Ernth Genes no Mask, Polos. at no Human Shrine, Seeks neither Place nor Applanse: She only Asks a Hearing.

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"SPIRITUALISM NOT PROVEN."

An Address Before the Brooklyn Spiritual Fraternity.

BY COL. E. Q. GOODRICH, OF NEW YORK CITY.

MR. CHAIRMAN AND FRIENDS, I want to have a talk. I do not believe that I have any thing new to say; nor do I believe that I shall say it in any new way. I shall be fair and courteous, as I am bound to be on a platform that is yielded alike to friend and opponent; but I shall not be able to resista habit of speaking in a plain, straightforward Anglo-Saxon, and of calling things by their right names. It is certain that your religion, and its practice, have one characteristic that marks it from all others the invitation to a free discussion of its claims. You invite an unbeliever upon your platform, to do that for which a Christian church would incarcerate.

And, now, I would like to state very briefly, what seem to me to be the most prominent distinguishing features of Spirftualism as against Christianity, presuming one or the other to be true. I believe that if there is an existence after this. the mode alleged by Spiritualism, both as to place and manner, to be infinitely more probable than any declared by any one of the old religious systems. I believe, as claimed by Spiritualism, that relations so close and continuous, a directing force so intimate and salutary, a life in such thorough harmony with the wishes and judgments of the living, must have a capacity for happiness incomparably greater than any conditions of the future as enunciated by Christianity.

The Christian's heaven is a place where none but the most wickedly selfish could be happy, and his hell, a spot that should have but the one occupant—the God who made it.

The Spiritualist's home for the dead in where the laws of justice and mercy are supreme; where all may be happy; where none can be lost; and where the largest good may be perpetually gained for both ving and dead.

The Christian's doctrine of the life to come, may be perhaps, honestly preached; but the man or woman has not been born, who honestly prays for its consummation. The Spiritualist has but to sit and listen, to hear out of the mouth of every other religionist in the world, "What a beautiful doctrine is Spiritualism, and how I wish it

The Christian's dead are forever removd from any possibility of help or influence

The Spiritualist's dead are where their tender care and influence is constant, cer ain and inevitable.

The Christian's motive is fear of punishment and love of reward. The Spiritualist's motive is the consciousness of joy and comfort he may each moment be giving to every loving heart

that has gone before. The Christian's belief has nothing in it but dread, and doubt, and terror for the

The Spiritualist is as content in the fu

ture as the child on a Christmas eve. The Christian's authority is based absolutely and altogether upon legend, tradition and the history of a church, whose hands are besmeared with every drop of blood that has ever been shed by either law, war or massacre. Its shibboleth is a book whose author and support is that ame church, and all science and educa-

tion must and do denounce both book and church as the aggregation of lying and hypocrisy. There is not a square inch upon the globe's surface, upon which there was ever one single happening that has either established or corroborated the Christian dogma. Upon how frail a basis rests this whole fabric of the church. Wrench from under it the glamor of antiquity, the marvellous contributions of art and literature the tendency of all reces to superstiture, the tendency of all races to supersti-tious beliefs, the social belongings, the sup-port of governments, and the paid advoca-cy, and how certain it is that the whole ructure will fall to the ground in a single s ructure will fall to the ground in a single day, and this simply because there will be left to it, not one word of evidence, not a syllable of testimony, that logic, analysis and human history will not thoroughly and forever hurl from the reach and sight of mankind. And, my friends, I have no wish, I am sure, to unfairly offend any in the treatment of the claims of any religion; and so I do not believe it needful to be in the nerroetical use of philliples and anathathe perpetual use of phillipics and anathemas of the church. Figures cannot compute either the evil or the good it has done; no history can record its uses to and its abuses of mankind; its men and women have been more than gods and lower than devils; it has been the mightiest helper to all else beside itself, and it has been the most desolating curse; in its future are possibilities too grand and momentous for contemplation; or, it may plunge the fair-est portions of this globe into internecine. war and anarchy. For all its blessings I yield it honor and glory, for its accursed wrongs I bear it a most intense hate and Spiritualism has its authority in actual,

present, living evidences, a testimony capable of a searching, antagonizing criticism; that does not want as accessory either the Buddhist's idol, the Hebrew's seal, the Cardinal's hat, or the Protestant's surplice. It deals with the proofs itself. It claims the right, and uses it, to reject or accept as common sense and a wise judgment may dictate. It demonstrates where it will There is not a fireside in the land that has not witnessed some phenomena, and at the hands of its own, and under circumstances where trick or delusion was impossible.

The Christian's doctrine is as ductile to the demands of a moving age as the Democratic nomination is to the greed of the party. It is all things to all men, and to all times. Geo. B. Cheever preached the sin of slavery in our city, and his church was razed to the ground. To-day, when there is no slavery, the American church are all Cheevers. Haif a century since there was a material hell for the unthinking babe and the thinking skeptic. To-day the old hell has hardly an expounder. Then its theme was how to deprive the heretic of his civil and social rights; now it harangues its depleted audiences against the well dealt blows of the scientist and free thinker.

The Spiritualist's doctrine has been, is now and will always be, simply: The dead do live, they can and do communicate. Spiritualism does not want to add to or abate one tittle of that creed-it could not, if it would.

In no manner is the change in thought so manifest in the Christian church as in perhaps, the accidental and occasional utierances of its clergy. Dr. Andrew P. Peabody, of Cambridge, in a recent sermon at the church of the Messiah in this city, while discoursing eloquently upon the character of Christ, halts, and in a most impressive manner, says: "It must have lived—it must have lived!" By emphasis and earnestness, showing how stoutly he was trying to resist the sentiment of coubt and unbe-lief that has almost wholly obtained in the denomination in which he is so eminent.

Joseph Cook has lately said: "Let Chris-

tianity be judged by its results in the communities where it most prevails." And let it. If there be a spot on the earth upon which either technical or practical Christianity has a footing and hold, it is in the Southern States of this Union. There is not an organization of any sort there that is not wholly Christian. The people are wholly that. To honestly doubt, or to think and utter freely of religions, is a crime and the penalty lynching. And what are Mr. Cook's results? I don't care to quote their present aspect—the Ku-klux, White Leaguers. tissue ballots -its Hamptons and Butlers; but go back in its history less than a score of years and recall, if you have the heart to do it, the hellish atrocities of the infernal rebel prisons, with a record of systematic and regulated cruelties unparalleled in the story of any country. I have in my possession, among other rebel ar-chives, an original resolution, unanimously passed to a third reading in the Rebel As-sembly at Richmond, in 1884, declaring "the Fort Pillow massacre, the assassination of President Lincoln, the firing of the New York hotels, and the treatment of Federal prisoners at Andersonville, Libby and Salisbury. a proper retaliation of the Emancipation Proclamation." Christianity two thousand yedge old and this the latest result!

I hold Joseph Cook to his proposition,

and claim that if he has the semblance of sincerity, he will admit that Christianity deserves to be buried so deep, as that a thousand volcances in a thousand centuries would fail to bring its dragon head again to the surface; and you, Spiritualists, may demand of him, as against such a showing of Christianity, to discover in all the literature of Spiritualism, a single sentence, that, in teaching man's duty to his fellows and

his country, does not teach the highest patriotism and the largest humanity.

At the funeral service over the remains of two distinguished merchants of this city, some months ago, whose remarkable history the most of you remember, there were present, Bishop Potter, Drs. Wash-burn, Dr. Henry Potter, Dr. Prentice and many others of the clergy; a presence that should have prevented the slightest tendency to heretical mutterings—yet Dr. Prentice said in words, as nearly as I can recollect: "There abides in the mind of every person present a terrible doubt, lurking continually to our great distress and unhappiness; and, for myself, I am frank to admit, that, if I were to judge of the record intellectually, I would say, this is the last

And this to say of an institution, after the life and treasure sacrificed, and the torture and suffering borne in its mainten-

Now, my friends, will you permit me to give what the Materialist claims, as against you. And he urges the following as among the impossibles: The existence of what is technically call-

ed spirit in this life. The existence of a spirit, or an intelligence, outside and independent of a body,

If an existence, with a body, and having an intelligence, how has it the force claim-

ed for it and the invisible? Why, presuming the buman eye to be governed by the same law in all heads alike, are the returning dead always to be seen by the favored few and never by the

un willingly blind others? If the dogma of Spiritualism be true, and it is the source of so much satisfaction to its adherents, and has the claimed power for good, why do not the agencies in the other hemisphere see to it, that the whole wide world is made a convert, and at a bound. It seems possible, if we are to believe the present authorities. When we remember all of the alleged manifestations, hy has there not been some one or more statements or disclosures that shall be of patent, public interest—facts that could be publicly substantiated and impossible of contradiction. Seemingly nothing else has failed to be done. The wildest of prophecy, generally unfulfilled; the most material of materializations, from apparelled men and women, with all the powers of speech and action, down to a fragile mulberry leaf; the ushering into the presence of any possessor of a dollar, any dead from Christ down to James Buchanan.

Ships, with their precious freights of life go down to the graves of the sea; the assassin and murderer fling the souls of their victims out into the world of uncertainty; crime and wickedness blazonly steal from and trick its thousands of betrayed; and, in all of this, the world is powerless of help or redress, because it don't know, while the Spirit-world, that is bound to know, and is equally bound to tell, is as still and silent as the tomb.

I urge as against Spiritualism, that it is an outgrowth of the old theology; and, I believe it fair to claim that but for it, the peculiar phenomena would never, perhaps, have occurred or, if occurring, some other accounting would have been found for it. We are all the trees whose twigs have been bent. We are, in spite of ourselves, while sturdy in doubt, losing all faith in all creeds, the facile creatures of superstition; and we are as unable to shake its toils as the religious propagandists are unwilling. I urge also that the persistent and some

times bigoted, partisanship of the adherents of Spiritualism virtually shuts off all efforts that shall find any other solution of the wonderful phenomens. With most of you it is either Spiritualism or nothingeither Spiritualism or a fraud. The materialistic skeptic admits the phenomena and contends mainly for its integrity; will say, with Prof. Hare, that, if there be one single sentence out of the millions claimed to be delivered by spirits, honestly of spir-itual origin, then Spiritualism is proven; but he waits and watches and supplicates for that one. The average Spiritualist re-ceives with the greed of an ostrich, everything from everybody, and yet hungers. The Materialist makes the simplest of manifestations run the gauntlet of doubt and a

rigid investigation. I urge further against Spiritualism that it presents to us the coming life as one of general intellectual retrogression. In no walk of science, literature or art has there been one single stump uprooted, one clearing made, or one shrub planted. The loom and steam engine have not, gained one revolution in all the thirty years of Spiritualism. In all the wealth of dead and living engineery, the living are not enriched by the application of a single new principle. Limitless as must be the spirits' vision and abode, not a new fact discovered, not a word of teaching or encouragement to the far-watching and impatient astronomer. The plodding, untirable chemist looks about and around for one suggestion that may make new results; but his eyes come back unsatisfied to his books and his faithful old crucible. The delving geologist, remembering the power of research that spirits are alleged to possess, and that they do traverse in and over the earth quicker than thought, listens in an equal wonder and disappointment. And now as always, unaided by either Christianity or Spiritualism, every student in every branch of study, gets for himself and his kind nothing but the outcome of hard, tollsome, patient

work. Science is not made easier by one whisper from any other world than this. Literature has fared so badly that it Literature has fared so badly that it seems almost ungenerous to apply the criticism. What a precious, gladsome, green spot in the desert would it be to find any one of those who did so well before, give back to the world any thing that did not insult them, from the after. If the Shakespeare and Southey, the Milton and Moore, the Rosen and Rruno the Parker and Poe. the Byron and Bruno, the Parker and Poe, have in truth been talking to us, then, in-

deed have our gods tumbled.

I sincerely believe that if I was firmly fixed in the dogma of Spiritualism, the emanations from the Spirit-world through the pencil, brush or chisel, or through any department of art, would shake me to the root; for no where is the showing so unfortunate. I do not recollect an instance of an alleged work of art, by a spirit, that has not been simply hideous. All of you, I am sure, look with delight upon good pic-tures, and are fully able to appreciate the beautiful productions of our own artists the Harts, Gifford, De Hass, Bierstadt and others, and to understand how deep the gulf between them and the wretched canvasses that have been brought to this hall, and hung for your admiration; and how certain it is that but for the pretence of a spiritual agency in the creation of these daubs, you would, all of you, demand their complete obliteration.

IN THE SPIRIT.

BY REV. ROBERT COLLYER.

I suppose we all know what it is to be in the spirit on a week day,—the spirit of the time and place. I go into my study, and become absorbed in a book. The author may be dead and gone this thousand years, and no other trace of him remain on the earth; but if he has hidden his spirit in that book, and I can dad it, he opens his heart to me. touched as he was touched before he went out of the body to God. I cannot help the tears in my eyes as I read, any more than he could help them when he wrote; or the strong throb of the heart, or the ripple of laughter. I see what he saw in human homes and human lives, catch the vision of the open heavens he brings me or the lurid flame and smoke. I am in the spirit of this master of my morning, and his spirit is in me. My senses are simply messengers between his soul and mine. I seem to hear the voice, when I read, as they used to hear who knew the writer. There is a spell on me, which makes time and circumstance of no account; and I wonder how my morning has slipped away.

Suppose, again, I leave my study, and go down into the city. If it is a busy time, it makes no matter where I go, I find those I seek in the spirit of their week-day business. So I have to tell my story promptly, and go. If I should try to make a few remarks on a Wednesday you might hear with a touch of grace on a Sunday, you would listen with a patience born of respect to the minister, perhaps, or his office, but you would be glad when it was over, so that you could get back to your work. Now, this spirit is as true to the time and place as that was by which I was lost in my book. Business, you say, is business; and that is what you are there for. Not to be in that spirit is to fail in the task you have undertaken; and to have people lounge about and get in the way during the hours when business is done in our stores and offices is an insult and hindrance to the genius of the day, because time then is not only money, but it is that precious commodity of which money is only one result. It is the opportunity for doing the thing God has given us to do there and then. You are there in those hours to do something as sacred and supreme in its own way as worship is, and must not be hindered. When Master Howe, the inventor of the sewing-machine, left his business and rushed out to the war, and was hard at work one day for his regiment, a minister came to him, and wanted to take his time hearing all about a church he wanted to build to St. Peter. "No time at all to hear about St. Reter, mind too full of saltpetre," the busy man answered. "Still, as Peter was the only fighter among them, take that money quick, and go away." That was the true spirit, and so it is always. If my friend is the man I am thinking about, doing good wholesome work, I see no reason why I should say he is not in the spirit of the Lord when he guides the springs of industries that reach into a thousand hands as surely as the minister is who preaches a sermon or pours out a prayer which touches the springs of thought and emotion in a thousand hearts.

To be in the spirit, then, in the simplest sense, is no mystery we cannot fathom. It is as real and true a thing as to be alive. and is indeed neither more nor less than becoming intensely alive to the meaning and purpose of the day. We all remember times when we have gone to our work all out of trim, unable to fix the mind on what we had to do, half dead as it were to the demand, finding as the day went on that things were slipping through our hands to no purpose; and, when night came, we said with the Emperor, "I have lost a We have lost the day, because we sadly, day." have not caught its spirit; but on another day we have found, we were so clear of head and sure of hand that we have done the work of two men, and come out all

aglow with the spirit which has borne us up as on the wings of eagles. Leave this absorbing and inspiring spirit out of the account, then, and we are powerless to do anything supremely well. We drift with the tide, fall far behind in the race, are like the clock which always loses time, and would have to give up, if we had no hope that the old fervent fire would come back to us again, and make the spirit equal to the

Nor can we help seeing that the best work we ever do has this quality in it above all others; it is done in the spirit, or it is never done as it should be. From nursing a little child to fighting a battle, from forging a bolt to painting the Christ in the temple, and from working in a saw-mill to singing the "Messiah," we must have this essence and spirit of all well-doing in us, or else we never do well. You bear with your workman who has no heart in his work as long as you can, because you think he may come round and catch the spirit of his task, and so become a good workman. But if you find after all your waiting that the hand is there, but not the heart, you have to let him go, because to have such a man about your place is like having a bad wheel in a machine, or a broken spring. And so able employers keep those men at last, and those alone, who are in some fair measure one with them in the spirit of the work they have to do. While no doubt this is true again that, when we have made a fair allowance for native ability in those young men who begin at the foot of the ladder and climb to the top, we shall find they are the men who have an absorbing interest in the concern, are watchful and careful, and able to say honestly, "I and my employer are one." This, as a rule, is the story of the young man who begins with no advantage of posicion or patronage, and makes his way to a good place. He is in the spirit of his work, and gives his heart to it not half the time but all the time, not grudg-ingly but gladly, and not merely for the sake of the salary.

A good friend of mine, who used to ride the circuit with Mr. Lincoln in the West at an early day, told me not long ago that he lways knew when Lincoln was sure to win his cause. He had to feel sure he was right. and then the sense of justice and right so absorbed his very soul that his words were like a hammer and a fire, and he was in the

So no man can ever preach to any purpose whose spirit is not lost in the truth he tries to tell. Take that element out of his effort, and the sermon may be as fine as hands and head can make it, yet the very deacons will go to sleep. But let him be in the spirit, and, though the sermon then may be poor enough, there shall come a time when something which is not in the form of words, but "in the Holy Spirit," Jesus says, "and in fire," shall carry all be-fore it, like the rushing of a mighty wind. I have heard that Jonathan Edwards preached once in a dismal old meeting-house in New England from the text, "Your feet shall slide in due time." The people settled down comfortably to listen, as they had done for many years, and to sleep. And why not to sleep, for the preacher hardly raises his voice above the merest monotone, and the sermon is written and read? The man so swayed and stormed them as he went on with his discourse, and painted picture after picture of the impending doom, that numbers in the congregation clung to the pillars in solid affright, so terrible was the chasm which seemed to open before their very eyes. The earth was shuddering under them, the level floor sloping toward the fires. The word had grown to this. Out of years of brooding on a mis-conception of God, a monstrous birth but fearfully true to the preacher, and, by consequence, fearfully true to the hearer, Jonathan Edwards was in the spirit. And so you may set this truth in whatever light you will, of business or study, of work on the common levels or on the loftiest summits, you touch the one verity everywhere, that to be wholly in the spirit of what you do is the final secret of worth in doing.

Since the Egyptians painted a lotus upon the wall, sinc - Job felt the awful voice of thunder, since Solomon attempted to love his gardens and to-write an essay upon the trees and flowers, since the Greek thinkers wore garlands of green leaves, nature has been working within the spirit of man as though to make it tender as the voice of a harp and sensitive enough to believe in the existence of God. She withdraws her spring and her summer at the end of six months, not that the insensate fields may rest, but that this flow of the beautiful may be in successive waves, and that the soul in the depths of winter may think upon the gorgeous scenes that are gone and may wonder how many more such blossomings will come between its loving heart and the grave.-Prof. Swing.

Dr. J. K. Bailey, a Spiritualist, lectured at the court house Sunday, on the natural evidence of man's immortality. It was a pretty good argument, too, based on scientific facts. He combated the materialistic notion that mind is the product of organized matter, and held just the contrary that matter is the product of spirit-or rather, that the one is only the coarse manifeetation of the other.—Clarinda (Iowa)

The Non-Christianity of Liberal Protestantism. Translated from the German of Edward VonHartmen, by Hudson Tuttle and J. A. Heinsohn.

The Protestant principles in an unavoidable course of advancing criticism, not only are undermining and destroying the authority of popes and councils, of traditions and fathers of the church, but just in the same manner the authority of Jeaus, to which all others refer as the direct messenger of a divine revela-

Having reached this conclusion, there is no reason for conceding a higher authority to Jesus, the son of the carpenter, than to Peter the fisherman, or to Paul the carpet-weaver, for we must now measure all these authorities by the same rule and accept only so much of their doctrines as is consistent with modern culture. But as the principal position taken by all representatives of the Christian idea has become worthless; it is only the subordinate and incidental views of doctrines to which the representatives of "modern Christianity" adhere. This is called eclecticism. But with evolution they take a position outside of evolution, from the phases of which they select that which is suituable for their purpose. This selection is made from motives and considerations foreign to the cause of evolution peculiar to the period from which it is made. Even those who have abandoned the pretension to be Christians, may occasionally quote passages from the Scriptures, in the same manner as poets are cited; not for greater power of demonstration, but only for rhetorical flourish, or as apt expressions of

Liberal Protestantism has almost arrived at the point when it makes use of passages of Scripture only in this manner, at the same time it endeavors to profit by the veneration of the people for the Bible which survives the destruction of the belief in revealed religion. This is as unfair as to use the respect for Jesus, as previously mentioned in the same manner; both these juggling tricks will be discarded by the laity of liberal Protestant.

It is a question of very little importance whether a Christian minister pleases to use texts of Scripture as subjects for his sermons, after a complete destruction of their authority, and such use would be for the ministers a sort of harmless enjoyment, if it did not mislead by retaining the base form and character of a Christian sermon, which should be an exposition of the revealed word of God. Liberal Protestantism endeavors by such impostures to deceive by false appearance, as if there existed an historical continuity with positive Christianity, while in truth this continuity has been forever destroyed by abandoning the belief in revelation and the authority of the

There no longer exists any good reason for such a minister to found his sermons on Bibles texts, since his reason is the only and highest measure for the estimate of everything offered him. If he wants to trust in the dogmatic opinions of others he is entitled to do so, and if depends only on policy and considerations of rhetoric, whether he chooses his text for illustration from modern or classical; profane or theological; Chinese or Buddhistic; Jewish or Christian authors. He only wants a suitable, concise expression of the idea which he intends to advocate in his sermon, and not

as authority.

The only reason why these ministers referency to authors in the New Testament, is because they insinuate a nearer connection with it than any other book. This insinuation is, however, untrue, as all the principal dogmatic views of the teaching of the New Testament are discarded by them. All that is positive in this scriptural eclecticism of these ministers is limited to subordinate matters, and is completely distorted by unhistorical

interpretation of their meaning. Negatively they accept from such authors only that in which the dogmatic principles are expressly or tacitly denied. For example, they point to Paul for negation of the Mosaic laws; to St. John for their complete separation from Judaism (and indifference to the Lord's supper); to Jesus for their negation of the metaphysical, fundamental Christian dogmas, which could only have had their beginning after the death of Jesus, since a Christian religion deviating from Judaism could only be established after his death. Evidently such a negative eclecticism cannot claim the least positive interest, as it serves only as a means of disintegrating and destroying criticism. It can only be of any interest for the time when the positive object to be destroyed exists in historical vigor necessitating a continuation of the combat.

The question now arises: What right have Liberal Protestan's to call themselves Christians abstractly because their parents had them baptized and confirmed? In all past time there has been one visible sign common to all professors of the Christian religion: The "belief in Christ." Jews and Mahom-medans believe in the God of Christ as much as do Christians, and Mahommedans believe also in Christ as a wise and virtuous prophet who was favored with the love of God. If this were sufficient they are better Christians than ourselves. To make us Christians, therefore, we must accept Christ in a broader sense. But as we have now seen, the Liberal Protestants do not believe in Christas Luther, Thomas Aquinas, St. John, Paul, or Peter believed in him, and certainly not as Jesus believed in himself, as Christ, the annointed, the Messiah.

How do they then believe in him? They believe in him as the founder of the Christian religion. But Jesus cannot be considered as the conscious willing founder of a new religion and hence the only form in which Liberal Protestants do believe in Christ is thereby proved to be unhistorical.

Yet if we even leave this untouched, we can not admit that the formal qualities of the founder of a religion, would suffice to obtain a membership by the simple belief in those formal qualities. For all non-Christians who have heard about Christ as related in the Christian tradition, do believe in him as the founder of the Christian religion. It would be unreasonable to suppose the Christian faith consisted in believing in Christ, as the founder of the belief that he was the founder of it. The necessary result of ignoring the belief in Christ, is to declare such belief insignificant, and to search other where for a decisive sign of this right of membership, than where, with hardly an exception, search has been made for the last eighteen centuries. This fact alone proves the destruction of the continuity of

historical Christianity.

The sign of Christian membership is indeterminable to the Protestants who have unconditionally rejected the authority of tradition and belief in the person of Christ and his Gospel. But we have now seen that it is impossible for Liberal Protestants to believe in the person of Christ, and have learned that they cannot believe in his doctrines, and hence that they are already outside of the Christian religion, having stepped over the boundaries where the historical continuity with the essential elements of Christianity ceases to exist.

It ought to be self-evident that I have no ides of accusing Liberal Protestants of unwalk, talk, speak, write, sing, draw, paint, and

truthfulness when they wish to be acknowledged as Christians because they pretend to be so; all I maintain is that such persons have not a clear understanding of the Protestant principle, or they delude themselves about the results of critical historical research, and I furthermore assert that at the present rapid rate of progress of science, this delusion will become untenable by their consciousness. It can be plainly seen how unconfutable they are in their present position. This may explain why the negative reply of Strauss, "Are we still Christians?" created such a passionate attack from the very ranks of Liberal Protestants. It is true that the argument of Strauss in this part of his work, is very superficial, because it does not consider in any manner the position of Liberal Protestantism, and is satisfied with the endeavor showing our estrangement from the orthodox conception of Christianity; but the results of his criticism are the only impregnable ones of his "confession," and these exhaust their value in this bold declaration.

The remarkable passionate feeling against Strauss, and intolerance against liberal views in general may be easily explained by the insecurity of the position of Liberal Protestants. The less their Christianity, and the more artificial their relation thereto, with more eager care have they to watch the narrow boundary which keeps them separated from the unchristian world. They themselves admit this. Christians who have still to dispose of rich and positive treasures, may be to a certain extent tolerant, but when somersaults are applied to sustain the illusion of Christianity, then is tolerance within the domain of Christian views, towards radical ideas, impossible

It is well known that all religious parties are only tolerant and advocate tolerance, when opposed, and oppressed by overruling majorilies; but as soon as they hold the reins in their own hands, there is no more talk about liberality; on the contrary as a rule they become more intolerant than their predecessors. This historical phenomena would be repeated should Liberal Protestantism become the ruling power, and it would surpass in intolerance all its predecessors. It to day ill-humoredly tolerates the unchristian philosophy, in so far that it borrows from its armory weapons to increase the work of critical destruction. Yes should Liberal Protestantism succeed in dislodging the orthodox from its seat of power this philosophy would never find a more bitter enemy.

The Liberal Protestantism of "Independent congregations"-a generation ago-took far more straightforward course, although it was likewise mistaken as to its Christianity. It was convinced that it could not remain in a national church, which rests on a positive Christian foundation. Difficult would it be to decide whether those societies would have made good use of worldly power if there had been a fair prospect for them to attain supreme authority within the national church. Per-haps the fate of those congregations is a warning to the Liberal Protestantism of the present not to depend on the support of the people, but to strive for a position granted by government. Such a procedure would be the severest judgment of the case, which, indeed is quite unpopular, and only borrows national popularity. It would, in that manner admit that the people cannot become enthusiastic for Liberal Protestantism, and can be made serviceable only by application of traditional hierarchical machinery; while, as is well known, religious movements have at all times, only proved to possess vitality, when the peo-ple took warm and enthusiastic interest. But as the people whom this Liberal Protestantism attempts to proselyte, are by no means in a strict sense Christian, it can not be its concealed unchristian element which frightens them away; and as except in large cities they have by no means become irreligious, but rather have in their hearts a decided desire for a suitable answer to their religious longings in accordance with the spirit of the time therefore it can only be the principles of Lib eral Protestantism or want of all principles, when the people take interest in it only so far as it opposes traditional authorities; i.e. when it supplies the political and not the religious wants. Those who do not attend Liberal Protestant meetings from hatred of orthodoxy, or to enjoy the eloquence of the speakers, take Sunday morning walks, or devote their time to work or study.

SOCIAL SCIENCE PAPERS.

Labor as a Factor in Social Science.

BY BEV. WM. TUCKER.

Man was created for labor. Anatomy, biol ogy, physiology and psychology all teach this. His physical intellectual, animal and morsi constitution, all show his adaptation to work. His whole organism is fitted for productive industry, and adapts him to the duties and task of the field, the forest, the farm, the workshop, the mine, the laboratory, the school-room, and the business mart. Labor is necessary for his development, health, perfection and enjoyment. Growth of faculties results from their use, skill comes with persistent effort, and en-Joyment results from active exercise. The powers that are not used are lost, and faculties that are not exercised can not be retained. Organs perish if they are not used. The eye that is not used loses its power of vision, and the ear that is not used, loses its power of hearing. The skill of the unused hand is lost and the nerves and muscles of the unused leg becomes paralyzed. The brain that is not exercised in thought loses the power to think and the tongue that will not talk loses the gift of language and power of speech. Nature drops the organ that can not be used; for moles in the ground and fishes in the streams where there is no light are without eyes—the function of vision being impossible nature builds no organ to perform such a function. The terms by which we hold all God's gifts and nature's blessings is use, and poverty always results from idleness; poverty of nature comes of inactivity; we may have the means, without the capacity for enjoyment. Poverty of goods and poverty in nature alike come as the results of idleness. There is more enjoyment in pursuit than in possession; and more happiness in making than in owning a fortune. The one is active, the other passive; the one is life, the other death; the one promotes growth, the other decay.

Labor is the great educator. The function of education is not scholarship but manhood—it is not so much the acquirement of knowledge, as the development of faculties, and the evolution of powers. Labor does this as nothing else will, and is, therefore, the great educator of the race. Thus throws light on a very important ethical question: It is often said man is under no obligations to do that which he has not the ability to do. This is a mistake. Potential and not actual ability, is the measure of man's obligation to make effort. Man is under obligation to try to do a great many things he has not the ability to do. The shility comes with and by the effort and in no other way. We must make the effort to do the work as the necessary condition of securing ability to do it. The ability to

solve problems is acquired by the effort we make to do these things and in no other way. The ability is created by the effort and we must make the effort or we will never have the ability. Hence the obligation to make it. We live in a world where labor is necessary to success and prosperity. Neither nature or the God of nature ever does for us what we can do for ourselves. It gives us soil but it does not plough it; God gives us seeds but he does not sow them; material but he does work it into houses, machinery, garments, food or thought. We must do this. This is our work, because we have or can acquire the ability to do it. Here is the field and the function of labor in social science. It develops capacity, creates ability, turns thoughts into things seed into harvest, soil and sunshine into food and raiment, trees into houses and forests into cities. It develops nature's resources, uses natural powers, employs natural forces, works up natural material and creates property and wealth. It has creative power, performs a creative function, and shows that man has a divine nature and does a divine work. God

is a worker and creator and so is man.

The universe is God's handiwork, but parts of it has been very much improved by the labor of man. The new heavens and the new earth have come by the labor of man. Man by work has not only recreated the world, but he has recreated himself. Old things are passing away and all things are becoming

This is the result of the creating and transforming power of labor. It fulfills prophecy and in more senses than one is the mediator between God and man, and savior of the world.

Camden, Ohio.

That "Woman of Endor."

To the Editor of the Religio-Philosophical Journal.

My attention was called a few days since to a volume by a certain Rev. Daniel March, D.

D., entitled "Night Scenes in the Bible," published in 1869.

One of the "scenes" is called "Saul's night at Endor," and is such an apt illustration of the unfair and dishonorable methods of orthodox clergymen, in misconstruing and straining Scriptyre to suit their own purposes, that some comments may not be uninteresting to the readers of the Journal.

Permit me to premise first, what should, in all cases be considered axiomatic, that no one has the right to construe Bible texts, where they manifestly appear to be simple narrations of historical occurrences and plain matters of fact, any further, or in any light that the simple accounts will not bear. Any claim to instruct from the Bible, by allegorizing, or as they call it "spiritualizing" what was plainly written as a record of actual occurrences, is equally unwarranted and worthless, for aught else than as ideal illustrations of the notions of the romancer.

A critical reviewer might find much fault with the false, impressions conveyed throughout many parts of the Reverend gentleman's florid and imaginative production, but our business is with the "Woman of Endor," and Daniel March's efforts by slandering and misrepresenting her, to cast odium upon modern

By what authority of Scripture does he say one of these wretched cabius forming the entrance of a rocky cavern on the mountain side Saul and his attendants seek out in the darkness and enter." "In that damp and diabolical den, at midnight, they find a solitary hag, who receives their late intrusion with mingled terror and cursing." "Her fear is allayed by the promise of secrecy, and her wrath is ap-DA tue otter of a lich lemain is this for a reverend romancer? Not a word is said in the text of any reward being given or accepted. "In this wretched hamlet of Endor, with a heathen name and a half heathen population, this outcast woman of Israel has hidden herself away, that she may the more safely and profitably practice the profane imposture di-vination." "She pretends to the power of calling back the spirits of the departed and wresting the secrets from the unknown future But she has no more power over the spirits of the dead than the Caffre rain-maker has over the clouds." "She has no more knowledge of the future than the Gypsy fortune-teller who pretends to read the decrees of eternal destiny n the lines of the hand." "Her magical arts are wicked and forbidden not because they have any power over spirit

ual agencies, good or evil, but because they are impositions and lies."

"And it is to consult this low, cunning and abominable creature"

"that the annointed King of Israel comes in the hour of his greatest extremity."

"And here he is on the night of imminent and

terrible destiny to himself and his people"

* * "in the den of a sorceress,
asking to be made the dupe of the vilest imposture." "He might have had omniscience
for his guide and the strength of the Almighty
for his shield; yet he seeks light from a confederate of the prince of darkness"

"wasting his strength and unnerving his heart
by consulting with the wicked and worthless
woman of Endor"

* * * * *

woman of Endor."

"And the woman said to Saul, whom shall I bring up unto thee? And Saul said, bring me up, Samuel." "And before the woman had time to practice her arts for the deception of the king behold, at the command of God, Samuel actually appeared." "The woman herself had not the least expectation of any such thing." (Of course D. March, D. D. knows). "She was so startled and terrified that she cried out with a shriek of horror."

" " " " " Her magical arts

had no power to compel the great prophet to leave the society of Abraham and Moses and appear in that den of sorcery." "The spirit of the mighty dead have something else to do than to answer the call of conjurers and clairvoyants in any age or in any land, and if they were to come down from their high seats in bliss, they would bring better messages and wiser counsels than the seers and mediums of modern times have reported in their name." One word by the way, Rev. Daniel. Being so good at construing Scripture, please tell us if Samuel was enjoying "the society of Abraham and Moses," how it is that, according to the text, he came "ascending out of the earth?" How is it again that Samuel said to Saul, (whom you make out to be such a Godforsaken King) "to morrow shalt thou and thy sons be with me?" Methinks Abraham and Moses must move in mixed society; or is it not possible that even the great prophet might still have been earth bound for his savagery in such matters as hewing to pieces that king of the Amalekites, whom the more merciful Saul had spared? One word more in passing: You either ignorantly or wilfully misconstruc the position of "the seers and mediums of modern times." They claim no power, by art, to "call the spirits of the mighty dead" from their high seats in bliss. Theirs is an abnormal development of constitutional gifts. manifested in the Divine order of spiritual law, and by and through such gifts, the "mighty dead" are glad of their own motion, to embrace the opportunity of briefly lifting the veil that wisely hangs between the outer and inner world.

He continues: "It was by the power and appointment of the infinite God that Samuel appeared to confound the arts of the sorcerer." What a strange "confounding" was this! to command the great prophet of Israel to cooperate with a "low, cunning and abominable creature," "a confederate of the prince of darkness" in full demonstration, rather than disproof, of the genuineness of the gifts possessed by this woman of Endor.

Such a jumble of false logic, false construction and false deduction, needs but to be quoted, and compared by careful reading, with the simple Scripture narrative (I. Samuel 28th chap.) to confound the Reverend falsifier and convict him of dishonorably slandering what appears to have been a worthy and considerate woman, long since gone to associate in the Spirit-world, with her equals and her superiors—long since reaping the fruition of that spiritual communion denied her in this life, by bigoted and cruel men, save in secret caves of the mountains.

What, then, is the correct construction to be put upon the narrative? Manifestly that the woman was a true medium driven into secrecy by unrighteous laws. The jealous, savage God of Israel forsook Saul, according to the Book, because he did not carry out with sufficient exactitude his bloody commands conveyed through this same Samuel. "Now go and smite Amalek and utterly destroy all that they have and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass:" hecause forsooth, the Amalekites exercised their natural right in defending their land from the barbarous and plundering hordes of Israel. When thus forsaken, and getting no responses through the regular sacerdotal sources, he naturally sought to obtain knowledge from sources believed to be still accessible to him; and did not seek'in vain.

There is nought in the Bible account to warrant the assertion that the woman shricked with horror, when she saw Samuel; but all students of mediumistic science (to use such a term) can readily perceive how consistent it was, for the presence of a powerful spirit, to so open her spiritual eyes that she at once perceived the truth, and cried out with a loud voice, "Why hast thou deceived me, for thou

art Saul? Who is this Daniel March, D. D., that being a professed believer in the Bible as the word of God, dares to thus torture and pervert its plain meaning and evident construction, that thus "darkeneth counsel by words without knowledge" in a vain effort to bolster up his dogmatic theology in the face of the thousands of earnest men and women, who by the study of scripture, along with all other rational methods of attaining knowledge, are endeavoring to honestly solve the great problem of life? Whose every effort, by careful study is to determine for themselves how far the Di vine order permits communion between the two conditions of life, and to what extent it is consistent with physical, moral and spiritual well being, to determine in fact, how far the ancient laws against intercourse with familiar spirits, may be a presumption against its healthfulness, or whether these laws originated in the bigoted, self-seeking minds of such men as Daniel March, D. D., mainly for the purpose of belstering up a tyrannical sacerdotal order.

We will not extend our remarks by arguing at present, these momentous questions. They are now on trial before a rational people and in a rational age. Our good and kind departed friends are counsellors, and it may not be amiss to add, like the fearless child in the storm at sea, "Father's at the helm."

Our reverend D. D., gives us, in his book, a well executed engraving to illustrate the Night at Endor." Poets and artists are oit times seers of truth, and in this case the artistic conception casts shame upon Dr. March's falsely drawn verbal picturing. The "diabolical den" a roomy mountain cavern.is lighted with the blazing embers, the same, perhaps, as those that cooked "the fatted calf;" the lofty spirit of Samuel, enveloped in his mantle, stands sternly in the half shadow, with hand unlifted, addressing the prostrate Saul. Beside him, "this wicked and worthless woman of Endor," "this solitary hag," "this low, cunning and abominable creature," "a confederate of the prince of darkness," stands, with the full light reflected upon her seemly garments, hands crossed upon her bosom, sedate, reverent, calm and intellectual, as beseems inti-mate friends of the "mighty dead;" just as we have known, in this age, men and women who are gifted with like mediumistic power; and through whom, undoubted prophecies have been made and fulfilled. If our philosophy be true, before Dr. Marsh reaches the society of the "just made perfect," he will first hang his head in shame, and bring forth fruits meet for repentance of the sins of unwarranted slander and leasing making.

Hokessin, Deleware.

J. G. Jackson.

Some Mistakes Corrected.

BY WM. BMMETTE COLEMAN.

Absolute truth is a difficult thing to get at in this world; at best we can only approximate it, no matter how careful and painstaking our researches. In making statements of facts in my various writings for the press, I endeavor to be as accurate as possible; but spite of all my precaution mistakes and inaccuracies will creep in. Being neither omniscient nor omnipresent, I am compelled to rely on various external sources of information. Newspaper reports, the accounts of friends, oral and written, statements in books, all have to be utilized in the compilation of facts for publication. Among other sources of error are likewise imperfect memory, misunderstandings and misconstruction of what is read

or beard, etc. These remarks are called forth by the fact that Bro. Peebles has informed me recently that some errors of statement are found in my critique of his new Hymn Book, published a few weeks ago in the Journal. I am glad that our brother has pointed out these errors. If, at any time, any one discovers any errors in anything I may publish I specially request that they be pointed out either in print or by letter, to myself. If the latter way, I wil make correction myself, and always be glad to do so. I never want any one to be misled in any manner by me. Facts are what I aim to present; the truth is what I am desirous of advancing. So I again request all errors I may make to be pointed out, in order that due

correction may be made.

In the critique referred to, I said that Dr. E. C. Dunn had renounced Spiritualism, and declared his mediumship a delusion. This was based on newspaper statements uncontrated that Dr. Dunn had renounced Spiritualism and, if I remember aright, had lectured against Spiritualism. This being true, it would naturally follow that his mediumship was a delusion. No one had ever contradicted these statements, to my knowledge; so I was warranted in asserting what I did, Dr. Peebles says, however, that though Dr. Dunn has joined as orthodox church, he has not renounced his mediumship, but I think still exercises it. I trust Dr. Peebles

will state in the Journal the precise status of Dr. Dunn, so that no misunderstandings of his position may result. Let us have the facts.

I also said that Dr. Peebles, in a public address in New York, defended the truth of the immaculate conception of Jesus. The Doctor says he did not defend this dogma; but in his discourse in referring to it he instanced the mode by which Joseph Cook sought to find a foothold for its truth in the scientific facts that virgin silkworms, bees, etc., produce offspring, independent of the male. I understand Mr. Peebles to say that he referred to Mr. Cook's arguments without endorsing them. Will Bro. Peebles please state exactly what he did say, so that there may be no misunderstanding on the subject. I don't wish any one to have a wrong impression thereupon from what I have written. Let the people have the truth.

My informant in this case was a gentleman who heard Mr. Peebles on the occasion in question. I am sure that he would not intentionally misrepresent, and that he told me what he honestly believed Mr. Peebles to have meant; but he may have failed to catch the true drift of Mr. Peebles's words, and thought that he intended to endorse the cogency of Mr. Cook's remarks. I am glad to hear that Mr. Peebles has not retrograded so far into superstitions of Christian mysticism as to believe in so transparent an absurdity as the birth of Jesus devoid of a human father. So far as I know, none of our prominent Christian Spiritualists in America accept this relic of first century nescience, a fact which reflects credit on their judgment. If they would only go a little farther, and cast aside a few more of the old-time errors clinging to them, and plant themselves upon the broad ground of rational common sense Spiritualism, to the exclusion of all narrow sectarian, or Christian, phases, how much nearer the "Kingdom of God" they would be.

Presidio of San Francisco, Cal.

Weary Women.

Nothing is more reprehensible and thoroughly wrong than the idea that a woman fulfills her duty by doing an amount of work far beyond her strength. She not only does not fulfill her duty, but she most signally fails in it, and the failure is truly deplorable. There can be no sadder sight than that of a broken down, over-worked wife and mother—a woman that is tired all her life through. If the work of the household cannot be accomplished by order, system and moderate work, without the necessity of wearing, heart-breaking toil, toil that is never ended and ever begun, without making life a treadmill of labor, then, for the sake of humanity, let the work go. Better live in the midst of disorder than that order should be purchased at so high a price, the cost of health, strength, happiness and all that makes life endurable. The woman who spends her life in unnecessary labor is unfit-ted for the highest duties of home. She should be the haven of rest to which both husbaud and children turn for peace and refreshment. She should be the careful, intelligent adviser and guide of the one, the tender confidant and helpmate of the other. How is it possible for a woman exhausted in body, as a natural consequence in mind also, to perform either of these effices? No, it is not possible The constant strain is too great. Nature gives way beneath it.

She loses health and spirits and hopefulness, and, more than all, her youth, the last thing that a woman should allow to slip from her: for, no matter how old she is in years, she should be young in heart and feeling, for the outh of age is sometimes more attractive than youth itself. To the overworked woman this green old age is out of the question; old age comes on her sere and yellow before its time. Her disposition is ruined, her temper is soured, and her very nature is changed by the burden which, too heavy to carry, is dragged along as long as wearied feet and tired hands can do their part. Even her affections are blunted, and she becomes merely a machine—a woman without the time to be womanly, a mother without the time to train and guide her children as only a mother can, a wife without the time to sympathize with and cheer her husband, a woman so overworked during the day that when night comes her sole thought and most intense longing are, for the rest and sleep that very probably will not come, and, even if it should, that she is too tired to enjoy. Better by far let everything go unfinished, to live as best she can, than to entail on herself the curse of overwork. -Sanitary Maguzine.

The following good story of the Emperor William is related by the Berlin correspondent of the Boston Post: "Last year, while hunting in Silesia with the Duke of Mecklenburg and the King of Saxony, the aged Kaiser proposed returning to their castle on foot; but, soon becoming weary of the walk, he hailed a passing wagon, and requested the driver to take them home. The peasant complied, but could not long restrain his curiosity, and soon remarked, I suppose it is all right, and you look all right; but will you please tell me who you are'? 'I am the Grand Duke of Mecklenburg.' 'Oho col' exclaimed the rustic; 'and who are you!' 'I am the King of Saxony.' 'Oho! shem!' ejaculated their driver; 'and you mister, who are you?' 'I am the Emperor.' 'There, that will do, my friends,' grinned the peasant; and I dare say you would like to know who I am. I am the Shah of Persia, and when it comes to joking I can take my part as well as the next man.' The three sovereigns were convulsed with laughter, but the pessant drew a long face when he found that he had been the only joker."

Honest Advice -If a man have reasoned himself into atheism or infidelity or pantheism, let him define his position in a square and manly fashion. If he believe in the Bible, let him say that, and honestly interpret it. If he have arrived at the conviction that there is no immortality except for the redeemed, or that those who miss salvation here will find another chance in the next world, or that all men will share alike in the infinite compassion of the Father of us all, let him define his position and give his reason for it, so that all may know precisely what he believes and why he believes it, and have done with all fog and haze of profession and pretense. If we know where we all stand, we can hope for comfort in difference, if not in unity; but let us have no drifting about in thick weather to risk the safety of us all.—The Congregationalist.

"How are You, My Old Friend?"

Asked a bright looking man, "Oh! I feel miserable, I'm bilious and can't eat, and my back is so lame I can't work." "Why in the world don't you take Kidney-Wort? that's what I take when I'm out of sorts, and it always keeps me in perfect tune. My doctor recommends it for all such troubles." Kidney-Wort is the sure cure for biliousness and con stipation. Don't fail to try it.—Long Branch News.

Woman and the Konsekold.

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

BIRTHDAYS.

I am content To let the added years That come to me. Roll back into the Past so far That memory
Can only find along the shore
Some perfect shells, and nothing more.

I am content That sea-weed, bits of wreek
And pebbles gray
Drift out of sight into the sea; For them to stay Would be to cherish grief and pain I would not, must not feel again.

I am content To know that nore of life Can ever be Lived o'er with self-same throb and thrill; No more to me Will former song, or book, or toy, Fill-the new measure of my joy.

I am content To live all of to-day;
And when I dream That Hope hath seen Beyond the Present, and afar-A steadfast, sweetly beck'ning star.

I am content, For age upon the heart Can never creep; And when at last in stillest night I seem to sleep, A Birihday comes to me in truth; The gift it brings-immortal youth. - Ivory.

As we has these annual milestones, how many of us are content to wend our way toward the sunset? It has been considered a most difficult thing to "grow old gracefully," and that because mankind have lived in the life of the senses, and the route toward the westward slope is strown with broken dreams, dead illusions, abandoned plans and unfinished careers: It must be an exceptionally pleasant life which has attained the promises of youth, or even the chastened hopes of a tempered spirit, when the first eager flush of dawn has faded into sober

day.

Women have always been very solicitous to preserve the charm and freshness of early years, and it is a natural solicitude, for all mankind love youthful beauty. Girls especially are petted and flattered; they are complimented upon sparkling eyes, cherry lips, white teeth and rounded forms. In every way they are made to feel that these are the most necessary and potent of all attractions. Not only young men, but grave and reverend seignors kneel at their feet and jostle each other to do their bidding. No matter what books and teachers say, they know by experience that most men care more for the flash of a bright eye and a roguish smile than a well ordered mind and graces of the spirit.

But when the inevitable wear of years stamps maturity upon the form, and the admiration of girlish archers disappears, when youth has vanished, what remains?

Beauty of a higher order of life has been a wholesome growth, and the surroundings not too unfavorable. As sensuous beauty decays, the beauty of the developed and disciplined spirit, permeates and glorifies its encasement. In my mind is more than one elderly, hard-working woman, whose face shines with exquisite loveliness. A friend of Mrs. Browning declared she was "a beautiful soul of flame in a shell of pearl." Though her features were unattractive, they were aglow with affection and inspiration of exalted thoughts; George Eliot was completely fascinating to all who entered her charmed circle, even to the age of sixty, yet her features were very plain and heavy; Margaret Fuller had more than beauty, she had the haunting power of a sybil, yet her

face was always homely.

It is well that the young girl should be taught that with youth the crude and superficial in her should perish; that intellectual culture, refined affection and spiritual develuitions. opment will make any face beautiful. For the true source of every power lies within. And the external manifestation of that loveliness which we all love, soon perishes, if cherished only for its own sake. Its preservation, studied from the external side alone, will degrade any man or woman, leading surely to false arts, vanity and conceit.

We cannot doubt that the race will eventual. ly grow to be beautiful. Fine, healthy, well developed forms, supple, graceful and rounded, are the natural results of happy marriages, good habits and a proper harmonious home-life. A splendid body should encase a grand soul, which itself must become soon the habitation of the eternal and innermost spirit. For such, each birthday is a festival, and there is no old age. They are anointed with Love, clothed with Wisdom, crowned with Justice, and adorned with the lasting beauty of a joyous and naturally unfolding spirit. Though the hair grows grey and the form loses its elas-ticity, in the lines of our gifted correspondent,

"A birthday comes to her—in truth, The gift it brings-immortal youth."

Mrs. Helen Campbell, whose work in establishing cooking schools through the south, and whose admirable "Housekeeping made Easy," has been mentioned in these columns, writes thus to the Boston Herald in regard to South-

"The Southern girl of to day owes her chief characteristics to forces set in motion two hundred years ago. The delicate hands owe their dimples and haby-like softness to generations of immunity from any personal labor. The tiny feet have small knowledge of the uses of feet and falter if urged to walk a mile. The slender figures are corseted and made still more slender in a fashion now happily nearly unknown for the North, and from babyhood up, delicacy, fragility, helplessness are taught as the proper expression of womanhood—the only expression that can insure the interest or sympathy of manhood. The first duty of every woman from childhood up, is to make the most of every personal attraction. Paint and powder are brought into requisition before girlhood is passed, and with the love of colors and passion for dress in general, a set of girls from even the "first families of Virginia," have a slightly Bowery or shop-girl expression. The slender hands are loaded with rings of varying values; gold chains, lockets and every imaginable possibility of gilt and tinsel for hair or general ornament, make the breakfast table in a large school more suggestive of an evening party than of quiet work, or the simplicity of general girlhood. Each one bears with her an immense "slat sun bonnet," into whose depths no ray of sun can reach, and which helps to preserve the waxy palor dear to the feminine Southern mind. Brilliant coloring or the least tendency toward "embonpoint," are deadly offences against the unwrit-ten but powerful code under whose laws all women must come. * * Sweet voiced, supple, graceful creatures, the most of them, with a curious self possession and yet a certain timidity and shrinking which gives an indescribeble charm. There is little or no self-reliance.

The emotional nature, strong in any

case, is cultivated to the highest pitch. They are full of sweet and generous impulses, affectionate and demonstrative to excess; passionate and enjoying their own capacities for storm and the calm that follows storm. Clinging, dependent, conservative in thought, so far as she may be said to think, * * you may know what type of women these girls become, and how slow must the process be which un-

does the work of generations. "These gentle, emotional women have few or no interests beyond their own or their neigh-bors' houses. What the world is doing means to them nothing. Their religion is that of their fathers and their fathers' fathers. Their mental food is in magazines like Frank Les-lie's or Peterson's. Their knowledge of politics sums up in the statement made with flaming eyes, 'that they hate Radicals.' *

"In short, the faults of Southern women are precisely the faults of undeveloped and uneducated women the world over."

At the present date (July 9th), it appears that the president will react from his deadly assault. His attendants declare that the sublime composure and fortitude of their patient is materially helped by the tranquil courage and hope of Mrs. Garfield; that if he survives, it will be greatly due to her. There have been women in her position who possessed greater beauty, social tact and popular readiness, but none has had a soul more self-contained, serene and noble. Superficial qualities would have utterly failed in such an emergency. An undeveloped and uneducated woman, such as Mrs. Campbell delineates, could not meet the The grain of a character so fine, strong, and elastic as hers, is found often in a quiet, retiring woman, whose unheralded victories of the spirit are won at the fireside, with few spectators and no applause.

BOOK REVIEWS.

(All books noticed under this head, are for sale at, or can be ordered through, the office of the Religio Phil-OSOPHICAL JOURNAL.)

TESTIMONY OF THE AGES; or, Confirmations of the Scripture; From Modern Science and Discovery; Ancient Records and Monuments; Ruins and Riches; Greek and Latin Classics; Assyriau and Egypt'au inscriptions and hieroglyphics; Literal fulfilment of prophecies as attested by heathen nations, etc., etc. Evidences which the plain reader can understand, which the scholar can appreciate, and which the skeptic cannot refute. By Herbert W. Morris, D. D., author of "The Work Days of God," "Present Conflict of Science with the Christian Religion," etc. With numerous illustrations, 1,000 pages. Published by J. C. McCordy & Co., Philadelphia, and 180 East Adams street, Chicago. Agents wanted to call the week. sell the work.

This large and handsome volume, well bound, clear type and nice paper, and with many engraved illustrations, is prepared to uphold a theory which we do not believe in—the plenary inspiration of the Bible—yet that fact is no reason for ignoring its real merits. It is a cyclopedia of facts in Asiatic history; a compendium of the researches of travellers and students; a synopsis of some of the religious ideas of antiquity and of the opinions of eminent scholars who uphold its theory; a collection of mottoes and symbols from rock temples and pyramids and tombs; compiled at large cost and with great labor and full of value and interest to any intelligent and thoughtful person. Setting aside any miraculous or supernatural gift of prophesy there is an opening of the spiritual senses, a fine rapport with the order of certain events in which one is deeply interested, riving insight and foresight that seem indeed like a miracle to the thoughtless or uninstructed, and yet are only the natural action of man's wonderful inner faculties. Sometimes, too, those in the higher realms of ours, may help us to foretell coming events, which they see as naturally as we see that want comes to morrow where waste rules to day. So it is not wise to say, as does the dogmatic skeptic, that prophecy is impossible, and the study of this book may help us to sift the true from the false. The theory and aim of this work we dissent from; the industry and ability of its editor and compilers we grant; the result of their research is full of value. If we can see that, unconsciously to them, perhaps, their views warp their judgment, for that we must allow. Few are wholly free from bias.

ASPECTS OF GERMAN CULTURE. By Gran-ville Stanley Hall, Ph. D., Harvard University Lecturer on Contemporary German Philoso-phers and on Pedagogy. J R. Osgood & Co., Boston, publishers. Price \$200.

The author's position shows his ample means of information, and five years in Germany gave him special ways to know whereof he affirms in these 300 pages. Religious opinion in Germany; The Passion Play; Recent Pessimistic Theories; Are German Universities declining? Spiritualism and Hynoptism; Muscular Perception of Space; Present Condition of Philosophy; Impressions on returning from Germany, are titles of some chapters giving an idea of their contents. It is a book from which one can gain a good deal of information, and, on topics he has studied and comprehended, his statements are of value. When he says: "The phenomena of trance and mediumship are again demonstrated to consist in abnormal nervous states which any tyro can more or less control," he but reveals his own ignorance on that matter. His paragraph about "A young Docent who bought, at a shop where magicians arts and wares were sold Slade's famous state-trick by which Zollner was converted" shows that he had not heard of Bellachini, the great court magician of the Emperor, who published his statement, after sittings with Slade, that no magic or trick known to him could imitate what he saw. Yet, ignorant as he is of these things, he honestly ils how "the infection has spread considerably among students and the half cultured wellto do business classes." Mr. A. J. Davis will be surprised to hear of "Harmonic Philosophy" which is translated we are told; but we are all quite gratified to learn that sketches of Mr. Davis are published and read in periodicals and papers, one of which adds its regret that Germany is "becoming Americanized in another respect"-ife, Spiritualism is coming

THREE PHASES OF MODERN THEOLOGY-Calvinism, Unitarisaism, Liberalism; by Joseph H. Allen, A. M., Lecturer on Ecclesiastical His-tory in Harvard University. Boston: G. H. Ellis, publisher. Paper, 50 cents.

Those three republished essays make up 75 broad pages and are written by a Unitarian clergyman who may be called, perhaps, a liberal conservative. Certainly he aims to be just and fair toward these phases of thought, and his allusions to persons of whatever opinion, are remarkably candid and in best spirit. He is author of a book on "Hebrew men and times," is a ripe scholar, a thinker reverent and careful rather than hold, yet no moral coward, and this work gives idea of the growth of religious thought in New England more especially, which it is well to gain. Mr. Allen has no fears of the outcome yet is watchful to suggest errors of thought to be avoided. His healthy nature holds "conscience as the true foundation of the higher life," and holding close "to the deepest moral convictions of the soul" as the way out of perplexity.

THIRTEENTH ANNUAL REPORT OF THE IN-EBRIATE'S HOME. Fort Hamilton, N. Y.

In this pamphlet the president reports to the State Legislature that, in 1880, there were 483 cases treated; 164 left in the institution December 31st; six died in three years, and 268 had gone out. Of these, 198 are doing well, 10 unimproved, four improved, and 50 lost sight of-a success in the treatment of the diseased appetite which is encouraging.

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A Lady Correspondent.

Mr. Editor: In a recent issue of your paper "Daisy B." writes to know what to do when she has the "blues." Now, I have been troubled with that very unpleasant and essentially feminine complaint in the past, and I am quite sure my experience will help her. I don't believe those indigo feelings come because things' don't go right around us, but because matters don't go right within us. Every lady understands this and knows the cause. For years I suffered terribly, and I now see that I might have avoided it all had I known what I do to day, I tried taking Warner's Safe Kidnev and Liver Cure as an experiment, and it did for me more than I could ever have dreamed it possible to do for any woman. I would not be without it for the world, and I carnestly advise Daisy B. or any lady troubled as she was to use the means which I did, and I am sure it will have the same effect.

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True we have had even from the remote past of India and European Middle Ages some gieams of hydr.—occur research, in tuitive statement and wonderful incident, yet little that is systematic or satisfactory. We are now coming to the verge of a spiritual era and so are learning more of the inner life of man. Magnetism, the existence of a subtle and emanating aura, the invisiible influence that reaches out, whether we will or no, and that goes with new force and swift directness if we will and direct it, is a new study comparatively, new that is, so far as any plan or system is concerned, any effort to look at it as rational, to utilize it for human good. As we look at this it opens out to somnambulism, clairvoyance, psychology, psychometry and spirit presence links in the golden chain that holds us to immortality. In a few cases, like Atkinson and Harriet Martineau, magnetic or mesmeric studies seem to lead to materialism and stop there. In the great majority of cases they lift us out of dogmatic theology, show us the super-sensuous world far more vast and wonderful than all the senses can grasp, demonstrate the existence and power of mind beyond, and independent of, all bodily organization, and leave materialism and lead to the supremacy of mind the sway of the interior and invisible.

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He concludes after his thirty years' study: "Magnetism presents phenomena which may enlighten us upon our physical organizations, and upon the faculties of our soul. It is an action in human beings resembling attraction in inanimate matter. This action hath its laws. Let physicians, physiologists and metaphysicians unite to study them, and they will soon make a science whose application will add much to the various branches of knowledge which are destined to strengthen the ties that bind men

together, and diminish the ills to which they are exposed." At a later date (1826) he wrote "Practical Instruction in Animal Magnetism." a work remarkably clear and simple in style yet wisely practical. A few extracts give idea of its utility.

"When the magnetizer acts upon the patient, they are said to be in communication (rapport). That is to say, we mean by the word communication, a peculiar and induced condition, which causes the magnetizer to exert an influence on the patient, there being between them a communication of the vital principle.

"The perfectness and benefit of this depends upon the moral and physical condition of the persons. Experienced magnetizers know in themselves when this takes place.... Magnetism at a distance is more soothing, and some nervous persons can bear no other.....The fingers ought to be a little separated, and slightly bent, so that their ends be directed toward the person magnetized....Where any one has a local pain it is natural to carry the magnetic action to the suffering part. It is not by passing the hands over the arms that we undertake to cure the sciatic; or by the hands on the stomach that we can ease a pain on the knee. The magnetic fluid, when motion is given it, draws along with it the blood, the humors and the cause of the complaint. If one has a pain in the shoulder, and the magnetizer makes passes from the shoulder to the end of the fingers, the pain will descend with the hand; it stops sometimes at the elbow, or at the wrist, and goes off by the hands, in which a slight perspiration is perceived; before it is wholly dissipated a pain is sometimes felt in the lower part of the bowels. It seems to chase away and bear off with it whatever disturbs the equilibrium, and its action ceases when the equilibrium is restored.

"The following rule, with some exceptions, seems to be established:

"Accumulate and concentrate the magnetic fluid on the suffering point; then draw off the pain toward the extremities. For example; for a pain in the shoulder, hold your hand on it some minutes; then descend, and having quitted the ends of the fingers, re-commence patiently the same process."

These are but a few of the many directions and suggestions of this eminent and careful man. In the appendix of the translation of his work by T. C. Hartshorn is a single curious fact—one of many well authenticated: On a clairvoyant girl in this country a few years ago being asked by the operator: "Can you tell the time?" answering. "No; our clock does not go." On looking the clock had stopped fifteen minutes—two hours after she had been in a magnetic sleep, and without her normal knowledge or that of the operator. Here was vision independent of any action of mind over mind.

Leaving the great Frenchman we give a word from A. J. Davis, the intuitive view of the same important subject, which all Spiritualists should surely understand and think of. In the Harbinger of Health, pp. 87, etc., Mr. Davis says:

"There is a very common superstition among popular medical men of the antedeluvian school, that the phenomena of magnetism (or mesmerism) are the concomitants of hysterical states of the nervous system. It is, however, very generally believed that the majority of diplomaed physicians are well supplied with ignorance concerning many of the vital processes of the physical organization. But there is, here and there broad hearted and knowledge-loving physician who is capable of putting a rational question with an honest incredulity. A loss of vital action is nothing but a loss of balance between inherent forces, which are positive and negative, or magnetic and electrical. Yet we do not hold that currents generated by the metallic or mineral battery can ever be made to act as a substitute, because the principles of Soul-life are as much more fine than atmospheric electricity as the latter is more delicate than the water

Therefore we recommend the judicious use of human magnetism in nearly all cases of disease—especially the use of your own magnetic energy on different parts of your own body. Your left side can treat your right side; your right side can magnetize your left side; your vital centres can give the surfaces a thorough magnetic sweating; your hands will do the bidding of your brain; and your brain will act obedient to the commands of a well ordered judgment.

As the eminent M. De Preysegue said: "You must have an active will to do good, a firm faith in your power, and an active confidence in employing it." Magnetism is a useful, a spiritualizing, and a sublime agent for energy and health. It is the all pervading sympathy which connects us with the absolute condition and sufferings of our fellow men. Owing to the delicacy and sublime uses of this power it is susceptible of remarkable mis-applications, much to the annoyance, perhaps injury, of both operator and subject."

These practical directions and excellent suggestions may help to awaken thought on an important subject.

Magnetism is to be one of the great remedial powers and agencies. Medical men must adopt it, and will—after unprofessional sagacity, intuitive thought, and clairvoyance have opened the way.

Mark Twain's Second-hand Soul.

In sketches of the Boston Radical Clubthe story is told of Mark Twain that, after leaving the club-room where evolution had been discussed, he said to a friend in the street: "I'm sorry we had to come away. I don't care much about evolution, but when they struck on metempsychosis, I got interested. That doctrine accounts for me;

I knew there was something the matter but never knew what it was before. Its the passing off on a man of an old, damaged, second-hand soul that makes all the trouble."

Mark wants to be an original article, soul and body both, not a reincarnation of a second-hand article.

The Platonist.

A courageous man is Thomas N. Johnson. In the utilitarian West, its people absorbed in outward things; their "daily walk and conversation" being to the shop and the mill and the farm, and of railroads and lumber and mines of gold and silver and fat cattle and pork and traps and tinsels; he bravely issues a fair sixteen page monthly sheet, "devoted chiefly to the dissemination of the Platonic Philosophy in all its phases," and speaks out in this wise on his title page:

In this degenerated age, when the senses are apotheosized, materialism absurdly considered philosophy, folly and ignorance popularized, and the dictum, "Get money, eat, drink and be merry, for to-morrow we die," exemplifies the actions of millions of mankind, there certainly is a necessity for a journal which shall be a candid, bold and fearless exponent of the Platonic Philosophy—a philosophy totally subversive of sensualism, materialism, folly and ignorance. This philosophy recognizes the essential immortality and divinity of the human soul, and posits its highest happiness as an approximation to, and union with, the Absolute One. Its mission is to release the soul from the bonds of matter, to lead it to the vision of true being,—from images to realities,—and, in short, to elevate it from a sensible to an intellectual

The Platonist will contain: (1.) Original articles, reviews and comments. Special attention will be given to the elucidation and practical application of the Platonic Ethics. It will be demonstrated that there are some things worthier of the time and study of a rational being than politics, amusements and money-getting. (2.) Translations of the writings of the Platonic philosophers. Many of these inestimable works are still unknown even to scholars. (3.) Republications of valuable out-of-print treatises. The republication of the writings of Thomas Taylor, that noble and most genuine Platonist of modern times, will be made a speciality. (4.) Biographical sketches of the heroes of philosophy.

The Editor will endeavor to make the

The Editor will endeavor to make the *Platonist* interesting and valuable alike to the thinker, the scholar and the philoso-

All honor to him, and may he find that "there is a soul beneath the ribs of (materialistic) death." These absorbing outward occupations of our western people are good and noble, rightly viewed. They are means to the end of a richer inner-life. Not merely how to get wealth, but how to use it, is the problem, and the divine Plato loved outward adornment and elegant life while he loved inward beauty more, holding the first as but type and image of the last. We would suggest to our brave Platonist friend that the old Greek idealist, in his thought, was a Spiritual Philosopher, and that the higher aspects—the wondrous facts and divinest inspirations-of modern Spiritualism are the complement and test of the methods of that great thinker. In this nineteenth century it is Agnosticism leading to Materialism, or Platonism leading to Spiritualism.

The Platonist issues from St. Louis, where Mr. Harris, with his Journal of Speculative Philosophy, bravely opened the way, but the \$2.00 yearly subscription and all letters etc., must go to Mr. Johnson at Osceola, St. Clair Co., Missouri.

These extracts give a taste of the quality, of this sheet:

PEARLS OF WISDOM.

[GATHERED FROM PLATONIC SOURCES.]

He who is perfectly vanquished by riches can never be just.

Reason is frequently more persuasive

than gold itself.

Unreasonable pleasures bring forth pain.

To desire immoderately is the province of a boy, and not of a man.

Vehement desires about any one thing

render the soul blind with respect to other things.

A worthy and an unworthy man are to be judged, not from their actions only, but

also from their will.

It is not indeed useless to procure wealth, but to procure it from injustice is the most pernicious of all things.

It is a shameful thing for a man to be employed about the affairs of others, but to be ignorant of his own.

The Divinity has not a place in the earth more allied to his nature than a pure and

holy soul.

He who believes that Divinity beholds all things will not sin, either secretly or openly.

For the most complete injustice is—to

seem just when not so.
Ignorance must be referred to that which has no true being, and knowledge to real existence.

Put not confidence in all men, but in those that are worthy; for to do the former is the province of a stupid man, but the latter of a wise man. The lovers of common stories and spec-

tacles delight in fine sounds, colors and figures, and everything made up of these; but the nature of beauty itself their intellect is unable to discern and admire. The man is a fool who deems anything

The man is a fool who deems anything ridiculous except what is bad, and tries to stigmatize as ridiculous any other idea but that of the foolish and the vicious, or employs himself seriously with any other end in view but that of the good.

Do you think it a marvellous thing that a person who has just quitted the contemplation of divine objects for the study of human infirmities should betray awkwardness and appear very ridiculous when, with his sight still dazed, and before he has become sufficiently habituated to the darkness that reigns around, he finds himself compelled to contend in courts of law, or elsewhere, about the shadows of justice, or images which throw the shadows, and to enter the lists in questions involving the arbitrary suppositions entertained by those who have never yet had a glimpse of justice itself? No, it is anything but marvellages

Slocum Hewland.—A Long and Beautiful Life.

The Auburn (N. Y.) Journal brings a column of fit obituary of this good man by Howard Glyndon,—the nom de plume of a gifted woman. He passed away, June 2ist, with paralysis, aged 87 years, and is thus spoken of:

"Always gentle, quiet and !unobtrosive, as anxious to save others trouble as he was to take trouble for them, his going out was like his living, without noise or disturb-

To the last he showed the same gentle, brave, sweet nature, unsoured by contact with the world, like a little child in his simplicity, patience, trustfulness,—even as he had been great and strong as a man, by reason of his firmness, industry, prudence, his sagacious foresight and unbounded benevolence. * * * * * *

Perhaps the fact in his life that stands out most strongly next to his untiring benevolence and unselfishness, is, that though always a consistent member of the society of orthodox Friends there was never in him any flavor of sectarianism or bigotry. In him there was to be found, to quote John Woolman:

"No narrowness respecting sects and opinions, but he believed that sincere, upright hearted people in every society, who truly loved God were accepted of him."

From the commencement of the agitation he was an unchanging abolitionist, a firm supporter of Garrison, and in his quiet, useful way did a great deal more to help the cause practically than many who are known by their high-sounding declarations only

He kept the even tenor of his way, kind, serene, gentle and harmless to the last, always forgetful of self and thoughtful of others, his lamp burned serenely, shed a cheering light around and went gently out. Many have said of him: "He was the best man I ever knew."

I think I never before so realized the fact that the inward life moulds the outward frame, as I did in standing beside the lifeless body of Slocum Howland. The soul had left its worn-out house, but plainly the tenement showed what manner of man the dweller had been. The face was beautiful in its quiet pallor; the brow was sublime in its marble benignity and showed that no evil or resentful thoughts had ever harbored there.

Purity, peace and good will toward all men had rounded it into perfect beauty. The whole face was a most touching witness to the beautiful life which the absent one had lived in the discarded frame, and it was impossible not to think that it had found a better and brighter setting, more befitting its worth in that pleasant country where it was entitled to live. "Nothing was there for tears, nothing for which to mourn and beat the breast." An inexpressible calm seemed to wrap him around and to make itself felt throughout the room."

All this, and more, is true of this venerable man,—simple, modest, wise, faithful and full of kindness, his presence was like a benediction; and his sagacity and quiet persistence gave weight to his counsel and strength to all who knew him.

"A Spirit's Opinion of the Bible Revision."

The Olive Branch comes monthly, bearing its tidings of peace and hope. In the July issue is "A Spirit's Opinion of the Revision," from which the following is worthy of note, as one of the best things said on this much discussed subject:

"You never hear of men attempting to readjust the movements of the planetary bodies, they never attempt to change the laws of nature; the seasons continue to come and go in accordance with the decrees of the powers which set them in motion; men study the laws of nature as they study other laws; they track the sun in its orbit and they mark out the revolutions of the earth, and they are satisfied with what they are enabled to discover. No one has ever criticised the laws of attraction and repulsion: they are, so far as reason teaches and mathematics can demonstrate, fixed facts. But the discoveries of astronomers are not regarded as infallible; they may be improved upon. But the word of God, given for the guidance of men, which has been de-clared infallible, men have proved to be very fallible, and there is but one conclusion to arrive at: that either God never dictated the writing of the book, or if he did, it was before he had become possessed of infinite irtelligence.

"The men who have done this work have set the seal of death upon the dogmas and creeds of the church; they have indirectly assisted us in the work we, as spirits, have undertaken to perform, which is to remove the film of mental death from the eyes of the living. There is an old prophecy in existence, that the world would come to an end in eighty-one. There have been various opinions expressed regarding the authenticity of this crude prediction, yet we see where this prophesy may be applied, and before the closing of the year, it will be admitted that there was a meaning to this homely prediction. .The beginning of the end of dogmatic theology has made its appearance; the publication and issuing of the first edition of the revised work, was the death knell to all creeds; still, like a strong man, the church may wrestle with the destroyer of its powers, but time will reveal the fact that the only semblance of life left. is in the outer forms; the foundations are gone, the spires are tottering, and soon there will be heard the trumpet blast of reason calling her to judgment.

"For the past thirty years the Spiritworld has kept repeating the necessity of men exercising the powers nature has endowed them with, in matters of religion: the church has as determinedly protested against the exercise of reason, and demanded that strong unswerving faith was all that was necessary. But what has faith to rest upon to day? The book of the law has been proven not to be infallible. What of the countless millions who have passed on, relying on the promises made, which, after all, were but the words of men? This revision has not been made too soon; the world is ripe for the change; the church has been driven to do this work, and the power which compelled her will ere long be ecognized as the voice of God speaking through men.

Social Science Papers, by Rev. Wm. Tucker, in our columns are excellent articles, the products of a sound and ripe thinker and an honest man. Let all read and "inwardly digest" them.

A Good Test in an Illinois Farm House

From an intelligent illinois woman, a Spiritualist, as are her husband and mother, all pleasantly at home on their prairie farm, comes a good statement of mediumship in the family. Almost thirty years ago a brother, on a farm near by, was so singularly affected that many supposed him insane. He spoke in what seemed to be strange tongues, acted unlike himself, but did no harm and was wisely cared for by his friends.

One day, at her house, a Russian peddler opened his pack in this brother's presence for the sale of his goods. The brother addressed him in an unknown language, the peddler replied, greatly surprised, and for a half hour they carried on a rapid and earnest talk, until the man, in a rage, tossed his wares into his pack and left. He went to the neighbors and said that man had talked very strangely to him, in Russian, but did not tell what he had said.

Another brother was a medium, as was this lady, our informant, and she said the two brothers often talked in French and German, neither of them knowing any language but their own, when in the normal state.

They became satisfied all this was mediumship, the brother regained his usual condition by degrees, and lived for years in strong health, and with occasional flashes of these powers. Years after a strange lady, a medium, sat by his bedside as he was sick, told him of his past experience, his Russian talks, and said that it was the spirit of a French physician, a distant kinsman, who thus influenced him and had guarded him a good deal from his youth. This lady had no outward means of learning these facts.

All this comes from a person of high repute for good sense and integrity.

Lake Bluff Camp Meeting—A Plous Lie.

Under Evangelical auspices a Camp Meeting is going on at the beautiful Lake Bluff, a few miles north of this city. By all fair efforts its managers and speakers have the right to uphold their religious views, but not by gross falsehood. The Inter-Ocean of the 15th has the following paragraph in its report of the meeting:

Mrs. Hauser spoke of the influence of "The Light of Asia" on Christian missions. The work she said was working a powerful influence against Christianity. Buddha appeared on the stage 2,500 years ago. Not long after, Confucius appeared in China, and other eminent characters in different quarters of the world. Buddha had a grand purpose, but in his own words, "the lamp whose oil is spent fills not." He gave a "religion" which tempts and rewards all licentiousness. It is in view of this fact that the Christian world should send the gospel to his followers.

We have no wish or intent to become a Ruddhigt . it is truth wa want Not can this pious falsifier find in Buddha's gospels "which tempts and rewards all licentiousness" or any crime. In the Dhammapada he says: "If a man commit a sin let. him not do it again; let him not delight in sin; pain is the outcome of evil.... Not to commit any sin, to do good, and to purify one's mind, that is the teaching of the awakened." This is from the translation by Max Muller, high authority, not an infidel but an eminent Christian Professor. If this Mrs. Hauser is ignorant let her keep silent and learn; if she is not ignorant she is worse. What she said is false. The morals taught by Buddha were as clean as those taught by Christ.

Jesse Shepard—A Musical Scance.

On Thursday evening, July 14th, a score of invited persons met Mr. Shepard at the residence of the editor. For an hour and a half he gave wonderful plano-music—from the great European masters, and of Persian and Russian origin, as he stated, all marked by special and striking and widely varying quality and style. In the dark, a duet, with piano music, was given; the playing remarkable, his voice alternating from bass to soprano, giving the impression that a man and woman stood either side of him and sang. The marvellous compass, from a bass heavy and deep to the clear and longsustained highest soprano, was greatly admired. In the company were two highly competent German musicians, and they both said that it seemed several times as though other fingers beside his own must have done their part on the piano keys.

Mr. S. goes to Colorado after a few days stay and a few scances here. Impostors are playing the trick of assuming names of good mediums. We give Mr. Shepard's personal appearance as a safeguard.

He is thirty years old, six feet two inches tall, weighs 180 fb., has black hair and dark eyes, fresh countenance—full monstache, and is erect and vigorous in aspect. He carries credentials with him—in Russian, French and English, and is ever ready to show them.

"Şpiritualism not Proven."

On our first page will be found an address, with this title, given by Col. Goodrich before the Brooklyn Fraternity of Spiritualists, who were ready to hear the statements of a fair and honest doubter. Its critical suggestions will help us to look closer to the foundations of our views, and see that they are sure.

Col. Goodrich aims at candid fairness but, from his criticisms of the literature and art of Spiritualism, it is manifest that he is not familiar with their higher aspects. His talk will help us to be less crude.

Concord School of Philosophy.

This school is in its third yearly session, to close August 12th, in the lovely old town of Concord, Mass., the home of Emerson and Alcott. Last year some 600 persons attended its sessions, in all-usually from forty to seventy-five at a time. The venerable A. B. Alcott, over eighty years old. gave the opening talk July 11th and E. C. Stedman read a poem. Prof. W. T. Harris gives five ectures on Hegel's Philosophy; Dr. H. K. Jones, of Jacksonville, Ill., five talks on the Platonic Philosophy. Some other leading topics and speakers are as follows, discussion following each talk:

"Mrs. Julia Ward Howe, two lectures, (1) "Philosophy in Europe and America," (2) "The Results of Kant;" Miss Elizabeth P. Peabody, one lecture; Mrs. E. D. Cheney, a lecture on "The Relation of Poetry to Science;" Rev. J. S. Kidney, D. D., three lectures on "The Philosophic Groundwork of Ethics;" Rev. Dr. Bartol, a lecture on "The Transcendent Faculty in Man;" Dr. E. Mulford, a lecture on "The Philosophy of the State:" Mr. S. H. Emery, Jr., two lectures on "System in Philosophy;" Rev. F. H. Hedge, D. D., a lecture on "Kant;" President Noah Porter, a lecture on "Kant;" Mr, H. G. O. Blake, readings from Thoreau.

In all are some fifty discourses. The choice audiences, the beauty of the quiet and historic town, and the interest of the topics make these occasions interesting. Last season Spiritualism was delicately touched on. Will these people wake up to a comprehension of the grand sweep of this philosophy, which perfects and verifies Plato and which Kant foresaw and foretold? We wait to see.

Toddy-Stick Ethics.

The Public Leader is an organ of the liquor sellers. It says:

"We had far rather see the whole world get drunk of its own free will than one man kept sober by compulsion.... The drinking of alcoholic liquor is as 'natural' and 'God-given' a right as the drinking of either tea or coffee. Why should we, therefore, desire to shut off entirely the supply for gratifying the passion for a 'God-given' right, because a few pessimists and monomaniacs denounce it?

These toddy-stick champions have got hold of the ethics of free-love; they have stolen the Nichols and Woodhull thunder, and are using it for the benefit of their own pockets, pretending to help their red-nosed victims. To gratify any vile and perverted passion is "natural and right," said the freelovers. "Jes so," say these chaps, "give us a free drink all round. Its all right for a man to make a brute and a fool of himself."

Niagara Suspension Bridge Examined and Renewed-Its good order.

The Scientific American has an article from the reports of L. L. Buck, the engineer who has had charge of renewing and strengthening the anchorage of this great bridge in the most thorough manner. "With a slight exception, the wires of the cables and suspenders were found by the inspecting engineers unimpaired." This is a significant and reassuring fact, in view of twenty-five years constant use. Surely, with this and the new strengthening just made, travellers may feel entire safety in passing over this wonderful bridge and seeing the Falls in the distance.

Dr. W. H. Abbott, a successful magnetic physician, temporarily practicing at Cairo, Ill., had a warrant issued for his arrest, in consequence of healing the sick without a diploma. He escaped imprisonment by quietly taking his departure from the town. That he had positive merit, is evidenced by the following from the Cairo Bulletin:

We always are willing to give the other side, when we can get it, to any question. As we supposed, there are two sides to the As we supposed, there are two sides to the Dr. Abbott question, particularly as regards the character of his patients and the quality of his medicines. We gave the item (it could hardly be called an article) as we received it from our informant. We have now before us a long list of names of patients. tients who have been cured or greatly benefitted by Dr. Abbott's treatment, and among them are names of persons who take front rank with the sensible and enlightened of our community. These people assure us that Dr. Abbott gave no whisky, charged with electricity or in any other shape. That his treatment was entirely by an electric battery and magnetism, giving no medicine of any kind and the Doctor only lacked a diploma to have remained in Cairo and revolutionized the practice of medicine here.

Of course, the very fact that he would have succeeded in "revolutionizing" the practice of medicine in Cairo, is what caused the "regulars" to have him arrested. They don't want such a revolution.

THE THEOSOPHIST.—Madame Blavatsky's monthly comes regularly from far-off Bombay. One result of this publication in that land is to call out the native Hindoos, and we see proofs of their subtle and clear thought in the articles they contribute: and of their knowledge of modern science and of European and American affairs as well. In the June number we find "Theosophy and Materialism," by Mirza Moorad All Beg, F. T. S.; "Antiquity and Sanctity of the Sanskrit Language," by Pandit Pran Nath; and "Native Astrologers," by Khansaheb Darasha Dosabhoy, Deputy collector at Sholapurp.

A Woman's Paper, The Valley Review from Lodi, San Joaquin county, California. has for editor Gertie De Force Cluff, and its first advertisements on its first page are of Laura De Force Gordon and Mrs. Clara S. Foltz, attorneys-at-law, San Francisco.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

Bishop A. Beals services are engaged at Pine Hill, N. Y., Sunday, July 31st.

Mr. Bundy has reached London; so says a telegram in Chicago Times. He reaches here about Aug. 1st.

How to Magnetize, by J. Victor Wilson, price 25 cents; Deleuze on Magnetism, price \$2; are valuable books.

MICHIGAN STATE CAMP MEETING -- See advertisement of rail road rates, speakers, etc., in another column.

Rosamond Dale Owen, an accomplished woman, daughter of Robert Dale Owen, visited this city a few days ago.

Captain and Mrs. H. H. Brown have recently been made happy by an addition to their family-a bright little daughter.

During the absence of Mrs. Mary B. Willard in Europe, Miss Mary Allen West of Galesburg takes charge of the Signal, in

Mrs. E. C. Woodruff of Michigan is an excellent speaker, a woman of insight and thought, a devoted Spiritualist. Uphold and encourage her, and all such.

Ethics of Spiritualism, by Hudson Tuttle, needs no commendation: whoever would stand solid in morals should have it as a help; price, cloth, 60 cents; paper 40 cents.

Dr. J. K. Bailey spoke at Jacksonville, Illinois, June 15th; at Kirksville, Mo., the 19th; at Milan, Mo., the 26th and 27th; at Chillicothe, Mo., July 3d; at Clarinda, Iowa, the 10th.

President Garfield gains and is to live; as every newspaper is filled with the details. and alive with grateful interest, we need only say this word to show that we share that feeling and hope on.

At West End Opera House last Sunday afternoon the medium's meeting was well attended. Mrs. DeWolf, Mrs. Rowe, Messrs. Field, Stebbins and others spoke, and all passed off well and profitably.

Mrs. Mary A. Livermore, of Boston, spoke in St. George Hall, London, on "The Duties of Women to the Nation," and is highly commended by the English Woman's Journal. She preached in the pulpit of M. D. Conway, June 19th, to a large audience.

Guiteau, the assassin, is a devout Christian, a religious fanatic. Suppose this miserable man, badly born and leading a life of fraud and egotism, were a Spiritualist. The land would ring with this new evidence of the depraving effects of Spiritualism, and a thousand clergymen would have held him up as a warning against the dangers of heresy and hallucination.

Henry Villard, whose name looms up as a leading power in the Oregon Steamboat and Railway Company, and in Northern Pacific railroad matters, is a son-in-law of Wilnam Lioya Garrison of Boston, the Anti-Slavery pioneer and Spiritualist. Mrs. Villard—Fanny Garrison—is his only daughter, Mr. Garrison passed sweetly away from his earthly life at her home in New York. She has four brothers, men of rare ability and personal worth.

A FINE WATER-TRIP.-The staunch and fine Goodrich Line Steamboats, leaving Chicago twice daily, at 8 A. M. and 8 P. M., for Milwaukee, give an excellent trip to and from that beautiful city. One can reach there morning and night, in time for an hour or so to stay, and return on a boat of the same line, getting back here in twentyfour hours, touching at lake ports, breathing pure cool air and getting a refreshing change and rest. People from city or country will find this voyage a good one.

CHICAGO, R. I. AND PACIFIC RAILWAY -MAPS AND MUSIC.-On a large four-page sheet are fine engraved maps of Colorado. New Mexico, Arizona and Idado, with railroad towns, etc., "correct to date," issued by this company, and which they will mail to any address sent them. Four sheets of music, published by National Printing Co., Chicago, addressed "To the Ladies of Peoria" (and other cities), with "compliments of C., R-I & P. R.," show the way they remember lovers of music.

BISHOP, THE NOTORIOUS-the exposer of Spiritualism who gulled good Dr. Bellows and the wise men of Boston, who lined his pockets at the cost of Glasgow piety, and did other smart things, has been a great "mind reader" of late in London parlors, with a big fee. But sundry scientists-Lankester, Galton, Robertson, Croom, etc.--have taken him in hand and make him look small. They say "he has no power of mind reading" and that "distinguished men" should not "act as stalking horses to his notoriety." Of course they should not, and would not if they had the wit to find out the fellow, as Spiritualists found him out long ago. Who will Bishop gull next?

An Appreciative Reader.

T. E. Pelham, who renews for the Jour-NAL for three years, in advance, writes as follows: "The Journal teachings are grand, elevating, and refining, and if all would follow them, that long looked for day, the millenium, would be ushered in on us soon, Go ahead: cut error right and left. You have the prayers of the good men and women everywhere May the good angels help the cause of purifying the worldly people."

For diarrhæ, dysentary (bloody flux), cholera morbus, cramps in atomach, colic and other painful and dangerous affections, Dr. Pierce's ompound Extract of Smart-Weed-compounded from the best French brandy, Jamaica ginger, smart-weed or water pepper, anodyne, soothing and healing gums and balsams, is a most potent specific. By druggists.

THE DECORATIVE RAGE. - Amateur Artist. painting a bunch of apple-blossoms, to a small boy looking on: "Well, Tommy, do you know what they are?" Small boy, with absolute certainty in his tone: "Yes, marm; hens."

LANCASTER, Pa., April 6, 1880. DAY KIDNEY PAD Co., Buffalo, N. Y.: Gentlemen-I never sold an article that gave better satisfaction than your Pad.

ANDREW G. FREY, Druggist, It cures back-ache, kidney and bladder affections, and "bed-wetting" in children. \$2, by druggists, or sent by mail on receipt of

PRE-NATAL CULTURE, by A. E. Newton, is a book of great value and highly to be commended. All should read it. Price 25 cents, postpaid.

Business Actices.

Dr. Price's Perfumes rival in excellence the perfumes of this or any other country.

CANVASSERS make from \$25 to \$50 per week selling goods for E. G. Rideout & Co., 10 Barclay Street, New York. Send for Catalogue and terms.

The Positive and Negative Powders cure all diseases. Price \$1.00 per box. See advertisement,

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Michigan Camp Meeting.

The State Association of Spiritualists and Liberalists, will open their Second Annual Camp Meeting on the beautiful camping grounds of Goguac Lake, 1½ miles from Main Street, City of Battle C.eek, Mich., August 12th, ending August 22nd, 1881. A full line of able speakers have been engaged.

Sunday, Aug. 14th, J. H. Burnham, Saginaw City, Mich.; A. B. French, Clyde, O.; Mrs. L. A. Pearsall, Disco, Mich.

August 15th, Gog. H. Gogr of Minn. and Mrs. L. A.

August 15th, Geo. H. Geer of Minn , and Mrs. L. A.

Pearsall.
August 16th, Mrs. M. C. Gale, Lansing, Mich., and A.
B. French.
August 17th, J. H. Bernham and Geo. H. Geor.
August 18th, M. Babcock of St. Johns, Mich., and
A. B. French.
August 19th, Dr. A. B. Spinney of Detroit, Mich.;
Geo. H. Geer, and G. B. Stebbins of Chicago.
August 20th, Mrs. M. C. Gale, G. B. Stebbins and M.
Babcock.

Bancock.
Sunday. Aug. 21st. Dr. A. B. Spinney, J. H. Burn-ham and G. B. Stebbins.

August 23ud. 10 o'clock A. M., General Conference and

August 22nd, 10 o'clock A.M., General Conference and Business Meeting.

Appropriate singing accompanied, by instrumental music, will be a feature of the entire Meeting.

The forenoon of each week day will be devoted expressly to mediums. A majority of those present shall say how the time shall be spent.

Many excellent mediums have signified their intention to be present and hold seances. The mediums tent will be in order on the grounds.

All rail roads mentioned below will sell round trip tickets at two cents per mile each way, from Aug. 11th to 22nd, good to return the 33rd:

Chicago & Grand Trunk R. R., without a certificate.

N. B.—Mich. Central R. R., Grand Rapids & Ind. B. R.,
Detroit, Lansing & Northern R. R., and Detroit, Grand Haven & Milwaukee R. R. requires a certificate to be prosented to the ticket agent in order to obtain reduced rates.

Certificates can be had by enclosing an addressed and stamped envelope to the Secretary, E. L. Warner, Paw Paw, Mich. For full particulars see bill. General Supervisor of grounds, tents, privileges, etc., R. B. Cummins, Battle Creek, Mich.
Directors, B. F. Stamn, Detroit; Hon. J. H. White, Port Huron; and Mrs. G. Merrill, Lansing.
Treasurer, Mrs. R. A. Shaffer, South Haven
L. S. BURDICK, President,
Boy R. Kelsmargen, Mich.

Box B Kalamazoo, Mich. E. I. WARNER Secretary, Paw Paw, Mich.

Grove Meeting.

The Spiritualists of the Solomon Valley will hold their Annual State Grove Meeting at Idlewild Grove, near Cawker City, Mitchell County, Kan., on August 5th to 15th inclusive.

Able speakers from abroad are expected. A good test meeting from Chicago will be in attendance during the meeting. Good music, vocal, instrumental and martial, and perfect arrangements for dancing. martial, and perfect arrangements for dancing.

A large boarding house. Board, \$3.50 per week or
25 cents per meal. Supplies of all kinds formished on
the ground at reasonable rates. Carriages run from
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further particulars address the Committee on Arrangements: J. Dunton. Salem, Jewell Co., Kan.; C. H.
Moody, Burr Oak, Jewell Co., Kan.; George Skinner,
Cawker City, Mitchell Co., Kan.

Lake Pleasant Camp Meeting.

Lake Pleasant Camp Meeting.

Full list of speakers ingaged at Lake Pleasant Campmeeting; Sunday July Sist, Mra J. T. Lillie; Wednesday, Aug. Std. Affred Denton Criege; Thursday, the 4th, Mrs. J. T. Lillie; Friday, the 5th, Geo. A. Fuller; Saturday, the 5th, Mrs. Nelle J. T. Brigham; Sunday, the 7th, Dr. J. R. Buchanan, New York, and Mrs. K. O. Hyzer, Baltimore.

Tuesday, Aug. Stn, Cephas B. Lyna; Wednesday, the 10th, Dr. J. R. Buchanan, Tanraday, the 1th, Mrs. F. O. Hyzer; Friday, the 12th; J. W. Fietcher; Saturday, the 18th, Cephas B. Lynn; Sunday, the 14th, Mrs. Cora L. V. Richmond Chicago, and Henry Kiddle, Of Naw York; Tuesday, the 16th, Wednesday, the 18th, Ephas B. Brittan; Edutorate Large; Friday, the 19th, S. B. Brittan; Edutorate Large; Friday, the 19th, S. S. B. Brittan; Edutorate Large; Friday, the 19th, S. S. Wheeler; Thursday, the 23th, Dr. S. B. Brittan; Bunday, the 21st, Mrs. Cora L. V. Richmond, and Kd. S. Wheeler; Philadelphis; Tuesday, the 23rd, Dr. G. H. Geer; Of Michigan; Wednesday the 28th, Ed. S. Wheeler; Thursday and Friday, the 28th and 26th, Prof. R. G. Eccles, Brookiyn; Saturday, the 28th Brandon, Vermont, and J. Frank Baxter; Tuesday, the 38th, Franhe Dayle Smith, Wednesday, the 81st, Jennie B. Hagas.

Thursiay, Sepiember 1st, W. J. Colville, Brandon, Vermont, and J. Frank Baxter; Tuesday, the 3rd, Dr. H. B. Storer, Sunday, the 4th, W. J. Colville, and J. Frank Baxter.

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

Mrs. A. D. French, of Soston, a 'saty of experience and ability has leased the Hotel at Lake Pleasant, and will probably open about the first of June 10r city boarders.

Mrs. A. D. French, of Soston, a 'saty of experience and ability has leased the Hotel at Lake Pleasant, and will probably open about the first of June 10r city boarders.

Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Cartier's Hell, 23 East 14th

NRW YORK CITY.—The Harmonial Association, Free Public Services every Sunday morning, at 11 o'clock, in Steck's Musical Hall, No, 11 East Fourteenth St., near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Dayls.

NEW TORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualsms, in the country, holds its sessious in the Harvard Rooms on Sixth Avenuo, opposite Reservoir Square, every Sunday from 1:30 to 5 P. M. The public invited.

P. R. FARNSWORTH, Secretary.

"Address Box 4400 P.O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hab, No.55 West 5370 St. (near Broadway) every Sunday at half past ten, a. M., and half past seven P. M. Children's Progressive Lyccum meets at Jr. M.

The People's Camp Meeting.

The Spiritualists of New York, Pennsylvania and Ohio will hold their Annual Camp Meeting on the grounds of the Cassadaga Lake Free Association on the Dunkirk, Alleghaney Valley & Pittsburgh R. R., at Cassadaga, Chaulauqua Co., N. Y., from August 5th to August 28th inclusive. List of speakers engaged: O. P. Kellogg, Aug. 5th to 28th; Hou Warren Chase, Aug. 7th; Mrs. O. Hyzer, Aug. 10th to 15th; J. Frank Baxter, Aug. 12th to 14th; Mrs. R. S. Lillie, Aug. 14th to 28th; Mrs. L. A. Pearsall, Aug. 19th to 28th; A. B. French, Aug. 23th to 28th; Mrs. Cora L. V. Richmond, Aug. 20th 40 28th; George W. Taylor, Aug. 30th; Mrs. Nellie J. T. Brigham, Aug 20th to 21st. With this array of speakers, the engagement of the Grattan-Smith family of Painsville, Ohio, Maxam's Orch.stra, and the best mediumistic talent in the country, lovers of good speaking, good singing and artistic music will be delighted and well entertained every day in the week. Grounds to pitch tents free; location and graideur of scenery unsurpassed. All trains leave passengers and bacgage near the gates. Ample accommodations for all. Buard and lodging \$1.00 per day. We are organized not for the few, but for the benefit of many. Come all and welcome, and let us work together for every thing that calls for reform. Send your name on a poatal card to the Secretary for circulars. Admission 10 cents per day.

A. D. COBE, President, Dunkirk, N. Y. J. W. ROOD, Secretary, Fredonia, N. Y.

Lassed to Spirit-Life.

Mansfield, N. Y., June 27th, 183', Elijah Harvey, aged 77, was emancipated and took the responsibility of freedom under the spiritual government of God. Though not an active Spirituelist he leaned upon Na-Though not an active Spiritu-list he leaned upon Nature and looked hopefully toward the dawn, which reflected a life well spent and a record of worthy deeds. His widow has the comfort of the spiritual faith, and part of the family share the sweet reality, so blessed in the hour of death. The funeral services held at the residence, were conducted by the writer June 30th, and the Spiritual Philosophy was a sclace and support. A large attendance indicated the public sentiment and high esteem in which he was held at home.

LYMAN C. Howe.

Joseph Pratt, of Clarendon, Orleans Co., N. Y , left his earthly temple, after a lingering illness, June 29, 1881, to enter upon the experiences and labors for which a life of useful industry had fitted him.

He was widely known and esteemed. His active lab-He was widely known and esteemed. His active labors, public spirit, and generous impulses made him a popular favorite beloved and mourned by all who knew him. As Justice of the Peace, he officiated at the marriage celebration between A. J. and Mary F. Davis, his widow being half sister to the latter. I have seldom scen so large a gathering at a funeral; the procession to the grave being nearly a mile long. At his request, the writer was called to tender last words over the fallen form and point the way of the new life to those who remain. His life example will be felt and revered as a light to those who follow for many years to come. He planned, surveyed, and mapped the new and beautiful country where his mortal remains rest. Such characters leave the world better than they find it and their memory is "Something sweet to think of."

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Poices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Garden of God.

BY MRS. M. R. HUGHES.

O memory sweet! O childhood's glad hour! Borne back on a tide rolling wave; Soft as a sunbeam, kissed by a shower, Is the incense borne from thy grave.

Spring's blooming will fade; her flowrets will die; But their fragrance waited on air, Eternal will bloom in those gardens on high, In that beautiful home over there.

O beautiful youth, with its joys and sighs, That season of emerald and gold; When it meets its fate in a pair of blue eyes And dreams not the world can grow cold.

O beautiful life, when bright autumn leaves Shall gracefully twine thy fair brow; When red brown and gold from scattered sheaves, To thy faithful shrine we endow.

O beautiful age with its sliver crown, Unblemished by Isbor or care; When it treads life's thorns as thistle down In dreams of a home over there.

O heautiful home, the garden of God; How off in my dreaming I roam; Where calnts' and angels together have trod, Away in that beautiful home.

It's the garden of God, the home of the blest, Its clory his children may share; For he welcomes all to this Eden of rest, To this beautiful home over there.

We bloom for awhile then vanish away, But God in his wisdom knows best; A gleam we've caught of eternity's day, And a beautiful garden of rest.

Then let us improve, as we journey along; In goodness, in knowledge, in love; Soon we'll join the blest in rapturous song, In that beautiful garden above,

Where saints and angels together will greet, And welcome us home for all time; Where musical wavelets in harmony meet, And life is eternal, sublime.

Letter from Mrs. M. A. Noteman, the Test and Healing Medium-A Communication from Dr. Noteman.

To the Editor of the Religio-Philosophical Journal: The enclosed communication purports to come from our worthy brother, Dr. D. Noteman. I send to you by request of his deeply afflicted widow, feeling assured that it is a true expression of the Doctor's centiments and feelings, and I should consider myself false to a friend if I did not forward it to you. Although the Doctor has been in spirit life but a short time, he has favored us with some very fine philosophical communications; also given a full and interesting account of his experience after leaving the body. Our knowledge of he Doctor for the past 26 years as a man and Spir-Itualist enables us to feel his qualifications as a spirit, and to confide in whatever he is permitted to give us. He has been familiar with my mediumship for years and controls with ease. If you feel disposed to give his letter a place in your paper, I think it would not only give him a feeling of satisfaction, but carry some sublime truths to the hearts of its readers. Dr. Noteman was well and favorably known both east and west, as a physician of rare ability, and as a man of sterling worth. Truly the world mourns the loss of a noble benefactor. M. A. NOTEMAN.

Toledo, Ohio. . COMMUNICATION PROM DR. NOTEMAN.

BRO. BUNDY:-I am indebted to you for many valuable contributions in my life journey. Your paper for years was food and drink for me; I felt that I could not do without it, and you kindly furnished it without money and without price. I in-tended to pay you, and did according to the best of my ability, under existing circumstances. My only means now is to give you truth and strive with the little influence I possess, to gather such material around you, as shall redound to your

My exit from the earth-life was sudden and severe. I left a work unfinished, that I had hoped to have consummated for the good of my wife and child, and as a blessing to humanity, but I am satissied that nothing is lost, and ways and means will be found to consummate the plans of a life time. My interests are for suffering humanity, and my efforts in the future will be as in the past to try to alleviate the same as fast and as far as

I said that I felt indebted to your valuable paper and so I do. For years it was my strength, and feel that I owe much to its liberal teachings for the place now assigned me in my newspirit life. I see more clearly since throwing off something of the physical, the cause that produces disaffections in the earth-life, and I hope to be a worthy member in a co-operative league for the disbanding of vast armies of selfish uncharitable spirits, both in and out of the body, who would close the portals of the heavenly worlds to all who did not bow

down and worship at their shrine.

I am convinced that there are three principles which, indeed, form the trinity in the economy of nature, that mankind may accept and live. Linked together they form the net work or chain that binds us to the eternal principle of justice. Faith in the all-pervading spirit of intelligence that controls all worlds, charity, the unbounded principle of mercy and justice that condemns not but seeks to absorb the lesser into the greater realms of life, and as the sun drinks up the morning dew or as its kindly rays efface the ugly ruts produced by winds and atorms, giving in place the smooth and pleasant pathway with sides made beautiful by flowers and fruits, so the lessons of charity rightly administered, make the dreary spots of earth to blossom as the rose, and its deserts to be moistened by the tears of the repentant. The third and last great principle embraces all beneath it, and in folded arms and kind embrace it breathes on all humanity the one endearing word that gives light to the darkened soul and peace to the worn and weary travelver. In that one word centers all the affections of the human soul. The criminal bows in contrition under its influence; the weak become strong, the vicious pure, the good more God-like, and all known sensbility from the helpless infant to the most gigantic intellect does homage at its shrine. Kingdoms tremble and fall. The ruins of time mark every age. Memories become dimmed by the changing events; but that one word lives as an emblem of the undying principle of nature, that grows brighter with use and dearer as the day wanes. ove, thou principle of light that beams upon all worlds, and brighter grows with darkness of the night, we hall thee King, and worship at thy

Pardon my enthusiasm, Brother Bundy, and give me a corner in my old friend, the Journal, so that I can let my light shine. Yours in Friendship, Love and Truth. D. NOTEHAN.

The Power of Activity.

To do increases the capacity of doing; and it is far less difficult for a man who is in an habitual course of exertion to exert himself a little more for an extra purpose than for the man who does little or nothing to put himself into motion for the same end. This is owing to a principle of our moral nature, which is called the vis insrtiæ—literally, the strength of inactivity. To set a common child's hoop rolling requires a smarter stroke at starting than to keep it in motion afterward. There is a reluctance in all things to be set moving; but, when all that is over, everything moving; but, when all that is over, everything proceeds smoothly enough. Just so it is with the idle man. In losing the habit he loses the power of doing; but a man who is busy about some regular employment for proper length of time every day can very easily do something else during the remaining hours; indeed, the recreation of the weary man is apt to be busier than the perpetual leisure of the idle man. isure of the idle man.

"On Every Height there lies Hopese."

All of true life is an ascent, an upward climbing toward some height of truth or love. It is weari some and hard, and only when our feet have reach ed the top can we hope to find the peace and light of repose. We feel, as we climb, the labor, and do not realize that this strain is developing the limbs and hardening the muscles, restoring quiet to the nerves and opening the lungs to breathe in the fresher and purer air. While we are in a state of temptation we cannot know how much good is effected by the strong and perhaps agonized struggle; it is only afterward that we learn that evil thus became distasteful to us. We looked it in the face in that dread spiritual encounter, and henceforth we recognize our foe But the human soul cannot forever labor and fight; -strength is given only by alternations of labor and rest, combat and peace, and our Lord gives us delightful hours upon the mountains of

eternal truth after every well fought battle.

There are few places that express the state of rest after temptation more beautifully to me than one of the valleys in the Swiss Alps, between the Rheinthal and the Upper Engadine. It is comparatively sheltered and still in winter, and even when the roughest breeze blows, there is a safe refuge in its fir-woods, with their resinous fra-grances and hushed and quiet nooks. Many, who suffer from diseases of the lungs, come here to find a cure in the sunshine, and the life-giving mountain air, which "surrounds you with a sub-tile, all-pervasive stimulus." There is healing in it, and every respiration grows more full of vitality, as if one were breathing the very "breath of life" in this aerial sea of light and breeze and aromatic odor. It brings the power to sleep, and instead of the weary tossing to and fro during the long nights, listening to every creaking of "the conscious floor" as Whittier finely calls it, in the restless watch for the dawn, you fall softly into the light and dreamless sleep of childhood, and awaken with a sweet sense of having been at rest in happy places.

How wise are the sun-loving creatures of Na ture! On such a height you learn the deeper secrets of its infinite glory, as the sky changes around its heart of light from the dawn to the sunset. The singular cleafness of the air heightens even the light of the moon so greatly that the finest print is legible, as its silvery flood pours down over ridges and rocks intensely dark in the shadow. Nor are the wintry states of the world here without their beauty, from the spirit-like stillness of the landscape covered with snow, and having all its sharp angles folded in its grace-ful, billowy curves, and its fir-trees bowing under their white burden, and the grand mountains rising dimly through the strangely blue air, to the unreal world of the ice and frost,—gardens of tropical palms and ferns in frozen outlines of glittering rime, hanging icicles, and floating sparkling crystals of ice throwing long points over the brooks, the frozen lake under whose transparent shield you see the fish moving, the tinkling of falling ice on the slippery mountain path as the swinging bough lets fall its coat of mail;—each has its charm as the light falls in radiant play upon it. Yet the perfect splendor comes from the great drams of color in the sun the morning hues of "rose and primrose and daffodil" blooming like a garden of paradise—the still and ineffable fullness of noon which no poet can utter—the sunset changing its crimson and gold at the last into a cool pale green in the west and the antiphonal response of the east in the exquisite "After glow" which is like the light of molten gems, and over all the moon and Venus

The quiet, simple peasant-folk who live here, seem closely akin to the early dwellers on earth, and as you drive past their quaint peaked farm houses, framed in by larches and mountains, with your sledge gliding forward with its arrowy motion, and the bells tinkling slowly through the silence of the snow-world, it is like reading an old Idyl. Human life and nature seem to rhyme as nowhere else on earth. The air "like new wine" brings swift new thoughts and even pulses, and you realize what is meant by "the strength of the hills" which "is His also."

All pisces express states, and such a resting place in life speaks more fully than language can, of the healing which humility and peace after temptation bring to the quieted soul—the infinite consolation of seeing more of the divine love, lighting even the cold and silence of our winter, the glory of his presence in the upper skies,—the rest from the consciousness and unquiet personality of self. All these are attained through temptation and labor, and only when we rise high enough to put our evils under our feet, do we learn that

> "On every height there lies repose." ELLA F. MOSBY.

-New Church Independent.

"Design Implies a Designer?"

BY W. D. REICHNER.

To the Editor of the Heligio-Philosophical Journal: This oftrepeated proposition conveys the no

tion that life is simply a mechanism that runs for a time and then stops—a living machine in which matter is decomposed and its elements rearranged, "molecular machinery," some term it, exist-ing in matter so conditioned that it may run for a season and then cease.

Is nature—and by this we mean the endless variety of assemblage of atoms, monads and moleall the multiform aggregation of life in this boundless universe of ours. Is not all this self-created, self-existent, self-subsistent? But what is this which supplies the animation, rather the conditions which generate the vitality, that prompts, forms and transforms all the processes of growth, maturity and disintegration?

"There is on the one hand," says an eminent decreecopist, "the drop of resin gum of mucus held together by the natural chemical affinity, and then again there are certain living beings so exceedingly simple in structure that they may be compared to a drop of gum or mucus, but from which they are distinguished by being held to-gether and animated by the affinity known as the principle of life," but which we cannot see.

Men talk glibly about the million beauties of nature, and we see the waving grass, the beautiful flowers, hear the rushing wind and the roar ing waters; hear the earthquake's terrible tread these are but some of the manifestations, gross-er phases of life, simply the outward expression and by no means the all of life. The breath, breathed into man at his earliest formation, was not itself the life, but rather the simple media, by which the soul is quickened into visible action and inspired with the essentials of life's manifestations. The primate of the life principle is unknown; doubtless the "unknown God" of the an

Men talk flippantly about natural law, as though it obtained by some special enactment, the flat of a supernatural governing arbiter, whereas it is the force which conducts, centrols and inheres in every atom, globule and monad of this vast universal whole.

cients.

The law or controlling power of any being is its inherent impulse, bent, or tendency in a definite direction by virtue of the quality of its own condirection by virtue of the quality of its own constituents, hence the law of cause and effect ruling through all space. We reap as we sow, and cannot escape the logical sequence of our own individual actions. Then what is the best philosophy of social life? Be true, so true to thyself thou caust not be false to others. This implies the best culture, the development of the finer interior qualities, the essentials of the best manhood and womanhood, the truth indeed in the inward parts. vomanhood, the truth indeed in the inward parts. Plato wrote: "Let him who would live well attain to truth, and then, not till then, will he escape from sorrow." "He who acts unjustly acts implously," says Aurelius; "since we find in na-ture all rational creatures are made for the good of each other, and should in no way injure another. All things that are, possess a relation to all things that come into existence—this universal nature is named truth, and is the prime cause of all things that are true."

Spirit, therefore, being the basic principle of all life, vegetable, animal, human, terrestial and celestial—it is spirit which prompts, through the media of our passions all the multiform expressions of life; controlling all the cruder, less pleas-ing, as well as the higher and more pleasurable unfoldments, of animal and human life above, below, abroad, throughout the immeasurable universe, spirit influences the countless variety of expression of universal, interminable life.

Madamo Pierovsky-Identification of Spirits.

To the Editor of the Heligio-Philosophical Journal: We hear much questioning of the identity of spirits purporting to give messages under such and such names, and are often troubled about it, and such names, and are often troubled about it, scarcely knowing whether to believe or doubt, or discard altogether. I usually take them for what they are worth, and if I get evidence of truth, I am more than glad; if not, I put it into the scales with much else that comes, and wait for evidence before deciding, for I believe the spirits need trying as well as their mediums.

I must thank Mrs. Poole for giving me in her column a test of a message that startled and surprised me; and as it may interest your readers, I give it as nearly as I can from memory, as I made no note of it:

on note of it:

On the Saturday afternoon following the execution of the Nihilists at St. Petersburg, as I was lying on the sofa in my library, my thoughts absorbed in something entirely foreign to what I am relating, I heard a voice clerrly and distinctly exclaim, "I am glad I did it! It was the cause of freedom and of my countrymen. I had suffered with others of my family from the power of tyranny, and I felt a power impelling me onward that I could not resist. Now I know what that unseen influence was and why I could not resist. unseen influence was, and why I could not resist it. I acted in concert with the invisible forces of higher intelligences, who are bringing about the great changes upon the earth that will prove that the people's hour has come."

The words were so unusual to me, so vehement so sorrowful, that I was startled, and trying to be passive, I waited for something more. Presently the upper features of a face became visible, showing a clear cut, broad, high forehead; the lower features were not visible. I said: "Who are you?" The voice replied: "I am Madame Sophie Pierovsky. I was executed in St. Petersburg with the Nihilists for the assassination of the Czar." After waiting and pondering upon it, I seked for some further test. The voice then related some items of family history, of her father's position, etc., of which I find the first corroboration in Mrs. Poole's article.

The question may be asked. Why should she come to me? I cannot tell, save that from my earliest recollection I have wept and sympathized with the victims of the "Autocrat of all the Russias," by whatsoever name he has been called, and so great was my sympathy for the women implicated in that act of revolution I avoided reading the account of the execution, and was ignorant of all events connected with it, at the time of receiving the communication. She was aided in coming to me through this sympathetic feeling that doubtless opened the way for her, assisted by my usual controls, who acted as intermediaries.

On Sunday morning when the newsboys came with the paper, I bought a copy, and on looking through the week's summary of news, found in the account of the execution that the most noticeable object in the conveyance that carried the prisoners to the scaffold, was the "broad high forehead" of Madame Pierovsky, who rode to her execution bareheaded. This answered to the

head I had seen clairvoyantly.
Once since, at the house of a friend, she came again, and with her the woman whom Russian justice took from childhed and cruelly tortured to ieath. All these movements on the part of the down-trodden prove that monarchs are not "up with the times" that demand redress for centuries of wrong and oppression.

CORNELIA GARDNER. Rochester, N. Y., July, 1881.

Criticism of Hudson Tuttle.

To the Editor of the Religio-Philosophical Journal:

I regret the necessity which appears to be im-posed upon me, of troubling you with remarks concerning the periis and uncertainties of any one individual, but the occasion having arisen, the necessity is as imperative, so far as I am concerned, as though many others besides myself felt the foundations to which they have trusted shaking beneath their feet. The case is this: Some years ago I undertook, with such ability and advantages as I could command, to investigate the claims of Spiritualism. This I did in the face of the oftrepeated assertion that a belief in Spiritualism was certain to destroy all sense of moral obliga-tion and was moreover the direct precursor of complete mental imbecility. Still I persisted. I investigated and accepted the truth as from time to time it was approved by my reason and judg-ment. I could see no ill effects manifested in my own person, and was reating quietly in the belief that the parties who prophesied evil of my course, were all wrong, until I got last week's JOURNAL. An article in that has suddenly opened my eyes to the perilous position I occupy. This article is entitled "Christian Hymns," and is a criticism by Hudson Tuttle of some of the hymns with which nearly every one is familiar; and which are without doubt justly considered to be open to are without doubt justly considered to be open to severe criticism. But when the critic attacks an old version of the 23rd Psalm, he at once misquotes the first verse as follows:

"The Lord is my Shepherd, I'll not want: He makes down to lie In pastures green. He leadeth me
The quiet waters by."

It would seem scarcely supposable that any man in his sober senses, to say nothing of a man of H. T.'s acknowledged ability, would leave the word "me" out of the above second line without perceiving his error, and certainly no fair minded man, perceiving such an omission, would let it pass uncorrected. Judge, then, of my consterna-tion when I read these comments on that line: "How the Good Shepherd' can cover green pastures with down; where he gets so much down, or how he keeps it there in windy weather, and or how he keeps it there in windy weather, and why these down covered pastures are so tempting, is beyond the comprehension of the infidel mind." Why H. T. should thus imitate that "paper Lord, the poet Peter, who broke the laws of God and man and metre," is much beyond my comprehension. I credit him with good natural ability, and I do not believe that he is "by nature totally depraved," but if his Spiritualism has brought him so low mentally and morally as his above written criticism would imply, to what fearful depths of spiteful imbecility may it not reduce some of us who are not so able or so well educated as he. I shudder to contemplate the possibilities. He further proceeds with his criticpossibilities. He further proceeds with his criticism as follows: 'Nor can we see the comfort of being led by quiet waters." Of this I have only to say that I envy not the man in whose mind the picture of flocks resting in green pastures and feeding and wandering by the banks of placid streams, awakens no pleasant memories or emotions. If Spiritualism destroys our mental pow ers, robs us of our moral perception, and finally obliterates our poetic feeling, let us drop it at once. Let us be just and give not only the devil but even our opponents, their due. M.

Is He a Heathen?

On one of the principal streets of San Jose there is a large manufacturing establishment, the workrooms of which overlook the rear yard of a Chinaman, who has lived here long and won the confidence and esteem of many citizens. One, and perhaps others, of the young men employed in the factory have at various times wantonly annoyed their inoffensive neighbor. The spirit of mischief or deviltry finally culminated in the cruel act of batting fish hooks, and from the shop indicate annotation with the series of the windows snaring poultry from the yard below. Then forbearance ceased An officer was called, and after he had seen a fowl with a fish hook in and after he had seen a fowl with a fish hook in its throat, from which daugled a portion of the line, together they visited the owner of the fac-tory, who expressed surprise and regret that any of his men had been guilty of such conduct. He requested them to go to the rear and investigate, and said that he would at once discharge the guilty ones, as he wished no such men around him. The officer soon satisfied himself as to the identity of the person sought. The young man identity of the person sought. The young man was quite anxious to do the "square thing," by rendering compensation for the damage done. This the Chinaman declined, but said that he did not want him prosecuted, nor discharged; that perhaps his termenter had been thoughtless; hat probably the trouble would cease, and if so, he would "forgive him!" If this young man is not altogether bad, he has received a lesson in Christian ethics from one that he has hitherto despired from which he will derive benefit.—The Ban Jose Mercury.

Spiritual Funerals, Important Suggostions.

To the Editor of the Religio-Philosophical Journal:

It is commendable to illustrate our faith in the final ceremonics. Timid, time serving and luke warm believers may still follow the rat and employ a popular clergyman to misrepresent them in the hour of sorrow and mock their best feelings and faith. But many are above such truck-ling. If there is anything that can inspire courage and devotion to principle it should be seen or such occasions. When and where can we look for the blessed light and uses of Spiritualism if not at the hour of death? To live a lie is bad enough, but to hide our faith and crucify our love enough, but to hide our faith and crucity our love in its freezing shadow at the time of all times when we need the solace of truth; and pander to popular prejudice by engaging a clergyman to deceive and mislead the public and stab us while we are bleeding and dumb, and taunt us with the charge that our Spiritualism will do to live by but in death we need the holy offices of the church, is totally unworthy, and many thousands so regard it; hence the constantly increasing calls so regard it; hence the constantly increasing calls for funeral services. Our speakers are scattered and many of them constantly changing, and it is often difficult to obtain them at a moment's no-tice: but when we cannot get the one we most desire, and no acceptable substitute can be had, ought we to compromise by engaging the enemy to damn us? For my part I prefer no services to bad ones. A few words from some kind friend, a sweet hymn and silence are appropriate, and infinitely better than an orthodox sermon.

I am often called 100, and occasionally 200 and even 300 miles to serve at funerals. I always go if possible when called. Last week I travelled over 300 miles in four days to serve at three fu-nerals. In sending telegrams there is little chance for explanations and a few points are important to keep in mird:

1. Always state the day of the week and the hour of the day that the services are to take place, or, better still when practicable, ask the speaker to set the time, within a given limit, when he or she can attend. Many times a speaker could attend at 2 p. m. when he could not be present at 10 or 11 A. M.
2. Name the railroad and depot nearest the

place, and if far from depot, name the distance. 3. If the appointment be made before sending for speaker, if you are anxious to have his or her services, make the time as long as possible, for a speaker is not always ready to start on an hour's notice.

4. Telegrams are often delayed, sometimes twenty-four hours in sending, especially if sent on Sunday.

5. I have received calls that did not reach me until after the last train had gone—only a few hours before the time appointed for funerals. Dispatches reaching Fredonia after 8 P. M. are not received until after 8 A. M. next day. Those sent Sunday are delivered Monday. From 8 A. M. to 8 P. M., except Sundays, messages are promptly de-livered.

By observing these points much confusion and uncertainty can be avoided. One point more: by announcing in the dispatch the hour trains arive at the nearest station a speaker can judge the time and chances of getting there in season. The items which relate to Fredonia telegraph office may not apply elsewhere, but the main points, herein given will apply in most cases all over the country to all speakers and funerals.

LYMAN C. HOWE. Elmira, N. Y., July 5th, 1881.

The New Church Independent.

This monthly review gives the more liberal aspects of the new church (Swedenborgian) movement. Its editor, Henry Weller, does not join in the misappreciation of Spiritualism into which even such men as L. P. Mercer fall. "A Spring Sermon," by Mr. Weller in the June review, from which we quote, gives idea of his mode of thought and fine fitness of expression:

"Let us, then, be glad and rejoice-land, beasts of the field, and sons of Zion, in this glorious maying time of the year. In the natural aspect how blest are we as a people; never were brighter prospects of an overflowing harvest of fruit pects of the spring-time of the church brighter than now. Revolutions never go back in church as well as state. A new age is truly dawning, not as regards the external prosperity of a sect, but in the general diffusion of new light, a deeper in-quiry into the mysteries of faith, and the inspiration of the Word. It is truly encouraging to hear eminent men declare that they are groping in the dark, and reaching out for something on which to stand. And whoever reads the whole signs of the times in all countries, especially in Great Britain and the leading nations of Europe, will be satisfied that wonderful changes are at hand. Like the sun of the natural world, the new light is diffusing itself over the whole church; dim as yet, for the mists of morning keep out the first rays of the rising sun. But the sun is rising, and we know it will run its course till clear daylight overspreads the land.

As the heavens draw nearer to the earth, the jubilant spring-songs of the angels will penetrate this nother world, and a perennial soul-spring will also be constant in the human mind. In heaven it is always spring. Even the greatest hymnal poet of the church has declared that

"Sweet fields beyond the swelling flood

Stand dressed in living green."

"There everlasting spring abides, And never-withering flowers."

And so will our leaf be ever green, and our flowers never fade, and our spring-time of life never fail, if we keep the commandments of the Lord our God-growing into his likeness, and into companionship with the angels."

Emerson.

. The charming "Reminiscences of a Journalist," by Charles T. Congdon, published last year, contains a pleasant passing allusion to Emerson, from which the Index extracts the following: "It is curious that I should first have heard the lovable voice of Ralph Waldo Emerson when he was the Rev. Ralph Waldo Emerson. One day there came into our pulpit the most gracious of mortals, with a face all benignity, who gave out the first hymn and made the first prayer as an angel might have read and prayed. Our choir was a pretty good one, but its best was coarse and discordant after Emerson's voice. I remember of the sermon only that it had an indefinite charm, simplicity, quaintness, and wisdom, with occasion al illustrations from nature, which were about the most delicate and dainty things of the kind which I had ever heard. I could understand them, if not the philosophical novelty of the discourse Mr. Emerson preached for a good many Sundays, lodging in the home of a Quaker lady, just below ours. Seated at my own door, I saw him often go by, and once in the exurberance of my children admiration I ventured to nod to him and say, 'Good-morning!' To my astonishment, he also nodded, and smilingly said, 'Good-morn ing!' And that is all the conversation I ever had with the sage of Concord."

J. B. Pelham writes: I must confess that I J. H. Pelham writes: I must confess that I am well pleased with the JOURNAL. We get six papers, but I think more of the JOURNAL than any one of the rest. I must spare \$250 for the good old JOURNAL. May the good spirits enable you to publish as good a paper in the future as you have formerly done, for which I shall ever be thankful to you. I will be a subscriber for the JOURNAL as long as I can furnish the money to Journal as long as I can furnish the money to pay for it.

Religion, as a mere intellectual system, is more a philosophy than a worship. As such, it cannot be sustained in the world except among those who find their delight in thought. But as a life, as an experience, as strength, as comfort, as hope, as worship, the full soul of man will ever find in it the greatest joy.—H. W. Thomas.

The simplest of small headstones marks the grave of William Penn in Buckinghamshire, Eu-gland. The only inscription it bears is "William Penn, 1718." It is almost hidden in grass and Notes and Extracts.

He prayeth best who loveth best .- Coleridge. Faith is a powerful stimulant in the work of

Nothing comes by chance; nothing grows by

Christianity in its systematic aspect, must itand or fall as a system, upon its own intrinsic merits. It is said that Jesus died to save sinners; but

according to the estimate there will be few saved; hence his death was a failure. The priesthood are powerless to cope with Spiritu alism, and eventually it will destroy the whole fabric of orthodox theology.

Unless spiritual teachers come in direct con-tact with the spiritual world they cannot become efficient leaders of the people.

Have we ever yet seen a finished man? We think not, not even in Jesus or Socrates. The di-vine ideal involves eternal betterment,

Unitarians of to-day are drifting farther and farther away from the old faiths, until they are no more essentially Christian than they are Bud-

Study the spirits more closely, if possible and discern of what kind they are. Clasp hands with, listen to, and obey the instructions of those having The good things of life are not to be had singly

but come to us with a mixture like a school boy's holiday, with a task affixed to the tail of it. Beneath the light of spiritual truth supersti-tious fogs will be dispersed, and the great cloud which has hung like a pall over humanity, will be lifted by the hands of angels.

Spirits do not claim infallibility, they are only human beings disrobed of flesh and blood, they are limited as yet, and speak within the compass of their knowledge, consequently they do not, and cannot all agree upon speculative points.

There is a steady current of telegraphic communication going on between the inhabitants of earth and those of heaven. We use the term

heaven because it is so familiar to all people. We are always doing each other injustice, and thinking better or worse of each other than we deserve, because, we only hear and see separate words and actions. We do not see each other's whole nature.—George Eliot.

Refrain to night, and that shall lend a hand of easiness to the next abstinence—the next more easy; for use almost can change the stamp of na-ture, and either curb the devil or throw him out with wondrous potency.—Shakespeare.

Men doubt immortality because they have not sufficient evidence to satisfy them that it is a fact; and whoever can give to the world evidence that cannot be refuted, becomes the greatest savior of the race, whether he be Christian or heretic.

If you would learn of a future life, you must obtain your information from some one who has been there. If you want positive proof of immortality, you must come en rapport with some one who has passed through the ordeal of change.

All the human race, from the first intelligent being that drew breath upon this world, to the last individual who shall receive all the experience necessary thereon, will enjoy the fruition of of knowledge which God has prepared for man.

Did Jesus leave his abode in the heavens—a God—and take upon himself a human form, with all that such a change implies? What object could there have been in his doing so? It infinite, he could have done vastly more as a God

Christianity is simply a crystallization of a certain stage of growth; a recognition of certain ideas; a formulated system; a concrete organization in which divine fruth and mortal error are strangely joined; a divine revelation in one respect, and a human mistake in another. Superstitious notions have shut out the

human family from the spiritual influence of heavmighty tide of inspiration; but at length it is again sweeping down upon the earth, and, ultimately, not a vestige of priestly intolerance will

A man who can act with a cheerful and easy conscience is trusted by high and low. He is quite independent, and may stand forth like a prince, though clad in the garb of poverty. Whoever knows him honors him; and he stands without fear before the judgment seat, and looks death steadfastly in the face.—Zechokke.

I said it in the mountain-path. I say it on the mountain-stairs-The best things any mortal hath
Are these which every mortal shares.

The grass is softer to my tread. For rest it yields unnumbered feet. Sweeter to me the wild rose red, Because it makes the whole world sweet.

Rev. Mr. Beecher in a late sermon said: Liberalism and rational preaching were plaiting ruffles, were fixing ruffled shirts and putting cologne on men who were rotten within. "If there logne on men who were rotten within. "If there is one thing I consider thoroughly indecent," continued Mr. Beecher, "It is the way in which criminals are cossetted and carried out of life. When a murderer is to be hanged women send flowers to him,and would kiss an ulcer for his sake. Priests run to him, and philanthropists hurry after him 'he is going to die.' Are not 10,000 persons dying all around, and there is nobody to run to them. There is no sympathy for them. But if a monater is to die for foul murder, floodgates of sympathy are opened, and newspapers tell how he died trusting in Jesus. Faught What mischief that thief on the cross did. Can a man who has crept up to the gallows through the common sewers at the last moment, just before the last effort to obtain a pardon, suddenly blossom out into fervent religous life? I don't believe it.

Mediumship, in the hands of dishonest persons, is destined to bring dishonor upon the cause of Spiritualism, and block the wheels of progress. "Not knowing the law ye do err," was said in ages past; not knowing the law of control, causes many truth-seeking souls to err in their conceptions of what Spiritualism is, and what its missions are; but eyil may be wrought through mediumship, even when the instrument used is the soul of honor. Conditions are often thrown around sensitives by persons attending the seance, and communications have been given which were in direct conflict with the usual sentiments and principles expressed; a person familiar with the law of control, and withal possessing strong psychological powers, naturally attracts kindred elements from among those unseen forces; and when desiring to secure a particular object, can, and often do so surround themselves and the medium, with these conditions, that they obtain what they desire. This is one of the most dan-gerous abuses of the mediumistic laws, and one which we especially want to guard the movement against, because great wrongs have been perpe-trated through and by these means.—Olies Branch. Bulwer elequently says: "I cannot believe

that earth is man's abiding place. It cannot be that our life is cast up by the ocean of eternity to float a moment upon its waves and then sink into nothingness! Else why is it that the glorious aspirations, which leap like angels from the temples of our hearts, wander about unsatisfied? Why is it that the rainbow and clouds come over with beauty that is not of earth, and then pass off and leave us to muse upon their loveliness? Why is it that the stars, who hold their festival around. the midnight throne, and set above the grasp of our limited faculties, are forever mocking us with their unapproachable glory! And finally, why is it that bright forms of human beauty are present-ed to cur view, and then taken from us, leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts? We are born for higher destiny than that of earth; there is a realm where the rainbow never fades— where the stars will be spread before us like islands that slumber on the Ocean—and where the beings that pass before us like shadows will stay in our presence forever."

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TRUE WORSHIP.

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"The hour cometh and now is when the frue worshiper shall worship the Father in spirit and in truth; for the Father seeketh such to worship him."

The churches of all ages have had their own revelations adapted to their tastes of reception and their capacity to understand. There ever has been a continuation of that light which lighteth every man that cometh into the world. The external formula, the outward clothing in which revela-tions have been couched in past ages, may be varied, but underlying all—by whatever formula it may be covered, in whatever language it may be given—there has existed the principle of divine truth—an emanation from the Source of Inspiration. But the churches of all ages have had their rise and fall, they have had their interior perceptions of truth, and there has been so to speak, an externalization of the truth to a degree which has caused them to become mere outward formula, destitute of the power and destitute of the spirit. Hence, there has ever been the necessity for another illumination—for another dawn—for the uprising again of the Spirit of Right-eousness and Truth, to dispel by its golden beams the darkness of the night of ignorance, and falsity, and churchal perversion. It matters not whether we turn to India, Egypt, Persia, Greece, China, or Great Britain. We find in all a divine accommodation to their opinion of truth, sufficient to enlighten the mind, and cause it to expand and unfold itself, and seek to become endued with the enlightening rays of the glorious sun of the spiritual-world. The religious ceremonial becomes externally ritualistic. Religious life, so to speak, is relegated to external position, and becomes solely or comparatively an objective re-ligion, and just to that extent, the church that has been the objective church, has crumbled to decay, instead of being the embodiment of true religious life. If we take popular theology as being the only embodied form of true religion, about ninetenths of the human family can have no knowledge of it, because they are totally ignorant of the existence of such form or of such theology. You find that in India they have legends of Krishna and his mother; in Egypt they have legends of Osiris and Isis, and you find a wonderful similarity exists in all these formulas with your Bible history; in one, the centre is Mahomet; in another, Krishna; in another, Buddha; in another, Confucius. But you find in all the sacred writings of the ancients and of the present time, beautiful allegories, poetry, good codes of morals, and, mixed up with them, much of that which is mythical in its character, and, unfortunately for the church of the present day, she has adopted that which is outward, instead of that which is spiritual in its tendency. Jesus said of the church in his day—"Ye have made the word of none effect by your traditions." And, indeed, the promulgator of Modern Spiritualism may also say to the churches of this day, "Ye have made the word of God of none effect by your traditions." Thus all are the outward embodiment of some interior truth for which it is necessary to lift the veil in order that mankind may perceive the underlying truth in its clear brightness, and thus remove the clouds that now obscure the more perfect manifestation of the sun of divine inspiration. The sun, indeed, does not cease to shine when mankind experiences darkness-or in winter, but when men experience darkness it is because the position of the earth, or that portion of it upon which he lives, has changed its relation to the sun. Precisely the same is it with man's condition when he experiences spiritual darkness, it is because his position towards the Sun of Righteousness and truth has changed. Still, the sun continues to shine in all its beauty, and it is only for man to ascend into that spiritual condition. from which eminence he may catch a glimpse of its rays to realize its glory and

its beauty. Angels from the interior heavens have illumined their torches from the fires of God and are descending to all langs; and where the heart's aspirations are to goodness and truth, there the angels seek to

kindle the real fire. In the Christian Church, there may prewail among the minds of the people that which is erroneous, yet to the advanced there is a more interior perception of the underlying principle of truth, which every-where is true inspiration. If you go to the poor Parsee, whom you designate such, you ask him if he worships the fire? No; he says. The fire is to him an emblem, a representative of the sun. Well, then, say you, perhaps you worship the sun? No: says he, we do not worship the sun—the sun is an external embodiment of light and heat. The light is spiritual truth and heat is heavenly love. We only worship Love and Wisdom, Truth and Goodness. Where you find the truth worshiper, there you find one who worships the Father in spiri and in truth. Thus you find also that in all systems of religious thought, there are the devotees who have an interior perception, by which they are enabled to see, underly ing the mere external ceremonial, a glorious truth shining. To them subjective religion is that which is primary, and the objective, the mere outbursts of the interior. The external becomes, as it were an outward expression or symbolical representation of interior devotion. This may be so in your land to day, and to that ex tent, perhaps, the outward ceremonial is not objectionable, but does not man to day in his religious observances rely more upon mere outward ceremonial for his redemption and salvation, than to the operation of principles within the soul. What does it matter whether Jesus, for illustration, did or did not exist upon the external plane, did or did not die the ignominious death upon the cross. The all important question is— Does the principle, of which he was the outward embodiment, live in you?

As a man ascends into the spiritual state of life, and from the mount of transfigured thought gazes upon the earth from that high standpoint of development to which he has attained, his perception of truth will be different to that of others. As he spiritually advances he will come into spiritually advances, he will come into closer proximity with angels of the inner realms nor thought, and receive their inspiration mercely, and thus be in a more interior mercely. interior sense, a worshiper of the Father in spirit and in truth. For, indeed, the mere adherence to any creed or dogma does not constitute man's true religious life. If there is any religion, it is that of which the Seer of the last century says "That all true religion has relation to love, and the life of true religion is to do good." Truly, as a man from the spiritual standpoint, gazes upon all the varied forms of religion, he

may see in them all, and underlying them all, some true principle embodied. It matters not whether the Buddhist addresses the Supreme as Buddha; the Brahmin as Brahma. The Divine Spirit will not quar-rel with his children because one calls him by a different name to another. But where-ever there is an aspiration to goodness, that good which is in affinity to the aspiration, will pour itself from the Divine Spirit of the Universe to the interior spirit of the one who yearns for its infidx: wherever one who yearns for its influx; wherever spirits yearn for truth there is an adoration of the Father in spirit and in truth. Thus man, gazing from a universal standpoint of religious life, may see in all nations, a manifestation of the same principle that you designate the Christ principle. We behold in the outward manifestation of Jesus, the embodiments of truth, and, hence, wherever the heart in adoration goes forth towards truth, goodness, and the elevation of the soul, there is established the principle of the Kingdom of Heaven within the soul Jesus says, and truly, "the kingdom of heaven is within you."—Herald Progress.

Brook Farm Community.

BY DANIEL FRASER.

On the death of George Ripley, founder of the "Brook Farm Community," the London Standard discourses thus: "To those whose memory extends back forty years the death of George Ripley will recall the famous ex-periment with which his name will ever be connected. We refer to the Brook Farm Community. It was a socialistic attempt

to make the world better." A commune, that numbered among its members Emerson, Thoreau, Hawthorne and Margaret Fuller, could scarcely fail to leave its mark. Of the cultivated men and women who took part in it, nearly all are dead. George was the soul of the enterprise, into which he cast a fortune which would have saved him from a life of toil its loss entailed.

. This commune was a gathering of great hearted idealists, full of life and enthusiasm. After studying a few notices of their life which the members have placed on record, the reader is inclined to believe that the Brook farmers looked on the whole affair as if a communal life was a prolonged picnic with some philosophy to sublimate the earthliness of plowing fields and milking cows. Brook Farm was an innocent community; every one did as seemed right in his or her eyes, yet the breath of scandal never touched George Ripley's community.

About the year 1840 was a time of peace, and there was a kind of ferment heating up the O'd world and the New. The Amer icans had got over their first bursts of patriotic ardor, and were discovering that life ought not to be wholly spent in pursuit of individual interests. With them socialist-ic experiments took root early and succeeded best. But idealists who expected to find in the model republic the best of all possible goverments were disappointed at finding one not much better than that from which they had fied. The reaction naturally landed them in researches after higher forms of social life. The people were growing dissatisfied, and they began to dream dreams, and seek out seers; and for the time being, the thoughtful theorist was expatiating on the Essenes, and the Therapeutic, the Shaking Quakers, Plato's Republic and Moore's Utopla.

Brook Farm was a pleasant enough affair. the infinite, peeled apples and reconstructed the universe; and as Hawthorne expressed "felt they were leading a righteous and heaven-blessed way of life." Before breakfast he chopped hay for the cattle, brought wood and replemshed the fires, and then went down and ate a huge mound of buckwheat cakes. After breakfast George Ripley, himself, and another member armed with four pronged tools made a gallant attack on a heap of manure.

The novelist jocularly intimates "that after this hard work and plain fare, that he felt the original Adam reviving within A life of labor for the good of the community at first had its charms, but when the novelty wore away, the socialistic en-thusiasm also evaporated. Of course the Brook Farm' failed: its theory was excellent, too good for the nineteenth century. Its founders were noble men and women. but they left out of account that important factor "human nature." They indeed tried to live a better life, and to return to a simpler state of society, which they fondly fan-cied to be that of the "natural man." But the melancholy truth is, "the natural man" does not love his brother-he eats him. Hénce George Ripley and his faithful fol-lowers went forth into a stormy, jeering

world, poor, sorrowful, but unconvinced. In the Brook Farm Community we find two forces in operation—one that formed it, and another which destroyed it. Do these opposite forces inhere in man? If they do, then man can create communities, and also destroy them, whenever he wills to do so. On looking into man, we find, that he in common with animals has an emotional life represented by the propensities. And that he has also an emotional life represented by manifestations of justice, benevolence, mercy and aspirations after, and a growth into these divine attributes. Of this dual emotional life, the Apostle re-marked: "I feel a law, a force in my members, warring against the law of my mind," etc. All human manifestations refer themselves to these laws; whether they create a community having goods in common or destroy such an order of things, whether they bring forth peace on earth, or war with all its horrors. Man creates his own social conditions, and is the subject of the inspirations he yields himself to obey.

At present, the preponderance of the ani-mal in man renders the formation of communities having goods in common all but impossible. Even those who yield themimpossible. Even those who yield themselves to obey the inspirations of the higher law will from time to time—as Hawthorne did—"feel the old Adam reviving within them." Therefore, those who will be the disciples of the divine teacher will have to do as the "Master" did and as Paul did, bear a beauty of the will be the results of the results there can be no redaily cross, otherwise there can be no re-leasement from the bondage of the propen-sities, and the social conditions incident

thereto Man stands between the heavens and the hells. If he wills to have the help of the

former, he will have to be an earnest work-er, and work up hill all the time. The law of the life of the propensities is, "The love of self at the expense of others."
The law of the higher life, "is the love of others, at the expense of self." The latter law, when in operation, creates communities having goods in common; when they

fall it is because the former law prevails.

The mystery of living the higher, the di vine life while on earth is here unfolded: The higher law does not manufacture communal life out of the earthly one, nor from its conditions: but creates all things anew

according to the law of the higher emotion al life in man. Fulfilling that remarkable prophecy—Jer. \$1:21, etc.; "That not a stone for a foundation nor for cerner could be accopted from the lower life, in resring the social structures appropriate to the higher

one." The correspondent of the Standard states: "Man does not love his brother—he eats him." Is this not true politically? And under the competitive system do not men swallow one another up? Is not commer-cial cannibalism a leading force in all the cities of Christendom?

The unrestrained action of the propensities from the eating of huge mounds of buckwheat cakes to the criminal extravagances of Delmonico's, the absorbing speculations of the merchant, and the exploits of the warrior, are at variance with the beneficent procedure of communal life. A community, to be alive and growing, must be beneficent. If it cares but for itself, it will die. There is nothing that arrests the action of the higher life among men, and so destructive of personal and social progress as is war. Under its power men become demoniacal machines—give themselves up body and soul for destructive purposes. It seems that the morality of individuals and of nations was based only on their ability to conquer, hold and monopolize land, and hence, to vitiate the conditions of human equality-creating classes and castes among

The writer lately had a visit with one of the survivors of the Brook Farm Communily. It was refreshing to hear the testimony: "that George Ripley and his companions sought the elevation of the lowly, and that social privileges and distinctions were like open to all."

All honor to the Brook Farm Communists whether in the land of souls, or still in the body. They honored themselves, Massachusetts and humanity. Happy day, when men and women will fulfill all righteousness, while doing "that which is right in their own eyes."—The Shaker Manifesto, Mt. Lebanon, N. Y.

The Lord's Prayer in all Ages.

The following is the most complete and comprehensive collection of the various renderings of the Lord's prayer, as given in the gospel according to Matthew, ever published. It in itself shows in a most triking manner the changes the English language has undergone during its history, as well as the progressive state of the Euglish translation of the Bible.

These several versions are in the Gothic, Anglo-Saxon, Danish-Saxon, Scotch and English:

GOTHIC (A. D. 360).

Swa nu bidjaith jus: (So now bid [pray] ye:) Atta unsar tou in himinam. (Father our thou in heaven.) Weihai namo thein. (Be sanctified name thine.) Kwimai thiudinassus theins. (Come kingdom thine.) Wairthai wilja theins, swe in himinam jah ana airthai. (Be done will thine, so in heaven and on

earth.) Hlaf unsarana thana sintainan gif uns himma daga. (Loaf our the daily give us this day.) Jah aflet uns thatei skulans sijaimra swaswe ish weissfletan thain skulam unsasim. (And off let us in that debtors [we] are so as also we off-let the debtors our.)

an ni briggais uns in Iraiscudojai (And not bring us into temptation,) Ak lausai uns of thamma ubilin. (But loose us of the evil.) Inte theins ist thindau gardi, jah mahts, jah wulthus in aiwins. Amen. Because thine is kingdom and might and glory in zone. Amen.)

ANGLO-SAXON (ABOUT A. D. 700). Uren Fader thic arth in heofnas. Sic gehalgud thin noma. To-cymeth thin ric, Sic thin wills sue is in heofnes and in cor-

tho. Uren hiaf ofer-wirtlic sel us to-dæg And forgef us scylda urna, sue we forgefen scyldgun urum. And no inlead usith in costnung, Ah gefrig urich from ifle. Amen.

DANISH SAXON (ABOUT A. D. 875). Eornistlice gebiadath cow thus: Fæder ure thu the eart on heofnum, Si thin nama gehaigod. To become thin rice.

Geweorthe thin wills on eorthan, swa swa on heofenum, Ume dæghwamlican hlaf syle us to-dæg, And forgyf us ure gyltas, swa swa we forgifath urum gyltendum.

And ne gelæde thee us on costnunge, Ac alys us of yfle: Sothlia. DANISH SAXON (ABOUT A. D. 880, TRANSLAT-ED BY ÆLDRED). Fader uren, thu arth in heofnum.

Si gehalgud noma thin, To-cymeth ric thin, Sie willo thin suæ is in heofne and in cor-

Hiaf usenne of wistlic sel us to-dæg, And fergef us scylda urna suæ ue fergefen scyldgum usum, And he inlæd usih in costnunge,

Uh gefrig usich from yble. Amen. DANISH-SAXON (ABOUT A. D. 900). Thu ure Fader the eart on heofenum, Si thin name gehalgod.

Cume thin rice, Si thin willa on eartha swa swa on heofen-Syle us to dæg urne dagwaulicau hlaf,

And forgif us ure gyltas swa swa we for-gifath tham the with us agyltath, And ne læed thu us on costnung, Ac alys us fram yiele. Amen.

OLD ENGLISH (METRICAL VERSION BY POPE ADRIAN, ABOUT 1156). Ure Fadyr in heavenrich

Thy name be halved everlich. Thou bring us thy michel bliss: Als hit in heaven y-do, Evar in yearth beene it also. That holy bread that lasteth ay Thou sent it us this like day. Forgive ous all that we have don, As we forgiveth uch other mon. Ne let ous fall into no founding Ac shield ous fro the fowle thing. Amen OLD ENGLISH (ABOUT 1160).

Ure Fæder thu the on heofene eart, Syo thin name gehaleged. To come thin rice, Geworde thin wille on heofene and on earths Syle us to dag urne daighwamliche blaf, And forgyl us ure geltes awa we forgyfath

Thare the with us agyeteth And ne læd thou us on costnunge Ac alys us fram yfele. Amen. ENGLISH (MSS. OF THE THIRTEENTH CEN-TURY).

Fader oure that art in heve. I-halgoed bee thi name

I-cume thy kineralche, Y-wor the thi wille also is in hevens so be on erthe Ours iche dayes bred gif us to-day, And forgif us ours guites also we forgifet ours guitars,

And no led ows nowth into fondingge, Auth ales ows of harme. Amen. ENGLISH (WYOLIFFE'S NEW TESTAMENT. 1860).

Our Fadir that art in heyenes, Halwid be thi name, Thy kyngdom cumme to,

Be thi wille don as in heyen and in erthe; Gif to vs this day over breed oure other substannce, And forgeue to vs ouer dettis as we for-

geue to our dettours. And leede vs nat in to temptacioun, but delyuere vs fro yuel. Amen. ENGLISH (PURVEY'S RECENSION, 1388).

Our Fadir that art in houenes, Halewid be thi name, Thy kingdom come to,

Be thi will done in erthe as in henene:

Gyve to us this dai oure breed over other substannce, And forgyue to vs oure dettis as we forgyuen to oure dettouris, And lede vs not in to temptacioun, but delyuere vs fro yuel. Amen.

ENGLISH (ABOUT 1430). Oure Fadir that art in hevenes, Halewid be thy name. Thy kingdom come to thee, Be thi will don in earthe as in hevene. Give to us this day oure breed over other

substance. And forgive to us oure dettis as we forgiven oure dettours. And lede us not into temptation. But deliver us from ivel. Amen.

ENGLISH (TYNDALE'S NEW TESTAMENT, 1525).

O ovre father which art in heven. . Halowed be thy name. Let Thy kingdom come. Thy will be fulfilled, as well in erth as hit

ys in heven. Geve vs this daye our dayly breade. And forgeve vs oure treaspases even as we forgeve them which tresspas vs. Leede us not into temptation, but delyvre

vs from yvell. Amen. ENGLISH (JOHN BRADFORD, M. A., MARTYR, 1555).

Our Father which art in heaven, Hallowed be thy name. Let thy kingdom come. Thy will be done in earth as it is in heaven; Give us this day our daily bread, And forgive us our debts, as we forgive them that are debtors unto us. And lead us not into temptation, but deliver us from evil; For thine is the kingdom, thine is the power, thine is the glory forever. Amen.

(ENGLISH GENEVA VERSION, 1560). After this manuer therefore pray yee: Our Father which art in heauen, Halowed be thy name: Thy kingdome come,

Thy will bee done even in earth as it is in heauen. Give vs this day our daily bread,

And forgive vs our dettes as we also forgive our detters,

And leade vs not into tentation but deliver vs from avill: For thine is the kingdome and the power

and the glory forever. Amen. SOUTH SCOTTISH. Our Fader whilk ar in hevin. Halovit be thy name.

Tny kingdom cum, Thy uil be doin in erth as it is in hevin. Giff uss yirs day our daily bred. And forgif us our sinnis as we forgif them that sin agains us, And led us not into tentation, But delyver us from evil. Amen.

SCOTTISH. Our Father guhilk art in heawing. Sanctifeit be thy name. Thy kingdom cum, Thy will be done in earth as it is in heawin. Giw us this day our daylik breid,

And forgiwe us our debts as ve forgiwe our debtours. And lead us noeht in tentatine, But delywer us frome ewill. Amen.

ENGLISH (ANTHONY PURVER, QUAKER, 1760). Thus therefore do you pray: Our Father who art in heaven,

Sacredly reverenced be thy name. Let thy kingdom come; May thy will be done even on the earth according as in heaven. Give us our daily bread to day, And forgive us our treepasses as we also forgive those that trespass against us. And do not bring us into trial, but deliver us from wickedness; Since the kingdom, power, and glory is thine forever. So let it be.

DOUAY (ROMAN CATHOLIC) VERSION. Our Father who art in heaven, hallowed

be thy name,
Thy kingdom come. Thy will be done on earth, as it is in heaven.
Give us this day our super-substantial

bread. And forgive us our debts, as we also forgive our debtors.
And lead us not into temptation. But

deliver us from evil. . Amen. AUTHORIZED (KING JAMES) VERSION.

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but de

liver us from evil; For thine is the king-dom, and the power, and the glory, forever. Amen.

NEW REVISION.

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one.

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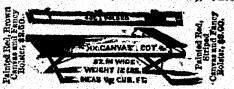
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