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THE CHRISTIANITY OF CHRIST.

Translated from the German of Dr. Edward von Hartmann, by J. A. Heinsohn and Hudson Tuttle. religious one, and the subsequent retro-action to exclusive national Judaism, was only a reaction against the cosmopolitanism of heathen Christianity, which was hostile to the Jews.

Jesus thus remained entirely in the path of the religious consciousness of his people, when he, notwithstanding the unalterable laws of Moses, directed his attention to a heathen mission for the introduction of the worship of Jehovah, which ought not to be delayed on account of the belief that the end of the world was near at hand, and no time to be lost in saving at least a few of those who otherwise would be lost. From a psychological point of view it is very natural that Jesus, failing to introduce his ideas among the Jews, should turn with greater expectation to the heathen.

Jesus was a Jew and nothing buta Jew, and they who doubt this, if not wilfully falsifying, do so because they do not know the conditions of Judaism at the time of Jesus, and the distinction between it and the Judaism of Moses and the prophets. Between these was not only a period similar to the middle ages, but during this interval had occurred vast events, conquests and blending with foriegn races, and the influence of foreign culture.

The most important parts of the Talmud, with its partly liberal and humane ideas, was at the time of Jesus in the form of oral tradition, nearly completed, and the educated Jews viewed the Old Testament through the spectacles of the Taimud, quite in the same manner as to-day liberal protestants ale viewing the New Testament through the speciacles of modern enlightenment and humanity. The teachings of Jesus do not contain anything he had not obtained from the Talmudistic culture of his times Even his parables are taken in part from the Talmud; the lesser sayings, probably from the national proverbial sayings. The positive merit of his efficiency as a teacher is by no means to be found therein, or that he taught something new not therein, or even changed the signification by adding something which gave them essentially new character; but its merit consists in his carrying the esoteric tradition of the schools into the public streets, for the instruction even of the poorest and most needy of the people, and out of the vast voluminous mass of Taimudistic learning extracted the few pearls of truth and ingeniously adapted them to the popular understanding. It is true Jesus added some things taken from the popular religious faith and theology of his times, and that he made these additions central in his preaching, and repeated it everywhere in an emphatic manner. But just these characteristic views, which he considered his especial mission to proclaim, is for us only the withered foliage of last year's dead wood; the dross which has by evolution already separated itself. But if this subsequent development is set aside in favor of the original doctrines of Jesus, and the latter are designated as the only ones which deserve the claim of religious authority, then we are obliged to consider the doctrines of Jesus in the historical light of the gospels themselves, and consider as most important that which Jesus himseif so considered. But the Gospel of Jesus is composed of the prophetic declaration that the national Jewish kingdom as expected by the Jews, in the sense of an earthly theocracy, on a newly created earth after the destruction of the old one by fire, was near at hand, and its beginning, the destruction of the existing world and day of judgment was so rapidly approaching that the present generration would surely witness it. Upon this the gospel of Jesus was primarily founded -which was only a continuation of the preachings of John the Baptist-and all advice and commendations regarding suitable practical conduct which he, contrary to the prevailing views of the Jews, imparted, are exclusively the consequences of this gospel in the belief that it would not be worth the while, so brief the time till the kingdom would come, to make domestic arrange ments on earth, and that it would be ad visable to become exclusively engaged in repentance and change of mind, so at the judgment to escape being devoured by fire, and not be excluded from participation in the kingdom of the new earth. Jesus him self everywhere speaks in full conciousness that this alone was the specific meaning of his gospel; his sermons were only repetitions of admonitions and promises already known without producing anything This belief in the speedy destruction new. of the world, which was also national, pro ceeds from the profound conviction that such a miserable world ought to be destroyed; and by transmitting the conviction into the conciousness of God infers that he must he prompted to a speedy destruction of the world. As is known, Jesus is not the only one who has thus prophesied, but everywhere and at all times has similar reasoning in religious excitable minds, led to similar prophecies, which are frequently as implicitly received as were those of Jesus by his disciples. Jesus at times points towards an ideal anticipation of this impending kingdom of God, but this anticipation rises and falls with the belief in the reality of the Jewish promises and in the truth of his glad tidings about its immediate real fulfillment. When the modern adherents of an historically supported doctrine of Jesus, plume them-selves on being evangelical christians, by at-tributing "the glad tidings" of Jesus to a king-dom of God that has come, they give it a

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meaning which never could have entered the mind of Jesus, which contradicts the one expressly promulgated by him. But if the Protestant historical conception is distorted, also that Jesus is not considered a Jew of Palestine under Tiberius, but the anticipated leader of a Protestant Congregation of our "highly enlightened" time, certainly nothing in this confusion is more to be wonderd at, except that Jesus should out of love to his countrymen disguise himself as a Jew. Otherwise nothing is found in such distortion of history, but a remnant of the old irrationality of the religious sentiment, to fuse together the incompatible elements of imaginary views, and arrive at a conclusion satisfactory to itself. The difference is that it is not worth while to try to blind reason, and such proceedings do not agree with the pretension of having treated the matter in a scientific, historical and critical manner.

When the followers of Ohrist will believe in Christ only in the sense in which he believed in himself, the principal question is, In what sense did he believe in himself? It is self-evident that he did not believe himself to be a pre-existing divine personality; nor a mediator in the sense of St. John; nor a redeemer in the sense of St. Paul: nor a sinless ethical ideal Archetype; nor a prophet of a new religious doctrine, or the founder of a new religion. He would have been astonished and not disposed to believe, had he been told that out of the energy of his teachings, a new religion would originate which would persecute its Mother, the Jewish religion, with most bitter hate and abhorrence.

ter hate and abhorrence. It is a matter of fact that Jesus at the beginning of his career, believed only in himself as a prophet chosen by God, and in course of time by means of his miracles of healing the sick and the Messianic praises of crazy and exalted persons, became self-conscious, and believed himself to be, the expected Messiah, although except the miracle of healing, none of the signs romised by the propuets formity with his deeds. (F. A Mueller, Let. ters about the Christian Religion.) He had therefore to silently sanction the untrue story of his extraction from David, and explain his career as a prophet-nowhere an nounced in the predictions-as a precursor of the Messiah, and that he would not be fore the day of judgment appear in his full glory coming down in fire from the clouds. Jesus never thought of an idealistic meta morphosis of the Jewish belief in a Messiah nor up to his last moments denied his con viction of the approaching destruction of the world. His kingdom was in this sense not of this world, as he would have to enter upon his kingly government after the for mation of a new earth, to be understood in the full sense of its physical character. Not until these predictions of Jesus were unfulfilled, was recourse had to an ideal explanation; then how dare the historicalcritical believers in the original gospel of Jesus, take refuge behind such subterfuge? If they do so, conscious that this explanation is unhistorical and allegorical, what becomes of their appeal to the authority of the gospel of Jesus ? Why still pursue such a worthless, unhistorical, unphilosophical pathway? Why not tell at once what was intended St. Paul blended the Jewish Messiah and his ideal of a Savior of the world; this was a bold, arbitrary, unhistorical and uncritical effort, but possible to his genius. How can they who do not see in Jesus the divine mediator and Savior from sin, in any pos sible manner harmonize the belief of Jesus in himself as a Messiah, with their belief in Christ? The Messianic belief of the Jews, is to us an historical curiosity, and it is, therefore, absurd to ask us to believe in Jesus as he believed in himself. Having thus removed the two essential constituents of the Christianity of Christ, by which as he believed the Jewish religion in its national prophecies would be fulfilled, we now proceed to contemplate his views of the world, deduced from his belief in its speedy destruction. Briefly stated his views were contempt for the State, for the administration of justice, for the family, for labor, for property, for worldly good and all means of securing permanently worldly things. These deductions naturally flowed from his belief in the speedy end of the world, and it is interesting to see how common place Jesus becomes when he occasionally descends to the inferior standpoint of the affirmation of the will in regard to earthly life. But these consequences of the "original" gospel diametrically contradict the results of modern culture and they are, therefore, by the believers in the genuine gospel of Jesus, keptas much as possible in the background, and charged to the Synoptical reports colored by the Jewish-Christian sect of the Ebonites (especially st. Luke), and they accuse Jesus of a thoughtless mistake to render his gospel more in accordance with modern culture. There only remains as a characteristic distinction of the gospel of Jesus from the temporary Talmudism, the pessimistic conviction that the world was too unworthy to longer exist. But pessimism offends, if not modern culture, at least the optimistic, worldly comfortableness of Protestant rationalism, which is so exceedingly contented with its (hod and his creation, and is therefore ignored. Fortunately in this manner, all peculiarities were thrown out of the gospel of Jesus. There now remains only the parable and proverbs, which as Jesus presumes, the Jewish metaphysics of Jewish theology to

be understood, contain scarcely anything new in that direction, and produce nothing new in morals.

The moral rules relating to reward and punishment are proportionally quite long. Beatifications in the sermon on the mount are of this class, which it is impossible to longer support by liberal Protestantism, even in a timid and concealed form. At its close he gives a rule for a higher morality. quoting the answer Hillel gave one of his disciples: "Do to others as you would have done to you." In another place he states as the summary of the laws and prophets the two commandments of Moses, not as anything new as we can see in Mark 10: 32, 33, and in Luke 10: 25, 8, when Jesus 'induces the scribe to make the quotations himself. Again, Luke 18: 20, Jesus quotes the five most important Mosaic commandments, and finally constructs (probably from Moses 3: 19 and 11: 44) the demand: "Be ye therefore perfect even as your Father which is in heaven is perfect." (Matt. 5: 48.) He gave the commandment to-take the personal God as an ethical model, which transcendental theism destroys, for there can be no ethical relations between an immanent God and his creatures.

The entire intrinsic worth of the gospel of Jesus, which can now be retained by liberal Protestantism, reduces itself to the Mosaic commandments of love to God and to our neighbors, which is only once mentioned, and their meaning has been seriously weak-ened by quoting in another place in the gospel the common sense reciprocity-morality of Hillel, and attributing the same morality of Hillel, and attributing the same signification to it as the summary of the law and prophets. We can only draw the inference that Jesus did not distinguish between the morality of these two; he did not see anything higher in the command-ment to love God and our neighbor, than in the provided "noticer" morie of regionod. the poetical "policy" maxim, of reciproci-ty which we find in so many languages as a proverb of spontaneous growth. St. John introduced for the first time, *love* as the foundation of ethics, and it is entiral we coundation of ethics, and it is entirely historical to carry this love-doctrine inte the teachings of Jesus, whose morality rests on an egotistical motive to prefer the smaller evil and the greater profit, which was exactly on the plane of the consciousness of his Jewish contemporaries. The peculiarities which we find in the moral, or motives for the moral in the teachings of Jesus, are exclusively the evangelical nearness of the destruction of the world and the coming of the kingdom of God, whereby the idea of a threatening punishment and inviting reward was brought in immediate proximity and became most powerful motives. The doctrines of Jesus have no special ethical character which can be made useful; the practically useful portion dwindles down to occasional quotations, of which Jesus did not understand the depth or significance. There is nothing left for the followers of Jesus, but to use his expressions to convey their own ideas, and that only as texts or as mottoes for headings, the historical signification of which need not be questioned. Hence the preachers of the gospel, by thus taking detached passages as texts, which they use simply as mottoes for their discourses, surpass the arbitrary exegesis of the past centuries by the breadth of culture since those centuries, and only find their equals in the sermons of liberal rabbis, who can at least traditionally lean on the bold flights of oriental fancy as given in the Talmud, and receive our disapprobation. As the expressions of Jesus are in a greater part not given in an abstract but figurative form, there is little difficulty in transfusing into them, in an uncritical, unhistorical manner, modern views, for such figurative sentences, as soon as taken from their historical and psychological connection, allow of many possible explanations. The followers of Christ commit a twofold error: first they seek the historical signification of Jesus in his teachings, instead of his personal influence on his surroundings; and secondly they look on him as the anthor and founder of the Christian, universal world-religion, and worship him as such. In regard to the first error, it is true that St. Paul and St. John possessed a far clearer, historical view than our modern critical historians. Paul was unconcerned about what Jesus said, or the traditions repeated as the "Sayings of Jesus" in the community of the disciples, considering such clinging to the letter as quite unessen-tial and possibly harmful. He held exclusively to, and erected his new world-religion on the Messiahship of Jesus, his death on the cross, and vicarious redeeming power. St. John also had so little respect for the historical doctrine of Jesus, that he transformed it in the most bold manner to subserve his own theories. On the contrary he considered the word that was made flesh, or the "Light" that had come into the world, the crisis of Judgment's Day that had suddenly come, in connection with the crucifixion of Jesus, the turning point in the history of the world. We cannot believe in the personal efficacy of Jesus in the sense of these disciples, but we may do so in a purely human sense. It is difficult to define the charm that fascinates those who come in contact with the individual and if the pen of the poet fail to unravel this mystery, the writer of prose has far less prospect of success. All the amiable qual ities of the person may be described, and vet the mysterious "something" has not been touched, which really is the cause of the charming electrifying effect on surrounding persons, which may be coupled with great and otherwise repulsive short

comings. Jesus must have possessed this indefinable power, as is proved by the enthusiasm of the many who left home, property, husband, wife and children to follow him in his wanderings. It was this which called forth enthusiastic personal devotion for the wonderful prophetic man, who was by his followers acknowledged as "Master" in anticipation of the future kingdom on earth; and this devotion primitively called "faith,"—of his immediate surrounding followers, by its preservance after the death of the Master, and their readiness to suffer martyrdom, made such an impression on the mind of the most unyielding persecutor, that the charm of personality which could cause such effect, drew him also into the magic circle, and otherwise favored by psychological phenomena, changed him from a "Saul" to a "Paul."

As we have already stated, Jesus had no idea that he was a messenger of a new doctrine or even the founder of a new religion. He taught as the preceding prophets had done, pure Judaism, proclaimed the near fulfilment of the national predictions of the Jewish religion, and himself to be the expected Messiah who had come to execute this fulfilment. That his life, after: wards was made the beginning of a newnot Jewish-religion; that his teachings became distorted and interpreted in the sense of this new religion, has occurred without his will or expectation. He would have regarded such a result impossible alone because the end of the world was so near at hand, and the new kingdom of the God of the Jews. For Paul therefore the acts and death of Jesus, were only the unconscious, involuntary occasion for the establishment of a new religion. Had there been no Paul to unfold from the cruci-fixion of Jesus his new religious and dog-matic ideas the doctrines of Jesus would have remained a Christian-Judaism, and the disciples who differed only from other Jews in their belief that the Messiah would soon come as the reappearing Jesus; atte the historical proof of the incorrectness of their belief had been made, this difference would have disappeared. This difference was too slight to even create a Jewish sect, for to such belong certain dogmatic or ritual distinctions. Hence it is evident, that all those who desire to return to the primitive gospel of Jesus, after severing the near end of the world and the coming of the Messiah, wish for nothing more than to replace themselves on the standpoint of Judaism at the time of Jesus. They should to avoid becoming disciples of John the Baptist, object to Baptism and adopt circumcision; for lesus did not baptize a single one of his disciples, and he took circumcision for granted; for "not one jot or not one tittle shall be unfulfilled." (Matt. 5: 18, 10) Although the followers of the gospel of Jesus, will object to circumcision and feel greatly elevated above Judaism, from which in its liberal phase they are scarcely distinguishable, we plainly see that the entire position they have chosen becomes vapor and nothingness. All that remains of the title, "The Christianity of Christ," is a blank page from which everything, historically attested, has been erased. This is as they who support this name desire, for they want an unlimited sphere for their own ideas, and at the same time retain the name of Christian. This is sailing under false colors, which is highly reprehensible. Truth and Reason are as much offended in this manner as by the errors of dogmas; and pitiable it is to see men who pretend to stand on critical, historical ground, mock historical truth. After sweeping away all the dogmas of Christianity, in order to save the name, they accept the more nonsensical dogmas, the fragment of misconstructed scriptural expressions, and ideas of modern culture, strangely amalgamated by them as the original, pure Christianity of Christ. What this Christianity means, and the sense it was believed in by Jesus himself, I have already stated, and it is evident that the restoration of such a Christianity is impossible, even a thousand times more so than the restoration of the Christ-ianity of St. Paul or St. John. But in this boasting of the "Christianity of Christ," is concealed a remnant of the old belief, which we are obliged to expose. Their speculations depend on respect for the authority of Christ and his divinity; a respect which still clings to the minds of the people from the past, and which sur-vives its root because of the persistency of spiritual powers. Upon this surviving re-spect they build, after destroying all other authority, what they call the gospel of Jesus, when the expressions should be regarded only as the occasional speeches of an entrusiastic Jew, 1800 years ago, who was a human being as we all are; with a culture of a ruder, more superstitious age. They go farther and try to kindle this ar-tificial respect by maintaining a veneration for Jesus as the accepted God Man, but whose personality has been leveled down to man. We might laugh at this stupid nonsense if the disgracing pretention, did not call for our severest moral indignation. It is simply absurd for Strauss to demand worship for his material universe; but when liberal Protestantism demands religious reverence for the man Jesus, it is disgusting and shocking. They cannot them-selves believe that the respect in which Jesus is held by the people and which they have made use of in such an unprotestant manner; can be maintained for any length Continued on Right's Page.

The gospel of Jesus, as it differs from subsequent interpretations, has been for the first time explained by Strauss, in his "Life of Jesus." Although this work was written before the school of Tubingen declared the unfitness of the gospel of St. John as an historical source for the life and especially the doctrines of Jesus, yet he has shown the departure of the Synoptics from the fourth Evangelist so strongly, that we may undertake the separation of the latter for ourselves.

Notwithstanding the advance since made in historical research, he remains the surest guide in the study of the doctrine of Jesus, because his criticism is the soundest of all, and spares us from the sentimental phrasial pap with which the greater number of the latest writers on this subject, led by Renan, envelop it, so that on reading we become nauseated before reaching the pith of the subject. It spares the doctrines of Jesus from a great many dogmatic presumptions demanded by St. Paul, St. John and more recent developments.

It never entered the mind of Jesus to think himself God, or equal or similar to God. He would have rebuked such a thought with far greater indignation than the more harmless assertion of being "good," "free from sin." (Mat. 19: 14.; He knew of no pre-existence before his earthly birth; he assigns himself no other future glory than the one of a judge and king chosen by God to rule the elect people, and he ap-plies the expression, "Son of God," never otherwise than in the sense of a favored subject of the universal divine fraternity. It is self-evident that herewith all doubts of the oneness of God, as entertained by the recent advocates of the trinity, are silenced; but historically more abnormal is the attempt to identify the absolute and Infinite Spirit with Jesus.

Jesus looks at his approaching death only as a speedy means of arousing an indifferent people to a change or conversion of mind, and in this wise regards it as the means of saving the souls of many who would without this bloody testim my, not pay attention to the holy earnes ness and truth of his doctrines.

By narrowing the meaning of Christianity to the Synoptics (Mathew, Mark and Luke) we free ourselves without trouble, from the divinity and superhuman sinle-sness of Jesus. The question only is: whether the consequences of forcing back Christianity to the standpoint of Jesus, which are to be searched for, not after, but in the intermedial period between Judaism and Jewish Christianity, will also be accepted. Jesus was a Jew from the crown of his head to the soles of his feet. His education was national, and except the influences of the Essenes he was not affected by a foreign culture. He lived and died in the s here of thought of his time and people and participated in the superstition of the former, and the national faith in prophecy of the latter. His activity was unfolded precisely in the style of a national Jewish prophet, not ex-cepting the preparatory asceticism. That the national God of the Jews would at some future time gather all people around his temple, was a firmly accepted belief in con-formity with the prophets, and the Jews had from immemorial time adopted proselytes from other nations. The increased commercial intercourse of the preceding centuries, had doubtless tended to expand the national religious consciousness, into an universal

RELIGIO-PHILOSOPHICAL JOURNAL

SPIRITUAL JOTTINGS.

Colonel Upton's Snicide.-Tuttle on Mrs. Richmond.-The Fletcher Case.-Mr. Farnsworth's Common Sense .- Mrs. Foye's Mediumship,—Mrs. Huntoon.

BY WM. EMMETTE COLEMAN.

In the JOURNAL of May 21st, in an editorial on somnambulism is quoted a statement from "A. A. G." that Col., Emory Upton was not a conscious suicide, but while in a somnambulie condition killed himself, and that "the world in its wisdom of making all deeds square with given rules, gives a verdict of suithe mind of the victim." I was one of the Coroner's jury that rendered the verdict of suicide and no one hearing the evidence ad duced could possibly come to any other conclusion. All the facts went to show deliberate suicide; the theory of somnambulism has not the shadow of a fact on which to rest. Had "A. A. G." been present and seen and heard all the facts as I did, I think he would have clearly perceived how untenable his somnambulic theory was.

TUTTLE'S ORITIQUE OF MRS. BICHMOND.

Professor Denton and myself were both much pleased with Mr. Tuttle's searching analysis of Mrs. Richmond's nonsensical Peri-helion lecture. Whenever that lady attempts to meddle with science or history she is sure to make a muddle of it. The quantity of rub. bish that she can crowd into a lecture of this character is something wonderful. A wellinformed person, reading her lectures, and cognizant of the facts upon the subject treated, must necessarily be disgusted with the mass of nescience and presumption they contain, Judging from the extracts in Mr. Tuttle's review, this perihelion discourse must be one of the most nonsensical she ever delivered. Mr. Tuttle may well say that the criticisms of myself and others have "never half expressed the utter puerility and verbose nothingness of her scientific utterances." Professor Denton and myself are both well aware of this; and as for myself, I have been deterred from publishing more elaborate criticisms upon her sayings by two facts; first, the difficulty of getting them published, and second, the conviction that, in the language of Epes Sargent in his last work in speaking of this very subject, "the game is hardly worth the candle." Sargent's analysis of her statements Mr. showed that he valued her rhetorical nonsense at its true worth.

THE FLETCHER CASE.

It did my heart good to see the noble, manly course taken by the JOURNAL in the infamous Fletcher case. Again has the JOURNAL planted itself firmly on the side of honesty, truth, and justice. Seeing the many misrepresentations circulated in America relative to this case. I had thought of preparing for the JOURNAL a statement corrective of these false assertions, and embodying a few facts showing the utter unworthiness of the Fletchers as martyrs in the cause of Spiritualism: but the articles already published in the Journal have saved me the trouble. I am a regular reader of all four of the English Spiritual weeklies, and I read the full proceedings of the case, the evidence, letters, etc., and hence know the facts. Nothing can be farther from the truth than the statement that she was convicted on the so-called anti-spiritualistic count in the indictment. That count was thrown out by the judge as having no bearing on the case. She was convicted of swindling, which was clearly proved against her. Nearly all the English Spiritualists deem the verdici a righteous one. Of the four English Spiritual papers not one sustains her. The Spirit-ualist has all through spoken the truth concerning her and her husband and their nefarious practices It cordially approves the verdict. The Herald of Progress since the trial has taken similar ground. The Medium and Daybreak has never said a word about the case, equivalent to disapproval of the Fletcher's course. Light has had several non-committal editorials on the case. It has spoken disapprovingly of some of the legal side issues connected with the trial, but on the question, the guilt or innocence of the Fletchers, it has voiced no decided opinion. Mrs. Fletcher really is unsupported by the English Spiritualists save in the cases of a few cnthusiasts and dupes, the same class as those who rally in America to the support of the swindlers and frauds with which our land is cursed. the Crindles, Holmeses, Blisses, Eddys, Southers, etc. This Fletcher case is the most disgraceful thing that English Spiritualism has had to endure, and has wrought incalculable harm to our cause in that country. MR. P. E. FARNSWORTH'S COMMON SENSE. Some weeks ago I read with much pleasure an abstract of Mr. Farnsworth's remarks in New York on the abuses and defects of Spiritualism. Although not agreeing with every individual utterance of Mr. F's. therein, yet the spirit of common sense, of independent rational thought, permeating his words, commanded my respect and admiration. Mr. Farnsworth's head is level; he don't propose to be gulled by fraudulent or illusory phenomena: to accept as genuine, cock and bull stories purporting to emanate from lofty spirit minds through undeveloped sensitives; to swallow the nonsense put forth by J. R. Buchanan and the Psychometric Circular in the name of that much abused gift, psychometry; or to be charmed by the seductive allurements of a sugar-coated Christian Spiritualism, All honor to Mr. Farnsworth for his good sense and honest candor. The Banner of Light, I think, misconstrued Mr. F., and was rather severe on our clearheaded brother, thinking he insinuated fraud in that office in the preparation of the Message Department. thought at the time such was not his meaning, and his second article confirms the truth of that supposition. I think both Mr. Farnsworth and the Banner have been a little too hard on each other. . There is much truth in his strictures on some of the "messages" in the Banner, their vagueness and indefiniteness; but when he speaks of "thirty partial identifications" out of twelve or fifteen thousand communications lasting 24 years, he is cer-tainly inaccurate and unjust. I have read the Banner continually for sixteen years, and during that time I know I have seen certainly hundreds if not thousands of "partial identi-fications." The thirty alluded to are only those published the last few weeks. To ascertain the whole number, we must search the files of the paper through all the years of its issue. It is perfectly legitimate to criticise the defects of any or all purported spirit messages. but at the same time let us be perfectly fair and just in our criticism. Justice, above all things, is demanded. In confirmation of the uncertainty of many of these messages, as stated by Mr. Farnsworth, I would remark that some years ago, while living in Richmond, Virginia, I endeavored to trace the messages claiming to come from that city's former residents. I failed to find any trace of them. My letters, addressed to the parties to whom the messages were addressed, were invariably returned to me from the Dead Letter office. This was

when Mrs. Conant was medium. Since her death I think a much larger proportion of the messages have been identified, alike with Mrs. Rudd, Mrs. Danskin, and Miss Shelha. mer MR. PALMER'S EXPERIENCE IN SAN FRANCISCO.

Under the caption, "How some Spiritualists are Deceived," Lyman L. Palmer tells in the same Journal of his experiences at a public scance at the house of a well-known medium in San Francisco. Having a number of scances of this medium, beside having had a private sitting with her alone,-having tested thoroughly and searchingly the phenomena manifested in her presence,-I teel myself competent to write understandingly upon the subject. Mr. Palmer saw only one scance, that one of a class the least satisfactory of all her séances. I have attended many in her own house and in public halls. I have sat beside her, and watched narrowly her every movement, and I know positively Mr. Palmer is mistaken in some of his conclusions. He is perfectly justified in his conclusions, based on the evidence he has seen: but a little more experience with that medium would have shown him the error of some of his surmises.

She does not read the names through the thin paper ballots; you can write the ballots on any kind of paper you like, as thick as you please, and the result is the same. She often equests people to do this, to avoid this very objection. Many of her tests are given on ballots written on coarse, thick paper, on blue paper, on any and all sorts. I have seen this done many a time. She probably uses the thin "news" paper on account of its cheapness, or through economical motives. But anybody can write their ballots on any kind of paper they please. Then how are the raps produced? It is certain she does not make hem. She can go into any room and the raps follow her on the floor or furniture. I have een her at various times at seances in public halls have the raps as usual, not on the table on which the ballots are placed, but on the floor of the stage away from the medium. I know beyond all doubt that the raps and the reading of names on the ballots are not due to trickery. I have been on the lookout for this at every scance I attended. This I vouch for; as for the source of the phenomena and their reliability, that is another thing. As for skep-tics not being allowed to sit near the medium. I can only say that I have sat near her, and next beside her, various times: and a more critical, skeptical investigator it is difficult to find, No fraudulent mediums will ever desire me-knowing who I am-to sit next them in séances. The medium gives séances alone to skeptics constantly, when they sit close to her. with no one present but themselves, and where they can watch narrowly every movement.

Moreover, she writes messages in a number of foreign languages, of which her friends say she is ignorant. I have seen her write in French, Spanish, Italian, and German; and I have the testimony of reliable parties, that she has written in Chinese and Hindustani. An estimable lady residing in the same house with me, with no special friendship for the medium, told me the circumstances of the writing in Hindustani, of which she had positive knowledge. A missionary from India had a sitting with the medium, and received a message written in the Hindustani language, signed with the name of a deceased Indian friend. My informant knew the missionary, and was cognizant of all the circumstances at the time. The missionary declared that so far as he knew no one in San Francisco was acquainted with the Hindustani tongue. This is a language scarcely known at all in America. A few linguists like Prof. Whitney and Elihu Burritt may understand it, but that is The defective character of the answers to questions, and the suspicious nature of some of the phenomena attending the seances described by him, I am well-aware of. I noticed these from the start. As before remarked, the gentleman is justified in coming to the conclusion he did, his experience being what it was. But I have attended scance after scance and watched closely all these defects and suspicious circumstances, and I know that they do not in any manner affect the genuineness of the basic phenomena. The lady -Mrs. Ada Foye-certainly can tell the names on the ballots without reading them with the natural eye, and the raps are produced by no appliance of that lady, but by some unseen power. This is all I vouch for. I do not know what produces the phenomena; so cannot youch for it being the work of "spirits." I think they have something to do with it. Clairvoyance and "psychic force" are certain-ly manifested; and I think sometimes at least direct spiritual power. Undoubtedly, the correct answers to questions are often indicated. by the tone of voice of the inquirer. I observed this at the first seance: but this is not always the case: and I have seen her often give correct answers to questions concerning which the voice could give no clew. For example, in response to my question, "How many children did my sister have?" the number was given by raps, and last night in response to the query of a lady, "How long has the spirit been dead?" seventeen raps were given, the last one being fainter than the others, the correct answer being, as stated by

The Many Methods of Christian Salvation.

BY O. S. POSTON.

Those who are the expounders of the orthodox faith of the Christian Religion, insist that the Scriptures are of authority because they vere written under a plenary inspiration flowing directly from God. If that assumption is correct then every part and portion of the Bi-ble has the same measure of Divine Truth, and consequently is of equal dignity and authority.

Regarding the Bible as the record of God's inspired teachings, I propose to state briefly the several methods indicated in that volume whereby salvation can be attained and the éternal happiness of the soul secured.

The first class of those that are amongst the saved, are those who die in childhood, before they reach years of discretion and re-sponsibility. Of such Christ said: "Suffer little children and forbid them not, to, come unto me, for of such is the Kingdom of Heaven." (Matthew 19:14; Mark 9:36,37; Luke 18:15, 16 and 17.)

The second class consists of idiots, lunatics and imbeciles who, not having mental capacity sufficient to be personally responsible for be lief or conduct they would on the same principle that children are considered worthy of salvation be entitled to be enrolled amongst those that are to be saved.

A third class consists of those who belong to the Jewish faith, and continue to regard the Mosaic law. That doctrine is distinctly taught by Paul in the 11th ch. of Romans verses 25 to 32 inclusive, which reads as follows:

"For I would not brethren that you should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part has happened unto Israel until the fulness of the Gentiles be come in, And so all Israel shall be saved: as it is written that there shall come out of Zion the deliverer and shall turn away ungodliness from Jacob; for this is my covenant unto them when I shall take away their sins.

As concerning the Gospel they are enemies for your sakes; but as touching the election they are beloved for the Father's sake. For the gifts and calling of God are without repentance. For as you in times past have not believed God, yet have obtained mercy through their unbelief. Even so have these also now not believed that through your mercy, they also may obtain mercy. For God hath concluded them all in unbelief that he might have mercy upon them all."

The language in the above quoted paragraph is too distinct and certain to admit of any other construction than the assertion of the salvation of the Jewish family.

A fourth class consists of the poor. We find this doctrine taught in the 6th ch. of Luke, where Christ is reported as saying in the 20th verse:

"Blessed are the poor, for yours is the kingdom of heaven," and in the 26th verse of same chapter, he taught the counter part of the same doctrine:

"Woe unto the rich for you have received your consolation."

On one occasion it is mentioned that Christ went into the Jewish synagogue and read a portion of the Scriptures from Isaiah:

"The spirit of the Lord is upon me because he hath annointed me to preach the Gospel to the poor, etc., etc. And he began to say unto them, this day is this Scripture fulfilled in your eyes."

The same principle is further illustrated in the parable of Lazarus and Dives. No special virtue is attributed to Lazarus; no special vice to Dives. It is only asserted that Dives dressed in purple and fine linen and fared sumptuously and received his good things of this world, and Lazarus evil things, and that after death we are informed that the former was tormented, and the latter comforted. (Luke 16:19.25.) We find in another passage corroborative evidence of the same doctrine: Christ posltively forbade his disciples to lay up even for the morrow, and even required them to sell their property and give it to the poor, so that they might thus obtain a condition that would class them with those who, possessing no worldly property, would thus become entitled to receive the blessing he promised as pertaining to the poor, and enter the Kingdom of Heaven. We now reach the fifth division to whom salvation is said to be assured. That class embraces all those who have faith in Christ as their Savior, in other words those who be lieve in the temptation and fall of man in the Garden of Eden, in the total depravity of mankind from the conduct of Adam; that Christ was God, assumed a mortal body and submitted to a cruel and ignominious death. as an atonement for sin, and that those that believed on him in that regard can substitute his righteousness as a cure all for their deficiency in moral goodness and become regen-erated. To believe all those things requires an abundant faith, which might be more ap propriately termed credulity; but Paul assures us that "faith is the gift of God," and "that the gifts and calling of God are without repentance." There is still another method of salvation very distinctly stated and fully endorsed by the Scriptures. That is the class that is elected or predestinated to Heaven; Jesus says: "No man can come to me except the Father which sent me call him, and I will raise him up at the last day. It is written in the prophets they shall all be taught of God. Every man that hath heard and hath learned of the Father cometh unto me." (II. John 6: 44 45) The principle of election or predestination by God is illustrated in the selection of the Jews as his peculiar people to the exclusion of the whole world, through more than a thousand years; that great historical fact cannot be contradicted.

Peter said: "I perceive of a truth that God is no respecter of persons, and that he that feareth him, and worketh righteousness, is accepted of God. Paul presented the same idea substantially

when he said: "That truth, justice and mercy were the weightier matters of the law,"

Indeed, the same regard for moral principles as the essence and substance of a true religion comes echoing down the stream of time from the remotest ages, and one of the prophets speaking under what is claimed to be the inspiration of the Almighty God, said: "What loes God require of man but to love mercy, practice justice and humility." Everywhere we find both in the Old and the New Testament that those moral principles that regulate human conduct are endorsed as what God requires mankind to practice in their intercourse with each other.

Ceremonies and theological dogmas and creeds have changed and modified from age to age, but the great pillars of Truth, Justice and Charity have stood as a holy trinity, and they will stand when all the dogmas of the church and the ceremonies that exist as a part of the so called orthodox religion are classed with the superstitions that have passed away. Indeed, when we analyze all the great religions of the world, and some of them duplicate in numbers the Christian sects, we find that though they all differ in their theological creeds and religious ceremonies, yet that they all inculcate substantially the same grea moral code.

If God has poured out his inspiration on the human mind, or if he ever intended that man should have a religion to guide him to a better and future world, then I contend that the religion of God like all the laws of nature and science will be found to be universally taught and consistent with itself everywhere. And furthermore, I assert that if religion is tested by that principle of unity and universality, that in moral teachings alone can we discern the inspiration of the Divine Spirit. and the footprints of God. No where else in religion do we find that mark of universality that stamps all of God's works; and should the world ever reach a unity of creed and faith, it will be based alone on the trinity of Truth, Justice and Charity as the cardinal principles recognized as the supreme good and the observance thereof as the only essentials to man's happiness in the hereafter. Harrodsburg, Ky.

The Moodus Noises."—Strange Sounds in Connecticut for a Century.

The inexplicable "Moodus noises" that mysified the world over a century ago have been heard twice this last winter, and a speculation about their origin is busy again in the Connecticut River valley. The noises first at-tracted attention early in the eighteenth cenury, and for years afterward were talked about with bated breath by fearful groups around the firesides of every farmhouse in New England. At that time they were believed to be of supernatural origin. In 1852 they are said to have occurred again, and since then nothing unusual has been heard in he neighborhood until a few weeks ago.

Moodus is a beautiful, quiet little hamlet, ying on each side of a broad trout stream that flows into the Connecticut River, from the east, about ten miles south of Middletown. The village is a mile or two from the bank of the Connecticut, and its cheerful farmhouses and cottages are scattered along the flanks of long sloping hills. The noises are thought to originate in Mount Tom, a lofty eminence near Moodus and not far from the village of East Haddam. The sounds arise often withwarnin and are loud and sonorou breaking suddenly on the slumberous serenity of the valley, and breaking off as abruptly. At other times they begin with a far-away murmur, rise gradually into a dull roar, like the groaning of a mighty animal, until they fill the air for miles with their vibratory peal ing. They are accompanied by no external signs of terrestrial convulsion, and there is usually no trembling of the ground observable in earthquake disturbances. Those who have heard them say that they seem to roll up out of the bowels of the earth, as though an imprisoned agony was striving to find expression. Mount Tom, which is one of the sugar-loaf hills common in the Connecticut valley, was called by the Indians Mackimoodus, "the place of noises," on account of the phenom-ena. Since Bald Mountain in North Carolina became famous, it has been thought by some scientific men that the singular sounds in both localities were due to a similar cause. What that cause may be no savan or other individual has undertaken to definitely determine. The latest manifestations, before those of this winter, occurred on a Sunday in 1852, and caused much comment in the neighborhood but as they speedily subsided and were not repeated, interest and gossip soon died out. In 1729 the noises were most remarkable, and a description of them by chroniclers of that time may still be found in the annals of the river villages and towns. A clergyman of that day writes wonderingly: "Whether there be anything diabolical in these things I know not; but this I know, that God Almighty is to be seen and trembled at." He goes on: "I myself heard eight or ten sounds successively, and imitating small arms, in the space of five minutes. I have, I suppose, heard several hundred of them within twenty years, some more, some less terrible. Oftentimes I have heard them to be coming down from the north, imitating slow thunder, until the sound came near or right under, and then there seemed to be a breaking like the noise of a cannon shot or severe thunder, which shakes the houses and all that is in them : they have, in a manner, ceased since the great earth-(That of Lisbon.) quake." Less trustworthy accounts, most of which are mere floating traditions or superstitious romancing, aver that during those earlier disturbances the hills around Moodus were rent in places; long, deep fissures opened, and great stones came rattling down into the val-In the latter part of the last century a little pamphlet, the last copy of which has probably now been lost, was published and sold in New England, entitled the "Moodus Noises." It assumed to tell, in graphic language, the causes that produced the singular sounds and the explanation of their cessation. Thirty years or more before the book was written the writer says. Dr. Steele, an English physi cian, skilled in necromancy, came to Haddam and Moodus to dig up the carbuncle that, he said, was hidden in the hills, and whose ef-forts to unearth itself were the cause of the groanings. The doctor further averred that it is the characteristic of the carbuncle that as soon as it has been produced in the ground it commences its efforts to relieve itself. While it is growing its Jamentations steadily augment until it finally makes known to its destined deliverer its place of imprisonment. Magic lore, or deep insight into the science of mineralogy, had taught the English physician that somewhere in the earth at that time one of the enchanted stones lay buried. He jour-neyed until he reached the valley of Moodus, and heard the distant murmurings of the

buried gem. He obtained a lodging in the home of a family in Moodus; and there is an aged lady, Mrs. Brooks, still residing in that illage, who asserts that it was in the house of her grandmother that Dr. Steele lived during his sojourn. Almost as soon as he arrived the Doctor set out in quest of the exact locality where the gem was buried. He soon began to dig on the flank of Mount Tom and after a few weeks' work he returned one evening with the glittering carbuncle in his hand. Mrs. Brooks asserts that her grandmother saw the stone and described it as being as large as a "butternut, and emitting a. dazzling light so that one could not look at it long.'

In a few days the Doctor set out on his re-turn to England. The ship in which he sailed was never heard of afterward, and it is still a popular legend that in the middle of the Atlantic the car buncle burst asunder the vessel and sank into the depths of the ocean. Before he went away the physician said that in the bed where had lain the gem he had carried away would be produced another carbuncle within a certain number of years, and that the noises would then be heard again. The Indian explanation of the "Moodus"

noises" is that they are the manifestations of their god's displeasure because the white men came and took away the red man's land.

Prof. Rice, of Wesleyan University, says that the noises are produced by "baby earthquakes," but assigns no reason why they occur around Moodus and are heard nowhere else in the valley.

The writer was talking with an elderly resident of Salem, Conn., a few days ago, who said that his mother, now dead, used to frequently tell him stories when he was young of the wonderful "Moodus noises," She was a native of Moodus, but moved to Salem, an old country town about six miles distant, when she was a young woman. In her childhood, the strange sounds were especially note-worthy. During the day, in the bustle of farm work, they attracted little attention, and did not seem to be very distinct. But when the long, musical twilight of the summer evening set in, and a restful hush filled the valley, the plaintive moaning welled up from the ground, making a weird, deep undertone to the rasping notes of cricket and beetle, and the distant plash of the eddying stream. All night the sound might be heard through the open windows, sometimes broken into soft thuds, like echoes of a distant cataract, and at other times swelling into an unearthly peal, never loud nor, harsh, but filling all the air, then growing gradually fainter, like the cadence of a dying storm. At such times the solid ground was thrilled like the strings of a harp. For several months the sounds continued, then suddenly ceased, and it was currently reported among the superstitious that a second carbuncle had been produced under Mount Tom and had been carried off, but no one knew by whom.

The noises this winter were first heard early in February, and called forth considerable comment in the State papers. They were heard distinctly in the town of Salem, which is about ten miles west of this city. The noises were described as like those of old, a faint rumbling at first increasing in volume and ending in a distant rattle or peal. It was near the close of a severely cold day that they were first noticed; they continued only a few hours. A week later, on the second Saturday night in February, the rumbling began again, and lasted about the same length of time as in the first instance. Since then they have not occurred in the immediate neighborhood of Moodus.

A few days ago, however, similar disturbances were noticed at New London. The sounds were thus described in the New Lon-

JUNE 25, 1881.

Mrs. Foye, between 16 and 17 years. I have seen many cases like this. Let us, then, not be hasty in jumping to conclusions. Above all things, let us be just. Let us cautiously and candidly weigh all the facts, testing the matter thoroughly, before de-ciding positively as to the nature of psychic phenomena presented to us.

MRS. HUNTOON.

I notice that Mr. Stebbins, in his editorial correspondence, refers to a supposed spiritual manifestation given in Mrs. Sibley's parlors in Worcester, Mass., by Mrs. Huntoon. I am sorry to see worthy people allowing themselves to be imposed upon by that conscienceless trickster, Mrs. Huntoon. She is one of the worst of the unscrupulous tribe of bogus materializers. She is a sister of the Eddys, than whom with their sister, more consummate scoundrels probably never cursed our land. Mrs. Huntoon has been caught in the act of fraud a number of times. Her materializa. tions are shallow, transparent humbug. Her brother Horatio even published a sworn affidavit a few, years since that to his knowledge all her "manifestations were fraudulent," There is no reliable evidence that anything genuine ever occurred in her pres-ence. She is steeped through and through in vice and corruption. And yet Spiritualists uphold such moral lepers, such disgraces to the name of humanity; what a load of shame, humiliation and remorse the credulous dupes of such scalawags are laying up for themselves in the coming future, when their eyes shall have opened and they see the full extent of their present folly.

Presidio of San Francisco, Cal.

BUILD HOUSES if you will, but build men. Rear reputation but also rear character. Improve machinery, but forget not to improve morals. Adopt the electric light, but be certain to adopt the light of reason and use the warmth of affection.-Western Light.

We have yet another class, the last one that I shall mention, who have equally distinct assurance as being recognized as worthy of salvation.

The first six classes are all apparently select ed without any intrinsic, moral merit. Indeed the principle of providential selection or prodestination applies to them all; but the las class of which I now speak, are saved upon a different principle, and embraces all of those who have regulated their conduct by the Golden Rule of doing unto others as they would wish to be done by, and who have at all times regarded the trinity of "Truth, Justice and Charity" as superior to the dogmas of theological system or the ceremonial law that has so often superceded all other matters. The last method which may be called "The Re-ligion of Moral Principles." pervades all the teachings of the Bible. When Christ spoke of the last judgment when the dead would stand at the bar of God for final trial he said : "That every man would be judged by the deeds done in the body."

James, his brother, who associated intimate-ly with him says: "That true religion and undefiled before the Father was to visit the fatherless and the widow in their affliction and to keep yourself unspotted from the world."

don Telegram: "Residents in the neighborhood of the Great Neck have been alarmed of late by mysterious underground rumblings, which begin with a scarcely audible sound, gradually increase in volume until they culminate in broken. abrupt shocks, like the discharge of distant artillery, and then die away into silence again. The noises occur at long intervals, and thus far only in the night season. There is no satisfactory explanation of the phenomenon, except on the theory of volcanic disturbances."-N. Y. Sun.

Ah! Indeed!

The Watchman, the leading Baptist organ published in Boston, said in a recent article:

"We would discourage in the strongest manner the dabble with Spiritualism on the part of most people. But we think the time has come when Christian men with the neces. sary training of mind should investigate it serlously, and reach some conclusion which will be accepted as the verdict rendered necessary by the facts."

Oh! ah! indeed! Thank you! Shake! as the western people say. From the far west we greet you for admitting so much. But we beg leave to suggest that you have spoken too late. Millions of Christian Men with the necessary training of mind have investigated and are convinced. Moreover, they will not tolerate any of your priestly control or nonsense. You cannot keep the people away from it and leave the priests to dole out to them as they do their orthodox platitudes. In fact Spiritualism, and the Spirit-world, have given the priests and religious editors the go by and have gone directly to the people. Like an independent candidate for office, Spiritualism has despised the regular nomination by the priest's convention, and has gone before the conle in an independent canvass. And it has been elected by a large majority. Spiritualism, the newly-elected candidate, laughs at your priestly and churchly methods and scorns your suggestions: This new officer promises a number of reforms, now that it has been elected. In fact, it intends to reform the religion, the politics and the whole social life of the people. It intends to wash the inside as well as the outside of the world and make it clean. It intends to make a treaty with the Celestials (not the Chinese.) which shall be binding and effective, so that immigration from the Spirit-world and full and free intercourse with the inhabitants of our globe, shall be as common and as welcome as immigration now is from Europe to America. And this newly-elected ruler intends that your Dennis Kearnys (the priests and churches) shall not succeed in their cry that the Celestials "must The new ruler is already in power and you "must go" yourselves or gracefully recog-nize the inevitable and stay.-Washington Advance, Minn.

The theory that the Bible speaks with appropriation of intoxicating drinks makes the Scriptures contradict themselves, and so violate the first principle of a sound interpretation of the Sacred Word.

MAYOR CAVIN, of Indianapolis, Ind., is in the habit of administering the pledge to confirmed drunkards who are brought before the Mayor's Court, and from the records of arrest and return he is convinced that among the hundreds who have taken the oath to abstain from drink, not more than 4 per cent, of the men and 18 per cent. of the women have broken it.

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RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Rousehold.

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

In the bitter waves of woe, Beaten and tossed about By the sullen winds that blow **#** From the desolate shores of doubt;

When the anchors that faith had east Are dragging in the gale, I am quietly holding fast To things that cannot fail.

I know that right is right; That it is not good to fie; That love is better than spite, And a neighbor than a spy;

I know that passion needs The leash of a sober mind; I know that generous deeds Some sure reward will find;

That the rulers must obey; That the givers shall increase, That duty lights the way For the beautiful feet of Peace.

In the darkest night of the year, When the stars have all gone out; That courage is better than fear, That faith is truer than doubt.

And fierce though the fiends may fight, And long though the angels hide, I know that Truth and Right. Have the universe on their side.

And that somewhere beyond the stars, Is a love that is better than fate; When the night unlocks her bars /hen the night united a will walt. I shall see it, and I will walt. [W. Gladden.

Three different Woman Suffrage Conventions were held in Boston during the last week of May. The National Woman Suffrage Association, with Miss Anthony as President, now in its thirteenth year, insists that suffrage is a national question which must be settled through an added sixteenth amendment to the constitution. A large number of the wisest men and women share this belief, though many abstain from giving their name and influence to this broad platform through one or another reason; generally, because the view is not yet popular. The *Citizen and Ballot Box*. edited by Mrs. M. J. Gage, Mrs. Stanton and Miss Anthony, at Syracuse, N. Y., is the organ of this wing. The American Associa-tion records unfrace as a state affair first which tion regard suffrage as a state affair first, which view has been sustained by Judge Carter of the Supreme Court. This society enrols among its members many of the most eminent persons in New England, including men in offi-cial positions in the State or National Government. The annual meetings are delegate bodies, containing representatives from State or local societies, thus constituting a kind of Congress. The Woman's Journal is its organ. Edited by Lucy Stone, assisted by H. B. Blackwell, Julia Ward Howe, Mary E. Liver-more, T. W. Higginson, Mrs. Frances Gage and H. M. T. Cutler, The third convention, held by the Massachusetts School Suffrage Association, was restricted to awakening interest in suffrage in School Boards. This effort so commends itself to mothers and fathers, in fact to the good sense of all, that it is one of the best factors in the work of woman's emancipation. Many a woman will earnestly declare that she has no wish to vote, abstractly considered, and is ready to criticise those who do. But put one case before her where the interest of her children is concerned, either in school or through the temptations of the dram shop, and she forgets her pet theories against the ballot and is ready to vote a hundred times. The road to reason is often and again through a Wo-Touch the parental love and the man's heart.

be given, we hate despotism whether of rum or money or kingly power. We sympathize with a people struggling for liberty from oppression, whether they be in America, Ireland or Russia. We are radical. Others may cut off the tops, we prefer to dig up the roots.

At a late meeting Lucy Stone gave some ringing words, from which we extract: "] wish to express a measure of dissent from those who blame women, and charge that their own indifference is the cause of their disfranchise-ment. Nobody doubts that there is a great deal of indifference, both among men and wo-men, due to the education of all the ages, which inculcates the inferiority and subjugation of women. Instead of blame, I feel infinite pity for women. One might as well blame men who lie in the bottom of mines, stupefied by coal gas. Think for a moment what women have been taught since the world was made. Think what they are taught to day. In China they are told they have no souls. The Hindoo wife is not fit to eat with her husband. The Jew thanks God he has not made him a woman. Among the majority of so-called Christian sects, no woman can be ordained to the ministry.

"There are other fetters for the women of society, but they are fetters all the same. They bind and blind intellect and conscience and the soul itself.

Women of society, and women in the rank of the toiler, all suffer a kind of asphixia, like men in mines stupefied by gas. Oh, ment to whom has been given larger opportunities, better laws, and a wider outlook, do not throw blame on these women, but put your broader shoulders and stronger hands to break open apertures to let in light and air. This is what they need; your hands should proffer help. It is you who should cry in the ears of the women of your house, that on one ballot may depend the booming of cannon, and the rush of armies; that their sons may be taken out to be shot, and then the bloody bills will be sent to them to pay. It is you who should make them know the helplessness and loss of disfranchisement. You should show them also the dignity and the power of the bailot. Shake them rudely, if need be, but rouse them out of that stupefied condition, which makes them not care for the rights of citizenship.

At a banquet in Indiana-the occasion heing a reception given by the suffragists to the legislature after the passage of the Woman Suffrage amendment-Mrs. Gertrude Garrison gave a description of "The Woman who Don't Want to Vote," in the course of which she said:

"There is no joy like sphere-jumping. The woman who doesn't want to vote misses this most ecstatic of all delights. With her feet on a blue zephyr dog, her eyes on the fashionplate, and a quenchless love for her sphere in her heart, she hears the mad mob of Equal Suffragists go howling by. Supported and sus-tained in spirit by crotchet-work, bric-a-brac, and a beautiful self-satisfaction, she has no fear of falling a victim to the epidemic of advanced thought.

"Whatever comes, she keeps her cunning little sphere. Empires may vanish, thrones totter, kings die, fashions fall into disuse, republics perish, earthquakes change the face of the country, and the march of progress remod. el humanity, but she is undisturbed by any of them. Her mind is the one thing in the universe that never changes. You know where to find her. She is always in her sphere. We who have shot madly from our orbit and attempted to destroy the fireside, wade and paddle in the dirty pool of politics, and work wild ruin where all was peace and plum pudding before, commiserate the woman who doesn't want to vote. Shut out from the fierce brawls of the suffrage sisterhood, how monotonous her life must be! She never experienced the bliss of talking it all over with boiling enthusiasm. She never tasted the unspeakable delight of shrieking for the ballot, nor ranting for her rights. In fact, she thinks the ballot is "just horrid," and politics "quite too awfully mannish for women to think about," and the polls "infinitely worse than the small pox." She is superior to opinions on the ethics of government. The law of her life is to keep her mind on her sphere. She outdoes Casabiancain refusing to abandon her post. She has rights enough, she would have us know. She is com-fortable, why should others wail? She lives in a dear little world of wools and worsted, matinees, gossip and gum-drops, and is sweetly grateful that she isn't strong-minded. She wouldn't be thought strong-minded for any thing. And she never is. "Want to vote? Not she. She has the firmest faith in the feebleness of her own mind. She looks upon us with horror as we perilously whirl round outside our sphere. She shudders when she hears us shricking for suffrage at every street corner, clamoring for our rights from the house top, and storming the very doors of the capitols. When we march through the city in solid phalanx, armed to the teeth, and bent on seizing the ballot or shattering the universe, she takes a fresh grip on the chains which bind her to her sphere and prepares to go down with the ship. "Nevertheless, 1 predict that when the long deferred day of destiny does arrive-when we odious, uproarious, masculine, sphere shooting, strong-minded women do come into our kingdom-the woman who doesn't want to vote will put on her sealskins and feathers, her paint and powder, take her little lapdog and march down to the polls and put in her little ballot, all the while declaring that she thinks voting is "just too sweet for anything."

of gifted, and often eminent, men and women on both sides of the Atlantic, whose work and deeds are chronicled, and of whom we find incidents and anecdotes of remarkable inter est.

Of the ability and faithful devotedness of the accomplished editors, it is hardly neces-sary to speak. Their work so far shows care and thoroughness of research; fidelity to facts in the true historic spirit; broad and comprehensive views; opinions carefully matured and held with heroic courage; frankness and fearlessness that win admiring respect-all devoted to the high task of putting on lasting record the history of one of the great political, moral and social movements of the age. No one who would be thoroughly informed of this great movement can afford to be without this history. It is sold only by subscription, the price of this volume is five dollars, and the next and last will be the same price. Sample copies seen, and subscriptions for both volumes taken, at the RELIGIO-PHILOSOPHICAL JOURNAL office.

WILD ROSES OF CAPE ANN, and other poems. By Lucy Larcom. Boston: Houghton, Millin & Co., Publishers.

A precious volume of real poems, such as it is a benediction to know. Love of nature, a tender human affection, spiritual insight, reverence, sincerity and fine sympathy, give vital warmth to fitly chosen words. Many should read this book, for her verse has strange power to awaken what is noble and to make the reader tender and true. Old legends, daily work, portraits of character and scenery, spiritual philosophy and natural religion intui-tively wrought out in noblerhythm of thought and stanza, fill these fair pages. Of " My Name. Aunt" she writes:

"I can see her, as she grew By the sea, in spray and dew, Little girl and woman too.

Glint of ocean, depth of sky, Tenderness, intersity, Blending in her large blue eye. Fine she must have been, in sooth, While the freshness of her youth Blossomed out of inward trath; Ere I saw her, locks of brown Into silvery bands had grown: Age had placed on her his crown. Still in dreams her face I view-Nobles' that my childhood knew-Motherly and saintly too.

Softly, with a yearning grace, Said she, searching still my face— "Never, dear, the name disgrace!" Since that hour I wear a charm In the charg : she gave; her arm Shields from many an unseen harm; Ard I bless her for an aim Fixed upon the Best, that came As my portion with her name;

And I fain would make it sweet For the sea winds to repeat Where she strayed with childish feet; Down the beach and through the wood, Where she grew so gently good In her wild-rose maidenhood. This exquisite verse, heart-felt and tender, needs no praise. In a noble poem on "Drawing Nearer," she says;

"Dogmas into truth transmuting; Fusing differences in love; Creed and rite no more disputing, Closing rank and file we move, Leaving our dead Past behind us, Turning not, nor looking back; May no wayside glimmer blind us

To the one straight track!"

A wide range of thought and treasures of beauty are in the sixty or more poems of this book. Foremost among our living women who write, and so reveal, some part of the poetry that is in their souis, stand Lucy Larcom

this wonderful person were plenty of both, but the last will live and grow, and he will be held, in his day and after his own manner, to have been a light-bringer, a breaker of fetters, a helper even to "pure religion and undefiled." Not long ago an extract from these ample pages on Voltaire's childhood found place in the RELIGIO-PHILOSOPHICAL JOURNAL, to which our readers can turn for a specimen of graphic description. The publishers have made the two volumes solid and shapely and with clear type. They are on sale at our office. Price \$6,00.

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Magazines for June not before Mentioned.

The Young Scientist. (No. 14 Dey street, New York.) A Practical Journal of Home Arts.

The Pansy. (D. Lothrop & Co., Boston, Mass.) A Pictorial weekly paper for young people, edited by Mrs. G. R. Alden, author of the Pansy Books.

Revue Spirite Journal D'Etudes Psycho logiques. (M. Leymarie, Paris, France.) A Magazine devoted to the Spiritual Philosophy, with able contributors.

Magazine of Art. (Cassell, Petter, Galpin & Co., London, Paris and New York.) Contents: Artemis; Pictures of the year; Pornic; The Place of Pictures in the Decoration of the Room; The first troubles of a young Artist; Hints for a Sketching Club; Our living Artists; Treasure Houses of Art; An Exhibition of Old Masters at the Hague; Famous Eques. trian Statues; The Dudley Gallery; Lady Art Students in Munich; How Oxford was built.

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whole world winces.

The organs of these respective societies contain full accounts of their success at these reunions. The six sessions of the national society attracted much attention in Boston, because it brought a new element into that staid city. Among the brilliant galaxy of speakers was Mrs. E. L. Saxon, long and favorably known as the correspondent of the JOURNAL. The Citizens Suffrage Association of Philadelphia, presented Miss Anthony with a heautifully engraved gold cross, as a memento of her faithful work for thirty years. Gov. Long gave the society a reception in the State House, and Mayor Prince received the ladies at the City Hall, and Mrs. Tudor gave them an elegant reception.

One of the most interesting incidents of the anniversary week in Boston, was the visit of members of the three associations to the Woman's Reformatory at Sherburn. In one other place only is there a reformatory similar in character. This column has always held that where women, by misfortune or crime, came under the restrictions of law, those of her own sex should be connected with her on the jury, and as physicians, nurses and attendants. The dictates of order, decency and justice so demand. The fourest outrages are hourly committed in asylums, prisons and hospitals, where men have voted themselves into place as attendants of women and children. Were these secrets unveiled to an appalled world, not a woman but would arise and declare that such things should no longer pollute the land even at the cost of her vote! At Sherburn the Reformatory is under the care of Eliza M. Mosher as superintendent, and Dr. Hall, resident physician What they saw as the result of woman's care and executive ability will be spoken of another time.

The National Liberator of Chicago, a spicy sheet which has just been started by R. W. Nelson in the interest of Prohibition, opens with an editorial from the Northwestern Christian Advocate, in which "the woman reinforcement," is pronounced to be "like the coming of Blucher at Waterloo." It then continues:" We are satisfied that the ballot should and will be, given to women in this question of suppressing the common sale of liquor as a beverage. Civilization gives into her hands the culture of children and the directest custody of home. While the father is engaged in earning bread for the family, the mother shapes the home and moulds the little ones. When the father enters a living death through his appetites, supplies fail, desolation enters the household, the children cry for bread, and the poor wite, personally unblunted by the debasement of drink, feels the sting to its satanic extremity. Were it not for the divine clinging to life for the sake of their children, the wives of drunken civilization would be overwhelmed in a tide of desperate suicide. Could the curse and debasement and ruin of intemperance be confined for a decade to ONE NATION as a spectacle to all other peoples, civilization would unite in a merciful intervention to suppress the infernal evil. Pending such international debate for the deliverance of that one exceptional nation, the forcible gift of suffrage to the sex that suffers most from whisky would appear perfectly reasonable, and should be bestowed."

The editor declares that "sooner than men dream, the concession will be realized." The Liberator is an illustrated weekly. In its sal-utatory it declares its motto to be, "The Great-est good to the greatest number." To day it fights for prohibition and equal suffrage. To-morrow for compulsory education and the rights of industry. The next day as light shall

A DESCRIPTION OF THE REAL OF T

BOOK REVIEWS.

HISTORY OF WOMAN SUFFRAGE. Edited by Elizabeth Cady Stanton, Susan B. Anthony and Matilda Joslyn Gage. Illustrated with steel engravings. Two volumes. Vol 1-1348-1861. New York: Fowler & Wells, publishers.

A solid and handsome book of 900 pages is the first volume of this work, and the second volume will be out in a few months. A portrait of Frances Wright, a fine steel engraving, adorns the title page, and the dedication is as follows:

"These volumes are affectionately inscribed to the memory of Mary Wollstonecraft, Frances Wright, Lucretia Mott, Harriet Martineau, Lydia Maria Child, Margaret Fuller, Sarah and Angelina Grimke, Josephine S. Griffing Mar. tha C. Wright, Harriet K. Hunt, M D., Mariana W. Johnson, Alice and Phebe Carey. Ann Preston, M. D., Lydia Mott, Eliza W. Farnham, Lydia P. Fowler, M. D., Paulina Wright Davis. Whose earnest lives and fearless words, in demanding political rights for women, have been, in the preparation of these pages, a con-THE EDITORS." stant inspiration to

Histories of conventions, from the first at Seneca Falls, New York, in 1848, to the present time; personal reminiscences of Mrs. C. I. H. Nichols, Mrs. Stanton, Mrs. Collins and others; sketches of events and persons in different States and in England and Europe; men-tion of journals and books and tracts on woman suffrage; history of events and movements prior to 1849, anti slavery, etc., so far as they opened the way for this movement, and an able article on "Woman, Church and State," by Mrs. Gage, makes up this volume. Evidently the aim of the editors is to make it a Cyclo-

L. Sacher and

and Lizzie Doten, daughters of New England and dwellers by the seaside.

LIFE OF VOLTAIRE. By James Parton. Boston: Houghton, Mifflin & Co., publishers. 2 vols. 1.300 pages.

The verdicts of what we call history and biography change. When we are near a great event, or a great man, the shadow of prejudice or the glamour of fleeting fame are in the very air. and our own dislikes or idolizing attachments give hue and cast to our thoughts. If the great man near-us assails vehemently what we have been taught to love and reverence we cannot see him as he is. Especially is this the case in regard to the assailant of a popular religion. He is doomed to be misunderstood by the multitude. Even if praised the praise will lack discrimination. If hated, as is far more usual, the hatred has no lack of blindness and violence. He is written down as irreverent and abusive in spirit, violent in language, vile in intent, corrupt in motive and evil in his life, and no epithets are too foul to be heaped upon him. In our day all this softens a shade, for we are approaching a decent civilization; but it is only a shade and all is dark enough yet. Two hundred years ago it was worse than we can imagine. Martin Luther, whose praise is in all our churches. was cursed with "bell book and candle" by priest and monk, and branded as a very child of Satan, dissolute in manner, vile in life and blasphemous in spirit and speech by the popular writers of his time.

Voltaire, born in Catholic Paris in 1694, assailed the Holy Church with keenest sarcasm and most relentless vigor and persistence. He fought priestly dogmatism with scholarly philosophy for his weapon and armor of proof; he opposed reason, sharpened with keenest irony, to superstition; he pierced pious bigots with sharp lance forged and tempered in the armory of free thought; he brought to bear unrivalled power of ridicule to make what men and women held most sacred appear most absurd and shallow. No marvel that he was held as a vile scoffer, a reckless defamer, a base traducer, a corrupt debauchee, an enemy to man and God,-unbeliever, Atheist. His love of man was as intense as his hatred of the priestly ideal of God; his devotion to spiritual freedom and growth was as strong as his biting scorn and contempt for the despotism of the church. Priests and devotees felt his assaults, and the more they felt them the hotter waxed their hatred. For such impious attacks but one motive was possible, and that the worst. Voltaire was the incarnation of falsehood and vice, the emissary of Satan. Of these feelings much yet survives. To an average orthodox preacher in a country parish, Voltaire is an impious scoffer, as "Tom Paine" is a vulgar wretch.

But at last a change approaches. We are so far from the great man that we can better take his true measure and proportions. The mental and moral atmosphere is better, light is breaking, we can see clearer and more justly.

One proof and sign of this change, and a strong help to it as well, is this ample and able work, this Life of Voltaire that shall help to a new verdict in his case. The ability, fidelity to fact, and brilliant interest of style, of Mr. Parton as a biographer are well established. This work has cost him the hard study and toilsome research of years. He tells of hundreds of volumes studied and compared, of contradictions in authorities without end, of conflicting views of the great Frenchman, of over 200 volumes of Voltaire's own works examined, Out of all this effort comes a good result-a pedia of woman suffrage, and to do this, they biography excellent. just, and full of interest, introduced us of necessity to a brilliant galaxy not blind to faults and recognizing virtues. In

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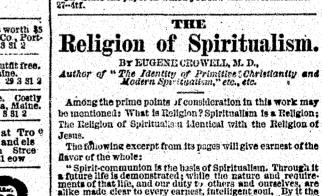
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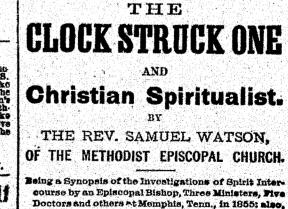
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Christian Temperance.

The Christian Statesman, published at Milwaukee, is devoted to evangelical christianity of a most orthodox stamp, and expresses its views with a solid decision to which we do not object. In a late number is the following extract from the Baptist Weekly:

"A writer describing one of the recent religious festivals or fairs in India, says; 'One thing alone I missed of the attractions of an English fair; there was not one grog-shop, not one tent licensed to sell spirits, wholesale or retail. Strange to say, too, over the whole line of road, two miles, we did not see one person the worse for liquor." In this, at least, the heathen set an example worth following by Christian England and America. This is a testimony from an orthodox source and with an evangelical endorsement of the temperate habits of these Asiatic pagans. It is not made, of course, with any wish or intent to injure the churches, but rather as a stimulus to them in good works. A good deal more might be said in the same direction. Probably this fair was held in a part of India where Buddhism is the leading faith. Perhaps not, however, as the Brahminical Hindoos are very temperate in their habits. There are more Buddhists than Christians-Catholic and Protestant both. They have five commandments handed down for 2,500 years as sacred to them as those said to have come from Sinai and from the hand of God himself are to the Bible believer. One of these commandments is "Thou shalt drink no intoxicating liquors," and the terse and searching language of Buddha is: "The man who gives himself up to drinking intoxicating liquors, he, even in this world, digs up his own root. "There is no fire like passion, no shark like hatred, no snare like folly, no torrent like greed." The same wonderful man said: "If one man conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greatest of conquerors." These are the words of one who is the Great Teacher to them, and they are words of mighty uplifting power. Making due allowance for difference of race and climate, as modifying influences, there can be no doubt that these teachings have had great influence in making the Buddhists what they are, perhaps the most temperate people in the world, and surely far less addicted to the use of intoxicating liquors than any Christian people. We must remember that the multitude at this testival whose temperance so impressed this Christian writer, were heathen; probably not one in a thousand of them had ever heard the name of Christ. If a missionary wanted to convert them from belief in the Lord Buddha to belief in the Lord Jesus, and should tell them the Bible story of Christ turning water into wine at the marriage feast at Cana of Galilee, the poor Buddhists would shrink from such a Savior, who had violated one of their sacred commandments, and they might even tell the missionary that Jesus made poor use of his time and power if he spoiled good water by turning it into wine. One thing is evident, without any knowledge of Jesus or any Christian education they have learned and practiced the virtue of temperance as no body of Christians of like numbers ever did, and this shows that temperance-total abstinence from all that intoxicates-is not dependent on Jesus for its growth. All this. is from no disrespect to the excellence of I

the best words of the Nazarene; and while The Fletcher-Davies Case. quoting the grand maxim of Buddha on During the trial of this case in London self-conquest, we would put beside it the the RELIGIO-PHILOSOPHICAL JOURNAL

kindred word of the Old Testament: made no comments, for two reasons: "Greater is he that ruleth his own spirit 1. It was a personal dispute about properthan he that conquereth a city." Whatever ty, between parties all professing to be Spirhelp or strength for that self-government itualists, and not an assault on Spiritualism which temperance demands any one, pagan by outside parties. or Christian, can get from any source, let 2. We chose to wait until the end, to be them get it, and bid them God-speed in able to judge better of the facts and merits their effort. Our protest is against sectaof the case. rian narrowness in carrying on the temper-After the trial ended we found, with reance reform. We would gladly see the use gret and surprise, that a persistent effort of intoxicating liquors, as a beverage, come was kept up, to make a guilty woman a marto an end; such a consummation would be tyr, and therefore gave our views more at an inestimable blessing, physically, mentallength, and with more emphasis, than would ly and spiritually. No greater help for otherwise have been necessary. This is not humanity can well be conceived, opening a matter of personal feeling. Mrs. Fletcher the way to refinement and power, to spiritual insight and growth in grace impossible while we fling into a pit of darkness and

is a stranger to us and we have no wish either to injure or exalt her unduly. We waited to obtain the clearest and best information possible, not only from what had been said in American journals, but from the English newspapers and the English spiritual journals and Spiritualists.

Of the three spiritual journals coming to us from London, published where these events occurred and supposed to have knowledge of facts, we find the London Spiritualist calls the sentence of the court of "twelve months imprisonment with hard labor," for Mrs. Fletcher a "well-deserved punishment;" The Medium and Daybreak is silent, and Light alone of the three has published correspondence in her favor. In the daily London newspapers we find evidences of the prejudice against Spiritualism which strongly rules in much English society, but we find the trial reported with fullness and care enough to give us, when compared with other statements, a good

M. A. (Oxon), whom Epes Sargent held as the most promising writer among English Spiritualists, and whose fidelity is beyond question, writes us from London: "This Fletcher trial is a very nasty thing," and expresses his "extreme disgust at the Fletchers and their methods."

We sum up with the main points, as it is needless to repeat details already given in our columns.

1. Leading English Spiritualists hold Mrs. Fletcher guilty, and the affair a damage to Spiritualism. Mr. T. L. Nichols, and some others, defend her, Dr. Nichols being her zealous and special defender, and a poor one, as we shall show.

2. The Fletchers held in possesion valuable property, jewels, etc. belonging to Mrs Davies, and which Mrs. Fletcher claimed as hers. She professes to be a medium, and said that the spirit of Mrs. Davies's mother controlled her, and, through her, told Mrs Davies to give her the property, Mr. Fletcher knowing this corrupt and selfish use of her mediumship, and aiding, as a dox churches. (Those churches which did | medium, to carry out the plot. Mrs. Davnot help it, and never helped any reform, in | ies put the property in their hands and afterward demanded its return. The Fletchers, Mrs. F. especially, refusing to return the property after repeated applications and requests of Mrs. Davies, she was thus compelled to resort to law to obtain her rights. 3. The residence, No. 22 Gordon Square London, contained additional property held by the Fletchers' agent, and Mrs. Davies went home to London, from this country, to obtain what belonged to her, in that house. On learning she had gone and for what purpose, Mrs. Fletcher also went to London, to keep the property in that residence from Mrs. Davies, but now the claim is set up by herself and others, that she went solely to confront her accusers in the courts. This claim is false. She did not expect arrest when she left this country and was afterwards arrested on ship-board.

A word as to the defenders of the Fletchers. In the Banner of Light Dr. T. L. Nichols, of London, is the main correspondent in Mrs. Fletcher's interest, playing his part in the plan of putting those who affirm her guilt among pretended Spirituslists. Who is Thomas L. Nichols? What has he been? Over thirty years ago he and his wife, Mary Gove Nichols, were in Ohio'as "reformers" in health and social life. He wrote and published, with her full approval, "Esoteric Anthropology"-a book that had wide circulation and was a good deal discussed at the time. It teaches in specious and elegant phrase the "Social Freedom" views, of which Woodhullism was but a clumsy rehash. Dr. Nichols and his wife were, in that way, the apostles of "free love" in those days. Then they waxed poor in purse, joined the Catholic Church, lectured on hygiene in Catholic schools in this country and went to England, disappearing from public sight for a time, to come out again as physicians, he trying to find his way into the ranks of the Spiritualists in that country and becoming a correspondent of the Banner of Light, zealous in his efforts for the glorious martyr, Mrs. Fletcher, whose innocence all Spiritualists must admit or be anathematized! If Dr. Nichols has retracted his free love teachings and his Roman Catholicism our pages are open for his retraction, but meanwhile our statement of his tortuous career holds good. In the Banner of April 30th he writes from London: "Mrs. Fletcher has been convicted precisely as witches were convicted when everybody believed in witchcraft. * * * Being an honest Spiritualist who had given up to Mrs. Hart-Davies all her property as soon as she got jealous and demanded it, * ं 🐐

* she is in prison. The fact that she crossed the ocean solely to meet this charge was not even alluded to by the judge."

Here are three gross misstatements in this brief paragraph:

1st. Mrs. Fletcher was not convicted "precisely as witches were," for the judge ruled out the one count of the indictment which alone referred to witchcraft, and tried her for fraud and conspiracy.

2d. Mrs. Fletcher did not "give up to Mrs. Hart-Davies all her proprrty as soon as she demanded it." If she had, as she was asked to in this country and in England, there would have been no trial of course, but she kept it and was tried and sentenced to a year's imprisonment, which the London Spiritualist calls "a well-deserved punishment."

3d. Mrs. Fletcher did not cross the ocean "solely to meet this charge." but to keep the property she had obtained from Mrs. Hart-Davies out of the owner's hands in London.

A precious guardian of Spiritualism is this T. L. Nichols, M. D.,-free-love Catholic Spiritualist! We regret that the Banner of

Thomas Paine-Rev. B. C. Hammond.

The Daily Republican from Cedar Rapids. Ia., comes with a letter from Rev. B. C. Hammond in reply to his critics, in which he brings up Grant Thorburn, Carver, Cheetham and others, to show that Paine was a filthy drunkard and died a feartul death. His witnesses have been shown up, as unreliable, a good many times, but a lie has more lives than a cat. The cat, however, dies at last and so will the lie. Paine's opinions are open to fair criticism, but their truth or falsehood, is not affected by the life that he led. Judge Christianity by a lot of clerical rascals and mean scamps among the lay members of churches, and it would sink low enough, but such judgment of Christianity, or of the clergy, no fair man would make Grantall that is said against Paine to be true, it does not touch the arguments of his Age of Reason. Let this Mr. Hammond set himself to answer those arguments. When he begins he would have to decide which was the "word of God," the King James or "revised" version.

As for Paine's habits and death, the weight of testimony goes to show that he was quite as good as average men of his day and died peacefully. Such testimony comes to us from Richard Glazier, of Ann Arbor, Michigan, a well known Quaker preacher of highest integrity, who was told by his friend Willet Hicks, & Quaker merchant in New York, whose farm joined Paine's at New Rochelle, that the family were with Paine daily in his last illness and knew him for years as a good neighbor of good habits and as dying in peace.

From this unimpeachable eye witness to Mr. Glazier, and from him to us is quite direct.

Good Habits Last.

The Signal says: "The Rev. Dr. Mark Hopkins tells us of a mother who sent her four sons into the world to do for themselves, taking from each of them as he went a pledge not to use intoxicating drinks, profane language or tobacco before' he was twenty one years of age. They are now from sixty-five to seventy-five years old; only one of them has seen a sick day, all are honored men, and not one of them is worth less than a million dollars."

Two years ago we met a leading business man in the East, largely engaged in railroads and iron-making, who told his experience with his sons. He is some sixtyfive years of age, healthy and vigorous. He said: "1 told my two boys it was well to form good habits early. I should not forbid their drinking wine or liquors, and should expect them, on reaching their majority, to decide as to their own dietetic practices, but certainly boys did not need liquor, and I would advise them as a fathers to use none until they grew up. They both accepted my advice, are both now, at middle

education in every home and in many public ways, that all, and especially the young. may know that it is a violation of physical law, the penalty of which we cannot escape here or hereafter, to use drinks tainted with the poison of alcohol. Also by teaching the glory and the imperative need of a wise use of the royal power of the will, to maintain the supremacy of the soul over the senses that the pure and healthy body may be a fit temple for the indwelling spirit, and that life on earth may be long and useful, and therefore happy, and the great future open with fair sky, full of promise. It needs no creed, heathen or orthodox, to do this work, and so far as this life is concerned the stoutest skeptic and the strongidea of the matter. est believer in future existence, can, and should, join heart and hand. Of legislation we say little, for it is useless without this educating work, and every one reached by that work becomes "a law unto himself." Temperance is weakened and hampered

its feeble and unpopular beginning; but are ever ready to use, to their own selfish aggrandizement the same reform in its popularity and power which they abused in its feebler days.).

despair over \$700,000,000 yearly, to feed the

horrors of intemperance, and to send scores

of thousands to drunkard's graves.' How is

this end to be gained? By physiological

by being made "Christian" and sectarian,

so that none but orthodox religionists can

have fair field for action. We have Gospel

Temperance meetings, at which none but

elergy and laity of certain creeds can take

part, save sometimes as a special favor

which cannot be avoided. We have Wom-

an's Christian Temperance Unions, in

which no woman not professing certain

beliefs can hold office or membership on

any terms of equal courtesy, if it all. Con-

stantly these societies teach that it is im-

possible to reach the virtue of total absti-

nence unless you "come to Jesus," and this

in the face of the fact that over 400,000,000

Buddhists, not one in a thousand of whom

ever heard of Jesus, practice total absti-

nence far more than Christians do. Tem-

perance is craftily used by the clergy as

a tender and feeder to the so-called ortho.

This exclusiveness should end. Letall,of whatever creed, or no creed, join in this good work. The churches and clergy can make such appeal and prayer as their views of duty call for, but not in a dogmatic spirit; the Spiritualists and the Materialists can make their appeals in their way, using care to be clear of dogmatism and to be courteous to all who differ from them in theory; and all can join the work of physiological education and in urging on all the conquest of perverted appetite and the exclience of a pure and self-poised lifs. Whatever help we can get from the word of Jesus or Buddha or any other source, let each take the help best for him, but without any quarrel or narrow exclusiveness. Give us temperance, total abstinence, swept along by a mighty tide of broad and unsectarian effort for physiological education and for the supremacy of the soul and mind over fiery and perverted appetite. . To swell that tide we should all work together "with a will," and so working we shall win. One suggestion as a last word. The idea of selfcontrol and of physical purity and health, should not stop with abstinence from intoxicating drinks, but should be taught as reaching the whole conduct of life, and including the wise use and control of every appetite and faculty. Temperance in all good things; total abstinence from all that intoxicates or injures mind or body, is the

Wit and Argument of the Chicago Tribune.

There is no telling to what brilliancy of wit, and to what profundity of powerful argument the trained masculins intellect may reach. Here is the able Chicago Tribune with a trained man, to do up its wit and argument in select paragraphs, and here is a sample:

"Minnie Palmer, the actress, is under \$5,000 bonds to her manager not to marry for five years. Miss Anthony has our earnest congratulations. She and Gail Hamilton should agitate this subject and induce all girls to follow Miss Palmer's noble example. There is no telling what might happen if Susie and Gail were the only marrisgeable women in America.

Susan Coolidge has written a poem in which she states that

God has made me a woman.

And I am content to be, Just what he meant, not reaching out For other things, since He Who knows me best, and loves me most has ordered

this for me. This is very considerate of Susan, and we commend her example to Mrs. Livermore and other women who want to be Congressmen."

Prodigious

aim.

4. Mrs. Davies was refused her property by the London agent of the Fletchers, and then appealed to the legal authorities, who seized the goods and held them in custody. She presented the matter to the grand jury, who found a true bill against the Fletchers, and sent the case to the criminal court, where it was tried.

5. Mrs. Fletcher was not tried for palmistry or witchcraft, (under the old statute which was brought to bear against Mr. Slade, when all the British and American Spiritualists united for his help,) the judge expressly ruling that count out of the indictment; but she was tried for obtaining property under false pretenses and for conspiring with her husband and with a person named Morton for that purpose. She was not tried as a medium, or as a Spiritualist, but as a conspirator for fraud. The judge said, in passing sentence on her, "1 shall not pass upon you the sentence which the law would authorize me to do. It would authorize me to send you into penal servitude, but the sentence which I pass is that you be in prison and kept to hard labor for twelve months." This sentence was the lightest, not the heaviest, under the law, which fact shows no persecuting spirit on the part of the judge.

6. Since the trial reports came from London that a warrant for the arrest of Mrs. Davies for perjury had been issued by the proper authority on application of the legal counsel of the Fletchers and that Mrs. Davies could not be found; but later reports indicate that such a warrant was at last refused.

If anything occurs to change the aspects of the case we shall publish it. When Mrs. Fletcher "brings forth fruits meet for repentance" we will use due charity toward her, but truth and justice to Spiritualism now demand that her guilt be made apparent.

Light welcomes so "unreliable" a correspondent to help in its vain effort to show that Spiritualism was on trial in this Fletcher Davies case, and that therefore those who will not uphold and glorify Mrs-Fletcher are only a sort of pretended Spiritualists. It is a bad job doomed to fail. We will allow for honest differences of we fail to see how a private quarrel about persons all professing to be Spiritualists, can be a trial of Spiritualism. The shameful course of Mrs. Fletcher is a trial to Spiritualists, especially to high-minded mediums who feel it a stain upon the sacredness of true mediumship. A New England business man of high standing and character who has been a medium for years, known as such to a choice circle of friends, said to us: "If a spirit should tell me to do what Mrs. Fletcher has done I would spurn such corrupt directions. I believe in the personal responsibility of mediums; and if spirits tell us to do evil or dishonest things, especially for our own selfish benefit, we must let such spirits alone, no matter who they claim to be."

We have had many letters from Spiritualists approving our course, but have published only a few, not wishing to fill space with this affair that can be better used, yet we thank these friends for their kind approval. One only has reached us differing from our general view of the 'case, and in that we were sharply criticised for not publishing a letter stating that the Philadelphia First Society of Spiritualists had sent Mrs. Fletcher a message of sympathy, and prized the lectures of Mr. Fletcher, While we have no wish to conceal their course, our correspondent must remember that it is not our custom, nor is it the usage of newspapers, to publish matter a good while after it has been sent to other journals. We want news fresh, not second hand.

But enough. This sums up all, of any importance, on this pitiful quarrel among a few professed Spiritualists, which has been magnified and perverted into an assault upon Spiritualism by its open enemies and professed but unreliable friends.

GOOD WORDS .--- A. B. French writes: "I am glad Brother Stebbins is on the JOUR-NAL. He is a walking library of general information; you could not have done better." W. S. Clark writes from Los Angeles connty, California: "It was fortunate for the JOURNAL and all concerned, that you were able to secure the help of that stalwart veteran in the spiritual ranks, Giles B. Stepbins. Who shall say the angel world is not guarding the JOURNAL, that it have none but first class helmamen ?"

age, holding leading business positions, and care nothing about liquor. Their good habits last."

Miss Frances E. Willard.

It appears from the Northwestern Chris. tian Advocate that this estimable lady, Miss opinion as to the guilt of these parties, but | Frances E. Willard, has been doing a noble work in the South. She went there as the some poor baubles of fine jewelry among | president of the Woman's National Christian Temperance Union, chaperoned by a lady of excellent Southern birth, Mrs. Georgia Hulse McLeod, of Baltimore. Her object was to make the society she represents national in fact, as it is in name. She has just returned to her home near this city, with the expectations of her mission more than realized in the happy founding of fifty local unions, and in directing the energies of the best type of female society into a new channel of usefulness. But in accomplishing this duty she has experienced the pleasure of discovering a brighter side to the South than has been wont to appear in the Northern view of the picture. We take great pleasure in noticing the efficient services of Miss Willard.

Life after Death.

The employes of the Pennsylvania Railroad, Pittsburgh Division, passed resolutions appropriate to the death of Col. Scott. the great railroad manager, closing with this verse which recognizes a great spiritual truth:

> "Not here his noble part shall dwell, A prisoner in the narrow cell; But he whom we now hide from men, With youth renewed shall live again."

> Gold Cross for Susan B. Anthony.

At the late Annual Meeting of the National Woman Suffrage Association in Bos ton, last month, a letter was read from Ed ward M. Davis, of Philadelphia, son-in-law of Lucretia Mott, presenting from the citi zen's Suffrage Association of that city, a gold cross to Miss Anthony in token of their regard and appreciation of her work. -a well earned testimonial.

Edward Eggleston, in Scribner's Monthly makes the following criticism on Sunday School work: "Too much attention to dogmatic questions and too little to questions of conduct; too much bondage to Bible teachings and too little devotion to the production of Christian character; too much superficial revivalistic work and too little broad philanthropic endeavor: too much preparatory lesson-hearing and too little of the affectionate, long life attachment of god parent and god-child; too much system and too little common sense; too much memory and too little sympathy."

JUNE 25, 1881.

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Laborers in the Spiritualistic Vineyard and Other Items of Interest.

Maria Lavear, well known in the past as the Queen of the Voodous, died at New Orleans, June 16th, aged 98.

Michigan State Camp Meeting will be at Battle Creek-a good place. Particulars in due time: date, August 12th to 22nd.

"The doctrine of eternal punishment is a libel on God," said Pastor Brookman of a Montreal Baptist church. Having made this declaration he lost no time in resigning. The Chicago Board of Trade refused \$3,500 as rental for one of its vacant offices for saloon purposes, but let the same for a temperance restaurant at \$2,500 per annum.

Lord & Thomas, successors to Lord, Brewster & Co., are located at 9 and 10 McCormick Block. They are advertising Agents of fifteen years' experience, and will be glad to see their old patrons and many new ones-

A. B. French is to be at Cassadaga Lake, camp meeting, August 23d to 30th., and it is well that the people in that region can hear the voice of this eloquent and inspired spiritual philosopher.

Mrs. S. E. Dwight, at Stafford, Ct., is doing good service in healing the sick, by her magnetic and clairvoyant powers. Her husband and herself are devoted Spiritualists who command respect and confidence.

Miss M. M. Gillett from Wisconsin has been appointed, by President Garfield, a Notary Public for the District of Columbia, the first woman ever appointed to that office by a President of the United States.

Mrs. M. Lewis, the magnetic healer, is located at 307 So. Oakley st., (take Van Buren street cars,) where she will be glad to see her old friends and patrons and many new ones also. Mrs. Lewis has been a successful practitioner.

Bishop A. Beals closed his engagement at Sheboygan Falls, Wis., last Sunday. He now goes to Cleveland, O., to hold a grove meeting the last Sunday of June. The first Sunday of July he holds a grove meeting at Garrettsville, O.

Several farmers in Russell county, Ont., believing that the world would come to an end on June 19th, neglected to put in their crops. This reminds us that all is serene in the Chicago skies. The woful perihelion has not smashed things, nor are the fools all dead yet!

Prof. Robertson Smith, who was treated so badly by the General Assembly of the Scotch Free Church the other day on account of his heretical writings, has been offered a position by the Blacks, the Edinburg publishers of the so-called heretical writings, who have determined to stand by the author.

AFRICA-QUEENSLAND.-A South African Spiritual Evidence Society has its rooms, meetings, books and journals at Cape Town. At Queensland many circles are formed. and the Telephone. a little WORKIY SHOOP, has about 1,000 circulation. So say correspondents of The Medium. There were twelve horses in a barn in Bloomington, Ill., when it was struck by lightning. A \$5,000 stallion, the only animal of any value, was killed. It is said the owner, who was a very pious man, resigned his church membership, and has become terribly profane, declaring that Providence was against him. Mrs. C. E. Sylvester, an inspirational writer, says: "I cannot forbear saying a word of approval of the stand you take in the Fletcher matter. I am a Spiritualist, firm, staunch and true, through experience. I know that Spiritualism embodies a power that can withstand the exposure of all frauds. Too many have been upheld by our over-credulous friends of the cause." PLANT TREES on the western plains and prairies, is the wise suggestion of W. G. Lawton, Lawton, Michigan, in a long article in the Detroit Post and Tribune. He tells of the German system of arbor-culture and shows how the growth of groves and orchards would lessen the severe droughts and check the violence of storms and winds on the wide western plains. The Western Light still "shines for all" from St. Louis, and its last lighting up reaches us with a word on Mrs. Eldridge. who "has more seekers after messages from the Spirit-world by independent slate writing than she can attend to." It tells also of a visit from Warren Chase and daughter, on their eastward way and gives much varied light on matters of fact and philosophy and reform. The Springfield (III.) Monitor speaks as follows of Dr. J. K. Bailey: "Yesterday was the lecture of Dr. J. K. Bailey, a noted Spiritualist. Close attention was given, and the believers in that doctrine had their spiritual faith renewed, although it is probable that no new converts were added to the faith. The audience at one time must have numbered 1,200. All parties admitted the lecture was an able one." MRS. ADA FOYE .- From Jesse Butler and William Denton, in California, and others. comes word in regard to Mrs. Ada Foye of San Francisco, whom they have tested and consider to be an excellent medium. Mr. Butler calls her "most reliable and wonderful" and "opposed to all deception." A letter from L. L. Palmer, of Napa, in the JOURNAL of May 21st, which they hold as an unfair statement of Mrs. Foye's seances. has called out these messages, which we mention in justice to all. As Mr. Palmer's letter gave no name, we did not know what medium was meant. Previous reports of Mrs. Foye had been good; and a keen criticism, if it be fair, is all well. Our readers can judge of the matter.

We call especial attention of the reader to the valuable articles, translations from that most profound German Philosopher, Edward von Hartmann, furnished the columns of the RELIGIO PHILOSOPHICAL JOURNAL by the combined labors of Hudson Tuttle and J. A. Heinsohn. These essays are the condensation of the best thoughts of one of the world's great thinkers, and cannot fail to interest and instruct.

CRUELTY TO ANIMALS,-Mr. Edwin Lee Brown, spoke in Fairbanks Hall in this city the evening of June 5th., on "Cruelty to Animals in Transit," and pointed out the suffering of poor beasts and enormous sales of diseased meat growing out of packing cattle in bad cars for long trips, with lack of rest and food and water. His statements were startling and authentic, his suggestions humane and practical. A useful society to check such cruelty exists here, does good work and should do more and have more help. Such societies would find a field in the country as well as in cities. Some brutes in human form are farmers, and abuse their dumb servants shamefully.

CAMP MEETINGS .- At Onset Bay, Lake Pleasant, Lilly Dale, Cassadaga Lake and in Mich., plans are laid and preparations going on for these great and significant gatherings. May the managers be "wise as serpents and harmless as doves." It needs a deal of wisdom and care, of firmness and courtesy. to take charge of a camp meeting, and those who attend should appreciate the trials and perplexities of the managers. - Let them be criticised, if need be, but keep in view the arduous duties and difficulties they meet. We hope enlarging success and benefit may come to all these gatherings. Where a long camping out is not feasible get up a two or three days' grove meeting and send us word of it. Beautiful groves and lakes and prairies in this wide west. Send on your notices of grove meetings.

Twenty-Second Sturgis Yearly Meeting.

(Reported for the Religio-Philosophical Journal.)

The Twenty-second yearly meeting at the Free Church at Sturgis, Michigan, orened on Friday, June 17th. These meet-ings, from the first, have been well attended, closing with audiences overflowing the pleasant church. Not only in numbers, but what is better, in influence and moral and spiritual power, has the Sturgis Yearly Meeting been a tower of strength, a beaconlight sending out its radiance far and wide. For forty miles around it is a Mecca to which many thoughtful men and women make their annual pilgrimages; and here have they found strength and inspiration for perseverance in mental freedom and spiritual culture. In the conferences and addresses there has been a large liberty of utterance for varied opinions, yet Spiritu-alism has been a central and leading element, while temperance, the equality of woman, the sacredness of marriage, the laws of heredity and other practical matters have had due advocacy. Never has a Yearly Meeting closed with-

out the feeling that it has been good to be there, and the people have taken home thoughts and memories to light up their daily paths. Twenty years ago meetings like this were far fewer than now, and so the multitudes that then crowded to Sturgis have divided somewhat to other like places, leaving au-diences a little diminished, yet still large enough for space in the church and for com-

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Lake Fleasant Camp Meeting.

Full list of speakers engaged at Lake Pleasant Campuneeting; Sunday July Sist, Mrs. J. T. Lillić; Wednesday. Aug. 3rd
Alfred Denton Gröge; Thureday, the dr., Mrs. J. T. Lillić; Friday, the 5th, Geo, A. Fuller; Saturday, the 5th, Mrs. Nellić, J. T. Brigham; Sunday, the 7th, Dr. J. R. Buchanan, New York, and Mrs. F. O. Hyzer, Baitmore.
Thesday Aug Stn, Caphas B. Lynn; Weinesday, the 10th, Mrs. Dr. J. R. Buchanan, New York, and Mrs. F. O. Hyzer, Baitmore.
Thesday Aug Stn, Caphas B. Lynn; Weinesday, the 10th, Mrs. F. O. Hyzer; Friday, the: 12th, 22th, 12th, 12th

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fort and benefit. Most of the time, as this year, J. G. Wait has acted as President of the Harmonial Society at Sturgis, under whose auspices these yearly meetings are held in their church, and so, ex-officio, as President of these meetings, using his ripe judgment with a devoted nurpose, in their conduct. This year A. B. French, C. B. Lynn, G. H. Geer and G. B. Stebbins were present as speakers. T. H. Stewart also spoke Sunday morning, and Messas. Bigelow, Brown, Fill-more (brother of ex-President Millard Fillmore) and others took part in conferences Mr. Bigelow and wife also giving the valued aid of their music at the three sessions held each day. Mrs. Samuels was expected, but was ill in Detroit and unable to attend, which was regretted as many wished to hear her.

A message of cordial unity came from Mrs. Farley of Burr Oak, a woman of excellent character and a devoted Spiritualist who had long been an attendant, but whose age and illness kept her at home. The audience, with hearty unanimity, sent back to Mrs. Farley their message of good will and sympathy. Allusions were made to those who had passed away during the year. Mr. Gardner of Sturgis, a venerable man of high personal worth, a valued helper in the society, calmly gave directions for his funeral, saw his business set in order in justice to all, and passed away bravely and sweetly; Mrs. Flanders long known and esteemed closed her earthly life in the fullness of days; a young and promis-ing man, son of J. G. and Susan Wait, yielded to a sharp disease. All these were fitly alluded to. The funerals of all were largely attended and A. B. French spoke on each occasion.

A quartette of young men gave fine music on Sunday morning, and the people filled the house in the last two days of the meeting. The leading subjects of the addresses were: The value of the soul; Liberal thought in the churches; Ingersoll and his critics; Educating Influence of la-bor; Spiritual facts; Idea of Free Re-ligion; Agnosticism, Materialism and the Spiritual Philosophy. The idea of natural religion and a spirit-ual philosophy was prominent, the fine audiences gave intelligent hearing, and on Sunday night, after the closing remarks of Mr. Stebbins and Mr. e rench, the crowded ing. The leading subjects of the addresses

Mr. Stebbins and Mr. e rench, the crowded house was slowly and reluctantly vacated.

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We call special attention to the valuable and interesting report of the Harmonial Association's meeting in New York.

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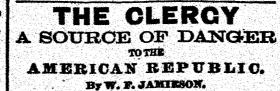
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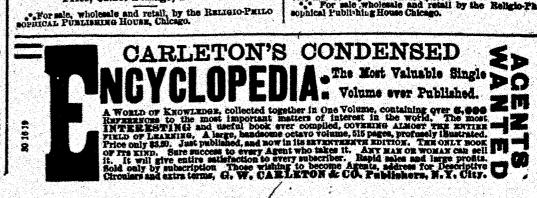
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RELIGIO-PHILOSOPHICAL JOURNAL.

Andrew Jackson Davis on Marriage

The Harmonial Association meets Sunday fore-noons at Steck Hall in Fourteenth street. Andrew Jackson Davis is President of the association, and also Lecturer-In-Chief at its weekly meetings. Mis. Sarah W. Van Horn presides over the Depart-ment of Popular Instruction; Mrs. Mary F. Davis over the Department of Pablication, and Martin L. Van Horn over the Department of Benevolence. In his discourse last Sunday morning Mr. Davis presented the following resolutions, embodying

proposed legislation in regard to marriage. That it is the mission of the State, as it is preem-inently the duty of every individual member thereof to protect the weak and ignorant and incompe tent bybestowing upon them tae priceless treas-ures of strength and education and personal lib-

That the powerful evils and vices and crimes which afflict individuals first and foremost, and which thence spread in every direction, and which are incessantly multiplied in the very heart and bosom of general society, flow from the wrongly associated in the relationship of marrisge

That it is the mission and duty of the individual to be thoroughly educated in a knowledge of the essential and unchangeable law of God, as man-ifested in the world of matter and in the world of mind; and that it is the mission of the State, as it is primarily the duty of the individual, to prevent (by obedience to the divine laws recognized by disease, injustice, immorality, crime and wretched-

ness. That to this end the Legislature be requested to enact a law to regulate the relation of mar-riage, and especially to prevent the continuance of the present unscientific and vicious system, by which any two of the opposite sex, however ignorant or however diseased, and however in-capacitated for the responsibilities of parentage, may obtain the sanction of priest or 'Squire to consummate what should be deemed the most holy and delicate of all relations known to human nature. nature.

That, in accordance with such a law the Legis. lature further be requested to appoint a Board of Commissioners of Hygiene, Morality and Beneficence, to consist of an equal number of ethically and medically educated women and men, so that under any circumstances no true sentiment of

That this thoroughly qualified commission shall have ample power to investigate the antecedents of the individual, and shall fully and scientifi-cally examine the present conditions, both physically and mentally, of each person who shall present himself or herself as a candidate for the marriage relation.

That this commission shall be invested with power to grant or withold a certificate of eligibility, with a view strictly to the lawful and absolute prevention of the various constitutional, physical and mental diseases and infimitles with which society is afflicted, and in consequence of which our hospitals, asylums, prisons and the so-called reformatories are incessantly populated and horribly overloaded. That no person within the jurisdiction of the

State shall enter into the relationship of marriage, which involves parentage and its endless conse-quences, unless he or she shall have obtained a legal certification of qualification from the Com-missioners aforesaid, and that any and every violation of this most important act of the Legislature of the State shall be punished according to the provisions of the law-say by personal retire-ment and restraint for one year, and a perpetual tax of not less than ten per cent, upon all income, from either earnings or property, to be paid into the treasury of the city or county wherein the law was violated, the same to be appropriated to the support of the charitable or restraining institutions which are now the popularized headquarters for canning and preserving the evil fruits of the go.sz.you-please system of marriages which every-where afflict humantiy, and which, unhappily, are now celebrated in both Church and State with pravers and flowers and universal approbation .---N. Y. Sun, May 31.

Record of Religio-Philosophical Jour. nal.

To the Editor of the Religio-Philosophical Journal:

WILLIAM PENN'S GRAVE.

Some Interesting Points About the Burial Place of the Famous Friend,

A London dispatch says: A report having been spread that the bones of the founder of Pennsyl-vanue were to be transferred from their quiet resting place in Buckinghamshire to America, I de-termined to make a pligrimage to Jordan's meet-ing house churchyard. I chose June for the visit and duly made my way to Rickmansworth, a quaint little town in Hertfordshire, and thence to quaint little town in Herifordshire, and thence to Chalfont, by confusing and winding roads. Chal-font is in the heart of Buckinghamshire. It is seve-ral miles from the railroad station, and is off the highroad, yet is historic ground. The little bur-ial-ground of the Friends, in which Penn is buried is about three miles beyond Chalfont, St. Giles. The road is very solitary, but very pleasant at this time of the year, when the hawthorne and chest-nut are in full bloom, and the fields are waving with young corn. I found that I had hit upon the rare occasion of

AN ANNUAL MEETING OF THE FRIENDS

of the district. It is almost the only meeting held here during the whole course of the year, and the yery matter which took me there had brought a large concourse of Friends. All had heard, or had talked, of the removal of Penn's bones, although none believed that it could be. All wanted to hear what was said on the subject. Among the number were some American Friends who were on their travels, and who had devoted the day to seeing a spot which was so endearing to them. Among them were Dr. King, of Baltimore; J. C. Thorn, of Baltimore, A. Baltimore; Amos Haines, of New York, and nearly a dozen others. I found a group of gentlemen gathered about one of the unpretending gravesor gravestones I should say, for there was hardly a mound to indicate where a body had been laid. It bore the simple inscription, "William Penn, 1718." A few years ago a stranger would have been un-able to distinguish the grave of William Penn from the surounding grass covered hillocks. No sign declared the former rank and character of the sleeper. Wild flowers grew alike over all. The greater number of graves remain unmarked by stones. Only fifteen stones are found in all, three being close to

THE GRAVE OF WILLIAM PENN.

Near the entrance to the left of the narrow path a slab points out the graves of his five children. On the right of the path is a row of graves, five marked by headstones. The second and third are those of Issac Pennington and his wife, Gulielma Maria; the fifth bears the name of William Penn and his second wife To melast any of these and his second wife. To molest any of these graves, to molest most of all, the chief among praves, to molest most of all, the chief among them, that of William Penn, would be a descera-tion. Such was the opinion of all with whom I spoke, American as well as English. They would not like to see the graves touched, on any ac-count. They had heard that a sum of money had been collected to purchase a grave for Penn's bones, but they smiled at the simplicity of any one who could suppose that money could have any effect upon them for anything which they in-tended to do, or which they could be induced to tended to do, or which they could be induced to do, in the matter. The remains would stay where they are forever. Minutes to this effect were enthey are forever. Minutes to this effect were en-tered upon the record of the day's proceedings, and a committee was appointed to see that noth-ing was done contrary to this resolution, should any direct application be made for the removal of Penn's body. Up to the present this has not been the case. It should be said that those views are in accordance with the wish of Colonel Stuart, whose wife is a descendant of the founder of Pennsylva-nia and who still enjoys the mension of 4000 nia, and who still enjoys the pension of £4,000 which was granted to the family in lieu of the money lent by William Penn to Charles II.

M. A. Morey, of Minnespolis, Minn., writes: A number of copies of the JOURNAL are being cir-culated in this city, and the effect, especially among the materialists is decidedly amusing; for instance, during the past winter a number of peo-ple interested in the theories and researches of the scientists, met every Sunday afternoon in the rooms of the State Academy of Natural Sciences under the name of the "Sunday Science Class." Among the subjects considered by them was this: "Is there a scientific basis for Spiritualism?" The gentleman who presented the affirmative, introduced the late works of. Zollner and Sargent reading from the former mostly. At the next meeting of the class a reply was undertaken by two of its members, one a theological scientist and the other a materialist, the substance of each being as follows: Theological scientist: "I should like to believe In Spiritualism, but can not as yet. The testimony of those German scientists is pretty strong, and Isuppose we shall have to admit it to be re-liable, provided they were not deceived. Much of the phenomena of Spiritualism can be explained, but there is a part that can not, or at least has not been so far as I am aware at present. Much of the phenomena occurs when the so-called medium is in a hynoptic, clairvoyant and somnam bulic state." Here followed Webster's definition of those terms, and an argument to show that the mediums themselves produced the phenomens when in these several states. The Spiritualist replied, saying that with Drs. Hammond and Beard's assistance the gentlemen had shown conclusively that the mediums at least, were embodied spirits, and it mattered not so far were embodied spirits, and it mattered not so far as the question of immortality was concerned whether man was, proved to be an embodied spir-it while on this side of the grave, or a disembod-ied spirit on the other side of it. If you prove that man is to-day a spirit, that settles the ques-tion of immortality. Nature admits incessant change, but does not allow either force or sub-stance to become annihilated. It follows, there-fore that if conscious anisit is an antihy to day, it fore. that if conscious spirit is an entity to-day, it must remain so forever; The materialist's reply was as follows: "Those Dutchmen lie." That settled the matter the Spiritualist was bot iled up and the University of Leipzic was demol shed N. U. Lyon writes: I like the tone of the JOURNAL and hope it will keep on the same track showing up frauds when you are satified there is fraud, and giving credit where it is due. If our cause will not stand the most rigid scrutiny, it i worth nothing more than the old theology, and I want nothing to do with that. It is rule or ruin in every sense of the word, and as I have many times said, it is summed up and the bottom line contains only three words, money, position, power. Some might say that it is not good policy to kick away the ladder by which we have mounted to the top of the temple; but if that ladder be rotten, as I contend, the theological ladder is, say kick it away and make a better, as we Spirit-ualists are doing to day. What better way can any one find than to do his or her own thinking, assisted by all the facts that have been occurring for the last thirty-three years? It is enough to for the last thirty-three years? It is enough to make the old prophets rise from their long slum-bers to see these wonderful domonstrations of spirit power of the present day, which old the-ology and lazy science are just waking up to the knowledge of, and which are yet to teach them their a b c in their various domains. There are demonstrations occurring and facts being de-veloped that are now startling even the most advanced Spiritualists to such an extent that they might say as old Paul did, that they are so great that they cannot be uttered. Neither would it do to utter them, as it would surely be throwing large pearls before swine, and they would surely turn and rend us. But let us be up and doing, never fearing to do right for the sake of right, and ever will justice be done.

Notes from Camp.

5 F # 6 7

To the Editor of the Religio-Philosophical Journal:

The fifth annual camp meeting ist Lilly Dale, Cassadaga Lake, New York, opened actively on Saturday, June 4th, and has had a healthy growth up to the present. C. Fannie Allyn acquitted her-self nobly and urged the recognition and cultiva-tion of a practical houset Spiritualism, broad and liberal, and a critical study of the laws of life and mediumship. She attributes much to psychom-etry and holds that most or all of the evil commu-nications, "I ring spirits," and low mediumship, have their origin in earthly conditions, psychom-tric sympathy, etc. The heavy rains which lasted nearly a week made the camping here dull, business and the sessions were lightly attended, but Saturday, June 11th, came with glory and promises, and brought with it the fresh inspira-tions and moral power which has always accom-The fifth annual camp meeting iat Lilly Dale.

tions and moral power which has always accom-panied Mrs. Lydia A. Pearsall. She made a very earnest and excellent address, Saturday, P. M., and earnest and excellent address, Saturday, P. M., and touched the key note of salvation by pointing the way to health and truth in nature, showing the necessity for knowledge and obedience to nature and duty. She was especially impressive in her appeals for correct training of childhood, and parental diligence and self-knowledge, and the duty of giving children a legitimate inheritance and cultivating the best qualities to develop the possibilities of lives well begun. Her influence is warming and earnest, and she imparts a magnet-ism ting the art. ism that carries her words straight to the heart. Many new arrivals made lively times to find com-fortable quarters for the night.

Sunday was a day of great interest, and beauti-ful harmony prevailed. The tide of souls kept coming in until afternoon. At first a great disappointment was felt in the failure of James G. Clark to meet his engagement to make the music for this camp meeting. The Aldens had no notice from him that he could not meet his engagement until after the meeting was thoroughly advertised and circulars all out with his name as one of the attractions. It was then too late to recall and find an acceptable substitute before the opening time for the meeting. But fortunately the presence of Mrs. Scofield and Mr. Richardson, assisted by several others and a good organ, gave us music which fully compensated the absence of Mr. Clark and by having more variety and volume, was better fitted to the occasion than any solo could have been. Sunday morning Judge McCormic gave a mas-

terly address to which a rapt audience listened with delight for an hour and thirty five minutes. The judge fairly outdid himself. His speech was eminently fitted to the variety of minds before him. No synopsis can do justice to it. He spoke of the efforts of late to haptize Spiritualism in the Christian name, as tending to limit and dwarf its proportions and paralyze its growth. There were beautiful qualities and great moral truths in Christianity, but it did not contain all truth. Spir-tuatism should each to develop all truth is avery tualism should seek to develop all truth in every direction and be bounded by no creed, limited by no personality or sectarian name. The presence at the camp of Carrie E. Twing, Miss Nina Hunt. ington, Jennie Rhind, Mrs. Kimball, etc., gives op-portunity for investigators to "Try the Spirits," and study the laws of psychometry and medium. LYMAN C. HOWE. shlp.

Eloquent Tribute to Paine.

There was one man whom I could not help vlewing with peculiar admiration, because, by the sole power of surprising genius, he had surmoun-ted the disadvantages of birth and the difficulties of fortune. It was the celebrated Thomas Paine, a man who no matter what may be the difference of opinion as to his principles, must ever remain a proud example of mind, unpatromized and unsupported, eclipsing the factitous beams of rank, and tivity, or heard the revilings by which he has since been assailed, without cursing in my heart that ungenerous feeling which, cold to the necessity of genius, is clamorous in the publications of its de-fects.* * * * wealth, and pedigree! I never saw him in his cap-

Ye great ones of this nation! ye pretended morallsts, so forward now to cast your interested indig-nation upon the memory of Paine, where were you in the day of his adversity? Which of you to assist his infant merit, would diminish even the surplus of your debaucheries? Where the mitred charity-the practical religion? Consistent de-claimers rail on! What, though his genius was the gift of heaven, his heart the altar of friendshipp -the gift of heaven, his heart the altar of friendshipp What though wit and eloquence, and anecdote flowed freely from his tongue, while conviction made her voice his messenger! What, though thrones trembled, and prejudice fled, and freedom came at his command! He dared to question the 'creed' which you, believing, contradicted, and to despise the rank which you, boasting of, de-hased.....Charles. Phillins. Ireland. based .- Charles Phillips, Ireland.

The "Regulars" are Great.

2.71 March 10 Carolate 1 Chickey

Dr. Craig, in a lecture before the Metropolitan Scientific Association, says:

It is a matter of private history that Gen. Washington was bled to death. His last illness was slight, and caused principally by weariness. A physician was called who "bled him coplously." physician was called who "bled him copiously." Strange to say the patient became no better. Another physician was called, who again took away a large amount of the vital fluid. Thus in succession four physicians drew away the life of a great man who was intended by nature for an old age, and who prematurely died—murdered by malpractice—bled to death. That was the age of

malpractice—bled to dasth. That was the sge of medical bleeding. Here is a dispatch to the N. Y. Graphic on the "regular" diploma business: It is announced that the charter of the Living-ston Medical University of Charleston, W. Va. has been repealed because it has been found to be selling bogus medical diplomas. The New En-gland University of Arts and Sciences of Boston has been detected also selling diplomas in Eu-rope, and has been put on the fraud list and the delivery of registered letters stopped. The State department will send circulars of warning to Ku-rope so as to check the nefarlous business.

A Successful Man's Secret.

Peter Cooper, the venerable millionaire and philanthropist of New York, bears this testimony to the value of a trade, combined with industry, economy and intelligence. I learned three trades. I learned to be a brewer

L learned three trades. I learned to be a brewer a coachmaker and a machinist, all before I was 31 years old. I worked three years at \$1.50 a day, and saved enough out of that to get a start in life. I was making machines to shear cloth; then I bought the patent right of the machine and made them for sale. That was before the war of 1812. I determined to give the world an equivalent in some form of useful labor for all that I consume it. I went on and enlarged my business all the some form or useful isoor for all that I consume it. I went on and enlarged my business, all the while keeping out of debt. I can not recollect the time when I could not pay what I owed any day. I would not spend money before I earned it Another rule I had was to keep clear of banks; I never asked them for accommodation. I mever I never asked them for accommodation; I never asked them to discount notes, because I did not wish to incur an obligation without a certainty wish to incur an obligation without a certainty of being able to pay it. In that way I managed to keep clear of paulcs. My rule "was pay as you go." I can't remember the time when any man could not have had for the asking what I owed him. Another thing I wish to say: All the money I ever made was in mechanical business, and not in sneulation in speculation.

. S. Roberts writes:-I am well pleased with your paper. Go ahead and expose error and fraud in every form; it is one of the means of ad-vancing civilization. Give us facts, and then we will have a sure foundation.

Notes and Extracts.

The world is growing better under spirit ministrations.

- Man's body is simply an instrument of the spirit. Man is a spirit.
- Reason is set aside as being of no value in es. timating religious principles.
- The man who projects, makes the best citizen. and the man who thinks, the best Christian.

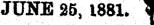
Material wealth cannot buy a mansion in spirit life. They are not for sale. They can be earned.

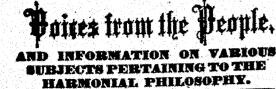
Spirit life is not a something that is unreal or visionary. All life is spiritual. All worlds have a spiritual existence.

Is there any authority for saying that map must cease to live as a mortal before he can understand spiritual things?

The change called death only affects us physically. Spiritually we are alive to all the issues which affect the mental world.

We have been led to believe that there is a possibility of every true aspiration of the soul to be gratified, else they would not be.





Christ to the Front.

BY MRS. F. O. HYZER,

"Why do you so porsist through your teachings in bringing Christ to to front," says an anxious listener and correspondent

My friend, I do not seek to bring Your heart the Nazarene to love, Although his praise I love to sing, And the sweet truths he taught to prove; Whate'er eternal system shows Of unitary laws divine-From one exhaustless fountain flows, And is no more his truth than mine.

I find the mediative need Involved in Nature's wondrous scheme-I caught it from no church or creed, But from the ceaseless crystal stream That flows in harmony divine From self-existent source or cause, Whose waves forever gleam and shine Through changeless principles and laws.

When in my childhood's sunny hours I rambled o'er my native hills, Placking the wild-wood, ferns and flowers And singing with the birds and rills, A voice was ever telling me Of conscious Being everywhere— That hill, and rock, and brook and tree Were breathing evermore a prayer

Unto a Presence that replied By law to every need expressed, That never any thing denied By which the suppliant could be blest. That every form in every plane Of being held its proper place-That Mind inspired the grass and grain As truly as the human race.

I had no stern, dogmatic sire Or mother doubting cold and sad, But parent-love that could not the In making all its children glad Of the immortal power to be Dwellers upon the lovely earth, Whose beauty ever must be free To all who through her claimed a birth.

And thus my coul on chainless wing Swift up the inner planes of light, All life to me a sacred thing, Thrilling with rapture and delight; Leaving my sweet ideals time To bud and blossom and expand, Catching the melody and rhyme Of air and sky, and sea and land.

And thus I wove a poem sweet Of all in nature that I read, From all the blossoms at my feet To all the stars above my head; And when in later years I heard The story of the "Only Son," I caught the Spirit from the Word And found his Song and mine were one.

That the pure logic of his thought Held the key-note of Love divine, With resurrective promise fraught, Precept on precept, line on line; Thus he became my guide, my love-The light he held me ne'er grew dim-All that he taught, my soul could prove, Elence all I learned I shared with him.

No bigot frown or skeptic sneer, No pagan hate of time or race Could cloud my heart with doubt or fear, For I could see him face to face; His flesh and blood with mine were one. Since we were units in one life, Though called the Word or Sire or Son, With form or type I held no strife.

I do not bld the Spring return, I do not bid the Winter flee; The fires of principle must burn Forevermore in you and me; And when again the roses bloom They are not subjects of my will; They rise from Winter's chill and gloom, God's laws eternal to fulfill.

And if through Spring's immortal youth That breaks stern Winter's dreary reign, The glowing harmonies of Truth Unfold redeeming love again Showing the deathless three in one, I teach mankind their unity-My service to it truly done. My sister-love belongs to me.

I choose but calm and simple speech, No strife in thought or word or tone; The truth I humbly seek to teach, Claiming Love's ministry my own; But did I raise the battle cry "Christ TO THE FRONT!" should be the word Till Hell should echo back the cry, To seven-fold love and worship stirred. Baltimore, Md.

Report of Hartford (Mich.,) Convention.

The convention of Spiritualists and Liberalists met at three o'clock P. M., on Saturday, May 27, in Reynold's Hall, with a fair audience. The The afternoon was occupied with short talks from epeakers and members, closing with an impromptu poem by Mrs. C. Fannie Allyn, from a subject se-

lected by the audience. Saturday evening Mrs. Mary C. Gale of Lan-sing, Mich., gave a short address on "Evolution," after which the described spirit forms, some of which were recognized. Mrs. Allyn then gave a psychometric glove reading, most of which was admitted to be correct, closing the session with a poem.

Sunday morning.-Met at 9:30 for one hour of a live conference. On motion the chair appointed committees: One on Finance to act with Mrs. R. A. Shaffer, treasurer: E. L. Warner, Paw Paw; Mre. Sarah De Moss, Decatur, and M. C. Wilson, Fennsville. One on Memorials: Mrs. Elvira Chidister, Bangor; J. De Moss, Decatur, and Mrs. Lida Brown, Breedsville.

Mrs. E. C. Woodruff gave the morning address on the "Perfections of God.and the Faults of Man." She compared man to an oak, needing an eternity in which to ripen. Her lecture was a profusion of choice gems of thought.

At two o'clock the Committee on Memorials reported as follows: "Your Committee on Memmorials would respectfully report that sister Lydia Sheffer Tucker has been called to change the seen for the unseen, and is no more with us in the physical form. In the memory of the quiet life and unassuming deportment of our sister we have the best example of self-sacrifice, which has been exemplified in a life of usefulness for others. To the friends and relatives we would extend our heartlest sympathies and condolence."

Mrs. Allyn gave the afternoon address from s Idolatry Truth or Ignorance?" Is the origin of Idolatry Truth or Ignorance?" She held that it was born of superstition and crafted in theology, and her utterances were bold and radical, with an occasional humorous anecdote, holding the audience with marked interest.

Bunday evening .- Met at at 7:30, Mrs. Elvira Sunday evening.--Met at at 7:30, Mrs. Elvira Chidister, vice president, in the chair; in absence of the president she presided. The increasing au-diences filled the hall. Mrs. Gale spoke on pro-gression, urged the necessity of harmonious homes, that spirit-children might be attracted, and showed progression from ancient mediumship to the present under the same guiding laws. Mr. Bigelow, of Kalmazoo, was present and added har-mony to each session of the convention by his in. mony to each session of the convention by his in-spiring music and songe. Mrs. Allyn gave glove readings, which were said to be correct in almost all cases, and closed the session by a poem.

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E. L. WARNER, SECRETARY, Paw Paw, Michigan

The record of the RELIGIO.PHILOSOPHICAL JOURNAL concerning fraud and its defenders, fanaticism and its supporters, and all elements in our ranks tending to hinder the progress of our common cause, stands unimpeached and unimpeachable. The JOURNAL could no more be spared from the field of modern Spiritualism, than the sun from the solar system. Fraud defenders and nonsense-mongers may cry out sgainst its fair and impartial and fearless course, but such crying out only bespeaks their own discomfiture at its commendable attitude against all morally un-healthy elements, and its unswerving loyalty to the Spiritual cause. No Spiritual paper has done more than the JOURNAL to prevent Spiritualism from becoming "the hold and habitation of ev-ery unclean and hateful bird." As a faithful chronicler of genuine phenomena and exponent of Spiritualism, it is certainly not excelled, if, indeed, it has its peer. We are quite too far advanced in the afternoon of the nineteenth century to suppose for one moment, that the dismal cries of those among Spiritualists who put darkness for light, and error for truth, can in any wise hinder the staunch old paper, in its just and beneficent work, or in the least weaken the attachment to it, felt by a host of thoughtful, conscientious men and women bearing the honored and honor-able name of Spiritualist. The JOURNAL is not only abundantly able to stand, but also to laugh at the futile efforts made in certain prominent quarters to prejudice the minds of Spirtualists against it, solely on the score of its honest and manly hostility to such unprincipled conduct as that of a certain noted professed spirit medium in England. Not until Spiritualists everywhere feel the imperative need of and demand that ador-able trinity, "cold intellect," "test conditions" and the "scientific method" in Spiritualism, (just as necessary as in all other departments of human

thought and action,) not until we all rise as one man to the sublime altitude of the RELIGIO-PHIL-OSOPHICAL JOURNAL, can we hope to see our great cause triumph. We have a work to do as well as the spirits. Hence the deep importance and prime necessity of a united and hearty support of the paper that has done and is doing much for the advancement of that cause which is W. C. BOWEN. dear to us all.

Brooklyn, N. Y.

A Mission for Spirits.

To the Editor of the Religio-Philosophical Journal:

Being a mental and spirit writing medium, I re-ceive communications from friends now in spirit life through my own pen, also by mental converse at any time, without entranceme. t or assistance from others. Since 1869 this has been my glft. Many good answers have been given to the ques-tion: What good is in Spiritualism? but my expe-rience may add another answer. I have many friends in spirit life and with them a beloved son who tells me he has a mission and that I must help him to perform it. Many times some spirit who, perhaps, has long been in that life, has not been able to find some relative who has probably left the form since this one. The spirit comes to me and writes his or her wish, and asks if I can assist in finding the friend desired. I call for the spirit of my son,tell him what the request is, give him such information concerning the one sought as I am able. He then goes and in a little time returns saying that he has found the lost one. This has been my experience in many cases, not only with my own relatives but with many whom I never knew. This is his mission and I must assist him.

CELINDA DODGE. North Bend, Nebraska.

Mrs. Hayes' Temperance Principles. -The ladies of the Presbyterian Church of Ottawa, Ill., have finished their two spinnlid presents to Mrs. R. B. Hayes, complimentary of her tem-perance principles, in excluding wine, etc., from the White House. One is a set of silk tapestry hangings, fifteen feet high and twelve feet wide, which cost \$1,900, and the other six bound albums, containing 2,500 autographs of the most dis-tinguished authors, statesmen, poets, clergy-men, etc., in the Union. On Monday they will be forwarded to the wife of the late President, after having been exhibited to the public on Friday and Saturday of this week.—Inter-Ocean. wa, Ill., have finished their two splendid presents

The Jewish Messenger takes a broad and generous view of the ministry.

view of the ministry. The minister to day is not necessarily only the man who preaches weekly in the church or syna-gegue. Every sphere of work, no matter how lowly, has a ministry of its own, and every honest laborer, if not a reverend, is to be revered. There is a ministry of the press, for instance, just as sacred as that of the pulpit. Science, too, has its ministry. Art, literature, philanthropy, have also their holy offices, ministering and ad-ministering to mankind. And it is only when the clergyman mingles in the broader stream of human effort and ntilizes other ministries besides human effort, and utilizes other ministries besides that of the pulpit alone that his influence is last. ing and far reaching.

FROM NEW ZEALAND.

Does Clairvoyance Necessarily prove Spirit Agency.

To the Editor of the Religio-Philosophical Journal:

Having read in the JOURNAL of February 5th. letter on Mr. Sargent's new book, by J. J. C., Washington, D. C., on clairvoyance, who, after ridi-culing Mr. Sargent's ideas, states of having had conclusive proof of persons having a power to read scaled letters, etc., utterly repudiating spirit-agency, I write this for the benefit of J. J. C., and all of his class of investigators. He tells of having been on a committee of six to test clairyoyance. I think they where not a shrewd committee, or they favored the Professor and his young lady, for they should have discovered, 1st, that the table was interlined with Draper's copying paper, on which they wrote; 2nd, that the paper given them was soft paper, hard to write on; 3d, hard pencil scarcely able to make a mark with; 4th, exposure of Spiritual phenomena to waste as much time as possible to give the material clairvoyant time to read the copy, and prepare answers, generally aided by some noted newsmongers of the town. The writer does not mention the success of the audience in getting answers. It might be possible to get answers to any questions, written on any board, card or table supplied by the Professor. Could J. J. C. demostrate Spirit-usi clairvoyance to his mind, as easily as I have the material, I think he would know more of progressive life. If, with all his powers, he could not fathom material clairvoyance, how shall he understand spiritual things. T. H. S. Auckland, New Zealand.

"Such Puerile Stuff"-The Banner of Light Message Department.

To the Editor of the Religio-Philosophical Journal:

I read with pleasure the strictures of Mr. P. E Farnsworth on the Banner of Light message de-partment. I can assure you and him that he re-flects the ideas of thousands of intelligent Spirit ualists, who have long been at a loss to know of what earthly advantage it is to Spiritualism to publish column after column of so-called communications, not one in fifty of which are ever recognized. It does seem as though the space could be more profitably occupied, for much of the time a blank page would be preferable to much of the stuff said to be communicated by the so-called spirits at the *Banner of Light* free circles. Can it be possible that intelligent spirits are re-sponsible for such puerlie stuff? I certainly should say I hope not.

M. H. FLETCHER. Lowell, Mass.

Jean of Arc.-Scorning all other rules of warfare, but bold and instant to attack, first to mount the ramparts of the Tournelles, she dis-gusted the officers and inspired the soldiers; she won battle after battle. Wounded by an arrow she shed a few tears, then pulled the barbed steel from her shoulder and kneit in prayer. Another took her standard and pressed forward, but Joan forgot her wounds, and claiming her standard rushed to the front. The English had seen her fushed to the front. The English had seen her fall, and were struck with terror at seeing her again in the front. The English then threw down their arms, having lost in killed and prisoners, seven thousand men. There was wild joy in the city that day. The next day, Sunday, the English formed in order of battle, but Joan forbade the French from fighting, except in defence. They brought an altar to the gate and celebrated a sol emu service. The English did not attack; they had enough of it. The siege was ended, and France had begun to be saved. Eleven days were all she used to accomplish this undertaking, which seemed so desperate .- Olivs Branch.

The ancients had just as strong desires to live eternally as the modern man has. This is a natu-ral desire, born in the soul, and is never lost.

Magnetic interchanges are most injurious. unless they are exchanges of magnetic life between people who are in harmony with each other.

The world may go round and round; the wheels of time may keep in motion, but the posi-tion of the world to day will not be its position tomorrow.

The Christian longs for more congenial assoclates, and they find special comfort in the words of Jesus, "In my Father's house are many mansions.

Intelligent men never resort to mockery. They never place the material in the foreground, and try to bring the spiritual aspirations of man to a level with the brutalizing influences of the barbarian.

The fact of spirit presence, if truly comprehended, would become the greatest boon the in-telligence of man could conceive, and it is a source of pleasure to know that the world is learning daily of its truth.

The face always reveals the condition of the mind within. A trembling, cowardly tenant can-not feel at rest, even with himself, and the whole exterior of such a man will be in keeping with the condition of the mind.

Spirit manifestations, the mystery of the ages are being understood to day. Instead of be-ing asource of fear they teach the relationship of man to God and to the universe; and as man advances, fears of angering God pass away.

We speak of the snow as an image of death. It may be this, but it hides the everlasting life under its robes, the life to be revealed in due time, when all cold shadows shall melt away before the as-cending sun, and we shall not be unclothed, but clothed upon, and mortality shall be swallowed up of life .- Robert Collyer.

Sleep is simply a more perfect and entire change of activity; it is a withdrawal of the spirit altogether from its usual forcible control of the physical organization, and in order that sleep may be truly regenerating it is of the utmost importance that our sleeping spartments should be comfortable and siry, that our surroundings should be inspiring and in every way congenial, and that we should go to rest without an over-loaded or starving stomach to disturb our rest; almost all bad dreams proceed from either a troubled mind or a disordered atomach, consequently it is of the utmost importance to all persons, mediums especially, who frequently have prophetic dreams, that they should disourden their minds of all cares previous to retiring, and also keep vigilance over the demands of the phys-ical pature. As in pine cases out of every for the ical nature, as in nine cases out of every ten, the consequences of broken rest (broken far more disastrously by unpleasant and exciting dreams than by mere wakefulness,) are nervous prostration, general debility, violent headaches, chronic irritability, and eventually insanity .-- W. J. Colville.

Governing a Boy.-Get hold of the boy's heart. Yonder locomotive with its thundering train comes like a whirlwind down the track, and a regiment of armed men might seek to arrest it in vain. It would crush them, and plunge un-heeding on. But there is a little lever in its mechanism that, at the pressure of a man's hand will slacken its speed, and in a moment or two bring it panting and still, like a whipped spaniel, at your feet. By the same little layer the wast steamship is guided hither and you upon the sea in spite of adverse wind or current. That sensiit we and responsive spot by which a boy's life is controlled is his heart. With your grasp gentla and firm on that helm you can pllot him whither you will; never doubt that he has a heart. Bad and willful boys very often have the tenderest

and willful boys very often have the concrest heart hidden away somewhere beneath incrusta-tions of sin, or behind barricades of pride. And it is your business to get at that heart. * * * * keep hold of it by sympathy, confiding in him, manifestly working, only for his good, by little indirect kindness to his mother or sister, or even his pat dog. See him at his home, or invite him into yours. Provide him some little pleasure, out him to do some little service of true for your. set him to do some little service of trust for you; love him; love him, practically. Anyway and eve-ryway rule him through his heart.

JUNE 25, 1881.

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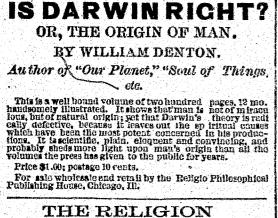
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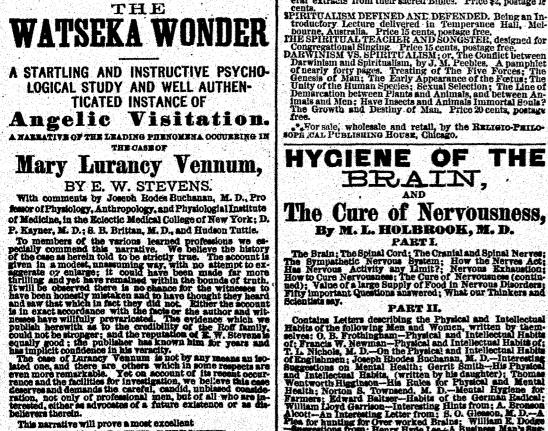
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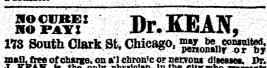
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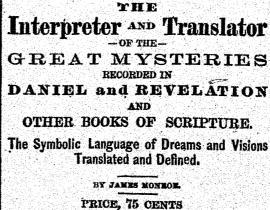
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of time after the nimbus of divinity has been destroyed and they may reflect on the insufficiency of the momentary subterfuge. The Protestant principle in its last conse-quences, disposes of all kinds of dogmatic authority in a remorseless manner, and its supporters must, whether they like it or not, dispense with the authority of Christ and the aid of the Apostles. The attempt to fall back on the gospel of

Jeans, furnishes no hope for the establish-ment of the modern foundations of religion, for this gospel is far more deficient in dogmatic value than that of his disciples, and hence more in accordance with liberal Protestantism than any other unfolding step of Christianity.

Report of Closing Exercises of the Harmontal Association, in Steck Hall, New York, on Sunday, June 12th, 1881.

Sunday morning was perfect after the long storm. The skies were clear and fresh with the gladsome life of June, and the sun never shone with a more magnetic efful-gence. The ladies of the Harmonial Association handsomely arrayed the desk and organ with rare selections of vines and fra-grant plants and flowers. The Hall was soon filled with a congregation of intellectual, refined, earnest, cheerful men and women. It would be hard to find anywhere else in the great cities of the Empire State an audience of superior culture or personal earnestness.

At the regular hour, 11 o'clock, the meet ing was opened by Mr. M. Farnsworth who invariably presides at the organ. He and his talented wife, Mrs. Josephine M. Farns-worth, are the very acceptable conductors and managers of the musical department and managers of the musical department at all the meetings. Following his delight ful prelude, singing by Miss Ella Conron and Miss Carrie Sherwood, rendered with charming freshness and finish. It is rare that finer voices are heard in any temple of worship. It is difficult to decide which of these gifted young ladies can render a solo with more unaffected sweetness, or with more correctness of expression. (Many long to hear again the remarkable voice of Miss Mamie Conron who is now absent from our choir on a professional tour to the far away cities of Australia. The congregation at Steck Hall will gladly welcome her return.)

The singing was succeeded by a brief address on the objects and methods of the association by the President, Mr. A. J. Davis. In a few sentences he explained the progress and the prospective works of the society. He said that the people in the churches rather welcomed Spiritualism with its demonstrations of immortality, and that all Christians were beginning to overlook the crudities and to forgive the so-called infidelities of Spiritualists in consequence of the benefit it (Spiritualism) was proving to be in brushing up their dusty and dull faith in the life after death. But these same Christians entertained a wholesome dread, not to say a downright fear, of the positive principles in morals, sociology, science, and philosophy, which are proclaimed from the platform of the Harmonial Association. A new reading of human nature; a new code of ethics; a new philosophy of spirit; a new view of the human body, informed as it is by the vital izing soul; a new look into the gloom of the grave; a new heaven after death; and a new earth in this life for every truly enlightened mind-these are some of the new revelations which the churches dread, and which the editors of popular newspa-pers dare not report and, submit to their timid readers, side by side with the dis-courses of Beecher and the heated utterances of Talmadge. After explaining the three departments of labor proposed by the association, which has been lately incorporated, the president introduced the lady who was appointed to fill the

which we cannot ignore, that this depart-ment of popular instruction is now a necessity

Besides, these lectures, inspired with wis-dom and with fraternal affection, beginning at the very germ of life, show how it is pos-sible to unfold as beautiful and harmonious "as flowers in June's enchanted air." They teach us how to avoid the mistakes, the inversions and perversions, which retard or deform the individual and prove a curse to society. They teach self-elevation which we must desire, or they are powerless for our individual good, and the seed so care-fully and laboriously dropped by our teacher, falls upon stony ground; yes, upon the very stones themselves. A musician wishing the inspiration of melody, puts his. instrument in accord with the chromatic scale of sound-so we, wishing the inspiration of truth, must put our natures in har-mony with the great principles of being; we will then attract to ourselves the solution of the grand problems of life. We are in unison with them, we are one with the father, and they will flow into our con-sciousness until our whole being is permeated and made to glow with their white light. We also need to establish and give a home-like feeling to these meetings,

A HANDSOME HALL.

where the services can be made entirely orderly and attractive. The mind can then be secure from distracting circumstances, the magnetic atmosphere be preserved, high supernal influences be attracted, and all extraneous influences kept at a distance. On entering we shall be able to put aside the selfish and the worldly, and be prepared to feed the soul with the highest nutriment it is capable of appropriating.

Again, there are many who would gladly attend these lectures, but who have not command of time to do so until night. For such,

AN EVENING MEETING

is particularly desirable. In addition, many who feel bound to their own special so-cieties in the morning, would be glad to swell these ranks in the evening. Measures might be taken to have this brought about.

Appropriate music is more necessary here than elsewhere, since we believe that the highest demand of our being is the at-tainment of harmony. We need the tranquilizing and spiritualizing strains of the organ touched by fingers attuned to awaken its melodies. We need, too. what we have also had, the vocalization of those immortal strains of genius which find expression through the cultured human voice. In regard to music we have been peculiarly fortunate, both yocally and instrumentally, and we must continue to estimate this as a most important part of public instruction. The audience should be trained to occasionally join in the singing of some grand melody, on whose wings all souls would be up-lifted and united, and the memory of which would remain like the fragrance of some favorite flower during the live-long week. Finally,

THE ETHICAL OULTURE,

which we desire to attain, finds its best expression only through righteous devotion to truth. In and through this association, let us consecrate ourselves to the all-good, all-wise and all-loving. Stripping away the husk of extraneous and perishable things let us dedicate ourselves in spirit and in truth to the harmonious cultivation of the individual and of society. The president next called for remarks

appropriate to the department of "Publi-cation." He explained that Mrs. Mary F. Davis was elected to fill the chair in this most important branch of our duty to hu-manity. But inasmuch as she had consented to speak on the work of "Benevolence," which was next in order, Mrs. H. M. Poole was invited to the platform to give the audience something on the question of PROGRESSIVE LITERATURE FOR THE PEO-

rivers; with our feet planted upon the solid base of reason, we find that to preserve this altitude requires thought and labor, while the magnetism of those blessed ones who have entered the higher state may blend with and illuminate our own mentality that can never be superseded. And so of our teachers here, who are

spirits dwelling in the same sphere with us: they are accessible to us; they can answer our questions without the aid of any other medium. And we apply to their results the tests of reason, also. But their spoken words live only in the memory of a few; their written word yet speaks on the printed page to all. It is a phonograph which preserves all that is valuable and can be revived, again and again, to ring out its trumpet tones from land to land and age to age. Let the press take these messages from the innermost to the innermost, from truth-seers to truth seekers, and reproduce, multiply and scatter, until the newer, deeper, purer, higher, universal and eternal rev-elation be known by all the earth, until the fabled Eden grows in living verity.

WASTE OF WEALTH ON ERROR.

The amount of money raised for the pub lication of sectarian literature, is almost be-yond credence. The cost of the revision of the Bible alone, has reached over half a mil-lion of dollars. On steamships and in rail-way cars, away out on the edge of civilization and among the dense hordes of India and China, missionaries are scattering their tracts, either containing total errors or half truths, as so many seeds for a future har-vest. Side by side let there be sown germ-truths, seeds of nutriment which shall feed a race of spiritual Vikings. The sowers of to-day, Emerson, Alcott, Frothingham, Doten. Denton, Tuttle, Sargent, Davis and others deserve the latest improved machinery to help scatter broadcast these immortal germs. To the latter as formulating a religious philosophy, and a philosophical religion. in sympathy with which this association is established, we hold especial relations. The five volumes of the Great Harmonia and other books which he has published are called for every week, by inquirers. There is needed donations of liberal books of the right quality to form the nucleus of

A HARMONIAL PUBLIC LIBRARY,

containing complete sets of all the works of the Harmonial Philosophy and cognate writers. Liberal journals are filled with endless questions and disquisitions upon topics which are elucidated by them. It is no little thing to be able thus to study the growth of humanity from its germ to its celestial blossoming, to have a glimpse of the successive steps called laws, by which Nature unfolds and refines her growths. This we can do in our homes, by the aid of such literature.

2nd. It would be desirable to have a fund to publish in cheap tract form, for general circulation, the lectures which are delivered from this platform, and also to publish in the same manner, extracts and conden-sations from the best liberal authors. There are chapters of the Harmonia which in many a case, would be light to the blind. Who knows what might result from such beginnings?

Suppose Raphael, standing at his easel. had drawn his wonderful pictures on some evanescent material, which faded away as fast as they were produced, before the very eyes of his visitor. What waste and loss, we say: Yet how much greater the loss when on a back ground of truth, is painted again and again, such scenes as no Raphael could ever put on canvas. Now we want these paintings preserved. They typify the development of man; they show what he may-he must become. They trace the path of his procedure. They display the pitfalls, the bogs and the rugged wilderness which infest the way. They show that life like Sherman in his march to the sea finds rebellious hordes to conquer; and, too, they show the heights in the far distance, which may be attained, beyond the mountains of use, justice, power, beauty and aspiration, on the heights of Harmony. We can discern the faint, fair domes of the Atlanta, that island of the blessed, fable no longer, but re-l, as the spirit itself is real. And the golden apples of the Hespirides, veritaable also, gleaming on their evergreen boughs, are the fruits upon which Love and Wisdom shall there regale. In response to the president's invitation Mrs. Mary F. Davis gave an influential discourse concerning the great

the part of the Harmonial Association to keep so eminent and capable a teacher in the very front of this foremost of all sciences—the science (or true knowledge) of the immortal soul that fills the human body. Our magnetic healers are thus instructed in the divine art of imparting health to parts diseased. Correct information will elevate what has been long called "quackery" and "humbug" to a position more than equal to what is now called "regular practice." In time all medical colleges will adopt a chair of Psychological science and Magnetic Therapeutics, and a' few already claim to have included this subject in their teachings on "diseases of the brain and nervous system." But the truth is-this association has founded and is sustaining, and must continue to sustain, this new department of instruction.

Let us mutually help each other, and the effect will go round and round the world. From a letter recently received from that distinguished Russian scholar and wealthy nobleman, Alexander Aksakof, I will read the following brief passage: "Prof. Wil-der's chair of Psychological science interests me profoundly, and I would that I could possess all the details of the teachings and proceedings. It is a very impor-tant step ! The whole matter should be fully reported. I have seen thus far only a few lines in the RELIGIO-PHILOSOPHICAL JOURNAL."

Here is testimony from afar off that the work of this association is known and eagerly watched. Let us, dear friends, be faithful to our principles so that true har-mony may be unfolded within us. You remember the words of our elder Brother: 'The Kingdom of God cometh not with observation; neither shall they say, Lo, here! or Lo, there! for, behold, the Kingdom of God is within you."

SPEECH OF LEANDER THOMPSON.

Your reporter failed to record the many very clear and practical illustrations of truth uttered by this impressive speaker. In a few eloquent passages Mr. Thompson testified of the good he had personally de-rived from listening to the teachings from the platform in Steck Hall. He believed that any one who would regulate and govern his life by the principles of Harmonial Religion would never become a wreck, either mentally, socially, or physically. On the other hand he thought these doctrines would promote each man's health, happiness and usefulness.

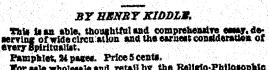
Mrs. Mary D. Shindler was reluctant to respond to the president's invitation, but she did nevertheless, and the few choice and sincere words she spoke went straight to the hearts of the hearers. She is held in high esteem by the people who meet here from Sunday to Sunday.

PROF. ALEXANDER WILDER'S SPEECH.

(This speech was not reported). This entleman was outspoken in his praise of individualism. He held institutions as hindrances rather than helps. They cramped a man. Man was not made for institutions. Freedom of the person is best, but the world cannot go on without institutions, and so they multiply on every hand. America is a land of institutions. But the indi vidual must work his way out at any cost and take the consequences of differing with everybody about everything.

The able address of this gentleman was listened to with deep interest. Following him came singing by the choir, with which the meeting was closed.

And thus the second year of these constantly increasing gatherings was harmoniously ended. The beginning of the meet-ings for the third year, it was announced,



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CHAIR ON POPULAR INSTRUCTION.

The following is substantially the address eloquently delivered by Mrs. Sarah W. Van Horn:

We who have met here from week to week during the last two years, have seen the field of effort broaden with wonderful rapidity. It is as if the traditional grain of mustard seed had taken root, and shooting upward tall and fair, toward the blue heavens, afforded already a shade for the weary traveller. True, it is only a sapling, but we see indications that, like the banyan, from its roots other trunks shall spring. andfrom their roots, straightway others shall arise until the sweet and shadowy restingplace it encloses, must prove to be an oasis amidst the great desert of dogmas and creeds.

The desire to increase and strengthen this central trunk, this shaft of truth, renders it necessary that the system of public instruction begun here, shall be widened and made stable. The ploughshare must turn up the soil about the trunk so that light and air may be admitted, so that the dew of intuitive thought, and the rain of supernal influence, may stimulate and fertilize its every root. And never was there a better opportunity

to render secure, permament and extensive ap association for the advancement of soclety through the culture of individuals. In the foremost city of the new world the nucleus of commerce and population, also the center of mental attrition and activity. popular instruction in the Harmonial Philosophy needs to be regularly instituted; a religious philosophy, and a philosophic religion, commensurate with the wants and aspirations of our common nature.

Our purpose is not to begin a fitful and evanescent career, that shall dazzle by its brilliancy and fleetness, to amuse the idle. or produce awe by a show of transcendent mysteries; yet, we believe its importance cannot be over estimated. Its methods of instruction, yet to be perfectly organized, are eminently fitted to the age and condition of thought, evolved as they are from the spiritual condition of man. It aims to educate the human mind, by unfolding its own innate powers according to its own laws, to educate it in the line of its own interior tendencies, so that it shall joyously yet steadfastly, in a measure estimate its dignity and ultimate destiny.

The interest awakened in divers earnest persons by these lectures, the questions which have been answered, the expressions of comfort and strength, which have been uttered, are so many emphatic reasons for a permanent department of public in-struction in the Harmonial Philosophy. Above and beyond all, the pressure from within the uprising of the spirit, which yearns to outwork in his field of labor, a pressure which has been simultaneously felt in so many individual cases, as well as the presence and assistance of our teacher, of him whose mind has been fitted to grasp and arrange the presentation of these

PLE. This talented lady's address was received like Mrs. Van Horn's, with marked attention, and with a hearty applause which could not be restrained.

MRS. POOLE'S DISCOURSE.

The address by this gifted and inspirable woman was, in substance as follows:

For more than a score of years, a faithful band of friends of the Harmonial Philosophy have desired to organize a department of publication. Is it too much to hope that day is now not far distant when in this metropo lis can be established a depot to supply such literature as not only meets the require-ments of modern thought, but satisfies the religious aspirations of the soul, and embodies the highest conceptions of the laws and operations of Deity.

Those who have listened to the remarkable course of lectures which have been given in this hall during the last two years greatly regret that they have not been reported and published. However deep the impression which has been made upon individual listeners, we can but remember those who would also rejoice to have been listeners. There are those who spiritually hunger for just this pabulum, and they are scattered over the earth in diverse countries, where they can only be reached through the mighty machinery of the press We remember, too, those who are eagerly inquiring for the way, the truth and the

This depot ought to supply the best libe ral publications. The world of religious thought is just now moved to its very depths. The old high palings of bigotry which have always divided humanity into small separate enclosures, are decaying. Formerly, you could not so much as peep over the fence into another denominational plot, without being threatened by the fires of that place politely termed Hades. All this is changing. The lambs of these flocks have found that the only succulent herbage grows in the great free fields out side; once over, they find the horizon so grand and broad, the sky so clear and over arching in illimitable blue depths, the vistas so distant and bewildering, that they are sometimes intoxicated with their new found freedom.

What is their first need? Surely it is to find themselves. It is to learn of their own physical, mental and spiritual constitution, of its is was of unfoldment, of its relation to its fellows and to that Deity which we can only know through Intuition, Law and Na-Think you these things can be ture. learned in a course of a few lectures, no matter how profound? Ages will not make us fully conversant with even the alphabet of this science of all sciences. The study of these subjects, which embrace all there is of permanence and value, is only possible by keeping the mind in such a rev erent and teachable attitude that it may be able to intuitively distinguish and appropriate truth. This is not the acquirement of idle hours; nor is it the work of any other spirit acting on the passive brain. We must be ready ourselves to do our part

والمتحدث والمحاجمة وا

WORK OF BENEVOLENCE.

Her inspiration was full of the rare rays of pure thought. No report was made of her brief speech, but the following are a few of her utterances:

Benevolence, she said, means good-will, mutual helpfulness, a mental disposition and a moral up building force. Charity, she defined as loving kindness which seeks to aid and comfort the weak, sick, destitute and helpless; but it does not build up and enfranchise the objects of its kindness, which is the distinguishing attribute of Benevolence. Under the mutual good will of this superior love and goodness of the human mind, the poor and the needy are put upon their own feet, and are steadily encouraged and helped, so that very soon they can "help themselves."

And this is the nature of the work which first of all the association is organized to render to mankind. It is to the people of this mighty city a true act of "Benevo-lence" to establish and sustain such a religious and philanthropic movement as this -a movement founded upon the divine principles of Nature, Reason and Intuition -bringing to light and into life the very love and wisdom of our universal Mother and Father, the infinite pure and good, which fill the universe with boundless beauty and perfection. These meetings serve humanity with saving and upbuild ing truth; and there is no higher benevo-lence than the exercise of that power which is bestowed by truth for the equal good of all. George Herbert, whom Mr. Emerson considers one of the sacred poets of the seventeenth century, said:

"More servants wait on man Than he'll take notice of. In every path He treads down that which doth befriend him, When sickness makes him pale and wan, O, mighty love! man is one world and hath Another to attend him."

Mrs. Davis next defined it as a work of real "Benevolence" to sustain the chair of "Psychological science and Magnetic Therapeutics," which this association had succeeded in establishing in

UNITED MEDICAL COLLEGE.

The importance, she said, of this chair cannot be overestimated. The medical world is already awake to the primal necessity of true knowledge as to the spirit in man, its laws and constitution; and more especially a true science of the Soul and its various and wonderful relations to the parts and organs of the physical body.

This chair is filled by the learned and truly wise scholar, Alexander Wilder, and grasp and arrange the presentation of these while baring our heads to receive the flow it must be regarded as a work of the first sternal and immutable laws, all are signs of the universal currents from celestial importance, a real act. of benevolence on it must be regarded as a work of the first

would be on Sunday, September 11th, in the same place. It was understood that the association had leased Steck Hall for the exclusive use of the Society every Sunday, and it was also understood that meetings would be held therein both morning and evening,

Mrs. Elizabeth Thompson.

The Aegis says:

"This true and practical chilanthronist of New York City, is about fifty years of age, and not a silver thread is to be seen in her dark, glossy hair, which she smoothly leads over her temples and coils loosely, low down at the back of her head and there fastens with a simple shell comb, which is its only beautiful ornament. Her form is a little above the medium height, straight and dignified. Her eyes are dark gray and alight with intelligence and tenderness; her countenance, open and genial. She is a strong practical and common sense woman and a devoted advocate of temperance."

A western lady lately met her and said: "I see, Mrs. Thompson, that the Free Religionists claim you as a member of their

"Not so," she said; "I know no church, no party, no country, because each and all things are good in their time and place. I believe in the true spirit of religion as I do in the grandeur of statesmanship, but min-isters, and politicians I know little about. As for the straight-laced teachers and hyperas for the straight faces teachers and hyper-sensitive, I have nothing in common with them and no sympathy with them. I have almost grown to hate that much-abused word, 'philanthropy.' Mme. Roland exclaimed, 'O Liberty, how many crimes are committed in thy name!' I cannot help crying. 'What a multitude of hypocrisies are committed in thy name,' O Philanthropy!""

"Do you object to tell me why it is that, with all your wealth, you live in this unpretentious way !"

"Because I am convinced that pretentious show can add nothing to the real happiness of one's life. If I do not support an establishment, 1 can devote my money and time to purposes far more satisfactory, and have none of those vexations that arise from the turmoil of social life. Besides, I do not deem it possible to 'serve two masters.' We cannot do our duty to servants, dinners, dress, and household, and still have time left for other duties."

Poverty and Distress.

That poverty which produces the greatest distress is not of the purse but of the blood. Deprived of its richness it becomes scant and watery, a condition termed anemia in medical writings. Given this condition, and scrofulous swellings and sores, general and nervous debility, loss of flesh and appetite, weak lungs, throat disease, spitting of blood and consumption, are among the common results. If you are a sufferer from thin, poor blood employ Dr. Pierce's "Golden Medical Discovery," which enriches the blood and cures these grave affections. Is more nutritive than cod liver oil and is harmless in any condition of the system, yet powerful to cure. By druggists.

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