Ernth Genrs no Mask, Cows at no Human Shrine, Seeks neither Place nor Applause: She only Isks a Hearing.

VOL. XXX

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EDITORIAL CORRESPONDENCE.

Pawtucket-Providence-Incidents and Memories.

On this sunny morning, like July rather than May—the change like a leap from a snowbank into the tropics—we sit by a north chamber window, looking out toward the green hills on one side, and over mills and shops and pleasant dwellings on the other. The mills are long brick buildings, three or four stories high, in which hundreds of hands and the best mechanicism are turning out cotton, woollen hair cloth, paper, spool thread and machinery.

An English company are building great mills for spool cotton making, bringing capital and skill to our land to meet our wants. Going to the centre of the town, along the narrow and winding streets, one sees the showy shops of modern build and the quaint little old-style shops of a past century side by side in curious contrast, and the swift and deep waters of the Blackstone River (here suddenly changed in name for five miles to the Pawtucket) sweep through piles of great factories on their way to meet the salt sea near at hand.

Going to Providence yesterday in the street cars it was refreshing, as we came to the wharves, to get a breath of the ocean air.

This house is a modest story and a half dwelling, furnished with simple taste and exquisite neatness, and holds the relics of the family for generations. In the hall corner is a curious whalebone cane carved on shipboard on some distant voyage, and sent as a present to some one whose hand that once grasped it has long mouldered to dust. In the book case we found a volume of travels in America by a Frenchman a century ago, with the name of an owner in Charleston, S. C., dating back to 1790; and the writings of George Fox, Penn, Woolman, and other Quaker worthies, in leather bindings and quaint type that would delight a lover of antiquities. But it would be a great mistake to think that the family who cherish these relics, are fossilized or dull. Far from that. In the same book case with these old volumes are the choicest and latest books; on the walls, near old portraits, are engravings fresh from Europe, brought home by a young and accomplished woman, who is the light of this quiet home.

From the family conversation you get the life and freedom of to day, with no blind or timid conservatism, and feel the presence of self-sustaining women, thoughtful, intelligent, practical, cheerfully content, and flashing out in a keen wit that is so necessary to save wisdom from duliness.

We do not hear of much Spiritualism in this place, although J. F. Baxter spoke here last week to a full house. Since coming East the methods of organized action among the Spiritualists have been made a matter of study. We find, in more places than in the West, local societies in towns and villages, with the most simple methods of doing the needed business and the least possible plans to fetter individual liberty—a business committee and a simple agreement to sustain a united effort for spiritual education and a winer and better life sums up

the matter in most cases. These societies, with few exceptions, put Spiritualism in the foreground, as the central and inspiring idea, and this is done because they feel that it is their need, food for mind and soul, and the world's need as well, yet respect for all honest opinions, and readiness for fair and free inquiry are upheld.

Years ago a State Association had a struggle for existence a few years. It was in good hands and well managed, but the people took small and decreasing interest in it, and felt that their local efforts were better. So it died out, its supporters turned to other work in the same field, no ill feelings were left and it ended. The large camp meetings at Onset Bay and Lake Pleasant give means of keeping up pleasant and profitable personal acquaintance, better than ever were afforded by State Association meetings, and all seem satisfied. This must end this morning's epistle, of Thursday, May 11th, from the old town with its Indian name-Pawtucket.

EDITOR OF RELIGIO-PHILOSOPHICAL JOUR-NAL GOING ON SHIPBOARD—MARY DYER,

This dates from Providence the afternoon of Saturday, May 14th. This morning we went to Boston and met Mr. Bundy at the Parker House. We walked out on the heautiful common and sat under the shade of great trees for an hour, enjoying the expanse of grass, the passing of cheerful walkers and the fine air. He told how, when a boy some twelve years old, his parents sent him to Boston from their Western home to stay with an uncle who lived near the Common, and go to school; and if these relatives, who were kind but stiff and sober, he found relief in wandering over this wide and grassy space, finding a sort of companionship with birds and sky and trees, and watching the play of children with a boy's glad sympathy. At noon we took a lunch together, and then talked of his voyage of seven thousand miles in a good sailing vessel to the Azores and back, and parted on School Street with a cordial good-bye, a warm grasp of hands, and our earnest wishes for a good voyage and pleasant return, hopefully given and cheerfully received. In forty-eight hours he will be on the ocean, and when these words reach the homes of the JOURNAL readers he will be far out on the wide Atlantic.

At one o'clock we were in the cars, flew over forty miles in an hour, and write this in a quiet and pleasant chamber in the heart of this city.

Two hundred years ago or more a Quaker woman, Mary Dyer, lived in peaceful and tender unity with her husband in their farm house at Newport, then a secluded island, now famed as a great pleasure resort in Summer heats. She was of blameless life and "felt moved by the spirit" to visit Boston and preach the ideas of the Friends,-rank heresy to Puritan ears. She was banished from the city, went home, but could not feel at ease, returned again, was arrested, tried and hung on Boston Common! A dark deed, even in that dark and stern age, a foul shame and crime today. Priestly bigots and grimly pious rulers did the deed in God's name, and many hearts swelled with grief and indignation as her poor body swung from that gallows

The Pawtucket family who gave us welcome at their home, lived in the old Newport house, once Mary Dyer's abiding place, some sixty years ago. Under a mantel in the sitting room of their present home, is a brass clothes hook screwed into the wall—a simple affair, but it came from Mary Dyer's house, her hand has touched it many times as she put the household garments in their place, and so it is transfigured into a relic of her peaceful housewife life and her cruel death.

They showed us a little chip taken from the old elm tree, now gone, that was her gallows, and the sight of that brought the sad scene of her martyrdom fresh to mind and called to memory the words of Whittier.

"Pilate and Herod frieads;
Chief priests and rulers, as of old, combine!
Just God and Holy! Is the church that lends
Strength to the spoiler thine?"

FREE RELIGIOUS SOCIETY.

sible plans to fetter individual liberty—s business committee and a simple agreement to sustain a united effort for spiritual education and a wiser and better life sums up. Society, which is in healthful condition.

Monday morning, May 16th. Yesterday far over into your retreats, your homes and almshouses. I tell you that you have put your signs up and you will always be full, you have advertised for patients and you

Mr. F. A. Hinckley, a young man of decided ability, excellent character, and warm interest in liberal thought and practical reform, speaks half the time and attends to their Sunday School for education in morals and natural science but not in dogmas; the other Sundays are filled by such men and women as they choose to invite. Mr. Hinckley gains in infl ence and power. In the name of the "What Cheer" block, and of "Friendship" Street one finds the signs of the old spirit of fraternity and freedom that made Rhode Island an asylum for persecuted Baptists and Quakers at an early day, and made the hamlet in the seaside forest now grown to this prosperous city, with its wealth and skill and the fine products of its many mills and shops, a "Providence" indeed.

The Preventable Causes which Produce and Perpetuate Poverty.

ABSTRACT OF A LECTURE DELIVERED BY A J. DAVIS, AT STECK HALL, NEW YORK CITY, MAY 1ST, 1881.

(Reported for the Religio-Paulosophical Jouenal by Mrs 8. W. Van Horn, Secretary of the "Society of Arbula," by order of the Executive Committee.)

Those who meet here need not be reminded that the intention of these meetings is concentrated at present, on a new reading of human nature. I am an anti-monopolist. I join in spirit every such society. In every reading of human nature, its novelty will consist of a new statement of an old subject. It is not an original reading; every generation has produced a century plant. The great white lily of immortal truth has time and again opened its leaves to the sun. No one bible can monopolize the truth; neither that of Jesus or Mohammed or Brahma. It consists merely of a new statement of an

eternal subject. We propose to make proclamation in accordance with much that Prof Adler. Mr. Chadwick and many others are doing; to proclaim the gospel of the future, not of the past or present. That is in the hands of the rich and the powerful; it is in temples whose walls are of gold. They appropriate music and poetry, the best thoughts of many speakers; they pay an artist for his best work and buy his pictures, telling him to paint the crucifixion, not leaving out the agony put that strong, that is what tells!) They pay for the twelve apostles. It took Leonard da Vinci twelve years to paint the Last Supper, and to find a head that would suit him for a Christ. Imagination, then, of course, he never saw Christ-Calvin, Fox, Wesley, Whitfield, all made heads of Christ with rhetoric and language, not pencils.

The love of beauty is the outcome of principles, an attribute of wisdom; but there are eleven other principles within us, all of which must have their development, so we are not to be under its influence alone, or under that of any self-constituted judge. We want to hear with our own ears, see with our own eyes, any picture, proposition truth or system; we want to reason with our own understanding. As responsible beings we must understand our twelve principles, and get the best we can out of them. Do not, then, charge your errors to me, do not attempt to climb into Paradise by any ladder of people, any vicarious atonement You will never be saved except it be by the growth of the riches of the spirit. There is no real poverty, except that which is eulogized among the beatitudes, poverty of spirit, lack of development. The human mind until it is unfolded, is like a man owning a farm with millions of benefits within its soil of which he is profoundly ignorant; it is poor, miserable and on the downward

way to destruction. You talk of the dangerous classes; I tell you they are the wealthy, not the poor. The outcast, the drunken, the debauched, are easily dealt with. The rich have arsenals filled with weapons whereby to conquer any rebellion, powder and ball to quell any mob It is easily done, because where cannon exist, there the order of society is maintained; there dwells the power to do it. But the dangerous classes are those who keep errors in their midst, while they have means to remove them, and I know of no other. I do not proclaim the doctrine of puttying up holes by petty charities, which perpetuate the poverty which is popularly supposed to be inevitable, because it is said so in the Bible and advertised in the Herald. Thi poor ye have always with ye, is one of the stupidities of our theology. Keep them always with you, build for them alms houses, etreats, hospitals and homes for incurables. Who wants to be an incurable? Yet as society is constituted to-day, as it is educated and developed, they are right, while they

are radically wrong.

Preventable causes can never be efficient unless we understand the fundamental principles upon which we are built. I know rich natures who are externally poor; I know what it is to break breat with them and to be with them when they have no bread to break, but I tell you that often the poorest are those who have largest worldly possessions. A man goes haiting and limping through society, because he sees it is not far over into your retreats, your homes and almshouses. I tell you that you have put your signs up and you will always be full, you have advertised for patients and you

are getting them all the time. Mr. Pease found the way to get the slums of New York, the Five Points, under control, was to feed the people, to feed them all, the mothers and fathers and uncles, cousins and aunts. What then? Why the whole country felt a thrill of joy at the practical work being done. Yes, feed the hungry and clothe the naked. What for? For dogmatic, sectarian Christianity, that they may go to our church, sing our hymns and pray our prayers! Now all sects are doing it, to the end of making converts for their own particular congregation.

Protect yourselves from the invasion of paunerism—not pamper it. Remove the surface obstructions. Don't you suppose these persons know as much as you do—have as much wit? "We'll steal," say they, "commit some crime that shall render us fit to become boarders at the expense of the State, and give us more comfortable quarters than wharfs or an occasional haymow may afford." And why? Because self-indulgence is so much easier than self-control and the wheeling about into the line of right doing. Constructive work, preventative work is the right thing, not amelioration, not palliation. The inside of the platter

needs cleaning, as well as the outside. The poor ye have always with ye. Yes, because you advertise for them, put up flaming handbills for them. It all comes back to a reformation that rust arise from a knowledge of the principles upon which man is constructed. A place having 7,000 inhabitants wanted to help the world, and so provided a home for outcasts. Every thing was put in shape, all beautifully ar ranged, and I asked the chairman how much work they had done. "Well, we have no customers yet." "No customers," said I, 'all this fine arrangement, this systematic charity lying in waste for want of custom! My friend, import a few outcasts from some neighboring place, get some raw material to work on." "But what would you suggest?" "Make it the business & your committee to prevent such a thing as an outcast, then you will engage in a work that will outshine all other work forever. Prevent, not cure."

A man who made a short journey every day from his home to his place of business, told me that a voice from the above said to him one day, "Go into the rear car." He did so. They soon came to a drawbridge left carelessly open, and engine, cars, all except the one he was in, went down, and many lives were lost to this world. "That," said he, "is what I call a special providence." "No doubt," said I, "but I have often gone over the same road and never had any thing to happen, which was much better. Your special Providence came because your life must not be sacrificed to some one's neglect of duty. Every time I came every man did his duty, and no special Providence was needed by any man.

needed by any man. We must recognize love as a principle not an emotion. 1st. Self-love which pro tects us, individualizes us. 2nd. Conjugal love, embracing the first, and going by inspiration to seek its life and happiness in the life and happiness of another. It is special, but as correct in its laws and workings as any mathematical proposition. 3rd. Parental love, that which shows itself about the family, the children. It is special, contracting, not free in its operation. 4th. Fraternal love. Here the individual begins to grow outwardly, to expand. Here is the point of departure from the old reading of human nature. The old teaching rests on the doctine of original sin, for which there can be no remedy save by the atonement made by Jesus of Nazareth. Here we are misdirected, miseducated, are cribbed, cabined and confined; are hampered unnaturally and made enemies to each other. 5th. Filial love, love of the Supreme, the divine, of whatever is everlasting and glorious, infinite and true. which causes the spirit to go to the great Positive Mind of the universe. This principle is in the constitution, and prayers supplications and emotions are but its effects. 6th. Universal love, which identifies the life and health of each with the life and health of all. It is the divine life which flows out from the individual to all individual interests. Above these we have Wisdom, the great central sun with its satellites-: Use Justice, Power, Beauty, Aspiration and Harmony, which rules all, regulates all, governs all. There are six wisdom principles, we see as well as six love principles, and power and good are within our reach when we understand the action of these principles just as we do the chromatic scale or any other combination of twelve.

We may get at it by different methods, by various ways, but the constitution of a human being is built upon these fundamental principles. The moment we begin to exercise the fraternal love, society says that is criminal, that is conjugal, and con-sequently people are afraid of each other, because they do not understand the difference between the loves, and because they do not govern themselves, but drop from the fraternal, which knows no sex, into the conjugal, which does. "Love one another," has long had a place in your memories, and you have learned in what manner to obey that command. If men and women cannot so live, they have not yet risen to their full height. All this classification of the distinct kinds of love, these portions of our cardinal principle, are left to the imagination by the ministers. They teach people, and know no more about it than those they teach—possibly much less. And so they preach conversion, a change of heart, instead of the harmonious unfolding of this and all other principles which lie at the foundation of being. They preach the necessity of a change of nature, instead of a harmonizing of nature. I tell you that is all hallucination. We must regulate our lives individually in accordance with selence. This alone prevents poverty.

It is easy to get a crowd of idlers to see men dig a hole in the ground! Why? For the same reason that urges you to look at a man who digs a hole in theology, in rascalities, the inverted loves of mankind. But when the mason comes with line and plummet and level to build handsomely, systematically, do you look on them? Rarely; you pass by on the other side. Suppose all the papers throb and beat with the story that some great steeple in some grand city was to be suddenly torn down, we should all want to be there to see it done. We want to see nihilism, disruption, a volcano! What interests is destruction, not construction, the story down, and handle and the story of the sto

interests is destruction, not construction, tearing down, not building up.

Do we suppose we are to live in a world without sorrow, without pain, without tears? a world where children never fade? The loving mother does her best to prevent accident, but when the bump comes, she rubs it with Pond's Extract, and sends the boy away to get another knock, if need be. What we want is not negative work, but people of larger growth, who do not fear to look at the troubles in themselves and in society, and then try to overcome them.

Preventable poverties are preventable only when we become masters. Are you going to legislate rum, tobacco, obscenity and profanity out of society? You will only hamper some and make hypocrites of others. A man who is master, requires no law, while laws that would reach from here to Jupiter would fail to restrain those who are not.

Man comes up from the animal into the spiritual. From the animal we get our inclination for robbery; from the lions and tigers of the jungle and the deserts, from the birds of the air, the lilies of the field and the fish of thesea, which all steal. From the spiritual, he comes from the great Infinite ountain of light, knowledge and that is the difference. Man comes up, and from his departure from the animal into the spiritual, he is doing battle, he is in misery, the cannot master the great problems of life. The use of stimulants is wholly the result of a transition in the progress of nature, and it must be accepted. Hamper it as you would any disease, but do not rely upon any College, Home or Jesus to cure you. Do it yourself by growth; rise as a person in the strength and might of your spiritual powers-be superior to all disease.

When you are once master, you will find now little it will take to supply your wants. People now spend more in a week for cigars alone, than Socrates needed in a year. Spinoza working at his lenses, or earning his bread by mending spectacles, was so rich that the king had no office with which to buy him, and he stood there like an apocalyptal angel, declaring the truth. Suppose he had had the wealth of some of you, what then? Why, he must have dropped into palliations.

What we want is the generation and application of love. The moment I love you, I can do you good, not before. You cannot take it before. I can, it is true, give you a little silver, but that is no permanent good. It is service you need. Look at the mother, how tenderly she watches over the babe on her knee. She serves that which she loves. It is only the workings of the principle of love, which produces beautiful service.

What is morality? Why, seeing a truth intellectually, and practicing it just inside the letter of the law. It is the tyranny of unjust laws. We want men to do right, without, or in spite of, a law. The dangerous classes are those who hold the bonds, the mortgages and the wealth. Their time is coming; a revolution is coming. I can not tell how or where, which will send the rich, that dangerous class, to school as they have never yet been. I know men and women who are rebels against the laws because they are good men and women.

Put a stop to pauperism by making it impossible for a human being to become a pauper. Drive it from the world root and branch, by the whip of education in the right education. I hope when you buy the revised Bible, you will see that it has this correction; we must not have these errors in our midst. Have "The poor ye have always with ye," expunged, lest people be led to make paupers in order to have the prophecy correct. Rise to your full stature. Soclety depresses and humiliates you and you depress and humiliate your ideal. You need to have your ideal exalted, not depressed. When man takes just what the law allows him to take and calls it morality, it is rank injustice to his fellow man, whether sup-ported by law or not. Taking ten per cent, because the law gives it to you, when you know your brother can pay but five, reduces him to pauperism. If he is strong, he will turn and rend you; if weak, he will beg. That makes him sick and disgusts you. You give him money to get rid of him, and call it doing good, do you? Is that the way to build up your brother? It is the way to fill your asylums, your almshouses, your re-formatories. If you love, observe this first of all, "Blessed are the pure in heart,"

Mr. W. D. Howells's new serial will begin in the June Scribner. It is entitled "A Fearful Responsibility," and the scene is laid in Venice. Mr. Howells is also working upon a novel, which will appear in the same periodical some time in the fall or winter.

J. V. MANSFIELD'S MEDIUMSHIP.

A Critical Article Published in the Interests of Truth and Fair Investigation.

BY WM. EMMETTE COLEMAN.

To the Editor of the Religio-Philosophical Journal: I was much pleased to read the timely remarks of Herman Snow, in the Journal of Feb. 5th, on true and false tests, in connection with J. V. Mansfield's mediumship. Truth and justice demands that the mistakes and the trauds of popular mediums should not always be kept concealed, while only the genuine tests, or what seems to be such, are published. It is the whole truth we want, so that from the chaos of the present confused medley of sense and nonsense, truth and falsehood, an intelligent comprehension may be arrived at of the peculiar forces at work in the production of the various classes of spiritual phenomena. My own experience, and that of my friends, agree with those of the friends of Bro. Snow, as regards the character of the answers to sealed letters by Mr. Mansfield. Hearing much of his extraordinary power in that line, I sent him, over a dozen years ago, a carefully prepared letter to my father, with a series of questions propounded numbered seriatim, confidently anticipating a satisfactory response. My scaled letter was returned to me broken open (which Mr. Mansfield said had been done by the postoffice authorities), accompanied by an answer to the letter, which was as barefaced a fraud as it was possible to make it. I had taken care to avoid giving any clew as to the identity of the various parties named in my letter, save in one instance. This slight clew was taken advantage of by the mind penning the answer, and instead of coming from my father, the answer purported to be written by this semi-identified individual, who said my father being absent he would reply in his stead. By this means an answer to the personal questions addressed to my father was avoided, all such questions being skipped in the reply, although the party communicating, if it were really he, was as thoroughly conversant of the correct answers as my father. The answers given to the other questions were such as any one reading my questions could readily give, not the slightest sign of a test being given, except convincing tests of the fraudulent character of the communication given; for the answers given to a number of my questions were such as would readily occur to any one uninform. ed in the matters involved, but in every case it happened that the true answer was directly opposite to the one given. In several cases it was said, "this is given as a test," and so it was, a test of the complete ignorance of the person writing the replies to my queries.

I had intended to exhibit my letter and its reply, to skeptics, as a wonderful proof of spiritual power; but I was so disgusted with the reply that I never dared to say aught concerning it to any one for years.

Friends of mine have had similar experi-

ences, in some cases several times repeated. One Leavenworth friend, a staunch Spiritualist, sent letter after letter to Mr. Mansfield hoping that each successive time some better result would occur; but all in vain. Not the slightest eatisfaction was given in any of the letters, each one being a transparent imposition. He is aware of others who had had similar experiences. During the past dozen years I have seen a number of answers to letters by Mr. Mansfield published in the spiritual papers, most of them being claimed as no creat tests: some, however, were published by the recipients in complaint of any tests of identity being given, the answers being of a similar character to those received by me and my friends. Carefully analyzing those claimed as giving such wonderful tests I found that, as a rule, no test of identity was ever given. Test questions asked, the answers to which were not covered in the letter itself, or in information known to Mr. Mansfield personally, or were not included in previous sealed letters sent Mr. M. for answer, were never answered satisfactorily. It will be found that when names or degrees of relationship are indicated in the sealed letter, those names and ties of kin will appear in the answer, just as any one reading the letter could indite a reply touching upon the various points embraced in it, and using the same names and incidents as appear therein.

Again, should Mr. Mansfield, in the course of his long experience in spiritual matters, and with Spiritualists generally, have become acquainted with the names of any friends of the party writing the letter for answer or of the spirit addressed, or is possessed of any information concerning the writer and his spirit friend, not referred to in the sealed letter, such names or such information is apt to appear in the answer to the sealed letter.

In addition, should the party sending the sealed letter, or his friends or relatives, have previously sent Mr. Mansfield sealed letters for answer, said letters containing names, incidents and allusions not referred to in subsequent letters, it is found that very often such previously stated names, etc., appear in answers to these subsequent letters. From these latter two sources are nearly always derived the so called tests found in Mr. Mansfield's answers to letters. It is heralded as a wonderful test that names and references are found in some of his replies not appearing in the letter answered; but a careful scrutiny shows that in almost, if not quite, all such cases the additional names, etc., are such as are known to Mr. Mansfield nominally or have been embraced in previous scaled letters passing through his hands. I do not say there are no instances where names and allusions, not arrived at by the three ways above indicated, are found in his answers to letters; but such are remarkably few in comparison with the overwhelming load of answers of the general character pointed out.

Mr. Snow and many others seem to think that these fraudulent answers to letters are due to the presence of lying spirits using Mr. Mansfield as an instrument through which to inpersonate the friends of the writers of the lefters; but this 1 am certain ,is an untenable theory. There is no necessity to introduce a collection of systematic liars in spirit surrounding Mr. Mansfield at all times, or even one grand liar, his famillar spirit, using him automatically year after year in wholesale deception of the people and for the purpose of filling Mr. Mansfield's pockets at \$5.00 s head for a term of years and latterly at \$3.00 a head. No spirit-intervention is necessary as regards most of the answers to letters of Mr. M. We should never attribute to s supermundane source what can rationally be accounted for on a purely mundane basis, especially where, as in this case, the ascription to a spiritual agent of the phenomena manifested through Mr. M., necessarily involves the recognition of a course of systematic deception in the Spirit-world practiced upon mankind for nearly thirty years, to the enrichment of Mr. Manafield and the propagation of an extensive delusion all over the and: and all this without let or hindrance from the innumerable hosts of higher and purer spirits peopling the upper spheres. (1) is it rational that the whole Spirit-world would

be a party to such a system of swindling and (2) Could such a long-continued course of operations on the part of deceptive spirits be carried on, without being known to the higher spirits? (3) Knowing it, is it possible that the lovers of truth, honesty and fair dealing in the Spirit-world are so indifferent to the practical realization of those heavenly principles, and take such little interest in the children of earth, whether or not they are preyed upon, cheated and swindled by design. ing charlatans in the Spirit-world, that they make no effort to prevent the continuance of such diabolism? (4) Knowing it, endeavoring to check it, are we to suppose that the more advanced spirits are powerless to prevent it, are baffled in their efforts to control the humbugs and liars of the Spirit-country? (5) Do the evil, conscienceless spirits possess more power in spirit life than those inhabiting more advanced conditions of being, those better acquainted with the laws of nature. both on earth and in the spirit realm? (6) Do the scientists of the Spirit-world have less control over the forces of nature, on earth and in spirit, than the low, undeveloped, ignorant denizens of the inferior circles? (7) Which best understands the laws of mediumship, and has more command over the subtile forces operative in the border land between the material and spiritual, utilized in spiritual communion with earth, the spiritual scientist or the spiritual ruffian and pirate? (8) Are mediums more susceptible to the inspiring influence of wicked, lying spirits than to the good, or those more highly developed? (9) Do evil spirits have such overmastering control over the mediumistic forces and potencies that it is beyond the power of the good spirits to obtain such control of the forces inherent in a medium, as will prevent their dominance by evil influences? (10) Supposing Mr. Mansfield to be susceptible to the influence of a deceptive spirit willing to personate the friends of the writers of sealed letters sent to Mr. M., and that he did, for a time, use Mr. M. as an instrument for such wholesale deception, are we to think that it is impossible for some good spirit, or association of spirits, to take charge of the mediumistic potencies pertaining to Mr. Mansfield and use them for good purposes to the utter exclusion of the deceptive imps of darkness? (11) Does not the whole thing resolve itself into this: Evil reigns supreme in the Spirit-world, rather than good; the wise and gifted in the Spirit-world are largely dominated over by the foolish and the ignorant; or else the so-called wise and good, having the power, are lacking in devotion to truth and right, and are deficient in benevolence and virtue; the so-called good and great in spirit-life are either lacking in power or deficient in benevolence and virtue; if they desire to stop the evil influences operative on earth from the Spirit-world, and cannot, then the evil influences are more powerful than they, the lower rules the higher; if they have the power and do not exercise it then they are deficient in benevolence and philanthropy, and are lacking in devotion to the cause of honor, truth, purity, justice, integrity, vir-

The foregoing considerations, to my mind, completely negative the idea that the spurious answers to sealed letters, by Mr. Mansfield and other mediums, are written by lying spirits and proves that they are of the earth, earthy, in origin. It may be noted that all the unsatisfactory answers to letters by Mr. Mansfield are written in the same general style, it would seem. The same peculiarities of expression and diction are found in every such answer I have ever seen or heard of, evidencing that they all proceeded from one mind. So, on the evil spirit hypothesis, but one spirdeceptive answers to letters made by Mr. M. during the past thirty years. Mr. M. having answered, it is claimed, several hundred thousand letters, an overwhelming majority of which are, doubtless, of the character outlined above, we are to conclude, on the spirit ual hypothesis, that this one spirit has been for nearly thirty years engaged daily in using Mr. M's. hands to write lying communications, in many cases deceiving the "very elect" in our ranks; and that this one person has in that time personated several hundred thousand different spirits, none of which spirits have ever attempted to check his nefarious practices. Just think of it! One spirit devotes his time for thirty years almost in writing several hundred thousand bogus letters, for each of which Mr. Mansfield receives five or three dollars, and four postage stamps! How accommodating this spirit must be, and what an accomplished scoundrel must be be. And during all this time no other spirit steps in to interfere with his evil doings, and no spirit communicating with earth utters a word of warning concerning this systematic fraud.

The above remarks apply as well to the answering of sealed letters by other mediums as well as Mr. Mansfield. Most of their answers are of precisely the same character as those of Mr. M, devoid of all proofs of identity, answers such as any person, cognizant of the contents of the letter to be answered might write. I have had extensive acquaintance with the answering of sealed letters. I have a collection of such in my possession, and there is not one of them has one single item or allusion in it indicating the writer to be the one purporting to be its author. I do not say there are none such, but I think there are a few, but I

have never seen them. Now, what is the philosophy of the whole matter? Are we to consider these answers given by Mr. Mansfield as due to deliberate fraud on his part, as Mr. Snow's correspondent was inclined to think? Does he in some manner open the letters and thus is enabled to answer them? This would be unjust to Mr. Mansfield; for there is no doubt that he pos sesses the power to answer letters without their being opened, and the power of thus answering them seems independent of any conscious mental effort on his part. He and the other mediums for answering sealed letters undoubtedly possess a peculiar power, the rationale of which is but dimly understood. It belongs to that mystic realm of occult forces, the true philosophy of which we are just beginning to understand. The powers of the human spirit in the body are greater than have been supposed, and it is very unfortunate that all phenomena embodying abnormal psychic powers and forces should have been, by nearly all Spiritualists, relegated to the do-main of the supramundane. Man is a spirit here and now. The soul, even while confined in its tenement of clay is possessed of and at times manifests supra-material functions and activities, transcending those of its ordinary, normal condition. The facts of mesmerism, clairvoy ance, psychometry, automatic writing, double consciousness, somnambulism, the trance, ecstasy, the double, etc., etc., are examples of those occult powers of the human spirit while in the material body; and in cases of answering sealed letters, reading closed ballots, etc. in which no proof is given of a spirit being present, the phenomens being merely exhibitions of clairvoyance, automatic writing double consciousness, in such cases it is irra-tional to attribute the phenomena to the direct action of a disembodied spirit.

But, it may be said, I am getting rid of all

But, it may be said, I am getting rid of all direct spiritual phenomena in so asserting. Not at all. "Render under Cæsar the things that are Cæsar's, and unto God the things that

are God's " Those phenomena which merely indicate the action of mundane psychic forces and potencies, should be attributed to their true source, but those phenomena giving proof of the action of disembodied spirits should be so attributed; and of this character I take it are some of the cases of answering scaled letters, ballot tests, etc. I think that occasionally the psychic powers of Mr. Mansfield and other sensitives are used by spirits in giving convincing proofs of their identity and continued existence. These are evidently few in number, in comparison with the very large number of merely psychic phenomena daily being exhibited through Mansfield, Flint, Foster, etc.; but that they are occasionally met with I think there is sufficient proof to establish. Would that they were oftener given us, must be the sincere wish of every Spiritualist

The readers of the Journal may remember psychometric readings of two answers to sealed letters written by Mr. Mansfield, made by a Brooklyn lady, and published by Dr. G. Bloede, in the Journals of Aug. 16th and 23rd, 1879. One of the answers gave the character of Mr. Mansfield himself, and the other that of the spirit supposed to have written it through Mr. Mansfield. This sustains the position above, that some of the answers are written independent of any outside spirit influence, while in others a spiritual influence may be traced. Whether Mr. Mansfield is self-deluded and honestly believes all the answers to be written through him by spirits, or is aware that, as a rule, they are merely ex hibitions of psychic force, I cannot positively state; it seems to me, however, that long ere this grave doubts must have arisen in his mind as to the reliability or the spiritual origin of many of his letters. The unsatisfactory character of many of his answers has been pointed out to him, and that not only of late, but for many years. As soon as I received the reply to my sealed letter, I wrote him at length pointing out its true character; and many others have done the same. No case, however, is known to me where he has ever returned the money in cases of dissatisfaction. Bro. Snow thinks there may be such. There possibly may be, but I doubt it strongly. Over a dozen years ago 1 was told that he never returned money in cases of failure to satisfy; and should there be any such cases, they must be indeed few, and then only where some extraordinary or coercive influence may have been brought to bear

In this connection attention is called to the psychometric delineation of Mr. Mansfield's character above adverted to, a delineation, let me say, in exact accordance with what l had known, his nature to be for years previously. Note the following: "A strong me-dium, though not very spiritual, intends to do something in the world; got his own ax to grind! If a medium, he can hear anything in the world and keep as immovable as this stove, and this by discipline. Shrewd, discriminating. Sharp—a Xankee. The base of the brain is strongly developed. Passions when aroused, very forcible, persisting in getting what he wants for self-gratification. ... Has suavity enough - more than polish, and off-hand, free-and-easy way. If he has anything to win he can make himself appear variously according to things. [The psychometrist says she does not like the moral sense of this person; it is not satisfactory to her. There is no really true and noble direction about it The ax to grind, the one thing for him.] ... Strong, practical, in every way, but does not aim high either intellectually or morally. Caution, secretiveness and aquisitiveness large and well used; willing to work for money; nuales numan nature closely: give him chance and he will read a person's thoughts

almost from the face. Intuition large." Let any one compare this correct portrait ure of Mr. Mansfield with the fact before in dicated herein, and see their close correspond. ence. His Yankee shrewdness, love of money, large secretiveness and suavity, his constant "ax to grind," etc., on the one hand; and, on the other, the high price asked for his answers to letters, the non-return of the money received for unsatisfactory answers, his indifference to the fact that a large number of his answers are very unsatisfactory, his continuance in receiving large fees for purported letters from spirits which he must know do not come from the spirits claimed, and which he probably knows do not come from any spirit at all, being merely exhibitions of his own peculiar abnormal powers of clairvoyance and automatic writing.

in conclusion I would state that the foregoing is written exclusively in the interests of truth, of scientific truth and for the advancement of rational Spiritualism. An understanding of the true causes of all genuine psychic phenomena is one of the most urgent demands of the hour; fact and fiction, vague speculation and demonstrable truth, crude hypothesis and rational deduction, are almost inextricably interblended in the general spiritual consciousness, and to remedy this in part, to place, so far as possible, Spiritualism on a substantial, "scientific basis," commanding the respect of the trained thinkers of the world, a careful classification of the various distinctive orders of phenomena is imperatively demanded. The longer this is postponed, the wider and deeper the prevalence of erroneous conceptions concerning the nature and cause of the various kinds of psychical phenomena, the more difficult will be the task of separating the purely spiritual from the simple psychic, the firmer seated will become the already startling array of crudities, misconceptions and delusions with which the subject is infested. In the end the truth will inevitably prevail; error is bound to die; but the struggle will be harder and more prolonged the longer it is postponed. It behooves the present gen eration to "face the music," to calmly consider the many intricate problems underlying our phenomena and their concomitant philosophy. Let us strive to rid ourselves of the errors and fancies enveloping our faith and philosophy; let us search diligently for the truth irrespective of what that truly may be; let us resolve manfully to demol ish all our false idols, when demonstrated to be simply false idols; let us "prove all things" in Spiritualism, "and hold fast" only that which is capable of demonstration as truth, or is rationally probable. By the judicious elimination of the thickly laid incrusta tions of thirty-three years' accretion, by and through which the life-growth of our divine philosophy has been so largely dwarfed and stunted, what an impetus will be given to the wide diffusion of the benign principles of that purified and purifying Spiritualism so needed by the world to day, and which the angel-world is so anxious to see established on earth. As a means to the attainment of this desirable end, have I submitted this, to me, truthful and just consideration of the phe-nomena manifested through J. V. Mansfield. Presidio of San Francisco, Cal.

A banquet of seventy-six persons was given at Madrid by the Abolitiontst Society to commemorate the eighth anniversary of the emancipation of 22,000 slaves in Porto Rico. Allusions to America and the memory of Lincoln and John Brown were expressed.

What Good is Spiritualism?

To the Editor of the Religio-Philosophical Journal: Many ask the question of what good is Spirituslism? It prefers knowledge, when-ever it can be had, to belief. We had rather demonstrate that man lives on after he has shuffled off this body, than to have faith that such is the case. Is it nothing to free the mind from the horrors of eternal damnation where "The smoke of their torment ascendeth up for ever and ever," and their wails never cease for a moment through an endless eternity? Is it of no good to tear from the heavens a personal devil going about like a roaring lion, seeking whom he may devour, and a God of wrath who is angry with the wicked every day? It proves the "Simple plan of salvation" to be false and that the appearance, blood or crucifixion of Jesus, can save no one, but each one must save himself; heaven and hell are not localities, but conditions, and each one carries his own heaven and hell within. Is it of no good to solve the problem which all Christendom has tried to solve, "If a man die shall he live again?" There has been more brain labor, more books written, more sermons preached to prove this problem, than all others, and yet when the

proof comes that all may know if they choose, they reject it and ask: "Of what good is it?"

In a word, is it of no good to have some knowledge and a right idea of the country where all are compelled by nature to go? Suppose, for example, that every soul at some time in life, was compelled to take a journey to Paris. They never saw Paris, never saw any one that had been there, did not know as there was such a place in existence, and had been taught that they had "Gone to that bourne from whence no traveler ever returns." Is it natural for the human mind to never have a thought about Paris? Is my baby one of the "non-elects" and shall I never see its face again? Is it possible my infidel wife will be forever separated from me? Does God sit upon a white throne with the saints all around, forever playing upon harps and singing his praises, while the unfortunate goats are in the infernal pit where the fire is never quenched?

Is there such a thing as progression? Do children grow to manhood and womanhood, or do they forever remain babies? At what age do they retain an identity? Is the doctrine of eternal misery true for those who do not accept the "Simple plan of salvation?" Is there such a place as Paris, and has any one ever seen or communicated with any one from there? Modern Spiritualism answers,

There is such a place as Paris, thousands of good honest men and women have seen and communicated with their friends that have been there. They tell us that many of the teachings about the place are erroneous and false. They are subjected to law there as here; men do not change their conduct in the twinkling of an eye, but lying men remain lying spirits till they change themselves through progression. Are we to regard the testimony of millions of honest and learned men as false and say such is not the case? Some that stand at the very summit in science, such as Varley, Crookes, Wallace, Weber, Schiebner, Zoellner, Denton and a host of others, believe the doctrines of Spiritualism. Then is it wise for us to say that the innumerable host that return from Paris can give us no information of that country?

Is it better to believe in some incomprehensible dogma or book that was written from two to five thousand years ago, than to believe the information we generally get from those who have actually visited the city, and where ualism places reason as man's highest and best guide. It is good because it teaches a man to be a man, and not afraid to doubt and investigate because it is unpopular; not afraid to question God or his works or what is purported to be "His Word," because if God has done his work well and right (which we most assuredly believe he has) then it will bear the weak criticisms of man; if not, then he ought to be exposed as a fraud. The idea of an infinite father being angry at his children be-cause they doubted, had not faith or did not believe, which are the very means of our learning something about him! Does God love cowards?

Spiritualism teaches men to be rounded out by improving every faculty; to "know the truth, and the truth shall make you free" He is not bound down to creeds nor infallible divines, but dares to question everything and to assert his own opinion. Freedom of mind. liberty to believe whatever reason teaches, ever ready to accept truth wherever it may be found, and coupling our own reason with the messages we get from our friends that have passed over, make us feel quite confident that we are not on the road to destruction or hallucination. We have no "scape goats," that we may cut a man's throat, and then escape the punishment by washing in the blood of Jesus. We must pay the penalty by "Ceasing to do evil and learning to do right," for the act is indelibly stamped on the walls of our memory and must be outgrown; or, in other words, our good works will so glorify us that the evil ones will not trouble us. The penalty attached to sin is our best friend and schoolmaster. for it teaches us to let sin alone and without it we would not know what sin was.

J. O. TYLER.

Animal Reasoning.

A lady, a friend of mine, was at one time Matron of a hospital for poor women and children which was maintained by subscription. One of the inmates was a blind girl who was not there as a patient, but temporarily till a home could be found for her. She had learned to feed herself, and at meal-times a tray containing her dinner was placed on her knees as she sat in a comfortable chair for her special convenience in feeding herself. One day while she was eating, the pet cat of the establishment placed herself before her, and looked long and earnestly at her, so earnestly that the Matron, fearing the animal meditated some mischief to the girl, took her out of the room. Again the next day, at the same hour, the cat entered the room, but this time walked quietly to the girl's side, reared herself on her hind legs, and snoiselesly, stealthily reached out her paw to the plate, selected and seized a morsel that pleased her, and, silently as she came, departed to enjoy her stolen meal. The girl never noticed her loss, and when told of it by her companions laughed very heartily. It is evident that the cat from observation had entirely satisfied herself that the girl could not see, and by a process of reasoning decided she could steal a good dinner by this practical use of her knowledge.—Ex.

Father Faber tells us that a Christian who expects to save his soul in these days without doing something to help to save the souls of others, will be disappointed; and if this be true; as it most certainly is, woe be to many amongst us.—Archbishop Bagley.

Agnosticism-Altruism.

There may be a future life, says Agnosticism, to the age. I do not deny it. I cannot affirm it. There may be immortality for the individual, says Altruism, but the immortality of the race is much more probable. It is your duty to strive for purity of heart that the race may be lifted thereby. These are the messag-es that these twin philosophies, that some have confounded with Evolution give to a troublous would. Other cheer than this world gives, they say, is not a rightful quest for man. Here are certain facts, hard and hopeless is their teaching, as we read it. The world's races who have smiled and wept in its past, have, after a struggle with hard conditions faded away into inevitable dust. The wind blows their particles over the hillside where once they sang and lamented. They are not. Generation has followed generation in a long procession and slowly the race has improved. As it has been, so it may be. We do not know. Now as ever there is the same struggle for existence and by and by there comes to each a final struggle and the dark. It is our duty to keep our place in the long procession, to do our best to make it a successful one. But as for comfort, beyond a pleasant fireside and a bottle of wine, perhaps, ah, friend, that is not for you to ask about.

Keep in the procession.

Is it so? Are these philosophers right? Has the old beacon burnt out? Is heavenly comfort not a thing to be sought? Is there no cheer beyond the portals of death? Shall our ears listen never again after death stops them to the sweet sounds of the universe? Are our eyes opened and closed, does our heart beat against its walls, does brain invent and voice articulate and spirit pray, only that a great and selfish force may see a fine procession? These questions outline our discussion.

Science has indorsed as a law, the idea that no appetite exists in a normal creature unless that also exists which will satisfy it. The hope of another life for the individual, under changed and vastly better conditions is the only abiding comfort that comes to the sufferers in this world. The mother's belief that she shall take her little one inher arms again is all that makes the grave bearable. This longing for, and belief in, another and better life is an appetite of the heart. No Altruist ever yet went to the grave without an overmastering despair to live again. Robert Ingersoll wails his desire by the side of his brother's body. Look through all history and all literature and you shall find men groping for heavenly comfort in their earthly distress. Among the earliest recorded utterances of the race is the half smothered crv of Job, "If a man die shall he live again?" A hungry race and a universe without food would argue a world full of men hungry for immortality, to whom immortality was denied. But the fields whiten to the harvest every fall time and man's bodily appetite is appeased.

Again: The hope of immortality as an issue from right living is the great and only supreme motive for right living. Altruism as a motive is futile. It bids us sacrifice ourselves for the sake of the procession. What a bloodless skeleton it is. It takes love out of the universe. Be self-sacrificing in order to uplift the race, forsooth. You cannot raise the world with an icicle. You might as well put chunks of ice into your furnace to heat your house withal, as to try to uplift the race by the Altruistic philosophy.

by the Altruistic philosophy.

Take the hope of immortality and the love of God out of the world and you bring moral chaos into it. A universe without love were hell unconfined

The coal that burns in my grate and gives me warmth was stored in the earth against my need for comfort, millions of years ago. There it burns. It is no lie. Does God minister to material comfort, and shall he refuse to satisfy my spiritual longing?

Love, faith and heaven; if they are not, then is not God. If they are not, come swift oblivion and cut forever the string of consciousness that connects us with a lying God.

But they are. If a man die he shall live again.—The Alliance.

Who Can Doubt-there is a God?

(A SPIRIT COMMUNICATION).

God is law—the great power of all, the great staff of humanity. God's law develops growth, ever from the dark into the light, and without this growth, which nature itself depends upon, we could not exist. If it were not for the power of this law, the angel's voice could not be heard, and the dearest portion of its operations is that which enables the departed to return and speak, that we may know that they still live, and bring light and joy to those left here on earth. By this law they can give growth and food to the mind.

The seed dropped in the dark earth brought forth the tree, then the bud, then the blossom, then the fruit. Every twig bears its own blossom, and every blossom brings its own fruit. So mind is a growth that develops for itself, and cannot develop for another, and each mind must act for itself. Every reformatory cause is a slow natural growth. Unless the mind takes hold of the new cause it cannot develop or grow, and the reform will sink and die for the time, because it is not appreciated by the minds to which it is given. If a true reform is adopted it will feed and lead the mind, and if you are led by some great and noble movement and work for its benefit. you will gain light, hope and joy, and happy thoughts will be yours. You will be above all censure, virtue will stand all tests, and you will be given greater light than you have ever seen before; when you can work in a natural sphere of development you will lack no power, because a natural law must be obeyed. It will bring joy and beauty, and fill the soul with inspiration, and give a growth to all minds, without fear. In the union of the great tie that binds heart to heart is a law that gives the great power that rises up and expands to subdue the greatest sin.

Can man say to the lightning's "flash;"
To the thunders, "roar and crash;"
To the mighty winds, "blow at my will;"
To the many elements, "be still,"

Yes, there's a God that ruleth all—
The mighty winds, and the insects small.
He rules by laws which we must not break.
Or else a punishment must take.
These laws are always good and right,
If we would ever keep that in sight.
And now, as we wander o'er earth's green sod,
Let us be thankful—"There is a God."

THE SISTER SPIRITUAL BAND. Alliance, Ohio.

Shortly after Andrew Jackson's funeral, an old negro woman at the Hermitage was asked if she thought her master had gone to Heaven. "Why, course he has, of he wanted to go dar; who's going to stop him, chile?"

RELIGIO-PHILOSOPHICAL JOURNAL.

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

THE FARMER'S WIFE.

Up with the birds in the early morning-The dew-drop glows like a precious gem: Beautiful thats in the skies are dawning, But she's never a moment to look at them. The men are wanting their breakfast early; She must not linger, she must not wait; For words that are sharp and looks that are surly Are what men give when meals are late.

Oh, glorious colors the clouds are turning, If she would but look over hills and trees; But here are the dishes, and here is the churning-Those things always must yield to these. The world is filled with the wine of beauty, If she could but pause and drink it in; But pleasure, she says, must wait for duty— Neglected work is committed sin.

The day grows hot, and her hands grow weary; Oh, for an hour to cool her head, Out with the birds and winds so cheery! But she must get dinner and bake her bread. The busy men in the hay-field working,
If they saw her sitting with idle hand,
Would think her lazy, and call it shirking,
And she never could make them understand.

They do not know that the heart within her Hungers for beauty and things sublime; They only know that they want their dinner-Plenty of it, and just "on time."

And after the sweeping and churning and baking, And dinner dishes are all put by, She sits and sews, though her head is aching, Till time for supper and "chores" draws nigh.

Her boys at school must look like others, She says, as she patches their frocks and hose For the world is quick to censure mothers For the least neglect of their children's clothes Her husband comes from the field of labor; He gives no praise to his weary wife; done no more than has her neighbor; Tis the lot of all in country life.

But after the strife and weary tussle With life is done, and she lies at rest, The nation's brain and heart and muscle— Her sons and daughters—shall call her blest. And I think the sweetest joy of heaven. The rarest bliss of eternal life, And the fairest crown of all will be given Unto the way-worn farmer's wife.

[Ella Wheeler.

An Englishwoman in the New England Hill Country, writing to the Atlantic Monthly. depicts with a vigorous yet delicate touch, some of the salient points of that hardy country which has sent so many sterling men and women to the West and South. Under the grim reserve of the people, she sees precisely what every farming community needs, and the want of which has peopled so many insane asylums with farmers' wives. "Such communities need absolutely free amusements, and, in providing them, I should not consider the giver an enthusiast and a visionary, but a practical man. What our neighbors need here, is a place of free public and popular evening resort, especially in winter, -a room combining comfort and ease; a place with plenty of illustrated periodicals and cheap books of a respectable, but above all of an interesting and secular nature, appliances for smoking (% opportunity for meeting and conversation; a social atmosphere entirely comprehensive and tolerant; no religious test or cant; and if possible, plenty of good coffee. With such a weapon I would undertake in two vears to raise, or in ten to change the character of the rowdiest or most Rip-Van-Winklelike rural population."

The country she describes, is very poor, or mean to have amuse It is doubtful if she includes women as the recipients of this bounty and her appliances for smoking are needless. But, evening amusements are needed in every country place. Popular lectures on science, art, geography, and above all, hygiene and morals, the relations of body and soul, and the origin of discase, should be indispensible. Then the natural proofs of immortality and of spirit com-munion, their normal and elevating use, and their abuse and dissipation, should form a portion of the ethical teachings of all. The social nature fed by contact with others, would react as a tonic on body and brain, and the

mind would have something to feed upon. The same writer accounts for inquisitiveness thus: "One must think about something. and since there is neither money, time nor opportunity to study things worthy of notice, the readiest thing to think about is one's neighbor." That is the natural consequence of the stagnation resulting from isolation. The quickening magnetism of mind is needed to awaken mind. No matter how grand or beautiful nature has painted her ever shifting scenes, humanity is needed to vivify and give a soul to valley, mountain and stream.

Our Englishwoman draws a picture of woman's lot, which serves to drive them to cities and keep them there. "There is no love of life for itself, and very little enjoyment but what can be snatched between two wheels of work, slowly grinding the life of the laborer. Everything is subordinated to 'the work,' especially the human machines who do it. The food is generally of a nature to disagree with any constitution,....but the men have the antidote of fresh air, while the women have not. It is no rare thing for a woman not to put her foot out of the house for three or four months at a time. The long winters are somewhat to blame, but the incessant march of work far more. She may go out to feed the chickens, or hang out the clothes, sometimes to do a hasty job in a starveling flower bed, but of out-door exercise she knows nothing, and to save time a farmer's wife seldom walks. [She might have said to save strength, as well.] Amusements being few and coatly, excitements have to do duty for them. Church meetings and funerals being free, absorb a good deal of interest, and sewing circles are turned into mild shadows of make-believe dissipation....The greatest intolerance is, of course, found among churchmembers, and they are too often, the greatest stumbling blocks for repentant black sheep. Conversion is a sensational process." This is a narrow life for woman, and applies to but little portion of our country, let us hope, where the soil is poor and the climate rugged. Yet, it is useless to deny that the great want in country-life, generally, is that of proper amusements and social intercourse.

Yet, this picture has its strong lights as well as its shadows. She continues: "Deep below this crust of unattractiveness, there are sterling qualities,—honesty, justice, immense per-severance, patience and endurance, evenness of temper and faithfulness of friendship, almost invariably a high standard of domestic virtue and a serious acceptance of life's responsibilities. If there is no elasticity of spirits, there is a wonderful steadfastness of purpose, and a tendency to make the best of everything. Home love does not include surroundings, even of the loveliest scenery, but it is intense within a narrow circle of persons; though even here, in death as much as in life, it is singularly undemonstrative With all his drawbacks, the farmer is a nobler man than the half-educated 'smart' inhabitant of large villages and cities. His life is truer and more genuine, his character more stable, his

Woman and the Mousehold. Linsight into right and wrong straighter, and his worth to the country infinitely greater. Behind all the unloveliness of daily life, there is the almost unconscious respect for duty, the instinctive uprightness of purpose, and the love for work as the test of human life and fitness, which constitute the chief virtues of a manly race. There are strength and stubbornness, plainness of speech and hatred of roundabout ways, which, if they could be in-fused into political life, would make the government as sound as the nation."

Mrs. Clara Colby, of Nebraska, at the last meeting of the Woman's Congress in Boston, read a paper on the ills which attend the farmer's wife. A New York paper, after comment-

ing on its sad truths, continues: "There is the same monotony, the same seclusion, and the same lack of wholesome friction with society, whether the detached farm is in Nebraska or in New York, and the daily routine in the one place is very like that in the other. Moreover, we must remember that our great farming regions are no longer at the East; that the richest granaries of the country and of the world are not now in the Genesce Valley, but in Minnesota and beyond. "And even when the farmer's wife 'sees her husband gaining in prosperity she finds no lessening of her arduous labors. They may rather increase. Mrs. Colby says: More stock, more grain and fruit, more help to the farmer, all these mean more work to the woman. She can seldom procure help, for such as there is naturally seeks the town.' Besides taking care of the house and children, she must look after the poultry, and, her husband having no time to 'potter' in the garden, she must plant, hoe, and gather such vegetables as she needs for the table. She is cook, nurse, wash-maid, chore boy, gardener, all in one. She loses regard for her personal appearance, and perhaps becomes an untidy drudge, careless of beauty in herself or her surroundings. 'Anything will do at home or is good enough for the family. They live, as they tell you, a dog's life of it, but without a thought that they are in any way responsible for their wretchedness."

"They do not even have the diversion and excitement of buying their own clothes. 'As a rule, the husband makes the purchases, even to procuring his wife's dresses, while she rarely or never has control of a dollar. The wife remains a child in finance, and if she is ever intrusted with the shopping, she does it awkwardly and unwisely.' She may get to a town twice a year; her nearest neighbor may be miles away; the loneliness of the farm life drives the daughters to town to work, and leaves the mother to still greater loneliness at home, in which, perhaps, the spirit chafes

until it breaks the bounds of reason.' "An early marriage has prevented her getting sufficient schooling, and she is lamentably deficient in intellectual resources. She knows nothing of hygiene, and only a stout constitution can resist the hard usage to which she subjects her health with indigestible food and impure air. What little social intercourse she has may serve to add to her labors rather than to relieve them; for when she entertains, she is overcome with the work of providing a profusion of food for her company, and 'the extra fuss necessitates extra stinting after-

The Sun continues:

"This is a gloomy picture certainly; and the life it holds up to us is one devoid of all those graces and beauties which make existence tolerable to a person of refinement or social tastes. And yet, that it truthfully represents the circumstances of the lives of many thousand farmer's wives, there can be no quesand coarse toil of their existence are told in their haggard faces and dull eyes.

"But what is the remedy? Mrs. Colby advocates the establishment of agricultural colleges in every State, with free tuition for both men and women, for, by the census of 1870. there were over 20,000 women in the United States engaged in agricultural pursuits, besides five million farmers' wives. She would also have colleges of domestic economy for girls, where the proper preparation of food, care of the health and dwelling, and house-hold thrift should be taught. The educated woman will manage more economically, govern more wisely, and work more advantageously, besides having a better time in doing it.' She should also be stimulated to interest herself in the county agricultural society, and these societies should become a guild looking after the welfare of their individual members, men and women both. The grange might have been such a guild had it not undertaken to manage the politics and the finances of the nation; yet even this has been a great educator to woman in districts where it has been successfully established."

To the writer it seems as if the remedy must go deeper than this. There must be greater division of labor in a farming community. Bread-making and the laundry work might be carried on in a central building, by skilled persons, so that a circle within a radius of several miles might be served bi-weekly. with far greater economy than by separate fires, to say nothing of the saving of woman's

work. The Dairy, of course should be relegated to creameries, the products of which are far superior to those of isolated households. The whole mode of life can be simplified, and pies and puddings left for gala days, with great profit to health and temper. In the good time coming it must be that the scale of labor will be so adjusted that night shall not find the housewife too weary to care for social life, too worn to look up and enjoy the wealth of Nature's royal largess. Until then, poor, nervous, overwrought sisters, your sighs and silent misery must plead continually for a social

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Youth: A Great Opportunity.

FROM A DISCOURSE AT CENTRAL CHURCH, CHICAGO, BY DAVID SWING.

The glory of young men is their strength.-Prov. xx T have written unto you, young men, because ye are strong.—I. John ii—14.

Let us believe with Solomon in his age of Materialism, and with John, in his time of more Spiritualism, that the glory of young men is their strength. Each human being is permitted by the Creator to pass through a form of golden age. It is called the "flower of youth," or the "flower of manhood." As plants have a blooming period, so man passes from the weak condition of infancy up into the magnificent bloom of youth. His power assumes many forms, and, all together, makes an inheritance richer than that of the children of Croesus. His gifts help each other. His body aids his mind and the activity of his mind arouses all the physical energy of his nature. Men, mentally active, live longer than those who are wedded to indolence and, equally, physical activity leads the spirit along its peculiar career.

As a basis of the other forces, the young man receives from nature a legacy of physical force. Transposing the words of Solo mon, the young man has glorious strength. The Greeks made this power almost an object of worship. But the Greeks were students of beauty only, and not of the highest forms of utility. This gigautic force of man they turned into chariot races and foot-races and wrestling-matches and boxing-contests, and made physical things an end rather than a means to a spiritual end. Parents were overcome with joy, one father is said even to have died some battle of bone and muscle. The greatwhen a son was crowned victor in est nation of antiquity may be said to have died of the beautiful, for amid the worship of the games of the athletes, statesmanship died away, or rather failed to rise up into vigor. The Greek statesmen were singular in their ability to run and leap and box and to do without food or clothing, but in discovering good reasons for that running or leap ing, they were singularly deficient. They worked up the power to suffer but did not equally learn to suffer in a good cause. The little group led by Leonidas was composed doubtless, of soldiers as hard in nerve as iron, soldiers who could fight forty-eight hours without rest, but the reflection which could send so small a band, the statesmanship which had omitted a union of Greek states, and which could only quarrel in presence of an invading enemy, was as weak, as the muscle of Leonidas was iron-like. It is almost certain that a plain American-a Lincoln or a Grant-has more statesmanship than was possessed by all Greece in five hundred years. To be an Apollo in form and gracefulness is not very desirable, if that perfection is to exhaust itself upon foot-races and wrestling, but when the feet of this attractive god are busy on errands of music and literature and eloquence, then is the physical gracefulness complete. The strength of young men is glorious when it is made the basis of powerful mental and spiritual action. The games of our modern colleges are of value only when they build up a greater mental grasp of the text-book and of the great objects of life. No human can be more worthless than a man who can win in a prize-fight or in a boat race alone; for we live in a universe where the material is the medium of the mental, and only that iron of the body is valuable which helps make a similar metal in the intellect. The strength of young men is perfectly grand because it carries the mind along so sweetly in its mother like arms. The God of nature therefore casts the young into a great opportunity, when He gives them those many years of physical force, when the mind wakes in the morning full of song and feels all the inexpressible luxury of life. When the body is in bad condition, what a duliness there is in even a summer morning! The dew-drops do not sparkle, they seem sickly and damp. They are not diamonds on the leaf, they are only common water. The skies are leaden; the song of the bird coming in at the window annoys the heart it wishes to cheer. Man approaches the world through his body. His soul is incarnate. However full his brain may be of philosophy, he must always ask his body whether the morning or evening is beautiful, whether the groves are attractive in May and whether the ocean is very broad or only a small collection of brine? The most of suicides spring from ill-health-that darkest of clouds that comes to eclipse the sun and stars of the heart. From all which facts the inference comes, that the physical force of youth is one of the glories of that period.

Powerful in body these youthful years possess a peculiar gift of enthusiasm. Enthusiasm means a god within. It is given the young that they may be full of inspiration in that long day when life is shaping itself. As the one only God made the external universe in all its wonders, made that variety which is found between the massive sun and a grain of golden sand so this god within builds a universe in the heart and makes each soul world. It is vain man possesses imagination or fancy or learning or reason unless this impulse combines with them and makes those forces active. When some workmen, digging a shaft, cast up from a great depth some soil which had been buried for tens of thousands of years, behold! after the sun had shone for a few days on that soil, hundreds of mulbery trees sprang up and covered the clods with green. They had waited for ages for the warmth of the sun. Thus each human mind is a dead mind until enthusiasm shines into its depths. It is the life of the mind as the mind is the life of the body. The glory of

young men lies in this strength of the spirit. Two forms of strength have now appeared -a third may be designated as the romance of the soul. It is difficult to analyze this attribute of a young nature, but that there is a romantic force in the first thirty years of life go one will be such a cynic as to deny. This quality is so interwoven with imagination and fancy, that all these three potencies may pass before us in a group. The glery of young men is their strength of romance. God has empowered them to see the world, not in dead colors, but in its real beauty. We are far more liable to underrate humanity and its surroundings, than to overrate them. Imagination is not a faculty which tells lies, but i is rather the only faculty which tells the truth. The Indian and the Negro in Africa never see a mountain, or a star, or a flower, in all its attractiveness. They have not imagination enough to make the object visible. The five senses do not disclose much. They only give the soul a start. Once started, the soul runs far away from its humble helper. The foot always steps more lightly and willingly when there is a band of music playing in front. The music does not exaggerate the importance of the battle toward which the troops march, nor does it make the mind estimate too highly the value of its native land: it simply arouses the soul until it can see the reality. Thus the romantic vision of the first half of man's life is the most real survey of earth he will ever make. Old age blunts the senses that it may see this world less vividly. and may prepare the more willingly for leav-

ing its shores. The young man strong in body, strong in enthusiasm, strong in romance, strong in mo-tives, is also strong in religion. Skepticism and confirmed unbelief come slowly and are no doubt sided by the decline of enthusiasm and poetry and romance in middle life. It does not argue anything for religion to say that it is an urn of rich colors poured out on the western sky-the sky where the soul goes While reason may declare the reality of this belief and hope, yet the soul must contain some poetry before it can discern well the banners upon the walls of a second life and any encampments of angels beyond the flood. The hearts of John Stuart Mill and of Harriet Martineau were utterly empty, from childhood, of all poetry—a fact which must have helped them to harden into unbelief and into

an ironlike stoicism in the face of death. Strong in the several particulars mentioned the young man is strong in his allowance of time. He alone has a stage large enough for a great play. Time grows the oak and builds the cathedrals and the great railways, and the same commodity makes the individual career. The rain and the soil and the sun make the

of time. In the farther north there are no grains nor fruits, because the summers are too short. It is the young man only who has before him a summer time long enough to warrant the toil of plowing and sowing. He will live onward fifty years. And in this new dispensation of universal education and industry and applied science fifty years have gathered up a new import.

BOOK REVIEWS.

RELIGION AS REVEALED BY THE MATERI-AL AND SPIRITUAL UNIVERSE. By Edwin D. Babbitt, author of the "Principles of Light and Color," "Health Manual," etc. New York: Babbitt & Co., 5 Clinton Place.

The writings of Dr. Babbitt have been too widely known and too generally appreciated for him to require an introduction to the public in the review of his present work, which, while it seems to launch out into a different field from the others, is still strictly in harmony with them, and may readily be regarded as necessary to aid in forming a correct opinion of the subjects on which they treat.

The rational views of "The Existence and Character of a God," in the opening chapters of the volume, are so clearly defined as to lead the reader, almost unconsciously to himself. into a contemplation and conscious percep tion of many things relating to this hitherto incomprehensible and "unknowable" subject, Tersely and yet clearly the different points are stated and conclusions drawn logically therefrom, as sequence naturally follows cause.

The various "Creeds and Practices of Christianity" form the subject for the ninth chap-ter, and while their errors are plainly pointed out, it is done in such a manner as to give no needless offence to any one who deres to rea-

son or who desires to know "What is Truth?" The eleventh chapter is headed, "The Christian Bible Tested," and under the head of "Miracles," the power of spirits to control chemical and vital forces in a manner unknown to mortals, is forcibly presented. Among the "Modern Miracles of Healing." Dr. Babbitt has referred to a case where "by the power of spirits and magnetism," I was enabled to heal at a distance, which it may be proper for me to explain more fully in this connection: Henry Tompkins of Ripley, N. Y., was injured on stepping from a train in the night, falling through a culvert. A telegram was sent to his friends in Erie, Pa., where I then resided, and with his mother, brother and two sisters, I set out to accompany them to the place of the accident. We had taken our seats in a car, which was delayed from starting, when the mother requested me to go into the trance state and inform them how he was, to which I consented. I found the skull fractured, and a tendency to congestion of the medulla, which if not speedily relieved; would prove fatal. My controls then requested the family to unite their earnest mental desires with the medium for his guides to go and remove the tendency to congestion. At twenty minutes to seven they announced through me the danger had passed. In a few moments we started for Ripley and on arriving at the gate found Dr. Taylor, who had been in attendance, standing there, who informed us the great immediate danger passed off at twenty minutes to seven. The patient recovered. This can be verified by John L. Tompkins, Mrs. Sarah Witherell and Mrs. Mary Gallagher, of Eric, Pa. There was also another case in which a child was cured at a distance, which may be the one here referred to. It was the grandchild of a rigid Presbyter. ian who had hitherto scoffed at Spiritualism and clairvoyance. The child was supposed to be "nigh unto death." The family had been told by the attending physician it could said they believed if they could get Dr. Kayner there, he could save the child, and dispatched their son for me. On learning the facts my controls said to the young man, thy way, the child liveth." The faith of your family has saved him. From that moment

the child was better and rapidly recovered. Dr. Babbitt's chapters on "Spiritual Communion," and 'Death under a Spiritual Religion," present an array of facts with which every one should become familiar. With, perhaps, a single exception, I consider this a work of great merit and deep thought, which no one should fail to read with care. The exception of which I speak exists in what appears to me to be an error of misconception of the teachings of A. J. Davis in "Nature's Divine Revelations." Taken together, it seems to me his "Revelations" and "The Great Harmonia" inculcate fully the dual relations of mind and matter, of spirit and body, of God and the universe, and that his expression of God as a central spiritual sun was used as a comparative figure to express an idea of Infinite spirit, operating in and through matter as eternal and indestructible as the Eternal Mind or "Central Spiritual Sun" which constitutes the light, life and intelligence of all worlds. And I fully believe, had Dr. Babbitt given the close and careful examination to this subject that he has displayed in investigating the other subjects mentioned in his work, he would have seen that Bro. Davis and himself were in a line of closest harmony on the subject of Deity, only using different language to clothe the same idea. However, to decide this question, I would say to all—read and compare, and you cannot fail to be bene-

Dr. Babbitt's deep spiritual insight into the powers and workings of the fine forces, qualifies him to indite through spirit aid most

valuable lessons of instruction. The unseen forces which work in silence are the all-potent forces of the universe. Through them the germs of life are expanded, the bud opened into the leaf and flower, and the fruit matured in its season. Through them the life powers are quickened, the brain energies aroused, the mental forces strengthened. It is the province of Dr. Babbitt's work to instruct his readers how to gather and utilize these fine forces to heal the sick, develop their spiritual natures, and bring out the soul powers in their highest perfectibility. His works will live and be cherished as a valuable legacy when the bigots and scoffers of the present day shall have passed away and been D. p. KAYNER.

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By the advice of my iphysicians I am about to take a three months' sea voyage. I expect to sail from New Bedford on the 17th inst. for the Azores.

It is with great reluctance that I leave my family and business, but a proper regard for the best interests of all concerned, demands that I give immediate: attention to the recuperation of my overworked body.

Only the very few who have had opportunities for personal observation can know, or indeed conceive how unceasingly I have wrought for what I believed the best interests of the public, and now tired, exhausted nature cries a halt and must be obeyed.

I have every reason to hope for a speedy return to perfect health, and I hope to greet you again through the JOURNAL sometime in August. In view of the largely increased expense of the office, may 1 not ask all those in arrears to promptly remit the amount due together with a subscription for a year in advance; and thus help to sustain and cheer Mrs. Bundy in the arduous task which she trustingly, courageously and lovingly assumes in order that I may rest. Will not those kind friends whose subscriptions are about expiring, renew at once and also send a new subscriber?

To the Journal's able corps of writers I return my most profound thanks, and publicly acknowledge my deep obligations for their unwearied, unselfish assistance. I hope they will give to my associates the same hearty and valuable assistance I have so long received.

1 sincerely believe that each individual reader above appealed to will exert himself to the utmost to do as requested, and as he would like to be done by under similar circumstances. And thus believing I consign my family and the Journal to your keeping in perfect confidence.

Fraternally yours,

JNO. C. BUNDY. Parker House, Boston, Sunday, May 15th

Letters to the office will be addressed as heretofore, and money orders and drafts continue to be made payable to my order. J. C. B.

A Free Library at the Edgar Thomson Steel Works.

The Pittsburgh Commercial Gazette for the 6th inst., contains the following announcement:

"Mr. T. A. Carnegie, of Carnegie Bros. is about to establish a large free library at Braddocks, for the use of his employes. Plans are now prepared for a large three story building, to be erected in Braddocks at a cost of \$20,000. The lower floor will be fitted up as store rooms, and the upper floors furnished as a library, reading rooms and a public hall. The library will consist of about 5 000 volumes. The library is expected to be self-supporting from the rent of the store-rooms and hall."

The story is told of Garrick, the famed English comedian of the last century, that, when asked to write a poem to be read at the opening of a theatre in Birmingham a great English town of iron and other manufactures-he said: "Yes. I'll begin

"Ye sons of iron, copper, brass and steel, Whe have no heads to think or hearts to feel." His description would not apply to these generous men.

A Fight of Doctors over Lord Beaconsfield's Dying Bed.

An abaurd professional pride, coupled with bigotry, is a relic of the dark ages. Be it priest or doctor or pedant, it is the same -a using some title or membership to lift one up in an awkward way, as a small boy on stilts feels tall. Of course there is a just and honorable pride in the possession of superior attainments in any department but this is far different from the stilted loftiness of the professional bigot, for with this last the less merit and brains the more nedantry and bigotry.

Parker Pillsbury once said: "A parish priest is made up of about equal proportions of dogmatic creeds and potatoe starch." Such a small priest, Protestant or Catholic treads high, looks solemn and owl-like, and feels that God's poor unconverted children outside the "lean kine" of his poor flock have no rights which he is bound to respect. The really great preacher puts all priestly airs beneath him, and is a human speaker, full of fraternal sympathy.

The great actress, Janausheck, takes lead ing part in a play called The Jewess, and one of the characters is a shallow fellow, full of learned cant and pretences, holding his poor little head high, and putting on airs. He is member of a "learned profession," an M. D. "regular," of course, with a diploma in packet. When he pompously does some simple thing in his line, while the ignorant bystanders look on with gaping wonder, he cries out in a squeaking voice, "For this are we doctors!" If any looker on had ventured to give a dose of catnip tea to a sick baby in his presence, he would have cried out in rage and called in a file of soldiers to fling the wretch into prison; for it is but a short step from privileged folly to cruel bigotry and tyranny, a step short but dangerous, that folly or blind pride should never be helped to take. A "doctor's law" to-day is the help to that dangerous step. Beware of it. The pedantic doctors who clamor for such a law are lineal descendants of the pompous fellow in that old play of centuries ago. Their spirit is the same, modified by the progress of the age. It breaks out now and then even in this day of boasted light, but a good sign is that it gets rebuked; yet it is strong still and dangerous and must be watched and curbed.

An eminent Englishman late Premier of the Kingdom, has just passed away, and the Boston Herald criticises the jangle of the doctors over his sick bed as follows:

"The medical controversy over Lord Bea consfield's sick bed was amusing, as such controversies usually are. The bigotry of the regular school in medicine or theology is sure to come out in such a dispute. Beaconsfield's physician was Dr. Kidd, who had been a homeopathist, but had evolved into an eclectic. The gravity of the case led to the calling of Dr. Quain, a regular. The two physfaithfully following Quain's directions. But such an exhibition of toleration was too much for the extremists of the "regular" school. Of course, one of them wrote to the Times about it, taking the extreme ground that it was a question of morality, that homeopathy was the invention of an ignorant man, and that there is nothing in it; that the parctitioners do not follow the system, knowing it to be false; in short, that homeopathy is charlatanry. The homeopathic physicians replied angrily, denouncing Dr. Kidd for retracting his medical doctrines and for yielding to Dr. Quain. Dr. Kidd seems to be the most tolerant and progressive of the persons taking part in the controversy, for he finds some good things in each school, and is not prevented by pre-judices from making use of them. Mean-time the patient died. Neither school nor eclecticism was able to save his life."

These are the sort of men who want "doctor's laws," with diplomaed privilege to cure or kill by legal monopoly. No wonder that large minded and really able physicians often refuse to take part in these plots. Let all men stand on their merits, not on sheepskin diplomas from priest or professor, and let all the people have liberty of thought and judgment, and just and equal law.

A Patent Medicine Comet.

The donor of the prize of \$200 for each original discovery of a comet during this year, received a telegram May 13th, from Prof. Edward E. Barnard, of Nashville, Tenn., announcing the following position of a comet discovered by him May the 13th: "Right ascension, 22 hours, 55 minutes, 18 seconds; declination north, 14 degrees. 24 minutes, 29 seconds. It is small and bright, and moving slowly toward the northwest." Barnard's announcement has been cabled to Europe by Prof. Swift, Director of the Warner Observatory, Rochester. Upon a verification of Barnard's claim, he gets the prize offered by H. H. Warner. This is the sec ond comet discovered within ten days, and the event is of extraordinary scientific interest. While astronomers generally are not of opinion that the presence of comets in our atmosphere is any menace to terrestrial affairs, yet the discovery of two comets within ten days will add to the apprehensions entertained by many that 1881 is to be a year fraught with evil to earth.

The anticipation of danger from comets, reminds us of the views entertained by Proctor, when referring to Lexell's comet. It had gone into the midst of Jupiter's satellites; the satellites are not large objects and if the comet had any mass it could disturb them; but instead of that all those satellites are still travelling the path they had before that comet had arrived, and we learn, therefore, that that comet at any rate was mere vapor, had no power and no weight, although it was much larger than Jupiter. It had no power, no weight or attractive influence to disturb those little satellites which Jupiter manages so easily well-deserved punishment."

Not Yet Out of Darkness.

While we can see a mitigation of the old terrors of theology, a toning down of the base and cruel ideas of the Deity and destiny, we must remember that the darkness is not dispelled. The fearful old ideas are in the creeds, the hymns and the preaching | those who ask this question in a cantious even. If the atonement of wrath by blood, and the fires of eternal torment are not believed in, let churches and clergy honestly say so and rule them out of book and creed. If they are believed let them be preached honestly and frankly. If "the elect" are insincere how can the ungodly and unconverted be true? A paltering church cannot be the light of the world. Give us sincerity or we perish.

Last winter Rev. Dr. Eddy, a Detroit orthodox Congregationalist, denied the atonement as satisfying God's wrath, and Rev. Mr. Rexford, Universalist, took him up, alluding to the sermons of Pentecost, a notorious revivalist, who preached in Dr. Eddy's church and elsewhere in the city the year before. A few paragraphs from the report of Mr. Rexford's discourse show the completeness of the exposure of a clerical whiffler:

Dr. Pentecost said in the Woodward avenue Congregational Church, March 1st: "But the most terrible of all the sufferings of Christ were those of his spirit. He as sumed the sins of all the world and felt their full weight. He experienced all the remorse and terror, not of one lost soul simply, but of all the world. His Father dealt with him not as in love, but in all the terrors of his sin-punishing wrath." Dr Eddy says that "to assert that Evangel cal churches teach such a doctrine is so bold a caricature that it strikes him dumb. It is a surprise that our good friend has been able to preach audibly since the 1st of March, 1880. And what is more: Dr. Pentecost while here was a Baptist, but since leaving Detroit he has joined the Congre gationalists. Dr. Rexford quoted from the Westminster Assembly's larger catechism the 49th and 38th questions, as follows:

Q. 49.—"How did Christ humble himsel in his death? A.—"Christ humbled himself in his death in that having been betrayed, forsaken scorned and rejected....and having also

borne the weight of God's wrath, he laid down his life, suffering for sin.... Q 38 -"Why was it necessary that the mediator should be God?

A.—"It was requisite that the mediator should be God that he might sustain and keep the human nature from sinking under the infinite wrath of God." To the same effect was quoted a passage from Dr. Hodge's "Systematic Theology," which is the voice of Princeton on this subject Dr. Rexford would now follow Dr. Eddy's

advice still further, and would select a book which the good Doctor would not repudi ate. He held in his hand a collection of hymns, "Edited by Roswell D. Hitchcock, Zachary Eddy and Philip Schaff." Dr Rexford proceeded to read from a number of hymns sentiments which were in keeping with those from Pentecost and the catechisms. Here are two stanzas: Hymn 235, verse 2:

"How dreadful was the hour When God our wanderings laid And did at once his vengeance pour Upon the shepherd's head."

"His honor and his breath Were taken both away, Joined with the wicked in his death.

And made as vile as they." Hymn 223, verse 2: Came at length the dreadful night, Vengeance with its iron rod Stood and with collected might,

Bruised the harmless Son of God." Dr. Rexford quoted from the creeds of the M. E. church, the Episcopal, Lutheran and others, to the general effect that Christ died to purchase means of release from the claims of the demon Justice, and satisfy in his own suffering the law which the churches believe demanded the eternal death of mankind.

The Czar and His Doves.

The London Telegraph gives an account of the killing of the Imperial pigeons of Alexandre II., and the "ill omen" that followed. A short time before his death, the late Czar noticed two or three dead pigeons lying on the ledge of the balcony. As the Imperial pigeons, like those of the Piazza di San Marco in Venice, are privileged birds. his Majesty was displeased that they should have been slain within the very precincts of his palace. It was soon discovered that a huge hawk had taken up its quarters in some cout-of the way nook of the Winter Palace roof, and, emerging thence every morning at dawn, it made a regular practice of thinning out the Emperor's flock of pigeons. The hawk contrived to evade the vigilance of the domestics charged with its distruction, and continued to kill its two, three or four pigeons daily with absolute impunity. A powerful trap was therefore, baited and set for it upon the roof; and early next morning, it was seen from below, caught by the leg, and struggling with all its might to get loose. Before the servants could reach the spot to put an end to the flerce bird's agony it had dragged the heavy trap over the edge of the parapet and fallen with it upon the paving of an inner courtyard, overlooked by the Imperial apartments. When the Emperor was informed that the hawk had met its death in this strange manner he appeared much disturbed in mind, and observed several times to his attendants that "the whole affair was of evil omen."

Speaking of the Fletcher case The Spiritualist of London, says: "The trial of Mrs. Fletcher at the Old Bailey came to an end; she was found guilty of some of the counts against her as recorded in another column, and condemned by the judge to twelve months' imprisonment with hard labor, a

Progressive Views.

Rev. Miller of the Episcopal Church at Bismarck, D. T., recently preached a sermon there, closing as follows:

But some will say, how are the dead raised and with what kind of body do they come? The epithet fool is applied by St. Paul to spirit, but not to the honest seeker after truth. If any thing is clearly taught in the passage before us, it is that the body which dies and is burned or buried in earth or sea and is resolved into its primitive elements is not identical with the spiritual body of the resurrection (v. 36). The sowing here alluded to does not refer to the burish of the remains as is often supposed. We are sown upon earth in an animal body, the spiritual body is developed, and is quickened or blossoms forth whenever the former dies. After the grain of wheat is cast into the earth it dies and its death is but the signal for the appearance of the tender blade. In accordance with the same law, we, too, who are now sown in the embryonic state of being may expect to burst forth in immortal bloom. Our earthly bodies are sown in corruption, are liable to disease, decay and dissolution. They may be analysed, dissected divided, scattered and resolved into their primitive elements and ultimate atoms But we are raised in incorruption, for we then attain the condition of unparticled matter. But what do we mean by a spiritual body? St. Paul tells us, there is a natural (or animal) body and there is a spirit ual body. These two are clearly co-existent and coterminous. The spiritual body is invisible to the mortal eye. There is a system within a system; man within man. There is a force that lies deeper than the nervous system, and which must not be mistaken for it. It is this which preserves my per-sonal identity from head to foot though the particles which compose my nervous circulatory and muscular systems have changed many times since my birth. It is the spiritual body, the intimate vehicle of the soul, the same yesterday, to-day and forever. This spiritual body is separated from the physical by the change we call death. Thus death and the resurrection are simultaneous, I had almost said identical, and the same event. The body dies and we are raised from the dead body. The scriptures indeed speak of a general resurrection at the end of the world. This doubtless refers to the fulness of time, in the advanced ages of the world, when the higher type of humanity shall daily behold in open vision the angelic beings, and the two worlds shall speak together face to face. This is a consummation devoutly to be wished. At death we shall leave the earthly casket, with a form ethereal and ready for flight to the higher world. O that we may so live that our eyes shall dwell upon, and our hearts repose in a fairer clime than this. Let us so shape our earthly lives, that hereafter we may find a home in the summer land, where no boisterous storms shall chill us; where the flowers of love shall ever bloom, and our mansions shall glisten in the sheen of holiness

The above shows that great progress is being made in the Episcopal Church. Spiritualism, in fact, is permeating all the churches.

Too Much Religion.

David Easley, a colored man of this city. has become, through religious excitement, insane, having recently been converted to the Roman Catholic faith. There was no violence in his symptoms. They consisted mostly in almost ludicrous displays of charity, since he would give the coat off his back or the shoes off his feet to men whom he thought were cold, and suffer himself, confident of a reward for his generous act. While laboring under these fits of frenzy, he would indulge in the most laughable performances in endeavoring to illustrate his piety. He compelled his wife to walk the streets with him, while he played his banjo singing religious hymns, and occasionally lecturing to some drunkard or disorderly persons whom he met, on the sinfulness of their ways. At one time lately he appeared at the Harrison Street Station, accompanied by a man whom he found on the street. The man whom he brought was in a filthy condition and clad in ragged clothes. Easley gave him his coat, hat and shoes, and compelled the fellow to discard such clothing as he had on that could be spared. . Finally he was arrested, and the County Physician pronounced him insane.

Death of P. H. Bateson.

This worthy man, who several years ago was known to the liberal public as the active business spirit of the Index when it was located in Toledo, and who afterwards became known to the Spiritualists by the publication of the Lyceum, designed for children of Liberalists and Spiritualists, departed this life on May 6th, at his home in Kenton. O. He had for several years given his attention to law, and won enviable distinction as a jurist and advocate. He leaves a wife, a son whom he was training for the legal profession, and a little daughter to mourn his loss. The Kenton Republican contained a biographical sketch and the following item:

The funeral of P. H. Bateson, which took place on Sunday afternoon, May 8th, was largely attended, and the popular sympathy was expressed by our citizens, who justly regret his death as a public loss. Court was closed on the day of his decease, and the County Bar appointed a committee composed of W. A. Strong, I. N. Everett, and . C. Dougherty to pay its respects to the remains, and to the bereaved family. A long line of carriages followed the remains. The funeral discourse was delivered by Hudson Tuttle, at his late residence, to a vast number of citizens and friends from far and near. The discourse was logical, rhetorical and touching.

If friends who desire Hudson Tuttle on funeral occasions, will telegraph him at Milan. O., with the request that the dispatch be delivered, it will save delay and disappointment. Employed as he is by both Liberalists and Spiritualists, perhaps no speaker in the ranks of reform is so constantly engaged for funeral addresses.

The Fletchers.

Notone of the three spiritual papers of England have one word to say in defense of the Fletchers. The Spiritualist published there

This journal did all it could to discountenance Fletcher and his doings during the latter portion of his career in London. He came here in indigent circumstances, and for a time made an honest living as a trance medium, who sometimes gave most excellent clairvoyant tests to inquirers of good critical capacity. His wife was a strong physical as well as trance medium, and was stated at the Old Bailey to be a rubber at Turkish baths. When suddenly this couple took a large house in Gordon Square, furnished it expensively, and Mrs. letcher went about blazing with diamonds and in most costly laces, it was clear that all this did not come from professional med umship, and, so far as the London Spiritualists in general were concerned (however different it might have been with Fletcher's intimate friends), the cause of this remarkable change of circumstances was not known. We therefore ignored the public work of Mr. Fletcher as much as possible, expecting a crash of some kind sooner or later, and once we printed letters exposing him-a professed religious teacher—for publicly slandering an absent man by an untruth. Nobody had any right to inquire into his private affairs, but the external conditions were such as to induce caution in recognizing him or his doings, by those who had the interests of the movement at heart.

A Truly Remarkable Occurrence.

A Cincinnati paper is responsible for the following narration: In 1860 Prof. Crowley, of the Mt. Auburn Female College, in Cincinnati, was assassinated on the street at night while attempting to defend lady friends who had been insulted by roughs. The men escaped, and the murder has since remained a mystery. A man died in Nashville a few days ago, who on his death-bed, for the first time, told the story of the murder. He says himself and two companions met Crowley after the quarrel. One of them stabbed Crowley, who placed his hand on the wound and exclaimed: "My God! I am killed!" and, turning around three times, fell dead. This is verified by the accounts published at the time, and is all that was known. The dying man says he and his companions escaped to the hills. hid away a day or two, and skipped to New Orleans. On the very night of their arrival there the three, while passing an alley were accosted by a man precisely of the same dress, size and appearance of Crowley, This man stabbed Crowley's murderer in the same place as the former had been wounded, and the man made the exclamation, "My God! I'm killed!" turned around three times and fell dead, just as did Crowley. Another of the party went West and met a horrible death, the third and last being the party who died at Nashville and told his story.

Incorporation of the Harmonial Associa-

The certificate of Incorporation of this Association was only filed and recorded in the city of New York, on Wednesday, May 4th, 1881. Eighteen prominent and wealthy citizens of New York and Brooklyn signed the Act, and fifteen Trustees were designated to manage the affairs of the Association for the first year. The labors of the corporation are classified as follows: 1st. The Department of Popular Instruction; 2nd, The Department of Publication; 3rd, The Department of Benevolence. These Departments are each under the management and control of a Special Committee subject to the Board of Trustees, who are elected annually by the Association, at which time, also, a Lecturer-in-Chief is or may be elected by ballot-a majority of all the votes cast being necessary to a choice. At the first meeting of the Trustees on the 9th of May, in New York City, the officers for the year were duly elected, as follows: Andrew Jackson Davis, President; Cyrus Oliver Poole, Vice-President; James E. Briggs, Treasurer: Alexander Wilder, Secretary. Mrs. Sarah W. Van Horn was elected to occupy the Chair on "Instruction;" Mrs. Mary F. Davis, to the Chair on "Publication;" Martin L. Van Horn, to the Chair on "Benevolence."

The Association meetings are at Steck Hall, No. 11 East Fourteenth street, every Sunday morning at 11 o'clock, The President was chosen Chief Lecturer for one

Cupid's Yokes-Assassination.

A New York telegram says: "The twelfth annual convention of the American Labor Reform League opened at Science Hall the morning of May 4th. E. H. Heywood, of Princeton, Mass., offered resolutions justifying the assassination of the Czar of Russia; asserting the belligerent right of labor in self-defence against capital; upholding the boycotting tactics of land leagues and trade unions."

This Heywood is the author of Cupid's Yokes-a specious rhetorical plea for free love. From passional promiscuity to assassination seems an easy step to this "reformer." Begin by breaking down the sanc tities of morality, and blind passion, ignorance, blood and wrath follow; uphold those sanctities and the way is opened for light and peaceful freedom under just law.

The editor of the RELIGIO PHILOSOPHI-CAL JOURNAL sailed from New Bedford, Mass., on the "Veronica," May 20th, for the

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

B. Furness, Lettsville, lowa, an earnest Spiritualist and subscriber to the Jour-NAL, has lately passed on to the higher life.

Mrs. Mary E. Arnold, Elizabethtown, Ky., and Dr. L. H. Warren, Monroe, Wis. will please accept our thanks for a club of yearly subscribers.

Mrs. Clara A. Field will lecture in Portsmouth, N. H., May 29th. Will answer calls to speak whe rever her services are desired. Address, 19 Essex Street, Boston, Mass.

H. T. Stearns lectured at the Liberal Institute, Salt Lake City, Utah, to a full house on May 1st, and expects to continue speaking there for an indefinite time. Her address will be at Salt Lake for the present.

Is Darwin Right or the Origin of Man? by Wm. Denton; price, postpaid, \$1.10. This work is written for the general reading public and is made as plain as possible. For sale at this office.

Mrs. Clara A. Robinson, the successful magnetic healer, has removed to 2,409 Wabash avenue, where she will answer calls to treat her patients, and others who may require her services at their residences.

The ancient Greek philosophers—Pythagoras, Plato, and many of their successors -according to Iamblichus, had recourse to clairvoyance or magnetic sleep, which they said was "the entrance door to the living realities."

Miss Jennie Rhind will attend the mouthly meeting held by George Taylor in Western New York, in June, also the Cassadaga Camp Meeting; and will answer calls elsewhere in that vicinity. Address care Trueman Allen, Gowanda, N. Y.

Mr. Wade Hampton, of Virginia, has in his possession a German Bible which was printed at Strasburg, in 1615. It was conjectured by some Lutheran ministers, whose translation of the manuscript accompanies it, that it was written by Luther himself, or was copied from his writing.

A. Underhill writes as follows from Akron, Ohio: "The card I sent you last week calling a meeting at Cleveland, has been changed to meet at Brady's Lake, Portage county, three miles east of Ravenna, and there hold a grove meeting, Sunday, May 29th. Matters relating to a campmeeting will be talked over."

ALASKA INDIANS HURT BY OUR "CHRIS-TIAN CIVILIZATION."-The missionaries in Alaska are disheartened by the evils of hoochinoo, or native whisky, made from molasses, used by the Indians. The latter know its harmful effects, but seem to have no power to withstand the temptation. The chiefs have begged the missionaries to go to Washington and prevent the traders from importing molasses. Before going to some merry-making, the Indians will bring their guns to the missionaries to be kept till they are over their debauch.—Congregationalist.

A Worthington Spiritualist was engaged the other day in an animated discussion with a Methodist concerning spirit return and communication. The Methodist finally fell back on the Bible, which of course does not say anything about spirits returning and communicating, to prove his position, and said triumphantly, "Doesn't the Bible say, that bourne from whence no traveller returns?". That settled the point. That man Hamlet is one of the greatest Bible characters.-Worthington (Minn) Advance.

The express company frequently carries corpses over the Central Pacific railroad, and until recently the messengers paid no more attention to a "bone-box" than to a sack of potatoes. But it is different now. One of the express cars, which was noted as having been the conveyance of more occupled coffins than any other on the line, a short time since was the scene of most unaccountable movements. The employes credit the mysterious effects to supernatural causes, and the messengers unite in saying that they would rather be discharged than run another trip in what they call "the haunted car."

The Medium and Daybreak speaks as

follows of a materializing circle: "Whilst the 'Doctor' was materialized he retired to the cabinet to allow the French Lady' to bring some of her delicious per-fume, which filled the whole room with its richness. When blown like a shower of spray on the forehead and into the face. it gives a wet sensation, as if some moist substance had been blown upon you. The odor which it emitted gave the sensation of odor which it emitted gave the sensation of your having suddenly rolled into a large bed of roses. Swiftly thus it came, and swiftly did it disappear, leaving not a vestige of its presence behind. What a glorious demonstration of spirit power over the majesty of the divisibility of matter! The wonders of that divisibility are manifest to all who have the slightest acquaintance to all who have the slightest acquaintance with physics.

T. L. Nichols writes as follows to the Harbinger of Light:

"The latest experiments in direct spirit writing I have witnessed were done under what seems to us more difficult conditions than writing in darkness or between two slates. Let me state the facts as clearly as I can. I examined a blank card about 3 by 4 inches in size, and put a torn off corner in my pocket, for identification. It was laid in the centre of a thick octavo volume, and with it a very minute bit of lead pencil, a broken off point. The book was shut, and my hands and the hands of two other persons were strongly pressed upon the book as it lay in the full light upon the table for a half minute. The pressure on the card in the volume was probably 10 or 12 pounds. On opening the book we found 18 closely written lines in a very neat handwriting with regular margin, and the message not completed. We laid a fresh card into the book, closed, and pressed down as before. In about the same time a full page of the card was written over, but the last words and signature very faintly. As no atom of the bit of lead could be found in the book we could not doubt that it had been entirely expended."

A typographical error occurred in the article which we printed in a late JOURNAL from Mr. R. K. Wright, entitled, "Looking Within," which makes him say: "That the dead wish to become intimate with us I can now testify." It should read "I cannot testify." This is a singular instance of the manner in which a single letter may reverse the meaning of a whole sentence.

Is Christianity Fatal?

Although Christianity in New Zealand is reported as being in a flourishing condition, with churches of nearly all the leading denominations, yet the aboriginal Maoris of that country are dying out. Civilization has been too much for them. They never were a very robust people. European stimulants have done much to lower their standard of morals. They are careless as to their food and clothing, and their personal habits are unpleasantly fifthy. In seventeen years the Maori population has fallen off 20 per

The California "regulars" have had a law passed to regulate the practice of medicine within the State. They have got the law. as Artemas Ward would say: "In fact they have got too much law." In order to make the law strong and draw it so as to exclude magnetic healers from using their God-given powers, to "lay hands on the sick and they shall recover," they have included all who shall "profess to cure or treat any disease, injury or deformity" in the liability to pay \$100 00 a month for license, which the State collector is peremptorily ordered by the law to collect. We hope the Spiritualists will insist upon the law being carried out to the letter and not allow any amendments to pass the legislature, which will patch up the affair in opposition to the rights of the people.

The North Western Railway Passenger depot in Chicago, is now open, and is really a grand and commodious structure, with excellent appointments. The present management have raised the North Western from its former dilapidated state, to the grade of a first class railroad; steel rails now occupy the place of the old iron rails, and new and substantial stone and iron structures are in the places once occupied by the rotten wooden bridges. It is one of the best ballasted roads in the country. crushed stone and gravel being the articles used for that purpose. Their present arrangements for the accommodation and comfort of the traveling public cannot be excelled. By the first of June, dining cars, which they are now building at their own shops, will be run on all through express trains. It is one of the principal through routes not only to the West, but to the North West.

SPIRIT MANIFESTATIONS.

Brother Balcom's Call to Preach the Gospel Forty Years Ago.

(The Chicago Times.)

Reading and hearing the many reports of the so called spirit manifestations and mate. rializations which are said to be taking place at the present time, my memory reverts back to a time when I heard what was then considered a very strange and incredible statement. In the summer of the year 1841 I was one day in attendance at a covenant meeting of the regular Baptist church, at Cooper's Plains, N. Y. of which I was then a member—when Brother B. F. Balcom arose and said he had a matter bearing upon his mind of which he was obliged to speak. He said he had been called to preach the gospel of Jesus Christ, and the matter had been presented and urged upon him in such a manner that he was obliged to make it known to the church and ask its cooperation by granting him license to preach; and the manner of his calling he stated in this wise: On a certain time, which he stated, he was going to a barn of his which stood some distance from his house, to feed some stock which was there, when at a certain point on the way he heard a voice say: "You are not about your master's business." He said he looked all about, it being in an open field and not yet dark, but could see no one, and he passed on. A few days later as he was passing the same place, at about the same time of day, he heard the same voice say to him: "You are not about your master's business." He again looked all about but no one was visible and he passed on again as before; but soon after as he was again passing the same place the same voice again said to him: "You are not about your master's business;" and as he paused to muse upon the singularity of the occurrence he was informed that the business referred to was to preach the gospel and "woe" was pro-nounced upon him if he did it not. The same voice, he said, came to him at night in his own room, and he conversed with it upon the subject in question, he objecting on the ground that he was only a farmer and not sufficiently educated to undertake so great a work; but no amount of objection availed anything. He had been chosen, and he must do the work assigned him. The voice claimed to be St. Paul, and told him if he would go to a cer-tain unoccupied room in the upper part of his house, at a specified time in a night which he mentioned he would show himself (5t. Paul) to him and talk more about the matter; in compliance with which he repaired to the room at the time appointed, where in a short time he saw two persons, who claimed to be St. Paul and Jesus Christ, and he talked with them and they with him concerning the mat-

ter in hand. This is what I heard him tell at the covenant meeting. A friend of mine who lived neighbor to Brother Balcom says he afterward heard him tell of meeting St. Paul and Jesus Christ in his garden at night, walking and talking with them. Now this was several years before the advent of modern Spiritualism or the Rochester rappings, and the church did not "go back" on the story very much. Some said they thought Brother Balcom was "crazy," and others thought he had a very bright experience, and after due deliberation, they granted him license to preach. I afterward saw him ordained as an evangelist, and heard him preach many times. He was considered a useful man in his profession, and I never could see that he was "crazy." He was peculiar; in other words, he was Brother Balcom and had a way and will of his own. He preached near forty years, and in the fall of 1880 "passed over." Perhaps he's preaching yet. Perhaps he's preaching yet.

Does anyone at this time believe that Broth er Balcom saw those persons or materialized spirits who claimed to be St. Paul and Jesus

Christ? The church had sufficient confidence in Brother Balcom's statement to grant him license to preach, and he never showed any other symptoms of not being entirely sane There are doubtless quite a number of persons living who can recollect this matter, as there were some thirty or forty persons present when Brother Balcom first made his statement in the old school-house at Cooper's Plains, Steuben county, N. Y. G. W. M.

Mrs. R. Shepard-Lillie will address the Brooklyn Spiritual Fraternity, Friday evening, May 27th, at Brooklyn Institute, corner of Concord and Washington Streets. Subject: "What Shall the Harvest Be?" This will be her last lecture for the present in Brooklyn. .

Hugo Preyer, Esq., President First Society of Spiritualists of Denver, writes that Mrs. Maria M. King gave a most excellent lecture before the society, Sunday, May 15th, and they hope to hear her often. The society is in a flourishing condition.

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Spiritual Meeting at Sturgis, Mich.

The Annual Meeting of the Harmonial Society will be held on the 17th, 18th and 19th days of June, at the Free Church, in the village of Storgis, Mich.

Northern Wisconsin Spiritual Conference.

We have the pleasure or announcing that we have secured as speaker for our next Quarterly meeting to be held in Omro, Wis., June 10th, 11th and 12th, 1881, Cephas B. Lynn, of Boston, one of the fluest orators in America. Other speakers invited to participate. Good vocal and instrumental music.

The meeting will be called to order Friday at 10 o'clock A. M., sharp. So please govern yourselves accordingly. All lovers of truth invited to participate. The Omro friends will entertain free as far as possible

WM. M. LOCKWOOD, Pres. Dr. J. C. PHILLIPS, Sec.y.

Convention at Hartford, Mich.

The next convention of the Spiritualists and Liberal-The next convention of the Spiritualists and Liberalists of Van Buren and adjoining counties, will be held in the village of Hartford, Mich., commencing on Saturday, May 28th, at three o'clock, P. M., and continuing over Sunday, May 29th. Mrs. C. Fannie Allyn, and Mrs. M. C. Gale are engaged as speakers. A limited amount of free entertainment will be furnished, and hotel rates will be \$1.00 per day. Let there be a good attendance and a grand old time.

I. S. BURDICK, President,
Kalamazzo, Mich.

E. L. WARNER, Sec., Paw Paw, Mich.

Lilly Dale Camp Meeting, N. Y.

The fifth Annual Camp Meeting, at Lilly Dale, Cassadaga Lake, Chatauqua Co, N. Y., will commence Friday, June 3d, and close Sunday, June 26, 1851. The Speakers engaged: Dr. J. M. Peebles, Mrs. Lydia A. Pearsall, Judge McCormic, Miss Jenny Rhind, C. Fannie Allyn and Lyman C. Howe.

Henry B. Allen is engaged to give test and materializing Seances. Mrs. Maud Lord is anticipated.

Music by James G. Clark.

All good mediums are cordially invited and will be kindly and honorably treated.

Music by James G. Clark.
All good mediums are cordially invited and will be kindly and honorably treated.
Parties coming by the Lake Shore and the New York Lake Erle and Western Railroads, will change at Dunkirk to the Dunkirk and Allegany Valley Railroad, which runs past the grounds, and trains stop within 40 rods of the meeting. Those coming on the Atlantic and Great Western Railroad, change at the Junction 4 miles East from Jamestown, N. Y.
Admission to the grounds 10 cents. Board 90 cents per day. Plenty of room for tents, and lodging can be

Admission to the grounds to cents. Doard so cents per day. Plenty of room for tents, and lodging can be had on reasonable terms for such as need.

This is a beautiful location and frequent excursions on the Lake give opportunity for pleasure rides amid charming scenery on a lovely lake. All are invited.

LYMAN C. HOWE.

Lake Pleasant Camp Meeting.

Full list of speakers engaged at Lake Pleasant Campuneeting: Sunday July Sist, Mrs. J. T. Lillie; Wednesday Aug., 3rd Alfred Denton Criege; Thursday, the 4th, Mrs. J. T. Lillie; Friday, the 5th, Geo. A. Fuller; Saturday, the 6th, Mrs. Nellie J. T. Brigham; Sunday, the 7th, Dr. J. R. Buchanan, New York, and Mrs. F. O. Hyzer; Baltimore.

Tuesday, Aug 2rd, Cephas B. Lynn; Wednesday, the 10th, Dr. J. R. Buchanan; Thursday, the 1th, Mrs. F. O. Hyzer; Friday, the 13th, J. W. Fistcher; Saturday, the 18th, Cephas B. Lynn; Sunday, the 14th, Mrs. Cora L. V. Richmond Chicago, and Henry Kiddle, of New York; Tuesday, the 18th, Gephas B. Stebbius, Detroit; Wednesday, the 17th, Henry Kiddle, A. M.; Thursday, the 18th, Dr. S. B. Britan, Editor-at-Large; Friday the 19th, Giles B. Stebbius; Saturday, the 2th, Dr. S. B. Britan; Sunday, the 1st, Mrs. Cora L. V. Richmond, and Ed. S. Wheeler, Philaselpohis; Tuesday the 2th, Ed. S. Weseler; Thursday and Friday, the 25th, Dr. G. H. Geer; Sunday, the 28th, Fannie Days Smith, Brandon, Vermont and J. Frank Eaxter; Tuesday, the 98th, Fannie Dayis Smith Wednesday, the 8st, Jennie B. Haga.

Thurslay, Sep. ander 1st, W. J. Colville; Friday, the 2nd, Mrs. Sarah A. Byrnes; Saturday the 8rd, Dr. H. B. Storer, Sunday, the 4th, W. J. Colville, and J. Frank Baxter.

With this array of speakers and the engagement of the Fitchburg Sand for the whole season, lovers of good preaching and good music ought to by satisfied every day in the week. Judging fr. m past experience our gathering this year will rar exceed in numbers any of its predecessors.

Mrs. A. D. French, of Socon, a. May of experience and ability has lessed the Hotel at Lake Pleasant, and will probabity open about the first of June for city boarders.

Mass. Cottages are alreedy under contract to be built this meason,

Spiritual Meeting in Norwalk, O.

There is to be a meeting of the Spiritualists and Li beralists at Norwalk on the 11th and 12th of June.

Mr. A. B French, Professor Dunning, and other speakers are to be present; also Mrs. Mead. of Michigan with will professor. gan, who will give selections from her inspirational radical poem dicel poem
By request of the Committee.
J. V. VREDENBURGH.

Ridgeway Meeting of Spiritualists.

The next quarterly meeting for the Spiritualists of Western New York, will be held at the Universalist Church, at Ridgeway, Orleans Co., N. Y., May sist and 2nd, 1881. Able speakers are expected for the occasion and as a cordial invitation is extended to all, a general attendance and an interesting meeting is anticipated.

J. W. SEAVER, of Byron,
Mrs. WM. ROE, of Lockport,
GEO, W. TAYLOR, of Colling,
Executive Com.

Executive Com

Spiritual Meeting in New Hampshire.

The New Hampshive State Spiritualist Association will hold its first meeting in Perrer's Hall, Manchester, Saturday and Suncay, June 11th and 12th. There will be three essentes.

each cap.

Per order Board of Managers.

ANNA M. DDLEBROOK-TWISS, M. D., Secretary. Spiritual Meetings in Brooklyn and New

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P. E. FARNSWORTH, Secretary.

Address Box 4:50 P.O.

THE FIRST SOCIETY OF SPIRITUALISTS helds services at Ropabilean Hall, No.55 West 1876 St. (near Broadway) every Sunday at half past feet, A. H. and helf past seven P. M. Children's Progressive Lyceum meets at 3 P. M.

Lassed to Spirit-Life.

From Moravic, N. Y., May 7th, 1881, Launa, wife of Dr. W. W. Alley, aged 74 years, 3 months.

The subject of this notice was in the highest and best sense of the word a noble woman. She was true, and faithfully discharged her duties as wife, mother, neighbor and friend. About twenty-eight years ago she was converted to Spiritualism, which was to her indeed the "Bread of Life" of which she not only daily partock herselt, but cladly and freely gave to others of the joys, glories and comforts of this Gospel of Divine Trath.

By her special request, the writer officiated at her funeral, which took place on the 9th inst., and was atter ded by a large concourse of people, at her late home in Moravia, wherein peace and harmony she and her companion had resided since their marriage which occurred fifty-four years ago.

J. H. Harren.

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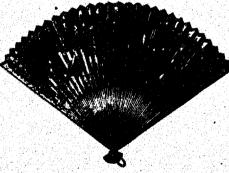
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Poices from the People, AND INFORMATION ON VARIOUS

AUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Anniversary Entertainment.

At Saratoga Springs, March 31, 1881, at the auniversary celebration of Spiritualism, H. J. Horn, Egq. read the following:

Thirty-three years have run their course, Since spirits marked with psychic force An ers, moral and sublime, Upon earth's calendar of time.

Mortals were borne with solemn tread, And laid among the sleeping dead, There to remain till trumpet sound Awoke them from their sleep profound.

Surviving comrades, steeped in woo, Bent to the earth by crushing blow, Sought solace from a wild despair By trusting in a Savior's care.

But with the spirit's mystic sound Their minds from shackels were unbound, Death's drapery no more can hold Our loved ones in its sombre fold.

For they are living as before, And oft in silence trend our floor, Bringing sweet messages of love From their bright happy homes above. The cerements that encase our dead,

Can not restrain their loving tread, For now, possessed with spirit life, They move unseen 'mid earthly strife. With social joy we mark the day, When spirit sun with golden ray, Sheds its effulgence on the earth

From palace to the cottage hearth

And now your path with flowers we'll strow That more of life's grand truths you'll know And when we part from earth's kind shore Our work will progress ever more.

Stricken by Famine.

Certainly no country claiming to be civilized has been, in modern times, so oppressed as Russia is with ills, physical, moral, political and social. Accounts have been received from Orenburg that the distress is such among some of the Ural tribes that they are selling their male children for grain, and leaving their girls to perish of cold and hunger. An entire iliad of woe is conveyed in this simple sentence: Human suffering, bodily and mental, could not be greater, since it has quenched the common impulses of our common nature, and forced a rude people to obey their most savage instanct of self-preservation The government of Orenburg, where these horrors are occurring, is on the eastern frontier of European Russia. It has probably about 154,000 square miles, and a population of near 1,000,000; but the so-called Orenburg country is three times as large, and includes over 2,500,000 people, ex-tending from the Volga to Sir-Daria and the Amu-Daria. The inhabitants, like the surface and the Daria. The inhabitants, like the surface and the coll, are of a varied character. The land is more elevated than that of any region in the empire, with many low-lying tracts and steppes. Forests are plenty, cave in the north; the soil is fertile, though little cultivated, and the many natural resources are undeveloped. The natives are composed of Russian, Bashkir, Tartar and Khirgiz tribes, with Kalmucks and a number of Finns. The trade is mainly at Bokhara, Khiva, Tashkend, and the Khirgiz, the exports being gold, silver and other metals, corn, skins and manufactured goods; the imports, cattle, cotton, and srticles of Asiatic trade. The imports are either sold to Russian merchants at the custom house on the frontier or are carried by Asiatic traders into Russia and dis-posed of at the great national fair of Nijni Novgorod. The Bashkir tribes are the chief traders, and the Ural Cossacks are fishermen and cattle breeders. The principal fair of the government is at the district town of Menseliusk where goods to the value of \$1,000,000 are annually sold. The dominions of the Czar are so vast, and such a proportion of his subjects are barbarous, or, at best, semi-civilized, that the most sagacious and enlightened measures alone could reach the entire people. But the political measures are nearly as bad as they can be, and little aid can be expected from St. Petersburg, when the Emperor is princi-pally occupied in keeping his head on his shoulders and his surjects from open revolt. Enormous debt, universal corruption, widespread pestilence, wars, internal dissensions of the most formidable sort, famine, a heterogeneous and half savage population, a haughty and ignorant aristocracy, hosts of enemies within and enemies without, are only a small part of the evils with which Russia has to contend. And most of them proceed from the government arraying itself against the obvious and unmistakable spirit of

Famine and pestilence come with that low type of industrial life where occupations are few and crops little varied. With a higher civilization comes more varied industry-farm and mill and factory near each other, helping each other, giving employment to varied skill and labor, the farm raising varied crops.

All this, with a free government based on the idea of the people's rights, and liberty of religious thought and action, based on the idea of the sanctity of individual conscience, must come to Russia and to the world.

A Worthy Object of Charity.

To the Editor of the Religio-Philosophical Journal:

I have been so busy this Spring, preparing for the warm weather and the care of a poor, helpless invalid who was brought to me one week ago last Thursday, nearer dead than alive apparently! I send you her likeness, which, if you do not wish to keep, you can give to some friend of hu-manity, who has warm sympathy for the suffer-ing. She has tried all the different systems of ing. She has tried all the different systems of medicine except vitapathy, and now wishes to try that as a last resource, hoping to receive some permanent good. She has formerly been a mem-ber of the Methodist church, but says she has received more sympathy, kindness and encouragement from Spiritualists than from any other class of people, which leads her to think they are a much better class than have been represented by the orthodox people with whom she has associated. The Doctor is still in the West, but I hope

will soon return home. MRS. O. A. STEVENS. Rock Prairie, Wis.

The lady referred to by Mrs. Stevens, is Miss Mary A. Obrist. From her childhood her health has been delicate, but later in life two falls so injured her spine as to make her a life cripple. A few months ago she was notified that she must go to the poor house, and the thought of it nearly made her insane. She suffers untold agonies daily. She is an intelligent and well educated lady, and before these calamities came upon her, she earned a livelihood by teaching school. She has a photograph for sale, representing her unfortunate condition. She is apparently a worthy object of charity. Address, Miss Mary A. Obrist, Rock Prairie, Wis.

W.E. L. Booth writes: The JOURNAL is a paper that we regard as always seeking the wel-fare of Spiritualism, and we hope it may be fully sustained by the friends of the cause, that its in-fluence may be extended more widely than over

Mr. Booth is President of the Texas State Association of Spiritualists and Liberalists. He is one of the most prominent men in that State.

Seance with Elsie Crindle, alias Elsie Daniels.

To the Editor of the Religio Philosophical Journal: The more my spiritual vision is opened to con-

template and appreciate the higher aspects of the philosophy of Spiritualism, to which the phenom-enal phase is but the key, the more I see the necessity and value of a paper like yours to prevent the dirt and rust from corrupting that bright and shining key. When one sees that key prostituted to purposes

of money-making, by playing on the tenderest spot in a broken heart, or by making a public ex-hibition of the sacred emotions of simple-minded and unsuspecting old age, by means of fraudulent manifestations produced at the will of a heartless creature who laughs behind the cabinet curtains at those who weep in front of them, then I think it is time to rise in one's wrath and denounce the swindling charlatans who dare to taint the pure atmosphere of true Spiritualism with their fetid pretensions.

Having noticed on various days of last week ad-Having noticed on various days of last week advertisements in the Tribuns announcing at one time that Elsie Crindle, and at another time that Elsie Daniels, of Californis, would hold seances for materialization in full light at Martine's parlors, I repaired there one evening with a cautious and critical friend, a Spiritualist, to investigate these phenomena. On arriving, we found about twenty-five persons congregated, whom I cannot better describe than by quoting in part some remarks from the Boston Spiritual Scientist, showing how questionable mediumship is supported. In how questionable mediumship is supported. In the first place, there were a few veteran Spiritualists, credulous wonderseekers, who are given front seats in all circles and are the particular favorites of the materialized spirits. These, one and all, when the first indistinct form appears, are ready

to recognize a relative in it.
"One will swear he is his father, upon which another is sure he is his mother's sister's brother."
Next, there were the medium's friends and one or two others dependent upon Spiritualism and the favor of its adherents for part of their mesns of living; and lastly, a few who came for the fun of the thing, neither knowing nor caring whether

the phenomens were fraudulent or not.

All were seated in three rows, the known and enthusiastic dupes in the front, one which was arranged in a semicircle with one of the manage-ment at each end. The other two short rows in rear were entirely cut off from the cabinet, which could only be reached by running around the horns of the front semicircle. No test conditions whatever, or examination of the medium's person, were offered or indeed mentioned. The young man on the right of the front row, who also during the seance started the singing when required I presume to drown any noise made by the spirits in the cabinet, now collected the admission fee of one dollar. The proprietor of the rooms was request-ed by Elsie Crindle, alias Elsie Daniels, of Califor-nia, to take a seat facing the circle on the right front of the cabinet; a table was drawn up in front of and against the opening of the curtains, and the light was partially turned down.

Then began almost immediately a series of pre-tended materializations, too glaring to deceive any person not blinded by folly and credulity, which actually taxed to the utmost the faith of some enthusiastic believers in front of me, and some enthusiastic believers in front of me, and what taxed their falth was this: A materialized spirit (?) had just appeared in full view at the opening of the cabinet curtains, and after looking round to see all was safe, had pushed the table which was in front of the opening a little to one side. Then, still holding on to the curtain, like a child to its mother's gown to keep safe its line of retreat, this spirit (?) essayed to step forth from the cabinet. But lacking confidence or forth from the cabinet. But lacking confidence, or perhaps feeling itself dematerializing from con-tact with the light, it retreated behind the curtains which were meant to fall and meet behind it. The curtains did not, however, happen to meet, the bottom corner of one of them having unknown to the spirit, or to Elsie Crindle alias Elsie Daniels, of California, caught somehow in the leg of the table, leaving a small opening where the curtains should properly have overlapped one another. Behind this opening was presented the singular spectacle of the lower part of the spirit's materialized skirts and its movements remaining visible to all, while the top part of the spirit's body and raiment was sheltered from the light for recuperation or transformation. It is not necessary to say much more than this. But two pretended spirit forms appeared during the evening, one a grown woman, the other a child; although these two acted many parts and assumed many individ-ualities. I have no hesitation in saying, neither has my friend, that the adult spirit was none other than Eisle Crindle of California at one time, and Elsie Daniels of Calfornia at another, and that the child spirit was manufactured and worked by the right hand of Elsie Crindle alias Elsie Daniels of California, as whenever the grown up spirit and the child appeared simultaneously, the right arm of the adult spirit was invariably hidden behind the curtain which intervened between the two. Of course, the spirit forms were recognized; in fact, there was quite a brisk competition among some in the circle to be claimed as the spirit's relatives. There was one old gentlaman whom I felt for, and I hope he will remain in blissful ignorance of any deception. He was quite aged, his organs of vision and hearing probably not as keen as they were once, and unsuspiciously garrulous. I had noticed the medium (?) talking to him before the sitting began (sounding his wishes prob-ably), and he was given a front seat and beckoned

up afterwards to salute the supposed spirit of his wife, which he seemed to feel deeply.

Towards the end of the materialization part of the performance, the spirit (?) feeling in every respect at home and safe, knowing that each individual in the front row would rather perish than take a liberty with it, came outside the cabinet for a short walk. In the intense silence that prevalled, a slight creaking of the spirit's shoes was plainly audible. After the materializing part, a dark circle was formed. The phenomena then occurring might have been genuine or not, I cannot say. There were no test conditions whatever. The circle was a large one, and the medium and one or two confederates could easily have been manipulating illuminated masks, instruments, etc. An alleged spirit, a giddy female named Starlight, bestowed her favors in the shape of kisses upon many of the regular male frequenters of these seances, whom she called by their surnames. I asked her if she would give me one. "Oh, no," she replied, "I sould not to a stance."

'I couldn't; you are too strange.' Whether proceeding from spirits or not, such nauscous folly as this must be utterly distasteful to every intelligent and healthy-minded Spiritualist, and should be discouraged and condemned in every possible way. Elsie Crindle alias Elsie Daniels of Calfornia may really possess some medial gifts, for all I know; but personally I have witnessed nothing in her presence to warrant my thinking so though others say they have. If she has any such gifts, then let me say that twice guilty is the medium who habitually mixes genuine mediumship with fraud. Against such, I say with the celebrated medium, Mr. D. D. Home and many other true mediums, it behooves every hones searcher for the truth to be up in arms and to strike with no hesitating blows, and do his best to cast light upon the dark places with which Spiritualism is cursed.

Chicago, May 1881. Chinaware Christians.

Henry Ward Beecher, in a late lecture-room talk, said:

"If I see any person living a Christian-like life in any church or outside of any church, I rejoice. When people think of joining the church they have a sense of awe. They think the church is like a china shop, where you find so many beautiful vases fashioned with such skill and glazed and ful vases fashioned with such skill and glazed and decorated and laid away on a shelf—perfect things; and they think when they enter the church that they are to be all goodness, to be laid upon the shelf with other Christians for the outside world to gase at with admiration. Now we join the church, not knowing all things, but in order to learn. Let no man say: 'I can't, be gay any longer; I am going to get religion.' I read in a Catholic paper, to-day, some remarks made by me a few Sundays ago about the fear of entering the Catholic church. I thought those remarks would be accepted in a kindly spirit, for I do not care whether a man is orthodox or heterodox, if Christ is developed in his heart. I know that Christian people can be formed in that church, and if I knew one who honestly thought he should enter that church I would say to him, 'God speed, and go into it immediately.' We want men to enter the church through convictions."

A Card from Emma Hardinge-Britten.

To the Editor of the Religio-Philosophical Journal: Permit me through your columns to address a few words to my dear old associates and followlaborers, ever my esteemed friends. By many letters received, together with other modes of in-formation, I know that the query arises, why I am no longer publicly active in promulgating the glorious truths of Spiritualism, and preaching the soul saving doctrines which grow out of that faith. To these queries I would respond in brief by giv-ing three only, out of many cogent reasons. My most intimate friends in the spiritual ranks will recollect, that for some months previous to my quitting America (which I did last January) I often felt impressed to say that my time for quitting the rostrum was close at hand. I candidly confess I could not then discern the reasons of my enforced and involuntary utterances. My friends in the form were pleased to say, that which my own consciousness confirmed, namely: That my inspiration was never stronger, nor had my ministry on the spiritual platform ever been more powerful during my entire twenty-two years of

incessant labor.

The why and the wherefore I have been, and now am, charged solemnly, "to be slient for the present," is at length made clear to me. I can but how my hard and and are united. bow my head and say, "Thy will not mine be done," Among the simply external causes of this enforced silence however, I am permitted to name the following reasons: First, special and urgent family duties of a private nature; next, the assurance of beloved and well tried spiritioned that the place they dealer for me on the friends, that the place they design for me on the rostrum is not at present ready; thirdly, the fact that the disability which my dear Philadelphia friends may remember as affecting my throat, when I spoke for them last January, still continues, and I am assured by kind, wise and far regions intolligences. seeing intelligences.

SHALL CONTINUE

until the time is ripe for me again to take the rostrum. That which I have herein written must suffice for the present. I have only to add, that many important, and I trust valuable literary undertakings have been mapped out for me, work which I hope to enter upon at the expiration of the two or three months still required to perform the family duties which I deem it my best acknowledgment of spiritual responsibility to act out. Some time then in the coming Summer will see me pen in head leboring as anthusiast. will see me, pen in hand, laboring as enthusiastically for the Spiritualism of

TRUTH, FACT, HONESTY AND MORAL BEAUTY, as I have done on the rostrum during the past twenty-two years. Meantime let all who remember me kindly be assured, that I am still a real uncompromising believer in immortality, personal responsibility here and hereafter, and a fearless advocacy of the truths I believe in. I still reject all fellowship with the superstitious idolatries popularly called by creedal and sectarian names. still believe that the kingdoms of beaven and I still believe that the kingdoms of heaven and hell are within us, that heaven is good, purity and righteousness, and hell the converse of these things. I still believe that spirits, good and evil, communicate and influence us just as we curselves incline to choose good or evil; and I still helieve that this life is the Jacob's ladder which is to lead us upward or downward, into the heaven of happiness or the hell of misery in exact ven of happiness, or the hell of misery in exact accordance with the uses which we make of earthlife as the probationary state for the evolution of the good or evil within us. I hope and trust to be again amongst my spiritualistic fellow laborers, in written words, if not in spoken ones. I may yet call upon those who have the tale of the may yet can upon those who have the tale of the new dispensation to tell, to help me tell it, and whilst I still now, as ever, insist that fraud, dis-honesty, ambition, personal egotism and impuri-ty in all its forms and tendencies, are not

but its base counterfeit and human antagonistto the good, the true, the unselfish and exalted worker for humanity and epiritual truth, I now and ever cry all hail! and claim full fellowship, whether in the obscurity of the studio, or the

SPIRITUALISM.

future utterances of the rostrum. Permit me to add that many letters have been sent to me through the offices of the spiritual journals, instead of to my residence in England. I bis is always published carefully in the spiritual journals and through the couriesy of the editors always will be. In future therefore, the cost of forwarding letters on to me will neither be in-curred by the officials of the spiritual journals, nor be borne by me. All who desire to communicate with me can do so by addressing me only, according to address below at my new and per-

To all who still remember me with love and kindness, these sentiments will ever find a reecho in the heart, life and service of their faithful

EMMA HARDINGE-BRITTEN. The Limes, 1 Humphrey Street, Cheetham Hill, Manchester, England,

"Over Fifty Years Ago."

To the Editor of the Religio-Philosophical Journal: Doubtlessly the unspeakable value of Spiritual sm is chiefly indicated by its affirmative answer to the question: "If a man die shall he live again?" That is the invaluable boon granted to this progressive age, converting a world covered with hopeless gloom, to a scene of manly endeavor, where we gather strength by the exertion of our faculties, and are sustained in difficulties by the certain prospect of a bright future. But there are also minor points of some importance which are also minor by Spiritualian Over 6th are cleared up by Spiritualism. Over fifty years ago I was a student in the University of Glasgow, Scotland. The study of metaphysics was then considered one of the most important for training the youthful mind. I speak, of course, only of that university. The Professor of "Ethica" was John Mylne, known over Europe as an eminent lecturer on mental philosophy. His teachings were such as to call the attention of the then ruling powers, and he was subjected to imprison-ment for a time, to teach him caution for the future. On the subject of "Providence," the gen-eral tendency of his views was towards an agree-ment with Pope, "God rules by general not by partial laws;" but the expression of an opinion so heterodox would not at that time have been allowed in that royal university, and Mr. Mylne labored to show that a general providence really included a particular providence. Of necessity, his teaching on that subject was very different from the lucid clearness of the reasoning used by him on other subjects.

The difficulty appears to me to be fully overcome by the teachings of Spiritualism. Instances are not few in which the fact of interferences cannot well be ignored, including dreams, mental impressions, warnings verbal or otherwise, and sometimes rescuing from danger by physical contact, such as being pulled backward to avoid bricks falling from a scaffold. Spiritualism teaches that departed friends are still interested in our welfare, and assist us when they can, or when it is good for us that they should; in short, our friends in the advanced stage of human life,

are our particular Providence. JAMES BELL. Oxley, Ontario.

A short paper on fascination is contributed to The Nature by Mr. Carl Orchsenius. He says: In the interior of the province of Valdivis, South Chili, a species of woodsnipe is often caught by the natives in the following manner: When the bird flies into one of the low bushes, two men on horseback go around it in the same direction, swinging meanwhile their lasso over the bush. After ten or more rounds, one man alips down from his horse, while the other continues to ride around the undergrowth and leads his companion's horse. The dismounted rider carefully creeps on to the place where the suipe sits in a tast of stupp and really motionless from the at state of stupor and nearly motionless from the effects of the riders' circular movements, and kills it with a quick blow of a stick. When the writer was first told of this mode of capturing a bird, he would not believe it, but he himself, in 1855 or 1854, took part in this very sort of method of taking the bird, in the haclends San Juan, in Valdiy. is. He left the house without a gun. He saw a snipe fall into a dense bush, and expressed his regret to a servant that he had not a gun so that he might secure a good specimen of a not very common species for the natural history collection. "Never mind," said the servant, "if you wish, we will get the bird," and the bird was caught, without injuring it, substantially in the way above described.

Onset Bay Grove Camp Meeting.

To the Editor of the Religio-Philosophical Journal: Having a word to say about the approaching camp meetings at our grove, and feeling that perhaps the readers of the Journal residing in the west and northwest might be interested in a com-

bination of a summer resort and camp meeting, salt water bathing, fishing and sailing, all combined and found at one place, we venture to say a few words about a few of the beauties of this grove and its prospects:

ADVANTAGES OF LOCATION AND SALE OF LOTS.

The Association invites the attention of per sons seeking a summer resort, who desire com-fort, rest, recreation or enjoyment, for it is confident that Onset Bay Grove presents induce-ments that cannot be offered elsewhere. Its unparalleled success is the best evidence of the truth of this assertion. The past four years has witnessed a growth which it would not have obtained had not its natural advantages, agreeable temperature, pure water, pleasant drives, and its facilities for boating, bathing and fishing been unequalled by any location on the coast.

There are some one hundred and twenty-five cottages built by private parties, besides those of

the Association. The pavilion and restaurant buildings are being enlarged to meet the growing demand, together with general improvements in the lawns and parks. The Committee on Pub-lic Property have commenced setting out shade trees to beautify the streets and avenues, about

three hundred having been set this month.

Speakers engaged to be at the camp meeting this season as announced in the Banner of Light last week, are as follows:

"Prof. S. B. Brittan, Miss Lizzie Doten, Dr. H. "Froi. S. B. Brittan, Miss Lizzie Doten, Dr. H.
B. Storer, Mrs. Emma Paul, Dr. I. P. Greenleaf,
Mrs. Anna Middlebrook-Twiss, George A. Fuller,
Mrs. Nellie J. T. Bricham, W. J. Colville, L. K.
Washburne, Jennie B. Hagan, Dr. George H. Geer,
Mr. and Mrs. R. Shepard-Lillie, Edgar, W. Emerson, of Manchester, N. H., George A. Chainey, and
others. The Onset Bay season—it is announced—
opens with prospects of success even brighter
than ever before." than ever before."

In addition to the above the Committee on Music have secured the services of Mr. C. W. Sullivan, of Boston, one of the finest mediums in the country—clairvoyant, singer and character impersonator. He is too well known to all New England camp meeting attendants to need any word from us. There will also be present one of the best orchestral bands in the State during the entire camp meeting, Edney and Parker's Band, Haverhill, Mass., G. W. Wentworth, Prompter.

SOME OF THE AMUSEMENTS. An excursion in a well appointed yacht, in charge of a competent skipper, of whom there are plenty hereabouts, from Onset to New Bedford on the western coast, or along the eastern to Wood's Hall, and then across to Oak Bluffs and the famous Vineyard Camp Grounds brings to view a variety of the most charming scenery. On the right, passing Tempe's Knob, a high bluff at the mouth of Wareham River, and Great Hill with the Marlon House on a point at its foot, we come to Bird Island light, the guardian of the up-per bay; Mattapoisett light-house, with the town: low shore sterile West Island with its long reef around which the larger craft must sail; passing

rich old whaling city of New Bedford.

The temperature of the Grove is remarkably even and gratefully modified by the prevailing southwest winds that blow from off the water. East winds are unknown. The soil is a sandy loam, so heavy that in the

dingy Black Rock, and so into the harbor of the

driest season the roads are comparatively free The spring water, for drinking and culinary purposes, is of excellent quality. Driven or dug wells at a distance of thirty feet have never failed

to attain it. Bathing is pleasant and safe and the facilities unequalled, as the bottom is hard and clear, grad-ually descending from the shore, and the water many degrees warmer than upon the direct ocean

No better fishing need be looked for than in these waters. Blue fish are plenty in season, The coves and inlets yield tautog, sea bass and Clams and oysters can be obtained here

abundance. BOARD, LODGING AND MEALS.

At several of the private houses or small hotels, board and lodging can be obtained at \$1.00 per day, or \$7.00 per week, and less according to loca-

Meals furnished at the restaurant during the season on the European Plan. At the Caterer's tent, single meals or board by the week during

camp meeting.

Rooms for lodging by the day or week at reasonable prices.

From present indications the coming season will nearly double the attendance of any past year.

Cottages and tents are being engaged beyond the expectation of the committee.

Information in regard to sale of building lots

rentals of cottages by the season or for camp meeting, or tent, will be cheerfully forwarded to all persons by corresponding with the undersigned.

W. W. CURRER, Haverhill, Mass. Old Pan Cottage, Onset) Bay Grove, May 14, 1881.

Boyton, the swimmer, is back again from Peru. In an interview published to-day he was saked: Were the Peruvians game?"

Horrors of War.

"Not over game, and some few of them cowards. The battle of Miraflores was the hottest kind of a fight. The air was filled with bullets as with s swarm of flies. The foreign ministers were scared almost to death. I saw Minister Christiancy run-ning under full salls across the fields toward Lima. He was in his shirt-sleeves. It was a go-as-youplease race for life."

"How were affairs in Lims when you left?"
"Words cannot paint the horrors. The Chilians are in occupation, and they are brutal. It was a common sight to see a squad of Chilian soldiers wheel out of the barracks followed by a few wretched, hollow-eyed Peruvians, bareheaded and in chains, priests in their robes beside them, holding up the crucifix and offering consolation. At the first public square they would halt, fasten the poor devils to posts or trees, and shoot them down like dogs. Even courts-martial were ignored. I have seen the Chilian soldiers tie up the poor Peruvians in the main streets and flog them until their backs were covered with blood. The women, thank Godi were not molested. They are very pretty, and braver than the men. They intensely hate the invaders, but generally keep indoors. As I left Lima I saw a frightful, horrible scene. On the battle-field of Miraflores there were many dead—5,000 Chillian and 3,500 Peruvians. The vanquished had fled; the victors were too intent on plunder and rapine to turn grave-diggers. The corpses were swollen into enormous propertions under the tropical sun, and emitted the foulest odors. Something had to be done, and so the Chilians hired a lot of Chinamen to burn the bodies. The heathen would punch holes in each dead body, pour in coal oil, and then apply fire. As I passed by the battle-field at night a blue flame issued out of each corpse, giving a still ghastlier hue to the swollen and distorted faces of the dead. The horriu sight will be with me to my dying hour."

Suake Fascination.

I was once shooting, now many years ago. I noticed the high grass which was everywhere above my head laid in one direction in a narrow trail.... I turned on to and pursued the "Spoor." After a few minutes I came suddenly out upon a small open glade of short grass on the margin of a deep spruit. But my first step from the tambookie grass was arrested by the formidable appearance of an enormous make, the forepart of whose body, was entirely raised from the ground, and whose expanded chest and glaring eyes were within two feet of my own. My gun was loaded but with a single bullet. I was too close to the brute to bring it to the shoulder, so I stood with it in the capping position, watching for an op-I was once shooting, now many years ago.] it in the capping position, watching for an op-portunity to make effectual use of what I at once conceived to be my only chance of safety—my one shot. There are people who deny the existence of snake mesmerism. All I can say is this, that my eyes became fixed on his almost involuntarily, and accompanied every movement of his

graceful head and neck, which were continually and without apparent effort and without my being able to connect the movements one with the other, changing their place, appearing each instant at different points, right or left, but always close to me, and higher than my breast.

The feeling of astonishment and diegust with

which I had at first regarded the reptile utterly left me. His eyes seemed to my bewildered senses, to grow larger and larger. Gleaming in every tint of opal and carbuncle, they appeared to spread from the size of a shilling to that of a spread from the size of a shifting to that of a saucer, and then suddenly seemed to pervade all space, while I could still feel my head swaying from side to side, as the snake's did. Suddenly something, I know not what, broke the spell. The eyes disappeared, sight returned to me, and I saw the brute's body vanishing over a rock into the streem had. the stream bed.... He was about eleven feet long, and as thick as my own calf.—Aylward's "Transvaal (South Africa) of To-day."

Death in the Pot.

Mr. Carlyle's expression was "cheap and hasty;" it might have been "cheap and poison." The report of Mr. Casey Young, from the congressional committee on epidemic diseases, which was ordered printed in February, is a startling document. dered printed in February, is a startling docu-ment. The report produces convincing evidence that the people are slowly poisoned by ingenious-ly-devised adulterations, which are designed to make foods of all sorts cheap. In some cases they are not slowly poisoned; for several cases are given of prompt death from the wearing of poisoned clothing, the eating of canned meats, etc. It appears that there is hardly an article of food which has any process of manufacture con-nected with it that is not adulterated. Our pickles are made green by copper, and yellow by lead. are made green by copper, and yellow by lead. Our cream of tartar is largely composed of terra alba; our baking powders contain alum; candies are poisoned by coloring matter and cheapened by terra alba; ground coffee is inevitably adulterby terra alba; ground coffee is inevitably adulterated with something—chickory, acorns, tanbark, logwood, mahogany, sawdust and burnt liver. The report contains analyses by a large number of reputable chemists. Prof. Manier, of Chicago, examined fourteen specimens of sugar in Chicago, some granulated, some white, some colored, some coarse, and some fine. In twelve of these there was the in the form of a chloride—an active poison. In syrups which he examined, there was glucose, chloride of tin, calcium, iron of magnesia "In quantities which made them very poisonous." He further says: "I have tested to some extent the cheap tin-ware sold in our markets, and have no cheap tin-ware sold in our markets, and have no hesitation in saying that there is great danger in using fruits, vegetables, meats and fish put up in tin cans of any kind." He says: "I have come to expect adulteration, and to fear dangerous adult-

eration in almost every article of the grocery kind." ... A large sugar dealer in Chicago, Mr. J. M. Chapman, said a year ago: "For the past two years, with three or four exceptions, there have been, I believe, no pure sugars sold in Chicago. The average sale of sugars now in this market is more than a thousand barrels a day. In my opinion, not more than one barrel in a hundred is pure sugar, the rest being what we call doctored goods."...There is little wonder that European statesmen should begin to ban our food supplies; for though adulteration is common there, it appears to have been partially suppressed by the enactment of wholesome laws. An Englishman, Mr. G. W. Wagner, says: "Under British laws adulteration has been reduced from sixty-five per cent. in 1860, to about sixteen per cent. in 1878. About a year ago several thousand chests of adulterated teas were burned in India, under British law. In France manufacturers are now compelled to put their names on every package of confectionery and are held responsible for all injurious results. In Germany a chemist discovered arsenic in two specimens of wall paper and before night the manufacturer was in jail. Such laws, and the prompt execution thereof, are healthy.

What are the remedies for this wholesale and universal adulteration? Plainly, law, knowledge, and eternal vigilance.—N. W. Christian Advocate.

S. S. Fkinner writes: I know that I cannot the amount of the cost of the Journal. get anything that will give me the pleasure and information which I derive from it.

Notes and Extracts.

Ome man believes too much, another too little. A grave wherever found preaches a short and pithy sermon to the soul.

"Be ye angry and sin not; let not the sun go down upon your wrath." Associations are essential to the happiness of mankind as air and food are for the body.

There are few occasions when ceremony may not be easily dispensed with, kindness never, There is no strength in exaggeration; even the truth is weakened by being expressed too

strongly. I have seldom known any one who deserted truth in trifles, that could be trusted in matters of importance.-Puley.

The Bishop of London, riding from his house in St. John's Square to his official palace, passes more than one hundred gin shops existing on

The idea that God is only waiting for a favorable opportunity to send us into the shades of eternal perdition will not make of us good citizens nor sympathetic listeners to the appeals of the op-

For voices pursue him by day, And haunt him by night,
And he listens, and needs must obey,
When the Angel says: "Write!"

-Longfellow. Thirty years have proven what can be done

in establishing an unpopular religion; the clergy dread the approach of Spiritualism; the medical faculty see that their systems are in danger, and they are seeking protection from the law-making The world is filled with nature's beauty and bounty; the rain is made to fall alike on the Chris-

tian and heathen; her organizations embrace the length and breadth of creation, and all are wel-comed upon her broad platform with their divers opinions. Let Spiritualists be imitators. Again, every drunken man that appears in

public, is a public nuisance. He is a foul example, a loathsome sight, a danger to those he meets, an obstacle to business; he is temporarily insane. He has no right in the street; he ought to be abated, on the same principle that we do not tolerate hogs and mad dogs.

Your spirit friends can do little for you if you will do nothing for yourselves; they are ever around you, so are sunlight and air, but with closed shutters and windows nature's great regenerators have but very meagre means of entering your apartments. Even so with unhealthy bodies and perturbed minds, augel friends are painfully limited in their operations through you and on your behalf.

Not only was Joan of Arc of obscure family, she was so uneducated as to be unable to sign her Mot only was Joan of Arc of obscure family, she was so uneducated as to be unable to sign her name, except by a cross. Bred in habits of industry, "I feared no woman in Rouen in sewing and spinning," she said. Distinguished by extreme plety, also, from her earliest years; loved to be alone; even at thirteen years of age, often found kneeling before the cross in the parish church. The worshipful spirit never left her, and she died with the name "Jesus" on her lips. Tell us, you who pronounce worship a weakness, and spirit power a delusion, whence came the power she afterwards displayed? One can imagine the young girl, filled with instinctive perceptions of a high destiny which yet she knew not, moving silently amid the quiet village gatherings—a quiet often broken by querulous complaint or faces denunciation; one can imagine her lifting her startled eyes, and moving silently away, all unconscious that she had received another impulse along the path she was to tread. So to us come experiences which we never call so, which need sometimes many years to show they were a come experiences which we never call so, which need sometimes many years to show they were a part of our education. By and by she hears voices, and is told only to be pious and discreet. Soon she saw an angel (as she conceived an angel), who told her to go to the succor of the king. She was told she was to save France.—Olive Branch.

LIST OF BOOKS

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

WEARE ALSO PREPARED TO FURNISH MISCELLAN-TAREAISOPREPARED TO FUINNISH MISCELLANone books not in our list, at ragular rates, and, on reselpt of the money, will send them by mail or express, as may
be desired. If sent by mail, one-fifth more than the regular
cost of the book will be required to prepay postage. The patronage of our friends is solicited. In making remittances for
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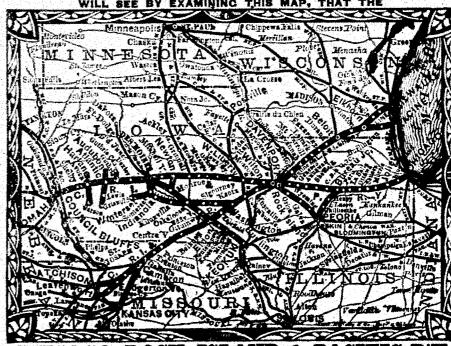
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ART THAT SEEMS UNEARTHLY.

A Mysterious Novelty in Pletures-New Forms of "Spiritual Manifestations"-Pietures Painted on Slates and Cards.

(New York Daily Tribune, Sunday, April 24, 1881.) The latest phase of "spiritual phenomena" in this city, and one which makes some stir among the believers, is the production of crayon and water, color pictures on slates or on cards inclosed between slates. There have been "spirit photographs" before, but pictures painted by the obliging artists of the other world for the benefit of mortals are a novelty outside the Catholic Church. at least. In that miracle-producing organization such pictures are not wholly un-known, as every tourist can aver who has been to Eologna and walked under the arch ed gallery that leads out of the city and across the plain and up a mountain side to the church where the marvellous picture of the Virgin and child painted by the spir it of St. Luke is shown for a franc. Then

and painted after a pious sculptor had carv ed it out of wood. One day not long ago a reporter, while chatting with a physician in his office uptown, was shown a slate with a crayon drawing of St. Peter upon it-the name being written under the picture in old English text and a Bible quotation above it. The Doctor asserted that this had been produced while he held the slate on top of his head with no other person within ten feet of him. He also exhibited a wellexecuted water-color sketch of a Jewish face, with remarkably fine eyes, painted on one of Schaus's cards. This, he said, was made in ten minutes, when the card was shut in between a double slate and the slate lying in a chair at a distance of six feet

from the nearest person present. The picture he called St. John the Baptist. The

paint was not yet quite dry upon it.

there is the Bambino in Rome, which the

same saintly artist came down from heaven

Eager to see this marvellous process of picture-making, the reporter got the address of the medium, on the promise that it should not be printed, as her husband was strongly opposed to her practicing her mysterious art. A sitting was arranged after considerable pressure had been brought to bear upon the husband. No one was present in the room where the sitting took place but the lady and the reporter, but the husband and two acquaintances of the family were in the next room waiting the result of the performance. The lady showed the reporter a number of pictures which she said the spirits had made. One was a fine patriarchal head painted in oil on a piece of coarse pasteboard that seemed to have once served as a box cover. Another was a portrait of Henry 1.V. of France, on the same material, apparently a good copy of an old portrait. Two slate pictures were also shown-one an outline drawing called a "Martyr," with a palm branch in a corner of the slate (it was Palm Sunday when the picture was made), and the other Moses with the tables of the law, done with a slate pencil in fine lines. The inscription on the tables was not Hebrew, but looked like Arabic. All these pictures and sketches showed decided artistic talent.

The medium produced a common kinged double slate. On the table was a number of small thick cards, such as are used for small water-color sketches. One of these as selected and dut inside the slate, and the slate held by the reporter, but there was no result. Then the card was removed and the slate was held successively by the medium, by the reporter and by both but still there was no result. The medium went into the next room to speak to her child and the reporter took advantage of her absence to write his initials in pencil on the frame of the slate, suspecting an attempt to change it for one prepared in advance. The slate was rubbed and magnetized by the medium, but to no purpose. The supernatural artist refused to work. Conversation was kept up continually, the medium relating a variety of astonishing experiences, calculated to stimulate the credulity of a superstitious person, which only served, however, to increase the skepticism of the reporter. An hour was spent in this way when there came a knock at the door. The medium said she did not want to rise and break the condition, and asked the reporter to go into the front room and tell the little girl to admit the visitor by the door leading to that apartment, Now, he thought, is the time for changing the slates, but on returning he failed to discover that any change had been made. The marks on the slates were still there, T: e sitting lasted half an hour lobger without result, and the reporter getting tired of the monotony of the thing, put on his overcoat and was about taking his leave, when the lady said: "Let's try a little longer." She then opened the slates and began to rub them vigorously with her hands, after ward using a moist handkerchief to continue the process. In the course of this operation the reporter's initials disappeared from the frame. She closed the slates, which her visitor had never once removed his eyes from, and rising, held them on his head, he also holding on to them with one hand. After a few minutes she took her seat again, drew her chair forward and held one end of the closed slate in her left hand, the reporter keeping hold of the other with his right. Immediately a clicking sound was heard on the slate, somewhat like the noise made by a telegraph instrument. This continued for perhaps five minutes. Then there were three sharp raps, and the medium said the work was finished. The reporter opened the slates and upon the lower one was a neat little portrait, done in water colors. It was the face of a prominent journalist, now dead, whom the reporter had known very well. The dimensions of the portrait are three inches by two. The eyes are remarkably life-like, and bear well the test of a magnifying glass in daylight...

On examining the frame of the slate the reporter could find no trace of his initials. There was, however, a spot that looked as if it had been rubbed very hard, in the place where he had written them. The disappearance of the initials destroyed the value of the experiment, in his opinion. He thought he identified sundry flaws and marks on the frame, but he could not swear that the slate was the same that the experiment had begun with. In the so-called spiritual manifestations there is usually some such break as this in the chain of avidence. The test is not absolute. People some such break as this in the chain of evidence. The test is not absolute. People believe who want to believe and people who doubt can find an explanation of the phenomena without appealing to the heavenly powers. In the case of this picture-making the believers will see in it a new and beautiful evidence of the truth of their faith, but skeptical folks will look upon it as only a warre clever and interesting piece of that a very clever and interesting piece of thau-maturgy. The performance cost the spec-tator nothing, it is fair to add, and he is in

possession of a neat picture which will make a nice mantel ornament, and which. if it had no ghostly origin must have cost somebody a good deal of time to paint for no other purpose than to practice the common sleight of hand trick of changing two objects before the eyes of an observer without being detected.

RESULTS OF A SECOND EXPERIMENT. A week later the experiment described above was repeated. There were present the medium, her husband, a lady friend, the physician who had called the reporter's attention to the performance, and the reporter. A small single slate was first used. It was bound with red cloth and was of the sort used in offices, the cloth preventing the scratching of desks. This slate, after a good deal of rubbing by the medium for the purpose of magnetizing it, was given first to the Doctor, who held it on his head with no result. The medium said she saw standing in a corner of a room a man who seemed to belong to some former century very long ago, and that there were flames around his feet which presently mounted up to his breast. No one else saw any apparition. The slate was then given to the reporter, who held it on his head with one hand, the medium retreating to a corner of the parlor and pointing an outstretched hand at it. She appeared to be in a state of high nervous excitement, exclaiming: "In the name of God now let it be done!" "I see hands upon the slate!" "Doctor, is there anybody behind him?" "Now they are working!" "Ah, that is beautiful." As for the reporter his state of mind was that of a half trance. He saw the persons in the room distinctly, but his brain had a queor swaying, floating feeling, and the slate seemed to weigh at least ten pounds. "Take it down slowly," said the medium, at the expiration of perhaps five minutes, "it is finished." The reporter lowered the slate. On its upper surface was a picture of a man with a long beard, wearing a monk's cowl and having a cross on his breastvery well drawn. Above and below were these words, the letters curiously drawn in triple lines with chalk crayon—"Through

fire I come. Cyril." After a half hour's talk the doctor and the husband of the medium withdrew, and an experiment was prepared with a satincovered tablet which the medium said she had brought "under impression," and sne believed she would have a portrait of Ste phen A. Douglas painted on it. The dimensions of the tablet were about four inches by twelve, the face being of white aatin and the back of black leather. On the back was a large blotch where the leather had been scratched. This the re-porter enlarged with his finger nail, to make a mark that would serve for identification. The hypnotic condition of his mind continued, and he seemed to see mentally the face of the satin tablet with a wreath of flowers on it and a picture of an angel in the centre. He said aloud, "You will not get the portrait of Douglas. It will be a picture with a wreath around it." "I never get flowers painted," replied the medium. After holding the tablet a long time in her hands with the satin face in view the lady hands with the satin face in view the lady gave it to the reporter and asked him to hold it in his hand He did so, the lady sit-ting down on a sofa some distance away. Again there was the peculiar, dreamy feeling, but not so marked. Perhaps ten minutes elapsed, during which the medium twice rose and looked at the top of the tablet, saying once, "I see hands working," and the other time, "the colors are not on yet." Then she announced that it was done. On the white satin surface was a beautiful little picture of the angel at the sepulchre, surrounded with a wreath of leaves and flowers. Under the picture was the legend, "He is risen." It was Easter Sunday.

ST. PAUL'S AND ST. JOHN'S CHRIST-IANITY.

Travelated from the German of Dr. Edward von Hartman by J. A. Heinschn and Hudson Tuttle.

It is well known that the canonical writings of the New Testament are emanations from various creedal and educational standpoints, and to the critical reader present a picture of passionate party strife. It is also well known that several of the most important dogmas belong to the later gradual unfolding of Christianity, and can only be forced into the New Testament which is really but a reflection of the development of dogmatic Christianity during one century or century and a half. Self-evident contradictions and antagonisms in the writings of the New Testament and the subsequent forms of the do. ma are ignored, or when explicitly exhibited by opponents, boldly denied by the self-sufficient, and self-supporting religious sentiment, which considers the realm of religious ideas only a means for the accomplishment of its designs. As soon as the sense of truth becomes an independent power, sufficiently to perceive these antagonisms, and object to them, it is a certain symptom of the decay of the religious sentiment and extinction of its power over the mind; for as long as this sentiment is sufficiently ardent to maintain its despotic government of the mind, the sense of truth cannot ascend sufficiently to teach the understanding of the existence of these contradictions.

In this frame of mind we find the Christian middle age, which looked at the edu-cational standpoint of the canonical writings and the church fathers as to the only and unchangeable infallible authority.

Catholicism teaches still, that Christiani ty admits of no development, and that all resolutions of the councils were only definitions of Christian doctrines which existed in the church from the beginning. When the reformation combated the abuses of the church at the time, it stepped to the front and became reactionary in its efforts to annul a part of the Christian history of development, and seize again the educational standpoint of the first century after the death of Christ, which was falsified and distorted, while the fortuitous convenient results of later developments were added to that stand

Protestantism proved true to its principle by carrying on this process to the showing of the enormous dogmatic interpolations in the New Testament and effacing the history of the development of Christianity. thus instead of being more liberal, it be came reactionary, reverting to the past. It is true that dogmatism in its development demanded the intellect to receive more and more incomprehensible theories, but these were logical outgrowths of the contradictions lying at the foundation of the sys-tem, and therefore the result of the gradual untwisting of Christian dogmatism, which when finished had left nothing but old and useless yarn. The fundamental contradic-

tions of the principles necessitated and im-pelled the invention of cunning sophisms, against which there is no argument, if the first premises are accepted. To combat the consequences on account of their irrationality, must lead to combating the fundamental principles on which they rest. Deception is here only possible when these principles are retained in name only, but really divested of their original meaning, and still imagined to be Christian.

Luther in good faith relied on the doc-trines of Paul, and thought he had embraced the substance of the Christian doctrines; but the doctrines of Paul have nothing to do with the gospel of Jesus, and their starting point is the messiahship of Christ and his death for redemption, to satisfy according to the Jewish law, the justice of God. This conception has, however, become unbearable to us, who knew nothing of a God that judges and punishes measure for measure, after the earthly life has ceased; we can not understand a divine justice that demands of man more than he can render according to his nature; we are horrified by a God who punishes all mankind for the short-comings of one individual and are astonished to confronting a judge who instead of punishing the guilty, crucifies an innocent substitute and boasts of this, as an act of grace; we smile at the intrinsic contradiction of the belief that? intrinsic contradiction of the belief that a God has died for us, and the defication of Jesus is the result of the reaction of our esthetic taste against the shocking tragedy of a prophet who suffered the penalty of death for his teachings.

It is impossible, at the present time to uphold these fundamental principles of the dogmatism of Paul, Augustine and Luther. St. Paul and his Epistle to the Hebrew had to be discarded, and a new standpoint from which to teach the New Testament search ed for, before is could be made the centre for the desired "modern Christianity."

St. John was the most available, and

Schleiermacher tried the experiment of re-

constructing the true teachings of Jesus from the gospel of St. John; but scon after his death, it was acknowledged that this gospel was the latest of all the books of the New Testament, and written in support of an ideal world, deviating more from the gospel of Jesus than the writings of Paul. Of all the philosophical theologians, Schleiermacher was the last who could make the experiment of writing, by means of the confusing different steps of dogmatic development, something worthy of mention. We, later born, deprived of this ex-periment, are only enabled to comprehend all the phases of development in their characteristic peculiarity. Now there can be no question that the standpoint of St. John is in principles the highest reached in the New Testament, and it attained this position by the intertwined Alexandrian Philosophy, and the central position it gave to love, and the ennobling depth and excellences, of which no adequate use was made by the following developments. However, even St. John's teachings cannot form the basis of our religious views. If we say nothing of its rough Manichean dualism; the eternally predestined children of God and children of the devil, which is in direct contrast to the all-embracing human benevolence of modern consciousness; and avert our eyes from its relapse into Jewish notions of God's judgment and punishment and its inordinate compilation of metaphysical scraps, there remains one thing that makes it impossible for us to adhere to its head, with Jesus as mediator for its centre.

The belief that no one can be saved to God, except through Jesus is really an anathema against all persons who do not believe in the necessity of any mediator-ship; nor should intelligent persons be ex-pected to believe that the son of God became a dweller in the flesh in a manner different from Laotse or Spinosa. Liberal Protestantism correctly feeling the untenableness of the teachings of St. John, has tacitly abandoned this position, and with gladness, for the mystical doctrine of the Logos of St. John partakes somewhat strongly of pantheism, and has for this reason always been objectionable to liberal

theistic theologians. Only a speculative theologian, like Biedermann, a disciple of Hegel, in his "Dogmatic Christianity" has the courage to point out the contradiction of a personality of God with his absoluteness; and has openly declared for pantheism. Only such a scholar can find with Hegel in the logos of St. John the unity of the absolute and final spirit to which it leads, which is the only tenable value of all, and especially of the Christian religion. But it is in vain for him to endeavor to persuade us that these ideas transposed into Christianity from the latest German philosophy, are connected with Jesus and Paul, and especially with historical Christianity which is principally founded on their teachings, and it is only justice that such a speculative theologian is doomed always to play the role of a white raven in Christian theology.

The original, genuine, pure teachings of Jesus are left as the last anchor of hope of modern Christianity. Liberalism resolved on a final reaction: to cancel the entire history of the development of Christianity and force it to recede to that stage of unfoldment in which it was found when its pretended author took it from its cradle. Only Jesus's own teachings shall be authority and as he believed in himself, we must believe in him, if we want to be genuine Christians and followers of Christ.

Mrs H. N. Greene Butts.

To the Editor of the Religio-Philosophical Journal: I have to announce what you may have learned, the transition of Mrs. Butts, a correspondent of your paper, to her new home in the realm of souls. She was a Spiritualist, but of the most skeptical and critical mental temperament when in her normal condition. She was also a general reformer, a practical worker in modest fields of effort. Naturally timid and re-tiring, it was pure force of conscience and sympathy that impelled her to the front in any of the causes she espoused. A factory girl, with limited opportunities for culture, she has yet won a fair fame as writer of books for children, drawing largely upon their fountain of tears, and doubtless blas-ing many minds of large growth in the direction of goodness, purity and truth. She wrote earnest and touching novels, and held editorial correspondence, both under her own and fictitious names, for foreign as well as her own little monthly, to which, for seven years, she contributed articles, writing them and setting them up

at the printer's case, with her own hand. It has been thought by some, that Mrs. Butts was too indifferent to religious ordinances, if not positively irreligious in her writings. It is true that she was critical and searching in her thought and speech-a quality which her physician soon discovered, and who thought it the better part of

valor to make a full statement of his opinion of her case, that her heart was organically diseased, and she could not recover. A Quakeress by nature and education, she was averse to religious forms, and "praying by the clock," as she termed them, but that she was irreligious, it was never in my reason or heart to say. I recall, with great pleasure an incident illustrative of her true inner life. The golden sun was set ting, and the western sky was spanned by luminous clouds and massive pillars of light. Alone, as she supposed herself to be with nature, I saw her kneel upon the green turf at her feet, and raise her arms in adoration, and her voice in audible pray-er to the sun-ged, who could paint such a scene of beauty.

On the morning of the 6th inst., she was welcomed to that peaceful and orderly sphere of spiritual life so congenial to her tastes. If, from that haven of rest she may still call me by the pet term of "B. J." I trust my ear may be as sensitive to her "lips of air," as when, in the phrenzy of her physical pain I sought to minister to her

B. J. B.

Hopedale, Mass.

Brooklyn (N. Y.) Spiritual Fraternity.

Our conference meetings, since the conversion of our pleasant Fraternity Hall into business warehouses, necessitated us to find temporary quarters here, which has not been conducive to our prosperity; nevertheless our meetings have been well attended, and when we found that we must again migrate to the Brooklyn Institute, we felt that if we had a score of people at our first meeting, we ought to be satisfied, and when some fifty people were present to-night, it augered well for the stability and permanence of our audiences. The room that we at present occupy, is used by a Second Advent church for their meetings on Sunday, and the mottoes upon the walls are in atrange contrast with the progres sive thought of the age, and especially the unfolding and development of the Christspirit which is so marked in this new spiritual wave that is covering the whole civilized earth. Mrs. J. T. Lillie, who had been invited to speak for us to-night, said:

"I will, instead of giving a regular lecture, answer such questions as may come up, but as I entered your place of meeting and seeing the mottoes on the walls, this thought came to me: 'Is this he for whom we wait, or shall we wait for another,' and I said how widely different is this second coming of Christ to what the people who worship here accept. They are waiting for his personality, for his reign as their Lord and Master, and we in the influx of light and love from the Spirit-world, feel and realize his saying recorded so long ago, 'Knock and the door shall be opened unto you, seek and ye shall find.' In this blending of the Spirit-world with our own, we find that Christ is here in spirit with all true lovers of the truth, be they orthodox or heterodox, skeptic or Spiritualist. When we can fully realize and comprehend the scope of this spiritual movement, we shall see that it is in full harmony with what Jesus taught and exemplified by his great

"One asks: 'Is materialization a fact?' With the overwhelming array of facts testified by living witnesses to day everywhere, I say emphatically, yes, it is a fact that canthere is much that is claimed to be materialization is spurious, but that there are such I know. The speaker traced at length the similarity of our materialization phenomena with that of the Nazarene in the early days, and that the same immutable laws governed both.

In answer to another question, "If Spiritualism be true, what good?" she said: "A million hearts who are in close communion with the loved gone before, can answer this with glad hosannas, and many a mother's heart who now feels the very presence of her 'wee darling' can say with a joyful heart, 'Oh! Father I thank thee.' Millions of men and women have had an immortality demonstrated to them, and can say: O, death where is thy sting. O, grave where is thy victory!' What good is the breaking up of iron clad creeds and the lifting up of men and women toward broader realms of thought, bringing every human soul that comprehends but dimly its humanitarian work, nearer to human brother-erhood and uniting us all more closely to that fraternity beyond the vale that is eternal in the heavens! To the pioneers and active workers in the faith whom I see here to-night, let me say, 'courage,' for the seed that has been, and is now being sown by the hedges and way sides of human life, will grow and the cause will be advanced and strengthened by your labors and ef-

Wm. R. Tice gave some interesting facts as to a seance with Mr. Wm. Eglinton, Mr. E. being levitated under such conditions that proved the phenomena to be genuine, and the materializations of heads and the busts of different persons that floated about over the heads of the circle, and were illuminated, he thought could not have been produced by the medium.

Mrs. A. E. Cooley, M. D., related a fact in regard to the materialization of a friend of hers at one of Mrs. Andrew's séances at Moravia, whom she did not know had passed to the Spirit-world, and this was on the very Sunday morning when his form had not been buried. He selected her out of a company of a dozen or more, and called her by name and gave his name. She said when she returned home the first news she heard was that "Father Roberts," as he was familiarly called, had passed to the eternal home the Sunday morning that he materialized at Moravia,

Deacon D. M. Cole was the last speaker and said; "I think I am becoming a believer in materialization, but not as you believe. I believe that we materialize our thoughts, and the man who goes to a scance expecting fraud, will get what he expects to receive. The Christian talks of being born again and our Methodists friends have something of backsliding. It may be so with some of the Spiritualists; they may need to be born again, born into an active useful life, devoted to the good of others, for you will find an immortal life one of intense activity. The Spiritualist sits down and dreams. Men and women, I wish you would talk less of your individuality and unite and co-operate in humaniality and unite and co-operate in humani-tarian work for the good of others; then you will truly be born again, born of the Spir-

Mrs. R. Shepard Lillie will give the open-ing address, Friday evening, May 27th. Subject: "What Shall the Harvest Be?" 8. B. NICHOLS.

The opening day of the season at Onset Bay, East Wareham, Mass., will be observed by a basket picnic on the 17th of June

The Fietcher Conspiracy Case.

To the Editor of the Religio-Philosophical Journal:

I cannot sufficiently express to you the satisfaction that is everywhere manifested by intelligent advocates of Spiritualism in consequence of the noble stand you have taken in uncovering the greatest fraud that has been perpetrated against our cause in the last thirty-three years. When this conspiracy is narrowly examined, and traced step by step from its incipiency to its final climax all previous frauds sink into apparant insignificance. A lady of education, reinement and character, sensitively nervous to external influence, and confiding in her nature is brought in contact with a selfish unprincipled medium, and then completely psychologized, bound as by a spell, drawn into a net that she never in this life could have extricated herself from. But happily there was "a power behind the throne;" wise and powerful spirits brought about a combination of circumstances that closed the career of the adversary and released the help'ess victim from the toils of the

I can conceive of nothing more heartless than the misuse of the divine gift of mediumship in practicing an imposition upon the unsuspecting heart of the believer who is so awed by the grandour and beauty of the cause as to sacrifice for it everything possessed. And strange to say the public mind is being diverted from the real issue of the case by one of our contemporary spiritual journals, to a a misplaced sympathy for Mrs. Fletcher, and thus is fraud relieved of its odium, and the cause of Spiritualism made to suffer.

Could you have witnessed, as the writer has, the sad and piteous spectacle of Mrs. Davies's spirit mother pleading for assistance to enable her child to become free from the environment that surrounded her, your deepest sympathies would have been touched. In Dr. Mack she found an advocate who, though he has been slandered without stint, stood up bravely against "the oppressor's wrong" and has earned the approbation of all men who detest fraud and injustice. HENRY J. HORN. Saratoga Springs, N. Y.

THE VIEWS OF A PROMINENT SPIRITUALIST OF MASSACHUSETTS.

To the Editor of the Religio-Philosophical Journal: I have received and read the JOURNAL, Somebody has done just what I have been hoping would be done in regard to the Fletcher case. I have received the English papers containing full accounts of the trial and sentence, and have been heartily glad she was convicted, but have felt that the sentence was decidedly too light. I have been pained and disgusted with the means that have been taken to convince the public that Susie W. Fletcher was a martyr to Spiritual-

ism. Last night when I got the Banner of Light and saw the letter of sympathy sent to her by the First Association of Spiritualists of Philadelphia, I was still more disgusted. I see by the Banner that Willie Fletcher is to lecture for the Lake Pleasant Camp Meeting Association. I know of many that regret this. I am heartily glad that there is one paper that is ready and willing to expose frauds and knaves found in the ranks of Spiritualists, whenever the facts are fully proven.
Yours truly,

"I'm all Played Out,"

is a common complaint. If you feel so, get a package of Kidney-Wort and take it and you will at once feel its tonic power. It renews the healthy action of the kidneys, bowels and liver, and thus restores the natural life and strength to the weary body. It can now be had in either dry or liquid form, and in either way is always prompt and efficient in action.—New Bedford Stan-

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