider that each has been in a bank of such wealth and commanding influence. fortunate to obtain a cieri Of these fifty clerks, forty steadily perform their duties, attend church once every Sunday, keep good com-pany, and live above reproach. Of the remaining ten clerks, one is tempted and yields only to intemperance; another, while hating alcohol in every form, gradually sequires a taste for gambling; another, although tempted by-neither wine nor gaming, yields to a passion for luxurious gastronomic life; another falls under the unrestrained sway of the conjugal attraction; another gives way to the temptations of the race course and the regatta; another, impatient of a limited income, studies the art of counterfeiting; another, moved by powerful desires for the possession of riches, becomes an expert forger; under a like temptation, another learns to falsity his accounts, and under this cover he stealthly appropriates to his own use thousands of the bank's funds; another, overcome by the sight of immense packages of money in the vaults, studies "the combination" of several locks, and ends by becoming a burglar; and the last of the ten clerks, who has been honored and trusted for years, esteemed and loved by his every associate, faithfully discharging the duties of the paying teller, suddenly "disappears" carrying with him a bag full of greenbacks, stealing an immense fortune at one stroke of destiny, and thus became a robber. To recapitulate: the ten clerks turn out upon society, (1) a drunkard, (2) a gambler, (3) a gourmond, (4) a libertine, (5) a sportsman, (6) a counterfeiter, (7) a forger, (8) a thief, (9) a burgiar, (10) a robber. Of course I do not here affirm that each of these ten clerks remains untouched and uncontaminated by the correlative phases of crime. It is almost impossible that one form of disease should not attract some one or more of the kindred evils to itself. But here is an illustration how ten characters may be weak at certain points, while naturally strong and inaccessible at other points; and from such fountainheads the deep streams of high, skillful crimes not unfrequently flow forth, undermining the very foundations of trust and confidence in human nature, and poisoning the purest rivulets of social life and happiness.

But at this most important juncture in this inquiry I am admonished to close; leaving a number of deeply interesting interrogatories entirely unanswered.

Notes of Western Travel-The Northwestern Camp Meeting.

I am sitting at a window, shaded by an artificial grove of cotton-wood and evergreens, through which the south wind roars in a continuous surge, reminding the south wind roars in a continuous surge, reminding one of the rush of the sea. Looking through a pathway to the south, the unbounded prairie extends to the remote horizon, almost unbroken. The prairie landscape rests the eye like the view of lake or sea. No one can traverse lows, however hastly, withent recognizing its wast resources. The broad fields of corn, wheat, oats and barley, interspersed with meadow and pasture lands, dotted with great herds of cattle, horses, sheep and swine, when viewed from the commanding swells, appear like a gigantic patch-work loging itself swells, appear like a gigantic patch-work loging itself on all its borders in the mists of the remote distance,

The artificial groves are of rapid growth, and all-kinds of trees do equally well. The cotton-wood, from its case of propagation by cuttings, is a favorite, and in the grove in which the residence of Mr. Webster is situated, planted by him fourteen years ago, many of the trees have attained the height of sixty feet and a diameter of ten inches. They are planted four feet

bending with fruit.

But there are serious draw-backs to the great advantages of this country. The "blizzards," as the severe winter storms are called, are spoken of with dread. Perhaps when the country is protected with belts of timber, the fruit-trees will withstand the weather bet timber, the fruit-trees will withstand the weather better, but now the peach cannot grow, and even the apple,
after a short time is destroyed. The new Russian apples promise better, and especially the Duchess of Ordenberg as yet is perfectly hardy. I noticed, however,
a young grobard composed of other Russian varieties
tout this high. The growth is entirely too rapid in
this deep and fartile soil.
The camp-meeting which called us here, I presume

will be mentioned by any that it proved as a desire. It was indeed desire. It was much with such hospitable and the extremines a the inference interest everywhere the property of to Spiritualism. Many come in wigour ages forer and even sixty unless to stend, and its reputal. It was with more than the usual the parting on such escentions, we highly of Rochester. the sector, and we have to be his hard, amounted of the leavest like Mrs. Nilests about the her believe working with her had and. Vital her cases Mrs. Sanderson, of whom the said, and is the best teacher in the Northwest. It is encouraging to meet with such strong

and generous people.

We also met Bre. Warren White, a healing medium, who has performed many remarkable ourse, and is now inclined to give his extire attention to curing the

Geo. Colby was expected, but could not leave his Plarida home. A great deal of regret was expressed hecause of his sheenes. He is endeared to a wide circuit

cause of his absence. He is emdeared to a wide stroutt of friends in the Northwest.

Mr. G. W. Webster after the war, in which he served with honor, entering as a private and being advanced by bravery to the rank of captain; purchased 420 acres of the finest land in Iowa, and planted around his dwell-mark of the captain. Evarything he has done. ing twenty acres with trees. Everything he has done, has had reference to an industrial school he planned in early life when as a student he felt the necessity of a new and better system. The grove he planted is of itself a joy and thing of beauty. Almost every variety of forest trees which will bear in this climate, is repre-

sented, and their rapidity of growth, is astonishing.

The location is admirable, and a school, such as contemplated almost a necessity. As yet Mr. Webster has not erected appropriate buildings, teaching the classes in rooms in his former dwelling house, having a new house for the use of his family. He needs means to erect proper structures and properly inaugurate the plans he has framed. He is no visionary, no Utopian dreamer, waiting for something to turn up, but a hard, energetic worker, doing all he can with the means in his power, and hoping for the coming of assistance in the labor to which he desires to devote his life. Especially is such a school as he contemplates, where the lessons are at once reduced to practice, adapted to the West. The age demands practical men and women,

and not learned parrots

Mr. Webster is in every sense of the word a practical man. His house was built by his own hands. His farming tools are repaired by himself, and even his wagons are of his own make. His large nursery of fruit and forest trees receive his personal care and he instructs the students in these handicrafts. The students, with whom we conversed, expressed the highest praise both of Mr. Webster and the school. The Spiritualists at Cresco present at the meeting

were so urgent that we should stop off at that beautiful village and at least give one lecture, that we con-sented, and we were greeted by a large audience, the most popular preacher of the place being one of the most attentive listeners. We enjoyed the hospitality of Mr. and Mrs. Chapin at their elegant home. We also met Mr. Franchem, who is building a "Healing In-attute," with his own hands, under the direction of his guide—where he will have Turkish, electric and mineral baths.

SPIRITUAL CAMP-MEETING.

The Spiritualists of Northern Iowa and Southern Minnesota held their second annual camp-meeting at Seneca Park, Howard Co., Iowa, commencing July 2d, according to announcement. A severe storm prevented much being done the first day. After that the weather was fine, except a thunder-storm on Sunday, which deterred many from attending on that day, still there were as many as could wall listen to one analysis. there were as many as could well listen to one speaker: some coming in wagons fifty or sixty miles. Hudson Tuttle, by his gentlemanly bearing, his friendly treatment of all, his eloquence and zeal for the advancement of true Spiritualism, has gained the esteem and friendship of our people. He fully maintained the high reputation that his numerous writings had al-ready given him. His earnest words for reform and true living were listened to with eager interest. Mrs. Tuttle, bather songs and recitations added much to the interest of the meeting, and if they should ever revisit our western prairies, they will receive a hearty wel-

Prof. Sanford Niles, of the Rochester Minnesota English and Classical School, was present and acted as president of the meeting. He made several speeches which were highly appreciated. Both speakers presented the higher and reformatory phases of Spiritualism, and all feel that our grand system of philosophy has been ably presented by them. The subject of forming a permanent camp-meeting organization, was agitated and it may receive sufficient attention during the coming year to give the movement definite shape. Such organizations are becoming a necessity. We need some place for quarterly and yearly meetings. During the conferences the subject of organization was discussed, but the general opinion seemed to be that at present, it is not advisable to attempt to unite the great variety of elements which now represent the spiritual movement. Organizations are needed for special purposes, such as the establishment of charitable institutions, camp-meeting associations or liberal schools and colleges and croquet grounds were fitted up for the campers, and music was furnished for dancing during evenings. All seemed to enjoy the occasion and a universal wish was expressed that our yearly meetings be continued.

GEO. W. WEBSTER.

CRITICAL.

Material and Spiritual Science-Dr. Babbitt's "Light and Color," and Mrs. King's "Principles of Nature" -Assertion versus Demonstration-Herr Eselkopi's Wonderful Discovery (?)-- Clairvoyant Discoveries in Science.

BY WILLIAM EMMETTE COLEMAN.

For Dr. Babbitt's kindly-meant suggestion as to modification of my style of criticism of opponents, I thank him, with the assurance that all words of council and advice, from whomsoever received, will obtain heedful consideration, and, it is hoped, if of practical value, will blossom into fruitful utilization.

Dr. Babbitt thinks that on account of the preponderance of materialistic over spiritualistic works of science, myself and other "young and rising minds" may tend to get our conceptions modified, if not moulded after the teachings of the former. So far as I am concerned, the reverse is the case. I was fully imed after the teachings of the former. So far as I am concerned, the reverse is the case. I was fully imbued with the teachings of the spiritual philosophy before I entered upon the investigation of material science and philosophy; and in all my scientific researches my conclusions have ever been "modified if not moulded" by the spiritual truths permeating, as it were my mental constitution—truths which, in my mind, rest upon an impregnable foundation—truths which in my mind, rest upon an impregnable foundation—truths which to me have all the potency of an absolute desconstration. I am as positively convinced of the deality of nature, of the eternity both of matter and mirit, of the existence of the spiritual universe, interligibles and in intercommunion with the melectic, as I am of the existence of the physical universe, interligibles are interligibles, I am convinced, our never he puritable matter that is the matter of the Harpente. There is a limited by the existence of the intercommunion with the melectic and material truths of the Harpente. There is not a limited by the existence of the convinced principles. I am convinced to the Harpente. There is not not in the matter of the material states and material truths of the Harpente. There is not a large in the material truths of the Harpente. There is not not in the material states are in the material states and the material truths of the Harpente. The material states are in the material truths of the Harpente. The material states are interested to the material states. The material states are interested to the ma

fraud and knavery, folly and "theolism," extravacture of "True Spirit lves, leech-like, with nce, such does not at in he can good the variable in its mighty strength, and health at the parasition excrescences now deand still pliant organization, airstion and wonder of the civ-

will stand inches the maintain and wonder of the civilized world.

In the study of maintail science I ever keep in view the rational deductions and first principles of spiritual science, and modify the former invariably by the latter. For instance, material science teaches that heat, light destrictly, the are easy modes of motion, force; spiritual science destress them. Material science affirms a purely mechanical evolution of forms, animate and insuffinate, in the universa, impelled by exclusively mechanical in miritual and material causation in the development of universal nature. Materialistic Darwinism posits "natural scienceion," etc.,—unintelligent and mechanical forces,—as the all-potential cause The winism posits "natural selection," etc.,—unintelligent and mechanical forces,—as the all-potential cause of organic evolution; spiritualistic Darwinism affirms that spiritual forces and potencies underly the material and mechanical forces, operating by and through "natural selection," etc., for the development of vegetal and animal life, and that other agencies, in addition to "natural selection" not yet known to the matetion to "natural selection," not yet known to the materist scientists, are involved in the processes of organic evolution. (An explanation of these other agencies will appear in the second volume of Mrs. King's "Principles of Nature," to be published ere long, let us hope.) These instances suffice to show that in all my researches into scientific arcana the spiritual philosophy is ever paramount, and ever modifies and moulds the material conceptions of nature's laws and principles. I trust, therefore, that the ascription of materialistic tendencies to myself, emanating from several sources, will, in justice, cease at once and forever.

Mr. Franklin Smith, a warm advocate of Dr. Babbitt's "Principles of Light and Color," seems to take exceptions to my statement, that the foundation principles of that work are found in Mrs. Maria M. King's

exceptions to my statement, that the foundation principles of that work are found in Mrs. Maria M. King's "Principles of Nature." Now I named the foundation principles alluded to, which were contained in Mrs. King's work, and which were these: "The duality of nature, the co-relation of matter and spirit, the positing of spirit as the positive principle of all power, just as matter is the negative principle; the existence of various grades of ethers—refined, potentialized substances, in combination with the various forces of nature, as light, heat, electricity, etc., such forces being not only modes of motion, but substances as well." In articles published by Dr. Babbitt, these postulates had been mentioned by him as forming some of the more important principles, or, as I termed them, foundation principles of his work. I therefore specified these principles (thus referred to by Dr. Babbitt) as being all found in Mrs. King's great work; and so they are, as found in Mrs. King's great work; and so they are, as now, upon perusal thereof, Mesers. Smith and Babbitt can plainly see. Mr. Smith says he thinks the sphere of the two books altogether different, and says there is nothing in "Principles of Nature" at all answering to nothing in "Principles of Nature" at all answering to the scientific principles of atomic action, etc., put forth in Dr. Babbitt's work, and Mr. Smith is quite correct. But nobody ever said there was, Bros. Smith and Babbitt. I enumerated the foundation principles common to the two books, but in that enumeration no reference was made to the structure of atoms, and the motions of the ethereal forces animating them. I never hinted that such could be found in Mrs. King's work. Mr. Mr. Smith, in saying that the sphere of the two books is different, simply confirms my atatement thereupon. is different, simply confirms my statement thereupon. "Mrs. Kings work," I said, "deals with the principles governing the universe in all departments of being, material and apiritual; hence it only outlines the branch of research utilized by Dr. Babbit. His work, on the contrary, is devoted to the special field of light Mu color, which he before accomplished." Had I added, after "light and color," the words, "including atomic structure and action," the sentance would have been more complete, and more fully comprehensive of the scope of Dr. B's unique volume.

unique volume.

Mrs. King's first volume, while distinctly affirming that heat, light, etc., are material substances, ethers, as well as forces, and while giving some general indication of their mode of action, does not touch upon the structure, configuration, etc., of atoms or groups of atoms, nor elaborate the modes of motion of the various grades of athers foften modes of however by its ous grades of others (often spoken of, however, by it), circulating through and around the atoms, productive of nature's life-forces. I think, though, that the third volume, originally written eight or ten years ago though not yet published, and containing a detailed apparent of the structure of the arbeits of the structure of the s account of the structure of the spiritual universe, will be more elaborate upon these points than the first volume. In this department of research Dr. Babbitt's work is unique, and to him is due the honor accruing from its presentation. To every careful reader of the two works it was evident that Dr. Babbitt, prior to the compesition of his book, had never seen the "Principles of Nature," as he has since told us was indeed the case; for had he been familiar with that profound and comprehensive work, I think he would have modified some of the speculations and opinions advanced by him in certain fields of thought, astronomical and otherwise. As he is now perusing it, it is confidently expected that, consequent therefrom, he will revise

expected that, consequent therefrom, he will revise some of his statements upon certain most points, thereby increasing the value of his remarkable work.

Dr. Babbitt seems to think, that, while Mrs. King may have explained the mode of action of sertain forces, etc., in nature, she has not shown how the action of those forces was brought about, or how atomic, dual, or electric forces take place. He claims to have supplied these desiderate,—that he has shown exactly how all these forces coverage and that his conclusions how all these forces operate; and that his conclusions are the result of an absolute demonstration, while those of Mrs. King are simply assertions. Here I think too much is claimed. So far as absolute demonstration is concerned, the same objection will apply to both writings; both rest upon a series of assertions, the truth of which is yet to be demonstrated by further research and patient investigation, scientific and clair-voyant. Dr. Bebbitt has formulated an elaborate theory of the structure of atoms and the modes of action of the ethers pervading them,—a theory arrived at through clairvoyant investigation and spirit-revelation, he tells us; but how know we, who have not had the benefit of his experiences, that his theory is necessarily true, is a demonstrated fact? It may be to him a demonstrated verity, but before it can take its place among the accepted truths of science it must be tested and accepted by others. I do not deny its general truth—I think there is considerable truth in it,—but the opinions of myself or others do not amount to a demonstration. As yet, the revelations of Dr. Babbitt and is concerned, the same objection will apply to both onstration. As yet, the revelations of Dr. Babbitt and Mrs. King must remain in the domain of hypothesis;

onstration. As yet, the revelations of Dr. Babbitt and Mrs. King must remain in the domain of hypothesis; they are not yet actually demonstrated, no matter how true they may be in reality, and their position as such the future must determine.

The alleged invention, by the celebrated scientist, Herr Essleepf, of Berlin, or a microscope sinfletently powerful to enable him to see atoms and melecules, referred to by Br. Babbitt as positisfly confirmatory of his theories, I am norry to inform him, he is all probability, a second, a hear, an "April-feel" jobs perpetuated by the Unions of their mount of their scientist of Herr Esslephship, a second, a hear, an "April-feel" jobs perpetuated by the Unions of their scientist of the property of the second of the second discount of the internal second distribution (periodical or etherwise) in Engineers distributed for the second of the true pharmeter of this scientific lieux.

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Sublished on Third Post.

Woman and the Sensehold.

BY HESTER M. POOLE. [Metuchen, New Jersey.]

On a black-walnut tree, not twenty feet above our heads as we sit on the plazza, a robin has deftly woven her nest. There she sits, peering out at us with her bright little eyes, with that patience which nature gives to animals. Instinct made her an architect, and love compels its use. Her handsomer mate, like the coquettish trifler that he is, before the cares of a family come upon him, frisks about and looks on approvingly, him, frisks about and looks on approvingly, if song can express approbation. He peeks up one eye and then the other, then hops away and, opening his throat, expresses his joy in that sweet old way which robins have always used. Somehow, this domestic bird is nearer to the home-life than any other. His familiar, jocund strains seem akin to apple-blossoms and the lowing of kine and the bleating of herds, and all the thousand charms of country life. But, he is an indolent husband, before he becomes a father. Perhaps he thinks it is enough for him to "sit and sing his life away," as the old rhyme hath it. Anyway, his plain and silent partner does all the house building; she alights at our very feet, knowing us to be friends, and pulls up dry stocks of grass, and tufts of moss, which we watch her industriously of moss, which we watch her industriously twine and weave, with marvelous definess, into a soft, smooth cavity; she nestles into it with her body, and shapes it with both bill and feet, and on the third day it is finished, a tangible product of that intelligence and affection which works through bird and seraph; it takes the form of a circle, but its highest expression is in the ovum or egg; she does not work at the nest, but in it, its core is in her own being, and so it is a success. She never makes it from the outside, and so miscalculates, and in disappointment is com-pelled to tear it apart and begin anew. What a lesson for us! The female is the architect, for here she is to live and rear her young, and so she knows just what the nest should

All who are so gifted as to have seen the second sphere, unite in saying that birds of beautiful plumage sing there such songs as our earthly ears have never heard. A widely known clairvoyant describes them thus: "I saw celestial birds that excluded all rays except the yellow; they were singularly, wonderfully yellow, quite different from the hue of the canary; it seemed as though composed of yellow crystalline air. I could see the nervous systems of those birds—their whole interior—they were so transparent; they were, I observed, swift in flight. I also saw a bird which excludes all rays save so saw a bird which excludes all rays save that of blue, and that looked like a diamond cut out of pure, ethereal immensity; I never could have imagined anything so marvelously expressive of pure, immense, heavenly love! This particular bird was a representative, I saw, of universal private affection. The yellow bird was also a representative: it had a great meaning—the mel-lower affection which comes from wisdom.

Architecture has rarely been studied by women, yet there is nothing but tradition which prevents them from entering this field successfully. The best planned cottage Lever saw, was the product of the busy brain of its happy mistress. There was convenience and economy of space; there were closets—dear to the feminine heart—there was real originality and contrivance exhibited. It was a piece of malice in the wouldbe wit, who attributed a house without a thirease to its mortified an Every woman is too happy in the thought of her cosy, pleasant chambers, to forget how to reach them. Her drawing room may satisfy certain moods: on this bracket she will place her finest etching, and on that wall shall hang her choicest cabinet, but in the chamber will her homeness, to coin a word, chiefly center. The thousand little nothings which feed the eye and satisfy the heart, find here their resting place; for here she intrusts to the four walls her closes? confidences; they are the dumb witnesses of those struggles and disappointments which are incident to every life; here she enters the sanctuary of her own soul, in silence and solitude, and gathers up her forces for self-conquest and tranquility. If she has fed on husks and be not satisfied, these walls will not betray her bitter longings; and on the other hand, if the radiant apparition of love prove to be a genuine tevelation; if goodness and wisdom are the ægis of the home, then will her deep content take root and blossom into something akin to the joys of the better land. All this and more will be her experience, if she be a true wo-man, and not a flippant child. Where a home can be builded thus, from its spiritual as well as from its material side, where it grows, as the nest of the bird grows, from its feminine, artistic center, then the wife and mother will work out her constructive intuitions, and the home shall be radiant and sweet with the immortal principles of love and wisdom. The birdlings which are nourished here, cannot sing discordantly when they emerge into the air; their voices will naturally accord with the universal divine harmony which continually flows out from the heart of things, and which shall one day make this earth a Paradise; but, in order that this may be, there must be a feel-ing more tender than that between the mated robins; the mutual lives must express a sweeter meaning than any song or the home can have no true foundation, no matter how costly and precious the four walls of the cottage or the mansion.

GENERAL NOTES.

Mrs. Ada C. Bowles was invited by the trustees of the First Universalist Church of San Francisco, of which her husband was pastor, to give five Sunday evening lectures upon Woman, which she did to large au-diences. She frequently occupies the pulpit in his place.

In the Commonwealth of Massachusetts sione, there are 40,000 more women than men. a majority of whom are dependent upon their own laber. Under such a condition of things, all avocations which they can fill should be theirs.

All who have followed the modest and sensible cureer of Miss Lavinia Goodeli, of Janesville, Wiscomin, will congratulate her Janesville, Wiscomia, will congratulate her upon her success. Three years ago she was refused admittance to practice before the Supreme Court of that State; but a short time ago, upon a second application, the reluctant Chief. Justice was obliged to yield to the logic of events. Her own arguments in the case were very able, and she was supported by some of the best inwests of the visinity. She is the second women who has achieved that distinction. Belve Lockwood, of the District of Columbia, having been admitted to the bar of the Supreme Court a few months since. a few months wince.

Dr. Julia K. Carey has been appointed physician to the female word of the impation asylum at Deserver, Man. She is a griffulate of the Woman's Medical College of the

New York Infirmary. This is one of the first steps in a reform which is imperatively demanded. In a few years, the public will look back with wonder upon a period when women, sick in body and mind, had only men physicians.

The old parish of Trinity Church, organized over three hundred and seventy years ago, maintains many missions from its income of half a million of dollars; one, that of St. Augustine, tituated in a poor portion of the city, has a guild of St. Catharine, an organization of women who help to clothe the poor about them, and a guild of St. Agnes, formed entirely of girls; these meet for benevolent work at night. There is a large industrial school connected with it, of about seven hundred children. It has an employment society, which provides poor women with work, and a mother's aid society. Once a week four thousand children are gathered, who receive instruction in sewing for three hours; the garments they make are theirs when finished. It maintains an infirmary of twenty-five beds, which is in charge of the Sisters of St. Mary, who are devoted to celibacy and good works, but who are free to leave the order whenever they choose. There is also the Trinity Chapel Home for aged women, which contains a limited number of beneficiaries.

Sarah Bernhardt, after turning the heads of all Paris, has gone to London and completed the conquest of that city. She is the daughter of a French father and Russian mother, and the result is fire and ice, incased in a frame thin and darible as a Dimesed in a frame thin and flexible as a Damas-cus blade. The foremost actress of the age, she is grand alike in tragedy and comedy. With nervous temperament predominating, she is inspirational to astriking degree. She exhibts in a private gallery her own pic-tures, sculptures and bas-reliefs, all expressing great originality and force, and she is much more proud of her success here than on the stage. A short time ago a clever book came from her pen, called "Up in the Clouds," sketches of life as seen in and from a balloon in which she made daily ascensions for her health, for Mdlle Bernhardt is a consumptive. She it is who fears to leave this life so much, that to familiarize herself with the thought, she bears about with her constantly emblems of the grave, and for a long time slept every night in a satin-lined comm. In this case the artist is developed at the expense of the woman, and the result is more marvel than an example.

Continued from Second Page.

"Clairvoyance, says Mrs. King, "is a gift vouchsafed by nature to individuals of particular temperaments and constitutions, by means of which they may study the secrets of nature,—may discover the action of the invisible elements, the life-forces of nature; therefore men are not left without the means of studying nature's most intricate methods. Are the discoveries of the astronomer, the chemist, of value to man? Not less so are those of the clairvoyant. Are the telescope and the microscope products of art and of nature combined? So is well directed, cultivated clairvoyance; and if men prize the former and avail them-selves of discoveries made by their means, they should no less prize the other, and avail themselves of discoveries made by its means. Man has no more right to deny the discoveries made through clairvoyance than those made through the telescope or microscope; it ranking with these as a product of natural law, and therefore its discoveries not possible to be set aside. Men cannot truthfully say, 'We have no means of testing the truth of principles of proposiesting the truth of principles, of propositions, relative to the action of nature's invisible agents; they may trust the revelations of the clairvoyant as well as those of the telescope, which latter they do not pretend to deny for want of personal observa-

"The educated clairvoyant may behold in the beams of the morning sun the grades of the electric fluid for ethers], and their ac-tion upon each other; also the effect of that action. He can behold atmospheric atoms eliminating light; and he may behold that the effect of the rapidity of this action is the effect of heat; therefore he unavoida-bly arrives at the conclusion that chemical action of atoms of light produces an effect which is heat. Thus as he observes—as he perfects his clairyoyant sight by practice, by art-he may discover the most intricate processes of nature, and arrive at just such conclusions concerning the methods and the results of these processes, by the use of his reasoning faculties."—Principles of Nature,

vol. 1, p. 249. Fort Leavenworth, Kansas.

BOOK REVIEWS.

"HOW TO GROW HANDSOME; or, Hints to-wards Physical Perfection and the Philosophy of Human Beauty," showing how to acquire and retain bodily symmetry, health and vigor, secure long life and avoid the infirmities and de-formities of age. By D. G. Jacques, author of "The Temperaments," etc. With introduction by editor of Phrenological Journal. New edi-tion. Hlustrated, 12mo. Extra, cloth, price, \$1.00. New York: S. B. Wells & Co., publish-ers, 737 Broadway, N. Y. Chicago: Jansen, Mc-Clurg & Co.

This work contains upwards of one hun; dred illustrations, designed to elucidate dis-tinctly the structure of the human body, including, in brief, a system of anatomy and physiology. The author has aimed not so much to unfold new principles or present novel facts, as to popularize those which scientific investigation has already established, and show, in some cases at least, more fully and clearly than had hitherto been done their practical application. A very important chapter is that on embryology or heredity, showing that condi-tions are transmissible, with important rules to be observed. Childhood and the culture which should accompany it is amply set forth, the relations to body and brain, the moral and emotional influences as affecting beauty, the influences of the fine arts, social conditions, and occupations with the various causes of deterioration, the effects of climate and locality. Among the receipts we find: how to acquire a beau-tiful form, how to promote plumpness, how to improve the features, how to acquire a

beautiful complexion, how to obtain rosy cheeks, how to beautify the hair, how to improve the arms and hands, etc.

The whole work is interesting, and cannot fall in having a beneficial industree upon the minds of those who give it a careful

SUMMER GUIDE TO CENTRAL EUROPE, em-bridge the most important portions of Eng-land, scouland, France, Beigines, the Rhine, Swinneriand and Haly: Routes, Boenery and act. By Ladeputte C. Loopris, A. M. New York: Americal News Company. Chicago: James McCharg, & Co.

The maps of this book, its minute directions in regard to samports, wardrobe, trunks, expense, relivers, reute on the death, profilingat places that should be visited, bit., etc., make this work a most com-

plete guide for those who intend to travel in European countries. It contains infor-mation on every subject that the traveler should be familiar with, not only for his own protection and amusement, but in order to systematically extend his knowledge of scenes, places, etc., that otherwise would escape his notice.

Magazines for July not Before Mentioned.

The Texas Spiritualist, (C. W. Newnam, Hempstead Texas.) Contents: Bible Lessons in Spiritualism: The Gift of Healing: The Destiny of Man after Death; Spirit Communications; Correspondence; How to Form Spirit Circles; A Remarkable Scance; The Silent Advance; To Our Contributors;

Editorial Notes: Acknowledgments. The Young Scientist: A practical journal for amateurs: Published at No. 14 Dey street. New York.

Saved by Inhaiation.

The Alliance, of March 29, says:

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No careful observer is prepared to deny that there is something in Spiritualism. Amid a good deal of humbug and much chaff there is a truth, a fact, there. It has been demonstrated that there is a mysterious force in the world, operated by the mind of man in some mysterious way, but what the ferce is, and hop it is set in motion, is a matter that the future must discover by scientific methods.

When ignorant heathen see an eclipse, or see a thunder starm burst upon their fast encampments, they think their angry gods have, by personal visitation, rebuised their sins. And men who are a part of our own civilization witness phenomena that they cannot understand, and soldle there is the best reasons for considering parely physical, or the action of the nerve, or mental forces of living men upon the physical in some decult way, fall into the heathen ways, and speak with hated breath of the facce as "spirits," and make a religion of what should be a science

Taychography, that last ditch into which Spiritualism has been driven in its defence of itself as a religion, is no more wonderful than that fit John's rod, lately described in these columns, which pointed in senser to a question of the mind, as proved by the experience of Mr. Clark, related at some length in our columns two weeks ago. It is indeed the mistake of the Spiritualist that he makes a religion of what should be a science. He acknowledges that bell has quite as much influence over the medium as heaven, that some communications ago. It is indeed the mistake of the Spiritanes that he makes a religion of what abould be a science. He acknowledges that hell has quite as much influence over the medium as heaven, that some communications must (as in Supt. Kiddle's case) come from the very father of lies, but is nevertheless ready to accept this medley as his religion, and to continue to wonder at the moonelstencies, and the dirt, into which he is continu-

ally thrown.
A satisfactory, and, to most, convincing explanation of his dilemma would be found by claiming Spiritualism as a science, and not as a religion, and in going to work to investigate it is an deprejution way.

Either the proof-reader has failed to do his duty, or there is some extraordinary logical and grammatical confusion in the italicised portions of the preceding article. However, we will try to guess at the writer's meaning. He tells us that "it has been demonstrated that there is a mysterious force in the world operated by the mind of man in some mysterious way,"-a fact, to which he again refers as the action of " the mental forces of living men upon the physical in some occult way,"...by which expressions, though they lack precision, we are justified, we think, in inferring that the writer admits that some at least of the phenomena we claim do really occur.

But in these very phenomena, in all ages of the world, enlightened men have found a reason for a belief in the agency of spirits. To say of them that they are phenomena which we "cannot understand," or that they are enused by the action of "the mental forces of living men upon the physical in some occult way," or by "a mysterious force in a negatiations why," is to prove no scientitle or philosophical objection windsyst against the appoint theory; on the con-idary, taken in consection with the actual mourrough, it is to justify that Theory: I

since it is for the very reason that the phe-nomena have been inexplicable successful. the ages, among civilized and myage races. except under the spiritual theory, and for the very reason that they indicate the action of "mental forces upon the physical," that the spiritual solution emerges as the only rational and sufficient one. All this attempt to belittle it by comparing it with the superstitions, with which uncivilized people region thanks saling and estimes, is, phisosom, a paint parallel, and does not apply.

To compare the marvel of independent writing, or psychography, with the movement of a rod moved unconsciously by the holder, shows the utterly heedless and unscientific character of this writer's criticisms. In the case of the rod there is always a *holder*, whose muscles, as everybody knows, may move without his intending it. In the case of the independent writing, the paper may be put in a locked drawer, or the alate may rest locked and untouched on the table, and the writing will be produced all the same. There is no analogy whatever between the two occurrences.

But we are told that it is the mistake of the Spiritualist that "he makes a religion of what should be a science." Are we to understand, then, that this writer's religion has no scientific basis? Are we to understand that to know is less a warranty for religious feeling and hope than to believe or rather to try to believe?

Most ignorantly and blindly does he charge it upon the Spiritualist that he is ready to accept communications of all sorts. a "medley" of good and bad, of "inconsistencies and dirt." as his religion. This kind of vituperation would justify us in retorting as Dean Swift once did upon a glib quoter of Scripture: "And does not the Bible say, 'And Judas went and hanged himself?' And does not the same Bible say, 'Go thou, and do likewise?""

The Dean's argument was quite as relevant and just, as that of the Alliance against Spiritualism, which, where it culminates in a religion, embraces all truth, whether it is found in the Koran, or in the Sermon on the Mount, in St. Paul or in Shakespeare.

It is for the very reason that Spiritualism has a scientific basis in known and demonstrable facts, that it offers the surest ground for the religious emotions. Some investiuntouched by their religious significance; but in times of bereavement and great affliction those facts may rush back to the heart with a divine meaning and force, and sorrow may reveal to us that the certainty of a re-union with our beloved has in it the highest and purest religious element for every symmetrically developed mind and heart.

Does the Alliance imagine that we accept the false and bad as of equal authority with the true and good, whether it come from the Spirit world or from this; from its own evangelical columns, or from the profane secular press? What it says of Spiritualism as a religion has no justice, relevancy, or point, whatever, and shows how utterly unqualified the writer is to deal with a subject, so vast in its scope and so complex in its bearings.

What could be more meaningless and inane to an intelligent Spiritualist than the following expression, to which the Alliance gives utterance: "Psychography, that last ditch into which Spiritualism has been driven in its defense of itself as a religion!"

What does it all mean? We doubt if the writer could himself explain his meaning. Psychography is merely one of the multiform phenomena of Spiritualism, the reality of which every day's experience is confirming. Not one of the well-attested phenomena has been disproved; on the contrary new mediums are springing up all the time to repeat and corroborate what we already know as fact. To say that Spiritualism has been driven to its last ditch is simply a mendacity and an absurdity to those who know what its triumphs have been all over the world during the last three years, and what its status is now.

And then what meaningless talk it is to represent Spiritualism as defending "itself as a religion;" when the fact is, as we have repeatedly shown, that Spiritualism is simply a synthesis of facts, presenting the basis for a science, the culmination of which may be a religion or not according to the insight and disposition of the recipient mind. In a mind like Wordsworth's, a simple daisy may awaken thoughts "that do often lie too deep for tears." In the case of Peter Bell,-

"A primrose by the river's brim, A yellow primrose is to kim, And it is nothing more."

And so with the far-reaching facts of Spiritualism. To one mind they may come giorified with a religious significance; to another mind they may be dry and dead phenomena, carrying no especial meaning.

Arrival of Mrs. Breed,

Mrs. S. F. Breed, formerly of Michigan and later of San Francisco, well known to thousands of investigators and Spiritualists, North and South, for her medial gifts, has arrived in Chicago and taken up her residence at No. 46 South Ada street, between Madison and Washington streets. We have received many letters from various sections strongly recommending Mrs. Breed, both as a lady and a medium. We believe, from the evidence before us, that she will be an acquisition to our city. Mrs. Breed states that she will give a public seance every Sunday and Wednesday evening at a celock. On each Friday, at 2 o'clock r. m. she will give a stance to ladies only. Mrs. Rusel will be glad to see friends and negliged tally from 9 A. R. to 5 P. M.

True and Fanciful Clairvoyance.

It is often difficult for the clairvoyant or psychometrist to distinguish between true and false impressions. In this most important but too little heeded fact lies the explanation of many of the blunders, illusions and seeming impostures, which present to the ignorant and hostile so many opportunities of decrying and discrediting all supersensuous phenomena.

Probably all of us, at times, receive clair voyant impressions which we fail to distinguish from ordinary products of the imagination. So it is with the medium. Certain clairvoyant, supersensuous revelations come to him, he knows not whence or how. They prove to be correct; and hence he is induced to believe that other impressions, coming undistinguishably to him, are also correct and reliable.

For example, a clair voyant psychometrist one who, like Miss Fancher and others, can read the contents of a letter enclosed in a thick envelope, does this by a power utterly inexplicable to himself, and not to be summoned and certified by his will. The consequence is that when he tries to get more than comes spontaneously and without effort, he may innocently mistake the mere products of his fancy for genuine clairvoyant impressions.

This mixture of the false with the true is often as much the fault of the consulting applicant as of the medium. The medium gives out certain facts, revelations, or proofs of knowledge, which the applicant sees at once are supersensual—such as could not have come to the medium in any ordinary way. The applicant naturally, but too credulously, infers that the power that gives out so much can give out much more, and so plies the medium with questions, excites his imagination and pushes him into the region of mere surmise and chimers, where he offers mere fancies, prompted often by the applicant's own wishes, instead of real

clairvoyant communications. Thus, the letters got through Mr. Mansfield for Col. Eaton partake of the strong Swedenborgian coloring, got from the latter's hopes, expectations, and peculiar opinions. It was utterly impossible for the medium to distinguish the impressions imparted through clairvoyance, from those which were the mere suggestions of the thought-sphere in which Mr. Eaton had involved him. And thus we get incongruities or absurdities, which properly regarded, are psychological ourlosities, but which the ignorant and hostile pass to the discredit of Spiritualism. The letters purporting to come from Swedenborg were merely reflexes of Mr. Eaton's own thought or fancies; and the marriage in the Spiritworld, as portrayed by Mr. M., was probably a purely subjective vision, baseless except knew of the anticipations and peculiar publican Hall, New York: Swedenborgian notions, entertained by Mr. Eaton on the subject of marriage in another life. The incidents as related have merely the value of an ordinary dream-no more But what of the materialization of the

two forms, male and female, through Mr. Mott? Assuming that the apparitions were spirit manifestations, how are they to be explained consistently with the theory of delusion in other and corresponding parts of the affair? That deceiving spirits have power to ma-

terialize and to simulate forms, is one of the great and important facts, recognized in the pneumatology of all ages, and which the phenomena of modern Spiritualism have confirmed. Spirits professing to be Franklin, Washington and Jesus Christ, have repeatedly presented themselves; but in no one instance has any one of them given us conclusive assurance of identity. If evil or deceptive spirits can present themselves it is fair to infer that good spirits can do the same; and we do not doubt that in many instances, where deceased friends have reappeared in materialized forms to the living, the identity has been actual and the purpose honest. But we must not be blind to the fact that we must always "try the spirits," and not take it for granted that they are the identical persons they claim to

There were no proofs whatever of identity in the case of the two forms claiming to be "Benny Pierce" and "Miss Eston." The latter had departed this life when only a few weeks old, and there were no means of identification, outside of mere words and professions. All that was got through Mr. Mansfield cannot, as we have seen, be admitted as confirmatory evidence. Is may have come unconsciously from the medium's own fancy, stimulated by effluxes from the thought-sphere of Mr. Eaton.

The late Baron Guidenstubbe was undoubtedly a medium for pneumatography, or independent spirit writing. He would place a blank sheet of paper near some old tomb in Paris, and would get writing on it under fraud-proof conditions; that neither he nor his friends, the co-witnesses of the phenomenon, were deceived, is a rational conclusion, under the circumstances and conditions, and coupled with the knowledge which we have that the same phenomenon has been actually and repeatedly proved through different mediums within the last five years. And yet Guldenstubbe was so unconscious of the exercise of any medial power in his case, that he disclaimed it wholly. He believed that the phenomenon came in answer to prayers of his own, and that there was no mediumship in it. The fact is worthy of note, as indicating how impossible it often is for a medium to distinguish between what comes to him medially, and what comes in other and normal

A genuine medium may often supple ment flashes of pure clairyoyance with baseless fancies of his own, and do this quite innocently. He either does not or cannot distinguish between the two orders of impres-

sions. The Acce and the selence are as inexplicable to the medium as to the witness. These considerations will help us to explain why it is that a clairvoyant, after giving indubitable proofs of supersensual intelligence, will often lapse into a non-clairvoyant state, and supplement with mere fancies his actual revelations of truth.

"I will be a lying spirit in the mouth of all his prophets," said a spirit in the olden time (See I Kings, xxii, 22). The bible is full of similar proofs that the agency of deceptive spirits, as well as of true, was well known to the ancients. Having learned the priceless fact that there are such things as spiritual phenomens, Spiritualists ought to realize that some exercise of the reasoning power on their part, is essential to guard them from misconstructions, and from a failure to bear in mind that spirits may be just as fallible, or as untruthful as mortal men and women.

Inadmissible Claims.

Having become acquainted with the

great fact of spiritual phenomena, the investigator, who keeps a clear head and exercises proper caution, will soon learn that Spiritualism has its delusions and its dangers as well as its grand and inspiring lessons. All history and all biography teach us how many are the instances in which good men and women have been misled by trusting too implicitly to impressions got, as they fully believed, from spiritual sources. How innumerable are the cases in which persons have believed that they were directly impressed by the spirit of Christ to write or to speak certain things! Leibnitz relates a case in his day, where a girl who could read sealed letters, claimed that they were dictated by the Savior. Several writing mediums, with more or less clairvoyant power, have given us supplementary histories of Christ and the apostles. These histories all differ, and cannot of course all be true. We have always set them down as worthless, except as beacons to warn us against accepting such pretensions. How many false prophets, who, after deceiving themselves, have succeeded in deceiving

multitudes of the credulous, do we hear of Spiritualism, in disclosing to us its varied phenomena, ought to be the remedy for all such superstitions. Properly studied, it will fortify us against false prophets and extravagant claims. The very contradictions of the claimants will show that our

own individual reason must be the umpire. We are sorry to find such language as the following in an address by Dr. J. R. as far as prompted by what the medium i Buchanan, delivered May 25th, 1879, at Re-

"I speak of Jesus Christ as a present living friend, in sympathy with whom, and in accordance with mhose wistes, I am proceeding in the establishment of this church for the renovation and restoration of his religious?"

The expression, "in accordance with whose wishes." would seem to indicate that Dr. Buchanan would have his hearers suppose that he has direct personal communication with the departed Nazarene. Of the doo tor's perfect honesty in this (if he means it) we do not doubt; but he should remember that the same claim has been set up by thousands before him, and by many besides him at the present time, and that all such claimants, while differing widely in their reports, have failed to give the slightest scientific proof of the reality of such an intercourse.

Now, Spiritualism, if it is to be commended to rational and scientific minds, must present itself based upon facts demonstrated and demonstrable. In such phenomena as are reasonably certain—those that have been verified by the careful experiments of competent investigators, concurring in their testimony-we have ground sufficient for the broad belief, a belief actnally equivalent to knowledge, that things do occur transcending mortal powers, and fairly attributable to spirits. Is not this enough? Why should we leave facts for fantasies, and repel the scientific inquirer by setting up claims which, in the nature of things, are incapable of proof, however disposed we may be to believe in them?

We do not say that it is an impossibility for Dr. Buchanan to have a communication from the spirit of Christ; but we do affirm that it is impossible for him to prove it, or even to make it appear probable, and that therefore it is not wise in him to set up any such claim.

The same remark applies to the supposed spiritual communications got by Mr. Kiddle, of New York, and Col. Eaton, of Leavenworth. All reasonable proofs of the genuineness of such communications are lacking: they are therefore mere incumbrances, rubbish, so far as the science of Spiritualism is concerned. They are fitted to disaffect rather than to encourage the earnest inquirer.

There is so much that is excellent and verifiable in Dr. Buchanan's remarks that we all the more regret that he should have used expressions, which may be susceptible of misconstruction. He says-and here we agree with him fully,-

mere we agree with itim fully,

"The religion of science, then, is found by reading from each faculty its innate law and tendency—the divine commands and newards as well as the divine prohibitions and punction that regulate every possible act of life—in reading which we have a grant multitum or within all orde, applicable to every act of blacket life, fuller and more purisor in detail then any code the world has ever seen. The fillipsine, the manifestable law as the grafted for finite and elegated will in the coming days of civilipsition give it its high rank as the gractest divine revelation to man.

"Such is the religion of actions."

But we must not usin up selence with undemonstrable cintus. There is no much of certainty in the great that of Spirituals

that we can now well afford to draw the line between what has been and can be proved and what is merely conjectured. For the present at least let us confine ourselves to making broad and firm and irreversible our basis of facts. Let us prove all things, and hold fast that which is good. And because a spirit may come calling himself Christ, or Swedenborg, or Franklin, let us not take it for granted that he tells the truth; surely there are examples enough, not only in our own times, but throughout the ages, to teach us caution.

The apparent purpose of Modern Spiritualism is to re-affirm the great fact of human immortality and the reality of a Spiritworld, intercommunicating under certain conditions with this. And along with the proofs of these important truths, come evidences that spirits carry with them their human traits, and that the proportion of good to bad, of wise to foolish, among communicating spirits, is about what it might be expected to be under the circumstances. That returning spirits have been satisfactorily identified by surviving relatives and friends we fully believe; but that there is great room for error and imposture, both on the part of mediums and spirits themselves, has also been proved.

If Spiritualism is to be of any service to the cause of religion and morality, we must not attempt to pass off what at the best are doubtful communications for genuine spirit messages coming from the great departed. We must build upon actual facts, and we have enough of these for our purpose. We want no "Thus saith the Lord" from spirits of whose identity we cannot be sure. Too ready a credulity in receiving such affirmations has been productive of much mischief in the past; and it is for us to be warned and guided by the lessons these instances afford.

"Testimony of the Non-Expert Sort."

According to the affirmations of the redoubtable Dr. Beard, who regards it as his mission to put down clairvoyance and to prove that there is no such thing as medial impressibility, there are only about five experts in the whole world, qualified to give an opinion on the subject, or to testify to an act of clairvoyance. All the rest are nonexperts. We must rule out even the two great French and German conjurers, Houdin and Bellachini, who declared that the phenomena through Alexis Didier and Henry Slade were in no sense tricks or delusions but genuine phenomena not to be explained by any theory yet known to science or to the conjuror's art. These simple men were gulled because they had not eliminated the "six sources of error," discovered by Dr. Beard, the said aix sources of error being (1) conscious deception by the medium; (2) unconscious deception by the medium : (B) conscious deception by a bystander; (4) unconscious deception by a bytsander; (5) co-incidence; (6) ignorance of the phenomena of trance. There! If the good people who imagine they have known a real case of clairvoyance will only eliminate these six sources of error—in other words, be sure they are not cheatedthey will come out all right, and look upon Dr. Beard as their savior from gross delusion. Suppose some of us try it?

Will this incomparable doctor please inform us who these four experts in the world, besides himself, may be? Let us prepare an evation for them, and honor them as they deserve to be, placing the modest doctor at the head of the band, and getting up a testimonial in his behalf. Seriously, is it not odd that such amazing pedantry as the Doctor displays in his prescription labelled The six Sources of Error, should be meekly approved by the editors of some of our principal magazines, who remorselessly allow him to write himself down a flat.

It will be seen that the Doctor's great discovery may be summed up in the simple declaration: "People who believe in clairvoyance have been cheated." For instance, the French physician, who, while he had his watch in his pocket, (as he swore), was told by Alexis Didier just how the bands pointed (the watch having ran down), was cheated,-either consciously or unconsciously by Alexis, either consciously or unconsciously by a by-stander, or by not allowing for the element of co-incidence, or by being ignorant of the phenomena of trance. How plain this makes it all! How wonderful that people never found it out till a Beard made his descent on this planet.

The Brooklyn gentleman imagined that Miss Fancher read the contents of a letter taken from the waste-basket of a New York merchant then torn into strips and put into an envelope. But through his not eliminating the six sources of error (just six) he was the victim of an imposture. If Miss Fancher did not cheat him, then some bystander did; or it was a mere coincidence; she hit upon the certain words that happened to be in the letter; or the Brooklyn gentleman, through not knowing the phenomena of trance, did not know what ounning sould be practiced by Miss Fancher.

What a happy thing for this generation, and, above all for this western hemisphere, that it has a Heard to tell them when to believe their own senses, and when to reject their testimony! There is no occasion now for our blundering any more. If we will only carry about in our memorandum books Board's "six sciences of ecrois" and study hem whenever we are brought in contact with a traud, we shall go through the world with the happy consciousness that we are making no initially, and that all the Fauchees in the universe seemed impose upon

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Dr. J. M. Peebles lectures at Alliance, O., during August. Hannah H. Moore writes to this office, but

fails to give her postoffice address. Mrs. C. C. Richardson is now located at

the Wilder House, Plymouth, Vt. J. R. Clark sends money order from Monticello. Ill., but fails to state what it is for-G. Reed, a colored man, of Valley Falls.

Kansas, is spoken of as a good medium. The Grove Meeting at Chebanse, Ill., the first Sunday of this month, was a grand suc-

Bishop A. Beals lectures at Chatsworth, Ill., July 20th, and on the 27th at Farmington, Ohio.

Mr. and Mrs. Hudson Tuttle spent one day in town last week, the guests of Mrs. Crocker, the medium.

K. Graves is engaged in writing another book-a reply to a criticism on the "Sixteen Crucified Saviors."

Mr. E. R. Hugunin, one of our old settlers and a confirmed Spiritualist of long standing, paid us a visit last week. We are requested to give the address of

Prof. Anderson, the spirit artist. When last heard from, he was in Darien, Wisconsin. Mrs. S. Byrnes-Snow can be addressed at 107, Saratoga street, East Boston, Mass.,

Mrs. Mary A. Charter has removed from 21 Chapman street to 80 Green street, Boston, Mass., where she will be pleased to meet her patrons.

by all wishing her services as a lecturer.

Dr. L. K. Coonley spoke in "Hillside Home," Carversville, Bucks Co., Pa., Sunday, July 13th. He makes engagements to speak at grove-meetings, picnics and camp-meetings.

Mrs. Atwood has located at Galesville, Wis., a most healthful and attractive place, where she will heal the sick and diagnose disease from lock of hair. See advertisement in another column.

Mr. Chas. J. Osborn, local manager of the Western Associated Press at St. Louis, gave us a call last week. Mr. Osborn is well known as a devoted Spiritualist of twenty years standing,

Dr. J. R. Newton, the healer, whose name is familiar to all Spiritualists, and whose marvellous cures attest the power of the Spirit-world, is spending the heated term at Yonkers, N. Y.

Lyman C. Howe lectures at North Cuba, N. Y., July 20th. His address, until the 1st of September, will be at Fredonia, N. Y. He will answer calls to lecture during that time at places not over one hundred miles distant.

Sunday, July 20th, J. Frank Baxter, will be at the Harwich Grove camp-meeting, and Sunday July 27th, at the Oswego Falls Grove-Meeting, near Fulton N. Y. Having located permanently in Chelsea, Mass., his address hereafter will be there.

Mrs. Jennie Potter, of Boston, will leave home for her summer vacation on the 20th. She will spend some time with kind friends at Concord N. H., and then with them visit the mountains and sea shore; resuming her professional duties about September first.

C. B. Lynn will conclude his engagement in Ballston Spa, N. Y., July 20th. He will speak at Onset Bay Camp-meeting, July 25th and 27th; also at the camp-meeting near Philadelphia, August 3d, and will attend the Lake Pleasant Camp-Meeting the remainder of the month.

Miss Abbie N. Burnham closed, June 15th, a successful engagement of two 8abbaths in Ballston Spa, N. Y.; she spoke in New. Haven, Ct., Sundays 22d and 29th, to good audiences, and held seances in the same city on the 23d, 25th and 26th; on the 27th she was in New York City, and on the 28th returned to New Haven.

Many investigators from among prominent circles in the city, have of late visited our office in quest of spiritual knowledge. Spiritualism seems to be attracting unusual attention from those who have heretofore held aloof. The status which the Cause is assuming, through the influence of the Jour-NAL, commands the attention and respect of the best and most intelligent of all classes.

The report having been put in circulation that Dr. K. P. Watson, brother of Rev. Samuel Watson, was sadly neglected during his sickness and death, last year, while the yellow fever was raging in Memphis, several prominent physicians have come, out with cards in the Memphis Appeal, claiming that he received the most tender care and atten-

B. F. Underwood, the ablest materialist lecturer in the country, spent an hour with us last week. His appointments for the remainder of the month, at the time of his call, were as follows: Monmouth, Ill., the 12th; White Hall, the 13th; Connolton, Scio and Summit, Ohio, the 15th, 16th, 17th and 18th; Paris, O., the 19th and 20th; Altoona. Pa, the 21st; Middleton, the 28rd to the

Mrs. R. C. Simpson desires us to armounce that she will close her engagements in this city on or about the 20th inst., preparatory to a trip to Minnesota, where she will remain some weeks. Hon. J. B. Young of Mazion, Iowa, has offered her flattering terms to spend a day or two at his house on route to St. Paul, and she will no doubt afford our friends at Octar Repide and Marion an opportunity to witness her remarkable medial powers. To our readers in St. Pand; Wifaneapolis and other points in Minnesots, we apprintly commend Mrs. Simpson as a me.

For the kind invitations to attend various camp and grove meetings, the editor returns his thanks, and regrets that he cannot this year give himself the pleasure of attending them. He hopes, however, to receive accounts of the good work being done, and wishes them all great success.

Bro. Tuttle seems to have taken by storm the hearts of our Iows and Minnesots friends who listened to him at Mr. Webster's campmeeting. Every letter we receive from that section speaks in warm terms of Bro. and Sister Tuttle, and the good work they did.

Mrs. Simpson will not be at the Lansing camp-meeting. While her whole heart is in the Cause, and she desires to do all in her power to promote the interests of Spiritualism, she feels that her first duty is to her family of little children, and she is therefore obliged to decline all invitations to attend meetings, unless the pecuniary consideration is at least equal to what she can earn at home. The strain upon her system at public meetings, is also very severe and her delicate health demands the greatest

Mr. Geo. W. Bettesworth, of Cedar Rapids, Iowa, an able writer on agriculture, stock-raising and railroad matters, has a very interesting and instructive article on sheep raising in Western lowa, in the last number of the Western Stock Journal and Farmer, published at Cedar Rapids. He gives some startling facts showing the lucrativeness of sheep farming in Iowa.

Ohio Grove Meeting on Lake View and Colamer Railroad, near Cleveland.

The Church of the Universal Brotherhood will holds grove meeting in the beautiful grove of Descon Porter, Euclid, on Sunday, July 27th. Doctor Watson, former-ly a Methodist, and other distinguished speakers have been invited.

The Oswego Valley Spiritualists' Grove Meeting.

The popular lecturer, J. Frank Baxter, has been engaged to address the great Oswego Valley grove meeting of Spiritualists and Friends of Progress, on the well-known Oswego Falls Fair Grounds, Fulton, N. Y., Sunday, July 27th, forencon and afterncon. In addition to the lectures, there will be singing, and descriptive tests of spirit presence. There is abundant room for teams, plenty of shade and good water; and friends are advised to further consult their comfort by bringing their lunch and camp chairs. A collection of five cents will be taken at the gate as a provision for expenses.

Notice.

The Spiritualists and Liberalists of Trent and vicinity will hold their quarterly meeting at the School House in Trent, on the last Saturday and Sunday in July, commencing Saturday at half-past two o'clock P. M., and Sunday at half-past ten, a. M., and two o'clock P. M., and Speaker, Dr. McCullock, of Holland. The Doctor's wife, a talented ciocutionist, will give select readings before and after each lecture. All are invited.

J. A. Mules, Pres't,

Trent. Munkegon Co., Mich.

Trent, Muskegon Co., Mich. A National Liberal and Spiritual Camp Meeting.

Arrangements have been fully perfected for the great National Liberal and Spiritual Camp-meeting at Bismarck Grove in this place, to begin September 5th and last one week. It is intended to make this a ringing protest against ecclesiastical encroachments upon civil authority. The liberal leaguers of Hansas hold their State convention at the same time and place to perfect State organization. Ex-Governor Charles Robinson is State organization. Ex-Governor Charles Robinson is Chairman of the Committee of Arrangements. Upon the committee are three members of the Supreme Court and five leading editors, besides attorneys, physicians and prominent business men. This will be the largest gathering of Liberals and Spiritualists ever held in the West. We have already secured several very prominent speakers and hope to get many others. Bismark is the finest grove in the West and less than half rates are promised on all roads from Chicago west.

W. H. T. WARREELD.

Lawrence, Kansas, July 2d, 1879.

Lawrence, Kansas, July 2d, 1879. Michigan Spiritualists' and Liberalists' State Camp Meeting.

Arrangements are being perfected for holding a State Camp-meeting under the auspices of the Michigan State Association of Spiritualists and Liberalists, at Lansing, commencing Saturday, July 26th, and closing Monday, August 4th. The best speakers in the Spiritual and Liberal field will be present. For circulars and information on the subject address.

8. B. McChaoken,
Chairman Executive Committee, Lansing, Mich.

Spiritual Camp Meeting.

The Spiritualists of Philadelphia will hold a camp-meeting, commencing July 18th, and continue four successive weeks, at Neshaminy Falls Grove, distant from Philadelphia eighteen miles, and from New York

seventy miles

successive weeks, at Neshaminy Falls Grove, distant from Philadelphia eighteen miles, and from New York asventy miles

Arrangements have been made with the Reading Railroad Company to stop all trains at Willet's Station, destant from the camp grounds about 50 yards, at the lowrate of fare of 55 cents for the round trip from Philadelphia; children over 5 years and under12, at half rates. Also, special rates of fare have been agreed upon from all stations on the various railroads controlled by the Reading Railroad Company.

We hope to have complete arrangements with all the railroads leading to Philadelphia at special rates, so that our friends and truth seekers generally may be able to attend our meeting at a low rate of transportation.

The Neshaminy Falls Grove contains twenty acres. The station is within fifty yards of the ground. A beautiful stream of water, called Silver-Lake, is immediately adjoining the Grove, with twenty-four new row boats, and fifteen patent self-acting swings.

Three springs of excellent water are on the grounds. The Grove is densely shaded with thrifty oakes and maples. The cool breezes from the cross valleys impart fresh and invigorationg air, thus rendering it one of the choice places of resort so much sought for during the heat of midsammer. Vocal and instrumental music will be provided during the meeting.

There is a large pavilion erected, 64 by 40 feet; also, an ice house full of ice, and other improvements aiready upon the grounds. Other additional improvements are being made, together with tents, so that the adjourners shall be properly cared for at a low rate for board.

Persons wanting tents must make immediate application to the Executive committee, and persons who propose to farnish their own tents will please make known that fact to add committee.

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In hot weather an immense number of persons suffer from disordered Kidneys or deranged Liv-er. Kidney-Wort is the great hot weather medi-It is prepared without the use of liquors, and therefore it does not heat the system, but side each organ to keep up a healthy and vigor-

A Word to Doubrage.—There is a good old English maxim that teaches us to "believe every man honest until we know him to be a villain." American custom seems to have reversed this law, and appears to make every man a villain un-til he has proved himself an honest man. As with til he has proved himself an honest man. As with people, so with things. Every article placed in our markets can lay claim to popular favor upon intrinsic merit and value alone. Continued popularity, therefore, is proof positive of intrinsic excellence. Dr. Pierce's Family Remedies are far more popular to-day than ever before. The people have tested them, and know them to be genuine remedies for the diseases they are recommended to cure. The Golden Medical Discovery and Purpative Pellets are the hest alterative ery and Purgative Pollets are the best alterative, tonic, and cathartic remedies that can be used in chronic diseases of the stomach and liver. The world wide popularity of the Favorite Prescrip-tion, as a never failing remedy for Female Dis-eases, would have alone secured to its discoverer the fame he has so richly won. Dr. Sage's Catarrh Remedy, of which Dr. Pierce is also proprietor, is recommended by those who have tested its virtues as a sate and reliable remedy for catarrh in its worst forms.

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25-18-27-18

RAIL ROADS.—TIME TABLE.

CHICAGO AND NORTHWESTERN. Ticket Office-52 Clark street. Sherman House, and at depota COUNCIL BLUFFS AND OMAHA LINE. Depot corner Wells and Kinzle streets.

Leave.	1 Arrive.
10:30 a m Pacific Express	m a 04:8*].
10:30 a ma Sloux City and Yankton Express	3:40 pm
9:15 p mt Omaha and Night Express	1 \$7:00 a m
9:15 p ma Sloux City and Yankton Express	\$6:30 a m
10:30 a m* Dubuque Express, via Clinton	3:40 pm
9:15 p mt Dubuque Express, via Clinton] \$7:00 a m
3:45 p m * Sterling Express	J*11:00 a m
Pulman Hotel Cars are run through, between	Integen and
Omeha, on the train leaving Chicago at 10:30 s. in	Noother
road runs these celebrated cars west of Chicago.	
FREEPORT LINE.	
7:30 a m*ilitaywood Passenger	*7:45 a m
7:30 a m" Maywood Pessenger	*7:15 a m
9:15 a m Freeport, Rockford & Dubuque	*3:10 p m
19:15 p m Freeport, Hockford & Dubuque	46:80 a m
12:00 m Kimhurst Passenger	*1:45 D DA
4:00 p m Rockford and Fox River	*10:45 a m
4:00 p m lake Geneva Express	"10:45 a m
5:15 p m St. Charles and Rigin Passenger	*8:45 a m
5:30 p m Lombard Passenger	*6:45 a m
	/ HM -OA

Note.—On the Galena Division a Sunday passenger train will leave Eigin at 7:50 a.m., arriving in Chicago at 10:15 a.m., Returning, will leave Chicago at 1:75 p.m. MILWAUKEE DIVISION. Depot corner Canal and Kinzie streets.

1 8:00 g m*1Milwankee Fast Mall	
8-90 a.m [Milwankee Special (Sundars)	l 4:06 b m
1640 a m 1 Milwanken Express	47:45 D M
5:00 p m* Milwaukee Express	10:20 a m
5:00 p m* Milwaukee Express. 1:00 p mt Winnetka Passenger (daily)	\$3:40 p m
9:10 p mi Milwaukee Night Express (daily)	! †6:45 à m
MILWAUKEE DIV'N LEAVES WELLS	
11:30 a miliake Forest Passenger) _2:30 pm
4:10 p m. Kenosha Passenger	19:00 a m
i 5:00 p m: "Winderka Pamenaer	! 77:25 D M
K:50 p m * Wankeran Passenger	i =8:23 a m
I dit wat Here Watest Palenter.	I 77:05.B. 70
11:00 p m" Highland Park Passenger	1 10:00 a m
WISCONSIN DIVISION.	- 1 to 1 to 1
Depot corner Canal and Kinzle stre	ets.
9:30 a malGreen Bay Express	TE d 10:50 1 10:00

9:30 a m*Green Bay Express.

9:30 a m*St. Paul and Minneapolis Express.

9:30 p m*Woodstock Passeager.

4:45 p m*Fond du Lac Passeager.

5:40 p m*Despisinae Passeager.

9:30 p m*Barrington Passeager.

9:30 p m*Ist. Paul and Minneapolis Express.

9:30 p m*Lacroses Express.

9:30 p m*Ilacroses Express.

9:30 p m*Winota and New Ulm.

9:30 p m*Green Bay and Marquette Express. *Except Sunday, †Except Saturday, †Daily, †Except

CHICAGO, ROCK ISLAND AND PACIFIC. Depot, corner Van Buren and Sherman streets. City ticket

Leave. 7:50 a m Dayenport Express. 10:50 a m Omaha Express. 10:30 a m Leavenworth and Atchinson Express. 5:00 p m Feyn Accommodation. 10:00 pm Might Express.	5:40 p n 5:40 p n
### SECOND ACCOMPODATION OF THE PROPERTY OF TH	8:40 a n 7:45 a n 9:10 a n 1:20 p n 4:40 p n
"Seturdays and Thursdays only. (Sundays only.	

CHICAGO, ALTON & ST. LOUIS, AND CHICAGO KANSAS CITY & DENVER SHORT LINE. Union Depot, West Side, near Marison street bridge, and Twenty-inird street. Ticket office at 123 Bandelph street.

Leave.	Kanna (Styand Denver Fast Eryress.	Anire
	Kanna (Rty and Denver Fast Express, via Jacksonville, Ill., and Louisens, Mo.	'4:# P 111
	Springfield, St. Louis and Southern Ex- press, via Main Line	で成 ラ東
9:00 E 20.	Peorls, Barlington and Kookuk Pint	******
· · · -	Springhold, St. Louis and Tours Fast Express, via Rata Ling	7:00 a m
6 00 a w	Paorie, Kackruic and Burtington Chicago and Paduchh R. R. Express	# B B B
	Otranije, Womana, Leona and Washing- ton Briggill John and Dright Accommodation	を表す。 神道 - 単
	MURITA General Manager. Jahre Charles, General Principe	Agent.

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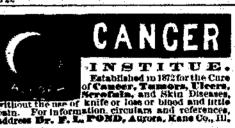
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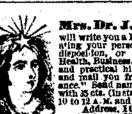
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The term, however, is but a facile expression of my high appreciation of its value, based upon personal observation. I have, while witnessing its positive results in the special discusses incident to the organism of woman, singled it out as the almost severaling mean of my medical ascess. On its merits, as a positive, safe, and effectual remedy for this class of discusses, and one that will, at all times and mader all circumstances, act kindly, I am witning to stake my reputation as a physician; and so condensate an I that it will not disappoint the most sangular sample expectations of a single savalid hady who uses it for any of the allments for which I recommend it, that I effect and sell it under a Posertive sulake armost in which my Favorite Prescription has worked ourse, as I by made, and with a certainty never helice attained by any medicine: Leavorrhose, Excessive Favorite, Painful Monthly Pariot, Disputations when from ministeral cances, Preparatives, Wash Seek, Preparatives of Falling of the Uterus, Antonomous and Section of Sarrings of the Uterus, Antonomous and Hestroversion. Bearing-down Senations, Indiana, House, Preparation and Uterations, Caronic Commentation, indianation and Uterations of the Journal of the section of the section

Poices from the People.

audinay no noitametri cha SUBJECTS PRETAINING TO THE MARMONIAL PRILOCOPHY.

Our Home-Maker.

BY ADELINE D. T. WHITNEY.

Where the mountains slope to the westward, And their purple challoes hold The new-made wine of sunset .-Crimson, and amber, and gold,-

In this old, wide-opened doorway, With the elm-houghs overhead,-The house all garnished behind her, And the pientiful table spread,-

She has stood to welcome our coming. Watching our upward climb. In the sweet June weather that brought us, Oh, many and many a time!

To day, in the gentle splendor Of the early summer noon,-Perfect in sunshine and fragrance. Although it is hardly June,-

Again is her doorway opened, And the house is garnished and sweet; But she silently waits for our coming, And we enter with silent feet.

A little within the is waiting; Not where she has met us before; For over the pleasant threshold She is only to cross once more.

The smile on her face is quiet, And a lily is on her breast; Her hands are folded together, And the word on her lips is "rest."

And yet it looks like a welcome, For her work is compassed and done; All things are seemly and ready, And her summer has just begun.

It is we who may not cross over: Only with song and prayer, A-little way into the glory, We may reach as we leave her there.

But we cannot think of her idle: She must be a home-maker still; God giveth that work to the angels Who fittest the task fulfill;

And somewhere, yet, in the hilltops Of the country that hath no pain She will watch in her beautiful doorway To bid us a welcome again. Alstend, N. H., May 30th, 1879.

Extracts from the Dhammapada, or Path of Virtue, By Buddha.

VERSIFIED BY JAMES KINNERSLEY LEWIS, OF LON-DON, ENG.

[Written for the Religio-Philosophical Journal.] This poem is affectionately dedicated to that faithful and fervent worker in the cause of truth and right, Dr. J. M. Peebles, who has, by his assiduity, greatly helped to show to the world that the Parent of all has in every age, and in the wisest manner, given spiritual tokens to his children of his universal, eternal and loving care. An ear-nest desire to take some part in the same work, animating me to the execution of the following lines, must be my only hope of their acceptance.

INTRODUCTORY REMARKS. "Buddha did not teach that he alone should be

venerated, nor did he, the just one, ever teach that it was right to persecute other religions. As for adoration, so far as I know, men of every religion adore the holy one of their religion. Buddhe neither taught it was necessary to adore him alone, nor offered the alternative of hell as other

CHAO PHYA THIPAKOW, Minister of State for foreign affairs, Siam, from

The Dhammapada was recognized by the great council of Asaks, 243 B. C., as being the work of that celebrated religious reformer, of poetical ex-cellence and princely birth, the purity and loftiness of whose moral philosophy gained him the appellation of Buddha, or "The Enlightened." Of the sublimity of sentiment expressed in this work it speaks clearly and eloquently enough itself.

It will be seen that this great teacher who broke through the trammels of Brahminism. broke through the trammels of Brahminism,—
abolishing caste, and holding up to view the
beauties of nature, and the inherent purity of the
human spirit,—may not be accounted responsible
for the idol worship and ritualistic formalities observed by many of his three hundred million professed disciples of to day, any more than "The
Prince of Peace" for the bloodthirsty battles indulged in by many of his reputed followers,—
the Christians, to add to his giory. (Sic.) I say
reputed, for they cannot be indeed his followers
who favor the "arbitration of the sword." He
said, "Those who use the sword shall perish by
the sword." Seeling, then, that this is one of the
most important of his injunctions or predictions,
those surely should not treat it with practical indifference who appear to attach the highest importance to his teaching.

portance to his teaching.

Nirvans, literally translated, means auninitation, yet the term must be accepted, it seems, as signifying a placid state of mind produced by having overcome the excitement of passion, fear, or even excessive rapture—a state consequent up-

on the knowledge of having received and acted in accordance with divine illumination.

Buddha and the "Brahmanas" being said to have attained to this state during earth-life, the strict orthodox notion of Mirvans is thereby utter-

ly exploded. The similarity between the supernatural stories circulated respecting the birth and life of this widely revered teacher (which, however, he is said not to have sanctioned), and those related of Jesus of Nazareth, who some six or seven centurice later was received by many as a "great teacher from God," it would be out of place to discuss elaborately here. Suffice it to say that, in ordinary comparison, they seem like plagiarisms in the second instance, and are certainly not more enti-

fled to credence. The true explanation of these mysterious accounts is, undoubtedly, exaggeration of the spiritual power surrounding each of them and express-

With regard to my versification of 'The Path of

With regard to my versification of "The Path of Virtue." It is only fair to acknowledge that it is based on the extracts in "The Bible of the Ages," from Max Mueller's full translation of that work, published in the same volume with "Buddhago-sha's Parables," by Capt. T. Rogers.

I have, in a sew places, slightly colored and added to the metaphors, while fulthfully endeavoring to preserve the original sestiment throughout. The few pastages in parentheses are chiefly original, inserted to complete the indicated sense of fragmentary or incomplete metaphors, or to assist the rayme.

TEODONY. All that we are het aprune from out our thought, Is on it founded, and is of it wrought; The man whose speech reveals the thought im-

pure.
Which policies will not wisdom's light suffure, is treaked shout by policy mathing heal, the to the varriage drawer rolls the wheel,

All that we are his spring from out our thought, is on it leasted, and is of it wrought; The shock whose words from thoughts of wisdom

Where setting of a goodly metire tell, Aye, in his path true happiness will run Like shadows bound by an unwested sun.

As archers straight, with care, their arrows bend, The wise, with real, their trembling thought at-For thoughts are subtle, rushing where they years, Unsteady, difficult to keep or turn, But, ever watchful of their thoughts, the wise Who guard them well, to happiness arise.

Those who control the far-off wandering mind, Move forth as 'twere in body unconfined, And hide within the chamber of the heart, Secure from tempting Mara's keenest dart.

Him in pursuit of pleasure ever bold, In idie paths with senses uncontrolled, Will Mars overcome, as certainly As overthrows the wind the weakly tree.

He who through life walks atendfastly along, With senses well controlled, in faith is strong, Will be by Mara's wiles as hopeless tried, As beats the winds against the mountain side.

As through the feeble thatch drops rain and dew, The unreflecting mind breaks passion through; As goodly thatch the heating rain repels, The mind reflecting storms of passion quells.

The virtuous man doth in this world delight— Delighting also in the world more bright; Enraptured with delight he can perceive The purity which to his work doth cleave.

The evil doer in the world hath woe, And bitterness when to the next he go; With bitter thought his evil path reviews, But suffers more when he that path pursues.

The thoughtless man, though Scripture much he And yet his deeds against its laws rebel,

No promises can claim that in it shine, But like a cowherd, counteth other's kine! [Other extracts from Dhammapada, by the same writer, will appear in the Journal from week to week, until all are published.]

A Form-Manifestation in the Fifteenth Century.

mpes sargent in London spiritualist.

In the notes to Count Von Auersperg's poem, "Der Letzte Ritter" (The Last Knight), founded on incidents in the life of the Emperor Maximilian I, I find a curious account of a form manifestation of the spirit of the Emperor's wife, Mary of Burgundy. A spirited translation of the whole poem, by my brother, John O. Sargent, was printed in London, in 1871, and handsomely acknowleged by Count Von Auersperg. From the 183d page of this volume I copy the following note in the appendix:—

pendix:—
"John Trittheim, an eminent historian and theologian, distinguished for his learning and piety,
born in 1463, was elected Abbott of Spannheim, at the age of twenty years. Noblemen, prelates, men of letters, and princes from all parts of Italy, France, and Germany, sought his society and con-

"But the very qualities which induced this hom-age exposed him to charges of necromancy and sorcery; and Augustin Lorchelmer relates, in his freatise on Magic, that Tritthelm sought permission of the then Arch-Duke Maximilian to bring his wife before him, whose death had driven the Arch-Duke almost to despair. Maximilian consented, and retired to a private chamber with one of the principal gentlemen of his court and the magician, who forbade them, on pain of death, to utter a single word. Mary of Burgundy appeared. to them in all her beauty, and arrayed in her usual fashion. Maximilian satisfied himself that there was no illusion, and being no longer able to doubt that his wife was before him, he was selzed with a sudden fright, and by his gestures com-manded the magician to cause the phantom to dis-appear. Tritheim obeyed, and was forbidden to attempt anything of the kind in future."

The probability is that Trittheim had discovered that he was a medium for materializations, and to him, had promised to appear in the interview with Maximilian. According to You Auersperg's version of the incident, in his poem, the interview is sought by Maximilian, and permision is not asked by Trittheim. The construction put upon the incident by the theosophists will probably be that Tritthelm summoned the spirit by some magical process. But it may have been a simple

medial manifestation. Boston U S. A. June 3d, 1879.

Physical Manifestations.

Being in attendance at the grove meeting held at Kalamazoo. June 90th, I was the invited guest of the pleasant family of Mr. Alfred Keyser, President of the society. Sunday evening a pri-vate scance was enjoyed by a few select friends, during which the president tions. during which the manifestations were of so sur-prising a character, that I am induced to call the prising a character, that I am induced to call the attention of the public to the fact that Kalamazoo claims two most remarkable mediums for materialization, only recently developed. A cabinet, such as is usually used on such occasions, occupied one corner of the coxy sitting room. This Judge McCracken and myself entered and thoroughly examined, after which the circle being formed, the mediume, two brothers, Colby and Fred Ferkins came forward, whereupon Mr. McC. and myself securely confined the wrists of each, by means of a stout "leather strap, buckle and double keeper," securely bolted upon either alde of the cabinet.

securely bolted upon either side of the cabinet.

Miss Briggs played "Sweet Home" upon the organ, and before she had ceased the musical instruments within the cabinet joined in accompani-ment—bells, accordeon violin and metiphone, each being played separately; then again all together playing several tunes.
Several communications written upon a state,

or by a pencil and paper, were received; lighte were distinctly seen waving to and fro; human hands of all sizes, from the tiny infant to children and those of men and women, were thrust outside the aperture in the curtain. Mrs. Smedley, who conducted the seance, asked the spirits if they desired to clasp hands with any one present, to which the answer, by means of rape, signified their desire to touch Mr. McC.'s hand and that of the writer, which they did, as naturally as if in the

Many other manifestations occurred, too num-erous to mention. Upon opening the door of the cabinet as quickly as possible after each marked manifestation, the mediums were found tightly strapped, and seemingly in a deep trance. We could discover no attempt at fraud and believe

there was none. These mediums are expecting to be present at the coming eamp meeting at Lansing, held the last of the present month. It is also hoped that Mrs. R. C. Simpson, of Chicago, will be there.

Mrs. L. E. Barrer.

W. C. B., of Bristel, writes: Having for some time been a reader of your paper, and being well pleased with the decided position you take, I thought I would communicate to you the move we have made and the outlook for our fuhall which we have rented for five years. Dr.H.
B. Storer, of Boston, delivered an address in the afternoon and evening, which was highly appreciated by all who heard him. For a number of pears we have occasionally been favored by speakers from abroad, but not till now have we ever had a place for regular meetings. Our hall is centrally located and in connection therewith we have a library of some sixty volumes, to which we are adding as fast as books of merit can be secured. In the years to come we propose to make this room attractive to all liberal minded people by amploying about speakers as often as possible.

The present Miltorial Exemption presented an emportically to become better sentialistical with Col. J. O. Burney, efficit of the Edgewer-Proposeratorial Journal, and slow firm the proprietations of his sentialists, and slow firm the proprietations of his country, whome "good indicated, mattring emergy and "efficience growthing services," to not the Odiober's come lenguages, roll a result inside of his paper, have been authority the most important also in an accordance which appears to the most district proper few which in the second line which interface the past few years. Results for most line to drive frame from the post of the property of the property of the most of the front past form the post of the property of the prop

Personal Experiences and Observations.

BY S. B. NICEOLS, PRESIDENT OF THE BROOKLIN SPIRITUAL COMPERENCE.

MUMBER KINE,

I have mentioned in previous articles the great skepticism of my friend B., with whom I had investigated Spiritualism or the phenomena connected with it, and while I had become fully convinced that the loved ones did, under proper conditions, communicate with us, he could not believe that spirits had anything to do with it, or that they had an individual conscious existence after deaths, but through these investigations and after death; but through these investigations and a course of reading, he had nearly made up his mind that there was an immortal life. On my anmusl visits to my old home in Vermont he would always greet me with the old-time cordiality and friendship, and we would have the same old argument over again. I said to him the last time I gument over again. I said to him the last time I ever saw him in the earth-life, and with his hand grasped in mine, "Friend B., you are an older man than I am, and the probabilities are that you will pass to the Spirit-world before I do. If you do I again you to agree that you will go I again you have that you will save the same that you will save the save that you will be save that you will save the save the save the save the save that you will save the sa do, I want you to agree that you will come and tell me who is right or wrong in this matter." He replied, "I will." I said, "I shall never call or ask you to come; you must come of your own desire." and then we parted. Soon after he went to the

In August, 1870, my wife passed from the earthlife to the other home. On the 18th of September following, I called upon J. V. Mansfield, the well known test and writing medium, at his rooms in New York City, and the first medium outside of our own family that I visited after my, friend's new birth. I had met Mr. Mansfield in Boston some fifteen years previously, but as we both had grown considerably older, I question if he recognized me, and I gave him no clue by which he could do so, or that I knew anything about Spir-itualism or of his mediumship. I found him dis-engaged, and I sat down to his table, he going to the extreme end of the room. My question was, "Will my wife, Martha B. Nichols, communicate?" and signed with my full name. I folded this over several times, and sealed it with muchage. On Mr. Manafield's coming back to the ta-ble, he placed the foresinger of his left hand (if I mistake not) on the paper, his foreinger moving up and down, reminding one of the motion of the telegraph instrument, and immediately he wrote the following:

the following:

"Well, my old friend N., I am with you. I recollect you kindly, and the many talks we had before I was fully satisfied that spirits of the departed could return and talk with mortals. Well, I have rid myself of all doubt. I do exist a conscious individuality. By and by I will tell you more. Randall has gone for Martha; he will be here soon.

The Randall mentioned was J. V. Randall, who was a laweler in Burlington, Vt., who had been

was a jeweler in Burlington. Vt., who had been in the Spirit-world at that time ten or afteen rears, and was an investigator at the same time with my friend B. and myself in the early days, and had communicated through Mrs. N. by writing to his friends very often, and it seemed peculiarly fitting that he should have been the ministering angel to bring her freed spirit to commu-

Now, I had at no time while in Mr. Mansfield's presence, the remotest thought of my friend B, or that he could communicate. I had come there with a fixed purpose to try and get a word from the loved and who for transfer was a word from the loved one who for twenty years had walked side by side with me, and had gone on to new scenes, activities and responsibilities. This communication was perfectly characteristic of him. After this I received one from my wife, and I had ten sittings with Mr. Mansfield, which were entirely satisfactory, and I received much informa-tion in regard to the life of the spirit in the other home, and also much advice and counsel in regard to matters pertaining to my own affairs here. I know that it is stated that some go to Mr. Mana-field, and say they get nothing satisfactory. I venture to say that the inquirer is offtimes more to blame than the medium or the spirit for any failure. If we could all make it the rule to be patient, humble and sincere in our efforts, I believe

the spirite will always do their part.

I might as well mention here that Mrs. N. was freed from a long and painful illness, pulmonary consumption, on the morning of Aug. 20th, 1870, at 5:20. That night her freed spirit came to my bedside, and to each and every one in our household: To one a look of love and affection; to her little daughter, a word, "Oh! my Blanche;" to our son, her stater, even to the servant girl, an educated Iriah girl. As the servant girl came down from her recemin the morning, she said, "Holy Virgin Mary, the Mistress came to my room in the night." She, of course knew nothing about Spiritualism, but all of our family circle felt that the loved one was not even gone away, but with ne seen then before her mortal body had freed from a long with us even then before her mortal body had been given back to mother earth.

been given back to mother earth.

For several weeks after this her sister, who was something of a medium, would hear her footsteps on the stairs, doors open and close, and finally she became so much frightened that she requested that the phenomena might for the time cease. I verily believe that they will soon, "the loved and true-hearted," he able to manifest themselves so visbly, that we may not only feel their presence, but see them, not as through a glass darkly, but face to face, without the aid of any medium, through the unfolding of our own spiritual natures and the growth of the spirit in our own Individual

We do not now hear so much about Spiritualwe do not now near so much about Spiritualists being crazy or fools, nor even so much condemnation from the Christian church as is the earlier days, and looking back to the time at Hydeaville, N. T., when the Fox girls said to the unseen intelligence, "Do as I do, old Split-Foot," and seeing how much the Spirit-world has accomplished, we can take courses and work more sarplished, we can take courage and work more car-neatly each and for our faith and its full acknowl-S. B. NICHOLS. edgement by the world. Brooklyn, N. Y.

Communication From S. S. Jones.

To the Editor of the Religio-Pallesophical Journal:

I am out in the blessed country, amid the birds and flowers and music of the Universe. All nature seems clothed in beauty, and even the sunshine has a different seeming, and the rain drops a softer twinkle as they patter on the roof, and kiss the beautiful green foliage that is everywhere tossing and dancing in the fragrant breath of the

wind.

The day was so quiet after the noise and tumult of the Fourth, that we gathered in a group beneath the trees, and listened to the warbling of the birds, and the whispering of the wind through the overhanging boughs. What a treat to one who has been immured in the close, dusty, noisy city, to revel among the free, wild winds, and the inxurious beauty of the country! While nature wood was complet with the many toned anthems. city, to revel among the free, wild winds, and the inxurious beauty of the country! While nature wood us to quiet with her many-toned anthems, the angels visited us with their sweet ministrations, and gave us a grand and beautiful lecture through the organism of Mrs. A. C. Smith, who is now holding seances, and using her grand powers of healing for the good of mankind in the vicinity of Cortland and Sycamore. During the day we were agreeably surprised by a visit from S. S. Jones, who was faithfully described by the medium, although while on earth she had never methim. He came with a request to me, to which I am only too glad to respond. After gaining control of her organism, and receiving our welcome, he said, in response to a question of mine, which, by the way was a satisfactory test:

"Yes, I am well pleased with the manner the Journal is conducted, without your saking the question, and I want you to tell Mr. Bundy to go on in the course he is pursuing, and I will give him all the assistance possible, to help him firther the good work. Tell him the Spirit-world is anxious for the prosperity of the Journal, that the public may be benefited by a feariess suveresty of the principles of truth and right. Do not fall to acquaint him with this, my first attempt to control the medium through whou I san thus should come when feath, life, and that, if the time should come when

quaint him with this my area attempt to control medium through whom? I am husehabled to manifest by the presence of one whom I have known in earth-life, and that, if the time should come when I may be permitted to control this organism in his presence. I will more fully express my sentiments in regard to the grand work he is engaged in, and give him the benefit of the experience. I have gathered since my entrance into Spirit-life."

Thankful for having been the means of producing conditions that embled Mr. Jones to manifest his oresence at the scances of this estimable lady, I hasten to do his hidding by according to his thrice repeated request: "Do not fall to deliver my message."

Yours respectfully.

Mrs. MAYZEGH.

Poor Martie Arnet.

Unable to Bear the Burden of Life, He Blows Out His Brains.

Martin Arndtearned six cents an hour pressing coats for a wholesale tailoring firm, and when life became unsupportable he went out to the park, close to the Douglas monument, and, stretching himself out on the grass, he draw a revolver, and discharged it in the region of the heart. Missing the vital spot, he raised the weapon to his head, and sent a ball crashing into his brain.

A few hours later his wife, who endeavered to eke out the family's existence by keeping a small furnishing store at 1318 State street, received by mail the following letter:

mall the following letter:

DHAR ARRIES.—I spoke to the book keeper, Mr Priddart, at Clement & Sayers, and requested him to give me a half a cent more for each cost, but he replied that he couldn't do it. He allowed me to take one lot at a half a cent more, but immediately afterward Mr. Rashe, the foreman, came and told me that he had something nice to tell me; "Mr. Priddart had engaged another man, who would press the coats for one cent, and as soon as you have that lot of coats done you can stop work." I told him when a man wanted a trifle more for his work he got discharged; that I thought it was rather mean. I looked all over for another place, but could not find one. I don't know what I shall do now, and I have made up my mind not to return to you again. I looked over the constitution of the Harigari, and find that if a brother commits suicide his wife and children receive the regular benefit—\$500; and from the Druids you will have no difficulty in getting the money to bury me. You will be better off than if I live. Therefore it is my intention to end this miserable life, and I have picked out the Dougles miserable life, and I have picked out the Douglas monument as the place to die. There you will find my corpse. I beg you to forgive me. I can't do otherwise. I hope my folks [brothers and alsters in Germany] will not hear anything about it. If you marry again do not let your man mistreat Hugo [his son]. I commit this deed with my full senses, although I know well what disgrace I put on you and the family. I cannot do otherwise. Sconer or later it would have happened. That is all I have to say.

Poor And the was 52 years old held marked. Poor Arndt, who was 53 years old, had worked

for Clement & Sayer two weeks, pressing linen coats. A man can press six an hour, and the first week, by working ten hours a day, Arndt made \$4.50. It was his habit to ride from 1818 State street to 416 Milwaukee avenue in the morning, at a cost of ten cents, and to walk home at night, a distance of nearly five miles. Had he ridden both ways, the \$4.80 would have been reduced to \$3 60. He was a temperate man, but hard work had reduced him to almost skin and bones. Then came dismissal because he dared ask for more pay, and then worn and weary, sick of the past and present, and dreading the future, Aradt, instead of becoming a Communist and howling for vengeance on the oppressor, as some would have done, quietly passed away out of the world taking his burden of sorrow with him. If anybody gets out any more "Annals of the Poor," a few lines might be devoted to poor Arnot.

His body having been removed to its late home, the Coroner was notified, and a jury returned a verdict in accordance with the facts.—Chicago

The suicide of this laboring man at Douglas monument, presents one of the saddest phases of modern civilization. His occupation was a simple one, pressing linen coats, and by diligent toil ten hours each day, he was enabled to earn \$4.80 per week. On this small sum he "supported" his family, and when, half discouraged, he saked the wealthy firm for whom he was laboring to increase his wages a half a cent for each garment, he was discharged and another man put in his place. Remember. Clement & Sayers are wealthy. Their families are surrounded with all the luxuries of life, and if they grind their other laborers as they did poor Martin Arndt, their souls are so small that they can only be removed one degree from prute creation. Prom our inmost spirit w pity them, and we hope they will make amenda for their barsh treatment of this poor laboring man by contributing freely to the support of his sorrow stricken family.

Grove Meeting at Kalamazoo.

The Spiritualists and Liberalists of Kalamezoo, Mich, held a very pleasant Grove meeting on Win-slow's Island, Sunday June 29th, under the au-pices of the "Mutual Aid and Benefit Association." The President, Secretary and Treasurer were present, also quite a number of members of the present, also quite a number of members of the above society. As a Stodard opened the services by reciting one of his fine original poems. Rev. J. H. Burnham, of Sagluaw, gave the first address upon the subject: "From what source shall we obtain guidance?" As a Stodard then read a memorial poem inscribed to the memory of our memorial poem inscribed to the memory of our dear departed Brother Winslow. Dr. A. B. Spin-ney, of Detroit, then spoke briefly but effectively, giving a general outlook to the cause of Free Thought from a practical and Spiritual stand-

The afternoon session was opened by pithy remarks from a stranger, H. R. Kendall, of Galeeburg, who took decided stand against Spiritualism and the position of Bro. Burnham, also against the church generally, but claimed sincers devotion to his bible and God. Priesthood, he declared, killed Christianity, but the records of the bible alone ele-vated the race above the heathen tribes.
Judge McCracken spoke briefly, alluding to the

practical work of the hour. Remarks by L. S. Burdick, after which Mr. Burnham and Dr. Spinney each addressed the audience with evident satisfation, by the attention manifested. Mr. Alfred Keyser, president of the local society offered a motion thanking S. B. McCracken for his valuable services in securing the defeat of the Doctor's Law, which was heartly voted. Mr. McCracken then came forward, and in that

modest, unassuming manner, so characteristic of the man, thanked the sudience for this evidence of their appreciation of his services; but declared that merit was equally due to Giles B. Stebbins as

Excellent music was rendered throughout the service by the Spiritualistic choir. service by the Spiritualistic choir.

The meeting was one of profit and success, which fact is especially gratifying, since it is the first public gathering called under the auspices of the Ladies Benefit Society.

Mas. R. A. Shrpps, Secretary.

Cortain Methodist ministers of Boston op-posed resolutions in honor of Mr. Garrison, on the ground that he never joined but sometimes de-nounced the church. Whereupon the Independent, while regretting Mr. Garrison's attitude toward the Church, fairly treats the question thus: "What was it that made Mr. Garrison a come outer? Nothing else than the Church's own delinquency. Why did he denounce the church in no measured terms? Because the church deserved denun-ciation. Let one go back to the days from 1830 to 1840. Let them recall how supinely satis-fied the church was to allow the horrid system of the sum of all villalnies to remain unattacked in our land. Let him remember how the whole our land. Let him remember how the whole Church of the South was made up of slaveholders, the church captured by the system and made its bulwark; how in the North the great divinds, the theological professors, the honored ministers and teachers of the Church, were conjunited to let alswery remain, or forward even to defend it; how subserviently the Northern statemen, who made themselves tools of the Bosth, were conrise and flattered by the Church; and how the Church joined with Satan in abusing and mobbing those who lifted their voice for freedom. Let him recall all this, and then let him, if he dare, forget his shame for the Church long enough to reproduce the mass whom the Church's own fall drove to demonstrate it. What if he day one had there is the Church's own that drove to fee nonnee it. What if he did go too him? Indië not so far to the right as the Church went to the ieft. Garrison not a Unristian? Perhaps not; but in that case the church was Antichrist."

John C. Rombill writes: I would convey to you my heart-full thanks for your noble obsidest of the Rargers-Parisonomical Journal, and my heat wishes for your and its welfers, and for the great cause of truth.

Belvidore Seminary.

To the Renders of the Journal:

FRIENDS: -- We address you in behalf of Belvi dere Seminary, and would respectfully urgs its claims to your favor and patronage for the follow-

It is most favorably situated in regard to healthfulness of climate and beauty of scenery. It is easy of access by rallway, being only a few hours' ride from New York and Philadelphia. Its buildings are attractive, and situated on an eminence overlooking a broad and picturesque extent of

Its course of instruction is thorough and practical and eminently hygienic.

It is open to healthy, orderly and studious youth of both sexes to whom it oftens home comforts

It is entirely unsectarian, yet favors the highest moral and spiritual culture, and teaches its pu-pils to reason from cause to effect. Especial attention is paid to their personal habits, and their physical culture is promoted by daily gymnastic exercises, or vigorous out-door

aports.

It is a noteworthy fact that not a case of illness requiring the attendance of a physician, has occurred in the school during the past four years. Students can take a full course of study requiring

four years, or an elective course of two, receiving therefor a diploma. its terms for board and tuition are so moderate as to be within the means of almost every one.

Its principals are firm believers in the "ministry" of angels;" they have had years of experience in teaching, and are in sympathy with all who seek a higher social and civil status for humanity, but

they deeply feel that the plain truth should be taught and lived in a pure way which worketh no ill to others. They have, in the past, done all in their power to assist worthy but indigent pupils in their efforts to obtain an education, and in the ten years previous to the panic of '78, the number of their beneficiary students amounted to over eighty. They rejoiced in the ability to earn means to do even that little good, and were deeply pained, when, in conse-quence of the hard times that succeeded the financial atorm, they could no longer freely give the bread of knowledge to the hungry poor. If friends of truth, justice and purity could only be made to understand our aim, and the world's

great need of spiritual culture, we know they would come to our support, and we should have their generous patronage. In the hope that they will one day so understand us, we patiently labor and wait. We are happy to say that the school year which has just closed, has been one of uninterrupted harmony between students and teachers, and the prospects of the institution for the coming year are decidedly encouraging. Help us, friends, with your patronage, and your means as far as possible,

and riches of the spirit, and "a peace that passes understanding" will be your earthly and eternal reward. For circulars address E. L. Bush. Belvidere Seminary, Belvidere, N. J., July 1, 1879.

Science.

Dr. Geo. M. Beard, in an article in the North American Review, says: "Other factors being the same, a common-place man, without logic or imagination, or education or aspiration, would be less likely to be conquered by a delusion, than a successful lawyer, a judge, or a scientific discoverer; for logical or trained truth loying minds, the or; for logical or trained train-looking minus, me only security against spiritism is in hiding or running away. If they venture a fair and open attack, and are true to their convictions and the necessities of logic, they must unconditionally surrender." And is this science in the nineteenth century?

A. MILTENBERGER.

Mrs. M. J. Hendee, the well known medium, of San Francisco, writes: I like your paper for its frankness and earnest search after truth; and that is what we need at this time. We have had an uncertain faith handed down to us long enough. We now need a knowledge that will stand the test. Spiritualism to me is of too sacred a nature to trifle with, and should be to all. I say again that I like your earnest, fearless effort for the truth in all its beauty, stripped of its deformity. I am im-

Work, noble brother, work; From your duty never shirk. Hold the standard high and clear, From your fees you need not fear.

Notes and Extracts.

It is the small things in life which make of men what they are. The Bible was the first book issued from the printing press.

It is the Christ principle the world stands in need of more than an individual. Religion is love, and when there is true love

blossoming in the soul, there is heaven. The utmost that severity can do is to make men hypocrites; it can never make them con-

verte. To believe in the possibility of the so-called dead holding intercourse with the living, has been a mooted question for ages.

Spiritualism, though imperfectly understood, teaches men that to gain heaven in the soul, the ruling passion of that soul must be love. Im the first centuries of Christianity the people were compelled to receive the Bible through such methods of interpretation as ecclesiasticism per-

No person can love a being whose nature is vengeance, and hence it is impossible for man-kind to love Deity as a father, while they regard him as an avenging Nemecia.

Love, as an element, is all powerful, because it enlists all the powers of mind and soul. No powers on earth or in heaven can resist or change the natural flow of these powers. Education enables man to become the master of circumstances, and the educated man can

re-create the very conditions that would other-wise crush him beneath their force. If we are to east saids the promptings of our own consciences, and accept instead the dictates of another, in reference to spiritual things, then are not the lives of the majority of mankind a fail-

ure? If a man's or woman's faculty of reasoning is not their own, whose is it, and to whom does it belong? Has the Infinite Father given any man a bill of sale of the qualities possessed by anoth-

Christianity teaches not only one death, but a second death; and why it stops here is as much a mystery as the condition conveyed by the term death, and the interpretations put upon

Because the unsightly worm changes to the beautiful butterfly, it does not convey to the mind anything of a death-like nature, but rather it impresses the mind with the idea of life continuous—changing from crude states to the more refined. Every age has its prophets and prophetesses the foretell future events, some true and some

false; but comparatively few are endowed with the gift of true discernment, to know how to di-vide between the two, and place each where it justly belongs.

It is a meaningless argument for one class of society to say they are independent of all other classes. Every human being, be he high or low, bond or free, has a place in the universe of life, some niche that has been prepared for him, and no other person can all that place.

The communion of the living with the deed is no new idea. It did not originate with the visible church, but had its birth in the human soul. The very nature of men demands it; and were it not possible, a God of wisdom would never have im-planted in the souls of his children this desire.

parated in the souls of his children this sector. It is imposition for a furth infinite comprehending infinitelle.) We may opening upon Infinite law, Infinite, wisdom, Infinite acid, but do we know anything about it? Uses we find out anything about it? Then of what pales to the world is all this appreciable thoughten to the first or second coming of an infaith power?

LIST OF BOOKS

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

E ARE ALSO PREPARED TO FURNISH MISCELLAN-cus books not in our List, at regular rates, and, on re-selpt of the money, will send them by mail or express, as may be desired. If sent by mail, one-fifth more than it he regular cost of the book will be required to prepay postage. The pat-renage of our friends is solicited. In making remittances for books, buy postal orders when practicable. If postal orders can not be had, register your letters. not be had, register your lectors.

27 Orders for Books, Medicine, or Merchandise of any kind, to be sent by express (. 0, D., must be accompanied by not less than \$2.00, or, if of less value, then by
one-fourth the cost, Monattenstian will be paid to any
order, unless these terms are complied with.

Mean deling Gift.

My Wedding Gift.

My Wedding

Massuline Cross and Ancient Sex Worthin.

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Man's True Saviors Denton

Ministry of Angels Realised, by A. E. Newton.

Manual for Children (for lyceums—A. J. Davis. Clo.,

My Affinity, and Other Stories, by Lizzle Doden.

Mediamable, its Laws and Conditions, with Brief In
Briticions for the Formation of Spirit Circles, by J.

H. Powell.

Moravia, Eleven Days at. T. R. Hazari

Mesmerism, Spiritualism, Witchersft, and Miracle, by

Allen Putsam

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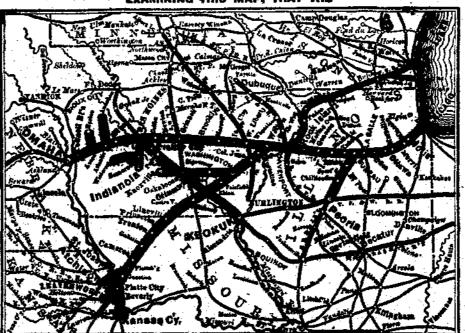
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Continued from First Posts

at the women in the Christian churches that the women in the Christian churches did not willingly submit to be more ciphers; they wanted so opportunity to speak in the church, to teach, to vote and exercise those gifts, which were common to them and man. Against these early woman's rights advocates he issues his levely command:—

"Let the women learn in silence with all application."

I enforce a woman to teach. subjection. I suffer not a woman to teach nor to usurp authority over the man, but to be in silence, for Adam was first formed, then Eve." What reasoning! If any one but an apostle had said it, not a soul but would laugh. Know you not, O Paul, that according to your own Genesical story fishes were made before men, as we certainly know that they were in existence ages before, should we therefore go to school to the minnows? Baboons were here long before bishops, therefore the reverends should be silent and let the monkeys screech.

Again, he says, "Let your women keep si-lence in the shurches, for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the Such passages as these I have quoted from Paul's writings have made tyrants of men and slaves of women, who have supposed that they were obeying God, when they were sacrificing their natural powers at the command of a self-conceited, self-

created apostle. Some young widows in the church seem to have particularly offended him. I suppose they knew the men better than their sisters, and were less ready to bow down at the word of command; these he denounces vehemently. "Having damnation, because they have cast off their first faith, and withal they learn to be idle, wandering about from house to house, and not only idle, but tattlers and busy-bodies, speaking things which they ought not." They might with certainly as much justice complain that he spoke things which he ought not. There is an offensiveness in his manner, that tells of church quarrels, on the subject of woman's rights, akin to some that are taking place in

these days. We may be told that Paul tells husbands to love their wives even as they love themselves; but woman's obedience is not made dependent on man's love; and it is quite possible for a man to love his wife and yet be very unjust to her.

In the Christian church to-day, with trifling exceptions, woman is treated in a bib-lical manner. She may fit up the pulpit and decorate it, but she may not preach in it; she may buy a Bible for the minister to pound, but she must not expound it; she may collect money, wandering through the mud and over a state; she may stitch for weary months and preside over pious lotteries and religious rafiles, to procure means to build a church, and when it is done, she has the satisfaction of knowing that her sex is forever excluded from officiating in it. Woman should have justice, and when she has, she will be an equal sharer with man in political and ecclesisstical privileges; she is naturally more moral and more spiritual than man, and on many subjects is better fitted to teach him than he is to teach her. Ten million women in this country are held in bondage by as many men, and they have been bound so long, and the bondage has been sanctified by passages quoted from a book, which they have been led to believe is divine, that most of them do not desire to exercise their rights, but are willing to allow men to rule them, as multitudes of slaves were willing that their masters oonia ti selves.

The injustice done to woman in the Bible is reflected in our laws. Even to-day in Massachusetts with all the improvement made during the last twenty-five years, if a married woman dies intestate, the husband. if a child has been born alive to them. is entitled to a life interest in all her real estate, and to the whole of her personal pronerty; but if the husband dies intestate the widow has a life interest in only one-third of his real estate, and one-third of his personal property; and she can have no interest in wild lands that he may own. And, at the expiration of forty days after his death, she must leave the house in which they have together lived, or pay rent for its use In England a man is allowed to restrain a wife of her liberty, in case of any gross misbehavior, and of course he is to be the judge of what constitutes the misbehavior. Most of the laws relating to marriage, children, and property, in which the rights of woman are involved, are unjust to her. Man made them to suit himself; and they will only be just to woman, when she has an equal share in their formation and administration.

The tyranny that men exercise at home corresponds with the Bible doctrine and the legal practice. A man has no more right to decide what his wife shall wear, than she has to decide what he shall wear. In matters of property a wife has a right to onehalf that is earned. Many men spend hundreds or thousands of dollars for themselves or upon their horses and grounds, and never consult their wives regarding the disposition of a dollar, but let a woman spend ten dollars without consulting her lord, and grumbling, if not a quarrel, is a common result. "But men earn the money, we are told. How much money would they earn, if they attended to their children, watching by night ofttimes and looking after them all day. How much would they earn, if they had to wash and iron and cook and mend, and attend to the endless round of duties that devolve on woman? Women as a rule work for more hours than men, and ought to have the half of what is earned by the labor of both.

All the avenues of knowledge should be opened to woman—schools, academics, colleges and universities. The sexes should never be separated in education; it is a curse to both. Colleges, like Harvard, are hotbeds of vice, and a soldier's life and health are more secure, in time of war, than the morals of a young man in one of our socalled religious colleges. The presence of woman in our colleges would end many of the barbarities that are now practiced and lead to the best results.

Where woman's position is as low, as we find it among most barbarous tribes, an acceptance of the Bible as divine may elevate woman's position; but its doctrines, with regard to her are so far from just, that where accepted, and their spirit carried into daily life, they keep her in a subordinate position, make her the slave of man's lust and keep her in that abject condition, which woman holds in all Christian countries to-

Let trath and freedom and love bless all, Though Bibles period and churches fall.

THE FIRST CLUB RECEIVED under our new terms was a list of 11 names and twenty dollars sent by our staunch and wideawake friend, J. Mershon, a banker at Werment like. Hverywhere our reduction is hatied with enthusiasm. The work goes benvoly of!

Brother McCracken's Appeal.

The Rational Appeal is the name of Bro. McCracken's neat little sheet, advertising his camp-meeting. It contains a large amount of valuable information concerning his contemplated meeting, and will no doubt be read with interest by those intending to be there.

Bro. McCracken says the next number of the Appeal will appear July 15th, and thereafter weekly, as soon as the necessary arrangements can be made; which means, we suppose, as soon as money enough is raised to carry on the paper. He is a brave man, some would say unwise and foolhardy, who attempts to start a spiritual paper with no capital of his own, especially at this time. when old, established papers are with difficulty getting support enough to pay expenses. Only a short time since The Voice of Truth was started under seemingly favorable auspices, receiving the strength and "good will" of Dr. Watson's Magazine, and having the whole South for a field, yet after a while it died for want of support, not having capital to carry it along. Though our good friend, who so ably edited that little paper took umbrage because the JOURNAL intimated that it might find trouble to live, yet she came to see the force of our assertion, made in all kindness. Here let us remark, en passant, all honor is due our friends of the Voice that they paid up their debts and asked no charity, paying the JOURNAL in full for completing the unfinished subscriptions. Mrs. Richmond's Record is struggling hopelessly for breath, and Fox's Offering has "suspended." These are fresh examples, but if we go back over the past thirty years we find dozens of cases where a start was made by some over-zealous worker, only to result in an utter failure, usually leaving subscribers to whistle for their money. We fail to see how our good friend, McCracken, can expect success, yet we have no objection to his making the attempt, and will do what we can to help him along, provided he first secures a guarantee fund of several thousand dollars so that he can give the experiment a thorough trial. and in case his paper is finally "suspended," have a sinking fund ready wherewith to settle for the amounts due to subscribers.

If Bro. McCracken can start off with a strong financial backing and make a paper which will satisfy the Spiritualists of Michigan, he may succeed fairly. We see, however, one feature in his proposed campmeeting and convention for starting his paper that bodes no good to Spiritualism, and that is the lugging in of Mr. Bennett's woes as germane to the occasion, However essential it may be to Bro. McCracken's object, it certainly can only be detrimental to Spiritualism for Spiritualists to aid Mr. Bennett's self-sought battle in the intereats of immoral literature. It is folly to charge that Mr. Bennett is suffering to sustain the liberty of the press. There are some seven thousand newspapers and periodicals in this country, and not a single one of any standing or national influence sustains Bennett, and only a paltry half dozen or so, and those of no importance, espouse his cause. This in itself, if there were nothing else, is good evidence that the liberties of the press are in no way at stake. Spiritualists will do well to watch with care lest in championing the materialist Bennett, they be drawn into another freelove experience, like the one which brought obloquy and disaster upon Spiritualism a few years since, and from the effects of which the cause has not yet fully recovered.

Not Appreciated.

We learn from our amiable Boston contemporary that the little paper called, The Spiritual Record, published under the auspices of the society which employs Mrs. Richmondy is about to die for want of support. This is to be regretted and seems to indicate that Mrs. Richmond's lectures and poetry, to which we are informed the publication. is devoted, are not so highly appreciated by the Spiritualist public in general as the admirers of that lady expected they would be The Banner of Light, in speaking of the paper, says:

* "It is published with no hope of pecuniary profit, but merely with a desire for the defraying of its incidental expenses. * * To have it suspend for want of patronage would indicate a want of appreciation of the true, the good and the beautiful in the spiritual philosophy, which would be a standing disgrace to the Spiritualists of this nation."

We cannot help thinking of the oft-repeated statement of our worthy contemporary, and of Mrs. Richmond while claiming to be under control of very exalted spirits. to the effect, viz.: That the Spirit-world has the entire control of the Spiritual movement on earth and man has no right to dictate the conditions under which it shall go on. If this is true, we would mildly suggest that it is hardly just to say that'lt will be "a standing disgrace to the Spiritualists," should the little sheet die of inanition. How can the poor creatures of earth oppose that which high spirits in charge of the movement have decreed? However, as we don't believe the doctrine, in the sense it is uttered by these friends, we are willing to brave the consequences of opposing the apparently unalterable determination of these controlling spirits and contribute our mite toward keeping the Record alive. Possibly, too, our kind-hearted friend, Judge Mc-Cracken, can be induced to absorb the bantling into his proposed paper and thus relieve Mrs. Richmond's society from the annovance of having it die on their hands. On Sunday the 5th, after Mrs. Richmond's lecture, an appeal was made for funds to pay off the debts incurred in publishing the Record, and about sixty-five dollars were raised. Quite fikely if Bro. McCracken will

take the paper he can get it, free of debt.

"Exchanging Pulpits."

Our brother of the Alliance would rather not do it. He will not consent to what he calls "an exchange of pulpits." We anticipated as much, and the construction which the vulgar will put upon his refusal is simply this: he is not so sanguine that his charg. es against Spiritualism-his little "bill of particulars," as he terms it-will benefit our readers, as he is fearful that our defense. published in his own columns, will open the eyes of his own flock to certain facts worthy of their attention. He attempts to find an excuse for his refusal in what he calls our "gross personalities"—a purely chimerical accusation, for he has been, and is, to us an impersonality, and we have treated him as such. Is it a personality to confute plain mis-statements and baseless arguments? So he seems to think. But why has he not made it convenient all this while to correct the assertions that Mr. Crookes was converted to a belief in Spiritualism by the same mediums who drove R. D Owen to insanity-both assertions being untrue, and both being "personalities," at once slanderous and unjust?

Hints from Swedenborg.

Col. Issac F. Eaton, of Leavenworth, Kansas, who claims Swedenborg as his teacher, is referred to the following passages from the Swedish seer. They have a bearing, we think, on the recent "fantasies," in regard to a fashionable wedding in spirit-life, in which Col. Eaton's deceased daughter was believed to be one of the parties. The story has naturally given occasion to much comment, not altogether favorable to Spiritualism. It would be well if Spiritualists would confine themselves to phenomena, scientifically demonstrable, in publishing their experiences:

Such spirits are adjoined to man as he himself is as o affection or as to love. The spirits attendant upon man put on also his per-The spirits attendant upon man put on also his persuations, whatsoever they may be All thoughts of man diffuse themselves into the Spiritual world, in every direction, not unlike the rays of light diffused from flame.

The thoughts of man are extensions into societies, either heavenly or infernal

The way in which visions take place, and what visions are genuine, is known to 'ew.

There are spirits who induce such appearances by faultaging, that they seem as if they were real.

Facts Against Formulas.

fantasies, that they seem as if they were real.

The New York Nation, one of the leading literary and critical journals of the country, thus disposes of Dr. G. M. Beard's denunciations of clairvoyance in Scribner's Magazine for July:

"Dr. George M. Beard talks at length of the "Delusions of Clairvoyance," but makes no progress towards establishing the unreality of the gift which imposture successfully counterfeits. He narrates his experience with 'healing mediums,' after having told us that a certain 'formulated biological law' makes investigation unscientific as sometimes of even more value than form-

The Nation touches the weak point in Dr. Beard's persistent attempt to break down certain well known and constantly recurring facts. What he calls a "biological law" has no application whatever to the subject under discussion. A fact cannot be put out of existence by any doctor's formula or prescription, even though he be one of only five "experts" in the world, as Dr. Beard claims to be.

Automatic Writing.

In reference to our remark that Mr. Kiddle might have saved himself from the blunder he has made in his book, if he had considered that the automatic writing might have come unconsciously from the inner-self of the medium, or been prompted by some unscrupulous spirit, the Alliance makes the comment: "A poor excuse is worse than none." How, then, would the Alliance explain the numerous instances of automatic writing by persons known to be sincere, conscientious and truthful, who yet declare that what has been written by their hands is entirely outside of their consciousness? What it stigmatizes as "a poor excuse" offers, in fact, the only philosophical alternative, unless we assume that the sensitives are lying to us, and pretending to write automatically what they are writing consciously. We think our contemporary, though claiming to be a very experienced investigator, will do well to look into the subject a little more studiously.

SUSPENDED.—That is the favorite term impecunious editors prefer to use in announcing the death of their weakly publications. The notorious Dorus Morton Fox has "suspended" the Offering. Thanks to our timely and truthful exposition of his crocked ways and borrowing proclivities, the Eastern public were duly warned and not being able to replenish his pocket in his accustomed way, his magazine dies from "a want of appreciation." We suppose this is another "standing disgrace to the Spiritualists of this nation."

The Ramsdell sisters, Sarah A. and Elizaboth, have, after years of travel, again returned to Chicago. They have just published a new book entitled "Science Made Easy." given through the mediumship of Sarab, and purporting to be by Theodore Parker. The price of the book is \$1.25, and those who buy it will greatly andat two worthy women, one of whom, the medium, is a confirmed invalid. Their regidence is at No. Six, North Sangamon street, where they will no pount be pleased to see their friends.

The tree well-tried software and cultured speaker, Giles B. Statifies, has turned his face eastward, to loud his able assistance at the several New England comp-meetings,

Camp Meeting.

The First Assectation of Spiritualists of Philadeiphia have engaged the following maineant measures to incurre during the camp-meeting to be held by them at Nashaminy Falls' Grove, at Willett's Station, on the Sound Brook Railroad between New York and Falladeiphia, commencing the 18th of July, and continuing to the 18th of Angust, 1879:

J. E. Bachanan, New York; Mrs. E. L. Walson, Pitasville, Pa.; W. J. Celville, Boston; Rev. Baumei Watson, Memphis, Tean.; A. J. Wheeleck, Utics, H. Y.; Dr. H. B. Storer, Boston; Rottle Pease Pox, Rochester, N. Y.; J. M. Pechles, Hammonton, M. J.; Cephas B. Lynn, Sturgis, Mich.; C. Fanny Aliya, Stoneham, Mass.; S. S. Wheeler, Philadelphia, Mrs. R. Shephard, Brooklyn, N. Y.; Mrs. Nelle T. Brigham, Hew York, Prof. J. R. Bachanan will speak July 20th, at 10 A. M., and Mrs. E. P. Watson, at 3 P. M. They will resuain several days, lecturing in turn with others during their stay Many others have been invited to give us their best thoughts upon the all important subject of Spiritualism.

A coordial invitation is extended to all to come, see

best thoughts upon the all important subject of Spiritualism.

A cordial invitation is extended to all to come, see and hear for themselves, and participate in an elucidation of this important question—"If a man die shall be live again?" Come, hear and see what God in his providence has revealed through our kindred friends in spirit life, who daily are endeavoring by every means in their power to make their presence known to us.

Gifted mediums of every phase of manifestation will be present, through whose mediumship life sternal may be verified. Come, seek the truth and it shall make you free.

you free.

Jesus, the Nazarene, said, "Knock and it shall be opened unto you; seek and ye shall find." "And even greater things than these that I do ye shall do if ye believe on me." "It is not I that doeth these things, but Heye on me. "It is not it that doctor these things," we the Father that dwelleth in me."

We trust that all who attend this meeting will be actuated by a holy desire to gain knowledge, and to impart the same to all honestly seeking it Very respectfully.

S. P. Kass, Choirman. Philadelphia, June 24th, 1879.

Semi-Annual Meeting of Liberalists and Spiritualists.

The semi-annual meeting of Michigan State Association of Spiritualists and Liberalists will take place August 28th, 29th, 30th and 31st, at Nashville, Barry county, Mich., on Grand River Valley Raliroad. The meeting will be held in Lemuel Smith's beautiful grove, one-half mile from the depot, which will be arranged to accomodate all who may come. In case of rain the Opera House will be used. This is expected to be one of the largest and most profitable meetings ever held in this State. The following speakers will be present and take an active part:

J. H. Burnham, Saginaw City, Mich.; T. H. Stewart, Kendaliville, Ind.; Gies B. Stebhins, Detroit, Mich.; S. B. McCracken, Detroit, Mich.; Mrs. L. A. Pearsail, Disco, Mich.; Mrs. L. E. Bailey, Battle Creek, Mich.; Mrs. M. E. French, Greenville, Mich.; J. P. Whiting, Milford, Mich.; Charles A. Andrus Flushing, Mich.; Mrs. Mary C. Gale, Byron. Mich.; Mrs. Sarah Graver, Grand Rapids, Mich.; George H. Geer, Battle Creek, Mich.; Dr. W. Gordon, Thornton, Mich.; Mrs. H. Morse, Wayland, Mich.; Dr. E. B. Wkeelock, Saranac, Mich.; Dr. H. D. Seeley, Bachanan, Mich.; Dr. R. Garter, Philadelphia, Pa.; J. H. Harter, Auburn, N. Y; M. Babcock, St. Johns, Mich. Fine music will enliven the occasion by Mrs. Olie Child, Greenville, Mich.; Prof. P. O. Hudson, Detroit, Mich.; M. C. Vandercoek, Allegan, Mich. Aliegan, Mich.

Allegan, Mich.
In addition to the above named speakers all the mediums in the State are invited to be present, as a free tent will be provided, and during intermissions from speaking and business, seances will be in session. As many visitors as possible will be accommodated by the friends. First-class hotel accommodations at Wolcott Movement of the provided of the state of the st House one dollar per day. At Union Hotel at a rate of

COMMITTEE OF ARHANGEMENTS,—Mr. Lemnel Smith, Nashville; Mrs. C. W. Patnam, Nashville; Mr. and Mrs. Wm. Teighnet. Nashville; Mr. and Mrs. Joseph Saulabury, Nashville; Mrs. E. Chipman, Nashville; Mrs. G. T. Fuller, Nashville; Mrs. Bachelor, Nashville; Mrs. R. C. Simpson, the great flower medium, and Dr. Henry Slade, the world-renowned medium, will be secured if possible.

A. B. SPINNEY, President. MISS J. R. LANE, Secretary.

Spiritualist Camp and Grove Meetings.

Spiritualist camp and grove meetings have become so frequent that they must impress everyboly with the fact that Spiritualism, besides spreading rapidly, is in a decidedly healthy condition. The following are among the number to be held soon: NESHAMINY FALLS GROVE.

The First Association of Spiritualists of Philadelphia, Pa., commence a camp-meeting at the above named place, Aug. 13th. NASHVILLE.

The semi-annual meeting of Michigan State Association of Spiritualists and Liberalists will take place August 28th, 20th, 30th and 81st, at Nashville, Barry county, Mich., on Grand River Valley Railroad. BISMARK GROVE.

Arrangements have been fully perfected for the National Liberal and Spiritual camp-meeting at Bismark Grove, Lawrence Kansas, to begin September 5th and last one week.

ONSET BAY, MASS. A camp-meeting will commence at this. place July 18th, to continue till Aug. 1st. LANSING (MICH.) CAMP-MEETING.

Will be held at Lansing, commening Saturday, July 26th, and closing Monday, Aug. LAKE PLEASANT, MASS.

The yearly gathering will commence Aug. 6th and conclude September 3rd. SCHROON LAKE, N. Y.

The Spiritualist camp-meeting will begin Sept. 10th and hold through the month.

Angled to Opirit-Wife.

Miss Lineis Wisscott, daughter of R. J. and Luscinda Wisscott, departed from the earthly form June 30, 1879, at the age of eighteen years, ave months and four days. at the age of eighteen years, are months and four days. Her disease was consumption. With patience and Christian resignation she bore her potracted lineas. She feared met the change. She possessed some highly valued mediumistic gifts, of which independent alate writing seemed to excel. It seemed to do her good to have parsons come and converse with their loved ones that had passed beyond the vale. Many hearts have been mande to less with joy as they would read the communications from beyond the river. Christian Spiritualian will not only do to live by, but, thanks be to God and the Spirit-world, it smooths the death bed with a halo of light and glory. She leaves a large circle of halo of light and giory. She leaves a large circle of friends who mourn her departure. A. Burrow.

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