Ernth Genrs no Musk, Jows at no Human Shrine, Seeks neither Place nor Spplanse: She only Isks a Bearing.

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JOHN C. BUNDY, EDITOR AND

CHICAGO, JULY 30, 1881.

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Biographical Sketch of John W. Edmonds.

BY HUDSON TUTTLE.

Being in New York in November, 1870, in company with a most esteemed friend, A. E. Giles, we were both exceedingly gratified by the reception of a pressing invita-tion from Judge Edmonds to pass the evening with him. We found him in his library with his daughter 'Laura, through whom many of his most remarkable tests of spiritual identity have been received. He was as unassuming and gentle in his ways as a child, and delighted us with his genial frankness, benevolence and charity, which seemed extended alike to enemies and friends. He was particularly urgent in maintaining that Spiritualists should not organize, but that their doctrines should permeate and exalt existing institutions, as it were infusing new life into the old forms. This is a question beginn two wall defined This is a question having two well defined sides, from both of which strong arguments can be produced, and we felt assured that all that could be said against organization Judge Edmonds brought forganization amentarily manuar. He had only ward in a masterly manner. He had only recently recovered from a violent attack of paralysis, and referred his cure to the efforts of his spirit friends. He said when his physicians despaired, he did not. He knew that he should live, for his spirit-friends had told him the exact time of his death, and it had not some. His ford of death, and it had not come. His fund of anecdotes in relation to Spiritualism was inexhaustible. Wealthy and influential inexhaustible. Wealthy and inducatial citizens, he said, were constantly consulting him on the subject. Once a celebrated Bishop of South Carolina, attended by an equally celebrated Doctor, visited him, and desired to converse "with some advanced minds" in the Spirit-world. A circle was formed, and the spirit of a little negro boy, a former slave of the Bishop, manifested himself, "and by no effort of ours," said the judge laughingly, "could we receive answers from any one else."

At another time a Lieutenant-Governor

and several Judges desired to have com-munications from Lord Bacon and Swedenborg. "I told them," said he, "that they must begin where I did and work their

way up." As we parted with him at a late hour, he took both our hands at the door, and still talking stepped out on the steps and re-mained several minutes as though he could not part. Such was his hospitality and genial warmth of heart. It was the first and last time we met, yet our interview bound our hearts in closest fraternal bonds.

The Hon. J. W. Edmonds was a man of peculiar character, firm in his friendships, and equally firm in his opposition. He was the son of a revolutionary officer, and grandson of Thomas Worth, one of the first set-tlers of Hudson, N. Y., where Judge Edmonds was born. After receiving a collegiate education, he began the study of law at Cooperatown, with George Morrell (afterward Chief-Justice of Michigan), and subsequently at Hudson with Morrell and Van.Buren. In 1810 he entered the office of Martin Van Buren at Albany, but returned the following year to Hudson and began the practice of law. He remained there about fifteen years, a part of which time he held the office of Recorder. Previous to his receiving this appointment from Gov. De Witt Clinton, he held various positions in the State militis, rising to the rank of Colonel. He also represented Columbia County in the Legislature, both in the Senate and Assembly, and did much to improve, by legislation, the condition of working men. After leaving the Legislature he rent on a government mission to the In-



JOHN WORTH EDMONDS.

utation among his associates. During 1942 he was appointed State Prison Inspector, and founded the Prison Association for ameliorating the condition of convicted criminals. By his exertions corporeal punishment was removed, and a series of rewards for good conduct were instituted. He also adopted measures for enabling discharged criminals to gain an honest livelihood. From 1845 to 1853 he occupied the positions of Circuit Judge, Judge of the Supreme Court, and Judge of the Court of Appeals. In 1853 he retired from the bench on account of his having declared a religious belief in Spiritualism. Three years previous to his public declaration in Decomber, 1850, he said he distinctly heard the voice of his wife with whom he had lived for over thirty years and who had died a month before, calling to him while he lay on the sofa. This caused him to investigate the subject of spiritual intercourse with humanity, and soon he became a believer in the theory. During 1851 the passion for this doctrine, and in consequence of the high position he held as a judge brought upon him no small amount of crit icism. Notwithstanding this he regularly attended scances of "table-tipping and rapping," and traveled over the country to meet any one who bore the name of "medium." Every thing in favor and against the doctrine he noted down and studied with great energy, at first with a desire to hold out against the belief; but at last he became convinced, as he said from indisput able proofs, that the spirits of the dead could appear to the living. In 1853 he bold ly asserted this belief, and published a book entitled "Spiritualism," recounting what he had seen, and aiming to harmonize the doc-trine with that of Divine revelation. He also became a "medium" himself, and asserted that many of his previous judicial decisions were instigated by the opinions of jurists who had passed away, and whose forms he could see around him on the

This accusation called out from him an 'Appeal," in which he defined his position. In the attack he prophetically saw that it was not so much personal as "the mighty theme" which offended.

From this "Appeal" we extract the fol-lowing passages as they set forth in his own words the manner of his conversion: "It was in January, 1851, that my attention was first called to the subject of 'Spir-itual Intercourse.' I was at the time with drawn from general society; I was labor ing under great depression of spirits. I was occupying all my leisure in reading on the subject of death, and man's existence afterward. I had in the course of my life read and heard from the pulpit so many contradictory and conflicting doctrines on the subject, that I hardly knew what to believe. I could not, if I would, believe what I did not understand, and was auxiously seeking to know, if after death we should igain meet with those whom we had loved here and under what circumstances, I was invited by a friend to witness the 'Rochester knockings.' I complied, more to oblige her and to while away a tedious hour. thought a good deal on what I witnessed, and I determined to investigate the matter and find out what it was. If it was a deception, or a delusion, I thought I could detect it. For about four months, I devoted at least two evenings in a week, and some-times more, to witnessing the phenomenon in all its phases. I kept careful records of

dians, and while living among them learn- | all I witnessed, and from time to time comed several Indian languages. Late in 1837 pared them with each other, to detect in-he came to New York City, and began prac-tice as a lawyer, soon securing a high rep-all I could lay my hand on, on the subject, and especially all the professed exposures of the humbug.' I went from place to place, seeing different mediums, meeting with different parties of persons, often with persons whom I had never seen before, and sometimes where I was myself entirely unknown—sometimes in the dark and sometimes in the light-often with inveterate unbelievers, and more frequently with zeal ous believers. In fine, I availed myself of every opportunity that was afforded, thoroughly to sift the matter to the bottom. was all this time an unbeliever, and tried the patience of believers sorely by my skepticism, my captiousness, and my obdurate refusal to yield my belief. I saw around me some who yielded a ready faith on one or two sittings only; others again, under the same circumstances, avowing a determined unbelief; and some who refused to witness it at all, and yet were confirmed unbelievers. I could not imitate either of these parties, and refused to yield unless upon most irrefragable testimony. At length the evidence came, and in such force that no sane man could withhold his faith.

"To detail what I witnessed would far exceed the limits of this communication, for my records of it for those four months alone, fill at least one hundred and thirty closely-written pages. I will, however, men tion a few things, which will give a general idea of that which characterized interviews now numbering several hundred. Most of them have occurred in the presence of others besides myself. I have preserved their names in my records, but do not give them to the world, because I do not desire to subject them to the obloquy which seems, most strangely, to be visited upon all who look into the matter with any other feeling than a resolute and obstinate incredulity, what ever the evidence. But these considera-tions grow out of this fact: 1st, That I have thus very many witnesses whom I can invoke to establish the truth of my state ments; and, 2nd, That if I have been deluded, and have not seen and heard what, think I have, my delusion has been shared by many as shrewd, as intelligent, as honest, and as enlightened people as are to be found anywhere among us.

"My attention was first drawn to the intercourse by the rappings, then the most common, but now the most inconsiderable, mode of communing. Of course I was on the look out for deception, and at first relied upon my senses and the conclusions which my reason might draw from their evidence. But I was at a loss to tell how the mediums could cause what I witnessed under these circumstances: The mediums walking the length of a suite of parlors, forty or fifty feet, and the rappings being distinctly heard five or six feet behind them, the whole distance, backward and forward several times; being heard near the top of a manogany door, above where the medium could reach, and as if struck hard with a fist; being heard on the bottom of a car when traveling, on a railroad, and on the floor and the table, when seated at lunch, at an eating house by the side of the road; being heard at different parts of the room, sometimes several feet distant from the medium, and where she could not reach a semetimes on the table, and immediately -sometimes on the table and immediately after on the floor, and then at different parts of the table, in rapid succession, en-abling us to feel the vibration as well as hear the sounds; sometimes when the hands and feet of the medium were both firmly and carefully held by some one of the

party, and sometimes on a table when no one touched it.

one touched it.

"After depending upon my senses, as to these various phases of the phenomenon, I invoked the aid of science, and with the assistance of an accomplished electrician and his machinery, and of eight or ten intelligent, educated, shrewd persons, examined the matter. We pursued our inquiries many days, and established to our satisfaction two things: first, that the sounds were not produced by the agency of any person present or near us; and, second, that they were not forthcoming at our will and pleasure.

"In the meantime, another feature attracted my attention, and that was 'physical manifestations,' as they are termed. Thus, I have known a pine table with four cal manifestations, as they are termed. Thus, I have known a pine table with four legs, lifted bodily up from the floor, in the center of a circle of six or eight persons, turned upside down and laid upon its top at our feet, then lifted up over our heads, and put leaning against the back of the sofa on which we sat. I have known that same table to be tilted up on two legs, its top at an angle with the floor of forty-five degrees, when it neither fell over of itself, nor could any person present put it back on its four legs. I have seen amahogany table, having only a center leg, and with a lamp burning upon it, lifted from the floor at least a foot, in spite of the efforts of those present, and shaken backward and forward as one would shake a goblet in his hand, and the lamp retain its place, though its glass pendents rang again. I have seen the same table tipped up with the lamp upon it, so far that the lamp must have fallen off unless retained there by something else than its own gravity, yet it fell not, moved not. I have known a dinner-bell taken from a high shelf in a closet, rung over the heads of four or five persons in that closet, then rung around the room over the heads of twelve or fifteen persons in the back parlor, and then borne through the folding doors twelve or fifteen persons in the back parlor, and then borne through the folding doors to the farther end of the front parlor, and there dropped on the floor. I have frequently known persons pulled about with a force ich it was impossible for them to resi and once, when all my own strength was added in vain to that of the one thus affected. I have known a mahogany chair thrown on its side and moved swiftly back and forth on the floor, no one touching it, through a room where there were at least a dozen people sitting, yet no one was touched, and it was repeatedly stopped within a few inches of me, when it was

coming with a violence which, if not arrested, must have broken my legs. "This is not a tithe—nay! not a hundredth part of what I have witnessed of the same character, but it is enough to show the gen-

eral nature of what was before me." In his reply to Bishop Hopkins he presents his views of the intercommunion of spirits as resting on the old faith:

"And now may we not ask, if man in the olden time could see and talk with angelsif, in former ages, the spirits of departed mortals could appear to and commune with those yet living-may we not, I say, ask wherein has man's nature so changed that the same thing may not happen to him

"Why! how often in the ceremonies of the Bishop's own church does he call upon his people to say, I believe in the communion of saints!' which the articles of his religion say, 'may be proved by most certain warrants of Holy Scripture;' and yet that communion which is holy when only spoken of, he would fain have us believe is evil when actually practiced!

"Briefly then, to sum up the argument: Spiritualism prevents hypocrisy; it deters from crime; it reclaims the infidel; it proves the immortality of the soul; it recognizes our God, and man's responsibility to him; it enforces the great law of the Creator, by inducements hitherto unknown to man; if heals the sick; it gives sight to the blind; it cures the lame; it comforts the mourner; it enjoins upon all the utmost purity of life; it teaches that charity which rather mourns over than rejoices at the failings of our fellow mortals; and it reveals to us our own nature, and what is the existence into which we are to pass when this life shall have ended."

During a trip to Central America in 1852 he declared that by Spiritualism his friends in the "circle" to which he belonged knew daily of his movements. A grandson's illness in Canada, the death of a friend, the destruction of the steamer Henry Clay, and other things, he said were conveyed to his knowledge by spiritual means, long before the intelligence could reach him through the usual channels. He claimed that he was supported in the belief by manifestations from the spirits of Henry Ciay, Fenimore Cooper, Elias Hicks, William Penn and others, and the spirit of ex-President Martin Van Buren appeared at Judge Ed-monds's bedside the night after the death of the former. The late Judge claimed that the spirits of his dead father and Van Buren appeared together to him, and his description of the scene was vivid. He also claimed to have held converse with Abraham Lincoln and J. Wilfes. Booth after their deaths, and through this to know of their reconciliation in the spirit-land. For a long time he was a public speaker and firm advocate of the spiritualistic doctrine. Wherever he went the halls were crowded. and his time was completely occupied by anxious callers who wished to gain a more definite knowledge of the all absorbing sub-

In his large work on Spiritualism published in connection with Dr. Dexter, heattempts to harmonize Spiritualism with the old. His visions have been the subjects for severe criticism, and the very material views of the Spirit-world and occupation of spirits have been mercilessly ridiculed. He sincerely believed in the truthfulness of

sincerely believed in the truthfulness of his visions and attempted no explanation farther than they were representations of actualities.

He undoubtedly confused earthly scenes with spiritual, an error untrained clairvoyance is constantly liable to commit. His "Spiritual Tracts," which he kept for gratuitous distribution, really exerted greater influence than these more pretentious volumes.

unes.

Notwithstanding the great amount of time he gave to Spiritualism he never neglected his practice, and even amid his growing physical disabilities he would appear in court, compelled by his infirmities to lean on his crutch, and argue his case whenever he thought its urgency demanded. In his library he would sit for hours, consulting authorities, moving in a wheeled chair constructed especially for him. His practice did not diminish by his advocacy of the unpopular cause. He boldly maintained his belief and was respected therefor. His practice constantly increased up to the time of his death, showing that notwithstanding the slanderous reports of imbecility and insanity he was intrusted with the most difficult cases with implicit confidence. His difficult cases with implicit confidence. His life in this respect furnishes an admirable lesson to those who weakly bow to public opinion and fear to assert their belief. He wisely saw that the public respect honest integrity, and belief actualized in nobility of character, and while he never attacked other's faiths, he maintained his own and was respected far more than he would have been had he weakly yielded.

His death had been foretold for many

years and came as an expected event for which he was fully prepared. Here he again exemplified not only his implicit belief in the communications he had received, but his views of the philosophy of life. Expecting death, it did not cause him to swerve from his duties on this plane of existence. He died in harness, working up to the last moment of physical endurance. While on earth he rightly believed that his work was here, except so much as looked forward and prepared for the next.

He left behind written directions as to his funeral, especially enjoining that his body should be placed in the same grave with his wife; "that our ashes may mingle and be one on earth, as our souls will be one in the Spirit-world." His unfailing devotion to his wife is one of the most touching traits of his character, and the many tender communications from her form the most pleasing episodes in his books. They always breathe of the beautiful trusting love which withers not at the cold hand of death, but blooms in immortal verdure on the other shore of the grave.

His funeral was held in St. George church, and was largely attended, and it was remarked that prominent among the unusually large audience, were a great number of elderly gentlemen, whose venerable appearance seemed to add to the solemnity of the scene. Of the funeral, the New York Tribune published the following:

"Rev. Dr. Tyng is seventy-four years of age, and he was assisted by the Rev. Dr. Peet, aged seventy-three. When these ven-erable ministers advanced down the center of the church to meet the remains, the slight difference between the ages of the living and dead was a subject of remark. The body was inclosed in a handsome casket, covered with black cloth, and ornamented with silver, and on the top were floral em-blems in the form of wreaths, anchors, etc. Several other floral crowns, broken columns, anchors, etc., had been contributed by friends, and formed a beautiful ornament at the foot of the pulpit, in front of which the casket was deposited.-

The services were begun by the choir chanting the psalm, "Lord, let me know mine end," after which the service, according to the ritual of the Protestant Episcopal church, was performed. Near its close, the Rev. Dr. Tyng gave a brief history of his personal association with the deceased, and his consequent knowledge of his character. He alluded to Judge Edmonds's connection with the Freedmen's Commission established by Judge Chase, and where, by personal acquaintance, the speaker became conversant with his integrity of character, gentleness of spirit, and compassion for his fellow man. He also alluded to the deceased as the founder of the Prison Association, his usefulness in ameliorating the condition of convicted criminals while in prison, and his desire to reform them by means of rewards for good conduct rather than corporeal punishment for bad behavior. The address of Judge Edmonds, issued in 1844, he said, showed the kindness of his heart, and if there were more men like him, communities would dwell together with greater harmony. Although a lover of justice, he also desired that it should be administered with kindness.

After the address the two clergymen advanced to the casket, and the solemn words of the committal, 'Dust to dust, ashes to ashes,' were uttered in sad tones. The anthem, 'I heard a voice from Heaven,' was then sung as a bass solo and chorus, after which the concluding prayers of the burial service were read. The casket was then opened, and the friends were permitted to

Continued on Mighth Page.

As Answer for Joseph S. Burr on Immortality.

BY DR. C. D. GRIMES.

In the JOURNAL of June 18th, Joseph S. Burr says: "I have long wished to see in your columns something more explicit on the immortality of the soul, on philosophical grounds."

The proofs of the immortality of the soul come to each one in different methods, and reasons and in the different language and modes of explanation of different writers. What will arrest the attention and carry conviction to one, will not be noticed by an other. 'While one is satisfied with a "thus saith the Lord," another like Bro. Burr wants the science and the philosophy- the whys and the wherefores, that will settle everything pertaining to this mooted question. Therefore it is well to allow the discussion a wide range, so that in the multiplicity of arguments, reasons and presentations; all may get their necessary portion and the highest truth made known to

There has never been a time in the world's history, to my knowledge, when materialism has reached so high an average in numbers and ability as at the present. This is due to the fact that Protestant Christianity for the last two thousand years has been the popular and prevailing religion in all except Pagan countries and that has been powerless for the want of either facts, logic or revelation with

which to confront it. Spiritualism by accepting and using as its chief corner-stone—the Ghost—the returning spirit, has in the thousands of cases of the returning spirit given in the Bible and all past history since the race have had a history, together with the fact that it is abundantly able to confront it on scientific and philosophical grounds, done more to check its advance

than all other systems combined. The best argument of the Christian is that "Jesus came to bring life and immortality to light" But the materialist replies, suppose we grant all that and that he had such a mission and did thus come, he did not bring it to light, and if you contend he did, please tell us how and when. If the Christian accepts of "the returning spirit," then away goes the immsculate conception and the God head of Jesus; so he is under the necessity of bowing and retiring. If the returning spirit does all that Jesus did and in many cases excels, why, they have all the God-power that Jesus had and he must take a stand on a level with them. The only way, says the Spiritualist, that Jesus furnished any proof of a life beyond this material plane, was in his repeated returns as a spirit, his answer to Paul: "I am Jesus whom ye persecuted," and his identifi-cation by numbers that knew him as a mortal. But the Spiritualist confronts the Materialist with thousands upon thousands of cases of absolute identification, the knowledge of which came through the same channel in and by which they knew anything; that is the physical senses; coming from all ages, of child-hood, youth and old age, all conditions of rich and poor, from the beggar to the millionaire, and all classes of mind from the scientist and philosopher, down to the common and ordinary

Now take the numerous and different manifestations from these sources, where intelligence has been the chief factor, and classify them; and if you are not in the possession of a science, then in my opinion there can be no such a thing as a science.

Burr savs: "We more explicit, and on philosophical grounds. Robert Ingersoll well and truly said: "If mmortality is a fact, it is a fact in nature, to which books and authorities can add nothing. Then if nature-the cosmos-God, or whatever we choose to call it, is immortal, then man, or any other life, or thing that constitutes an integral and necessary part of nature—the cos. mos or God is necessarily immortal.

Science calls for facts and I have given them in abundance; philosophy calls for the whys and the wherefores—the cause or causes-the underlying law-the existence in the nature and relations of things; and I will present some of them, and in doing so, hope to obtain the highest truth possible on this plane of existence; and the highest truth to me, is the most perfect knowledge of the relation one thing sustains to another, that goes to make up the sum total of the whole-nature -the cosmos-God, or whatever name any one chooses to adopt, expressive of the sum of all intelligence and power in existence—the great Positive Mind.

The real status, nature or condition of all things, is only determined by the relation it sustains to all other things that constitute the whole: and when these relations of man to the Cosmos is sufficiently understood, the question of immortality is settled.

The first "why and wherefore" existing in the nature of things, is that, in the last analysis, all things are resolved into motion forces or spiritual energies; second, that the soul is a force moving matter, and that we are spirits now and here, and therefore as persistent as force and as eternal as time; third, as Mr. Davis puts it, "that matter and motion are coeternal principles, established by virtue of their own nature, and they were the germ containing all properties, all essences and all principles to produce all the forms and spheres that are now known to be in existence. These together and perfectly organized, de-velop spirit;" fourth, therefore the universe is a unit, an organism of spiritual energies, a body of organized forces, evolving from one germ-spirit; that the only difference between one essential part of this organism, this united whole, and an other, is in complexity, attenuation and potency, containing the essential attributes of persistent perpetual existence; fifth, that every fibre of this universe, this grand whole, has motion and life and cannot be divested of these properties of conversion into persistent forces, which forces are correlated—convertible into each other, which renders them as eternal as time; sixth, that as Prof. Youmans says: "The principle of the convertibility of the forces into each other, is one of the most fruitful and far-reaching that selence has established. Its introduction forms one of those intellectual epochs which change the stand point of the philosopher, revealing old questions in new aspects, and bringing many new ones into view. It teaches with a new emphasis the great lessons of the unity of the Universe and the brotherhood of

the agencies through which it is governed."

Professor Grove produced five of these forces in a single experiment. Using a ray of light as the exciter he produced first chemical action; second, electricity; third, heat; fourth, magnetism and fifth, motion. Either of the others used as the exciter would produce the same result. These are the chemical and creative processes of nature; and it is in and from this protean dance of forces that a universe of order and beauty arises, teaching us, not only the unity of all that exists, but exploding the abourd idea of creating something from nothing, or of reducing something to

From these established facts we learn that in the nature of things, the Universe is a unit, The universe is a living creature, self evolved | self, perhaps make another life too terribly and that it is composed of not one single from its own vitality." Tenth, Lucretius: close and real. The idea of proofs, perhap.

force, atom or glimmer of light less to day than it was in any period we can pessibly know of in the past; therefore we have no right to assume that a single force, atom or glimmer of light can or will be wrested from it in the future.

In the law of unity, every life or object, atom or force, is indissolubly bound to every other by the great law of sympathetic action and reaction. When Deity acts upon all through all Below, and depends upon reaction from all to preserve the equilibrium of forces, thus establishing and perpetuating the most omnipotent bond of sympathy and reciprocity that exists, preventing the least fraction from being torn from the whole.

The earth depends upon the positive action of the sun to create the vegetable world, but did it not get an equivalent back in the negative reaction of the earth, its sum of forces would be diminished. Mathematics could not be a perfect science without fractions and decimals, neither could there exist a Great Absolute or Positive Mind without negative minds; that is, there must be dissimilarity; the so-called high and low, positive and nega-tive supply and want as the basis of action and reaction, and,

"Whatever link you strike, Tenth or ten thousandth, breaks the bond slike."

The assumption that this bond of unity is the most omnipotent power in existence is illustrated in the physical world in case of a vacuum, where the whole universe is taxed with its greatest energies to rush into the breach. In the moral world, in case of the prevalence of the least amount of good, there would exist the largest amount of evil, and thither must the most omnipotent powers in the administration of justice quickly appear to restore the breach.

The power that drives the wave from shore to shore, is not lost when the wave breaks, but flees and takes another wave from shore to shore on another ocean through centuries and cycles of time. Thus life drives each form on each plane over its ocean, never being lost as the physical breaks on each strand, but seeks another ocean and drives its chariot on and on, without regard to cycles or sons of time, leaving institutions, societies, religions

and generations in oblivion. In our physical bodies, old atoms, like planets in our solar system, are constantly stepping out and new ones constantly coming in Thus we continue to throw out the old and take on the new, until some throw away a dozen old bodies and live on through a dozen of the new. In this way life has traveled on and on through the dead centuries of the past, and yet is younger and fresher for each round or circle of activities from birth to death on each plane.

Thanks for the revelations of science. Every time we die, we die upwards. It is out of the old house into the new, and when there we find we have taken with us all the treasures from the old—the rich experiences we garnered there; leaving the rubbish and filth

behind. Thanks for the knowledge that if Death feasts on Life, Life feasts and improves on

Death, and ever and ever. "Up rising from the ruined old, "Twas but the ruin of the bad,
The wasting of the wrong and ill,
Whatever of good the old-time had
Is living still."

If we cut out a portion of the fleshy tissue from our bodies, that portion is disintegrated, resolved into forces and passes into the universe of forces; but every fibre of the system is seized with a power called by some the "vis rio natura"-menning nature to restore, but in reality it is this unity or sympathetic bond that I have been trying to illustrate, that pushes forces to the front, to repair the breach, in the shape of cells or atoms, and cements them in tissue, using the intelligence and care to build just to the old out-lines of form and no farther.

Here is a pattern of all the creative processes, that perpetuate this living universe from age to age. "The master seems the builder too." The principle that we call Life, comes from the ashes of every "old" and enters the higher form of the "new," carrying with it everything of value from the old into the new, where in its circle of higher activities, it is baptized afresh by the higher forces that attracted them there, to perform the higher duties of a higher life. It is the very nature of the higher to reach down and with its paychic or spiritual influences attract the lower What power can seize a force, and annihilate it? Socrates furnished a beautifur illustration of this difficulty, when asked by a friend just before drinking the hemlock:
"Where shall we bury you?" he answered:
"Any where you please it you can catch me."

Immortality, then, like music, mathematics, light, heat, electricity magnetism, chemical affinity, motion, attraction, repulsion, and polarity, is in the Cosmos—Delty—the All, and from Deity transmitted to every fibre of the universe, where it exists in the nature of things. Here then are reasons that cannot be controverted, sufficient to constitute it a philosophy, explicit enough I hope to satisfy Bro. Burr, who I sincerely thank for calling for facts on this important subject, which call, inspired me to the luxurious task of looking over one of the brightest and most profitable pages in the book of Life, which opens up to me the high origin and destiny of man to be nothing less than from God we came, to God we go, to be co-workers with Him in the great problems

of the eternal ages. Undoubtedly these arguments, drawn from both the material and the spiritual side of the universe, will meet with ridicule from the physical scientists or materialists, who prides hemselves on being the only scientists in existence, never having been spiritually developed to see but the one-the material and the phenomenal side of the universe, and are, therefore, trying to run it on one wheel. But for one I can afford to wait, in the mean time politely hinting to them that there is a possibility, if not a probability of their being dubbed as pseudo-scientists, unless they come up

from the rear of advancing thought. The next cry is for authority. I care but little for authority as against such facts as the established processes of natural law of which I have given in sbundance; but if the Materialists wants names, here is a list with a fair average of your own kind:

1st., Prof. Youmans (Materialist): "The conceptions of gross, corrupt, brute, matter are passing away with the prejudices of the past, and in place of a dead material world, we have a living organism of spiritual energies."
Second, Huxley: "If we look beyond the vista of recorded time we see living matter coming from non-living matter," Third, Tyndal:
"In matter we see the power of potency of all forms of Life. In producing the crystal na-ture commenced as a builder, and where has she stopped?" Fourth, A. J. Davis: "What men term matter, contains all forms and all forces. Fifth, Tuttle: "Creation is a unit. There is no change in causation from seaalime to spirit. Sixth, S. S. Jones: "All in all is the philosophy of life." Seventh, Thales: "All things are instinct with life." Eighth, Aristotle: "The substance of things are within themselves." Ninth, Diogenes of Apolionia;

"Nature seems to do all herself, without the meddling of the gods." Eleventh, Raschiel: "Give me a living cellule and I will build a world." Twelfth, Carlyle: "The tree Igdrasil buds and withers by its awn laws, too deep for our scanning."

Every life contains the essences and causes of all life. Mineral life contains the essences and causes of vegetable life; vegetable life of animal and animal life of human. Whatever the life is, it is an expression of the causes or qualities of the forces that produced it. There are relations between man and the universe that no theory of evolution can exhaust and no material or agent can destroy.

"Canst thou bind the sweet influences of the Pleides or loose the bands Orion?' Victor Hugo said: "Heaven gives me light with the reflection of unknown worlds." The radiations of the heavenly bodies are the mysterious links that bind us to the solar world. The radiations or influences of every planet and life upon every other life and they in turn back upon that, completes a mysterious bond of unity in which God and angels, humans, animals, atoms, suns and solar systems, are in one common bond of unity and reciprocity, that no power in the universe can break, because the sum of a united whole is always stronger than a part. Therefore we call upon the Materialist to explain how he will break

this omnipotent bond. We are the children of Nature, drawing our life from this Infinite and eternal fullness, and in each draft there is the infinite and immortal principle of life which, like matter and spirit, cannot be separated, for "the twain are one." Does the heart beat? It does so by the same power that holds the planets to their grooves. Does the soul pulsate with lofty thoughts and thrilling emotions? It is but energizing life pulsations from the great De-ific heart—the Great Positive Mind. Sturgis, Mich., July 4th, 1881.

IF A MAN DIE, SHALL HE LIVE AGAIN?

An Address Delivered Sunday night, May 15th, at the Landbroke Hall, Notting Hill, London.

BY WILLIAM H. HARRISON.

(From The Spiritualist.)

In response to an invitation from Mr. F. O. Matthews, who has so steadily and perseveringly carried on our Sunday evening services in this neighborhood, I have the honor of addressing you this evening, and will occupy but a brief portion of your time, knowing how much your interest is centred on the clairvoyant delineations with which the proceedings here usually close.

THE VIEWS OF DIVINES, MEN OF SCIENCE, SEC-ULARISTS, AND POETS.

"If a man die, shall he live again?" Never was question more deeply studied than this, in these days of searching criticism and of healthy scepticism—a scepticism necessitated by way of reaction from ages of too great credulity, but which, perhaps, has been carried too far. An age of faith has been succeeded by an age of reason, in which we have become too critical to be happy, and exhibit a tendency to crush out poetry, the higher intuitions, the purer affections, whilst turning ourselves into mere calculating machines, without God and without hope.

"If a man die shall he live again?" "Yes." responds the preacher. Ask him for his authority and his evidence, and he turns to his and worship before their contents. Time was and no such distant time either, when flame and taggot awaited those who dared to openly listen to the dictates of reason and of conscience, by questioning the authority and in-dependently examining the contents of those books. Now, the fires of modern criticism are weakening portions of the records, usually without supplying anything better in their place. Supposing the Sermon on the Mount to be swept away, what scientific book or re-ligious essay of modern times presents better rules for human observance? And we, who knowsomething of the modern manifestations, can see truth in portions of the records which

are condemned by modern criticism.

And in the Bible are bright flashes of inspiration and revelation, some of them applicable to the present subject. We are there told that this corruptible must put on incorruption, and this mortal must put on immortality; then shall be brought to pass the saying, "Death is swallowed up in victory." We are told that at the resurrection of the dead the body is sown in corruption, it is raised in incorruption; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body There is a natural body, and there is a spiritual body. Again, we are told of old age, that the grasshopper shall be a burden, and desire shall fail, because man goeth to his long home, and the mourners go about the streets. Then shall the silver cord be loosed and the golden bowl be broken; the pitcher shall be broken at the fountain; the wheel broken at the cistern. Then shall the dust return to the earth as it was, and the spirit

shall return unto God who gave it. If we turn from strains of inspiration such as these, which awaken sympathetic responses in every human heart, if we lose these otherworld tones, and ask materialistic science what it can reveal to us, the high pricats of that temple lead us to the hypothetical atoms (for they have never seen them) which build up solid and other forms of matter; they tell us of an interstellar ether in which these atoms swing, and that because this ether is believed to possess frictional properties, there may be a heaven, another state of existence, somewhere. In this statement I think the argument of Dr. Balfour Stewart and Professor Tait, in their book, The Unseen Universe, has been not unfairly summarized. The prevalent theory why and how these atoms build themselves into beautiful crystals is probably true; but the physicist owns he cannot account for the formative power in nature, he cannot account for the construction of the smallest vegetable or animal cell, although all living organisms are built up of such cells; nor can he surmise how logical thought or poetical fire, can by any conceivable processes be evolved from the mechanical motions of the atoms and the ether, of which he believes all the material universe to be built up.

As for those secularists who are materialists. and who often know little or nothing about that "matter" which their scientific brothren have examined so deeply and laboriously, their tenets are but dogmas, and on the pres-ent occasion may be omitted from considera-

In the Babel of present-day confusion on the question of the immortality of man, the most surprising circumstance is, that when anyone ceases to argue the point, but ventures to put forth facts to prove it—to prove what the clergy constantly tell their flocks they are bound to believe—howls of indignation come from the pulpit, the scientific world, the secularists, and the newspapers. But facts, fortunately, will not budge one inch for clamor. Proofs, which anyone can investigate for him-

raises a suspicion in some that the Spiritworld of reality can scarcely tally with their Spirit world of life-long accepted theory; and it may be that the lives led by many, would cause belief in a real Spirit-world close at hand, to be torture, consequently anything tending to impart substantial knowledge in this direction must not be encouraged. Facts have no right to be at variance with the opinions of great human authorities, and they show had taste in taking up such a position, conse quently they are sometimes brought under the Vagrancy Act.

"If a man die shall he live again?" Ask the poet, and he replies with no uncertain sound. His vocation it is to live closer than other men to that diviner region, to that upper air, in which the verities of the spirit hold sway. Consequently we find Goethe, Shakespeare, Milton, and the high priests of song, all ablaze with supernaturalism, their tongues having been touched with a live coalifrom the Altar of the Lord, They have their faults like other men, and sometimes over and above those of their fellow-mortals; they are

Like the young moon with ragged edge, Still in its imperfection, beautiful.

"If a man die, shall he live again?" Ask the spirit within every living man, and in most cases he is intuitively inclined to reply "Yes." Those who have set themselves against the universal religious instinct of civilized communities, and reasoned themselves into pure and simple materialism, are comparatively few in number; they are brave and honest in their convictions, but, so far as I have known them intimately, sad and uneasy at heart. Such belief does not appear to be natural to man. The more aspirational and affectionate natures, whose reason may not be quite convinced of a Spirit-world around, with outstretched hands send forth a cry of pain, at the thought of the possible eternal severance of the bonds of love at the bed of death.

An amber heaven fades to faintest grey; bky stoops to sea, sea rises grey to sky, Wave rolls on wave, for ever, sigh on sigh— The death of day.

Art thou, too, dead?
The sea that rolls between, is that Death's sea?
May no hands touch, no solemn echoes fall,
None answering cry if one to other call,
From land or sea?

Canst thou forget? Wandering for ever on some unknown shore Living or dead, oblivious or most blest— Perchance thy feet at last have found a rest For evermore?

Living or dead?
Star-cycd and pale, thy face seems ever near:
Remembering Love in life, one hour, one day,
Call once from out the dark, then turn away—
One heart may hear.

Hast thou not heard
Passionate moan of waves that break in tears,
Break on, and die, and still may not forget
The infinite perfection of regret.—
These weary years.

AN ANSWER TO THE QUESTION.

"If a man die, shall he live again?" Lord Brougham when studying in Edinburgh University, gravely discussed this very question with a friend, and they agreed that whichever of them died first should, if possible, appear to the other. The circumstance had been for years almost forgotten, when, one day as Lord Brougham was taking a bath at a town in Sweden, he turned his head and saw his friend gazing calmly at him. So frightened was he, that how he got out of the bath he knew not, but found himself sprawling on the floor. On the same day he thus saw his friend in Sweden. that friend had died in India. The narrative is given in Lord Brougham's own words, in his Autobiography published by Black-

Lieut. General Fytche, of Pyrga Park, Havering-atte-Bower, has recently recorded how he saw the apparition of a friend, at the time that friend died six hundred miles

Mr. Drewry, a friend of Miss Emily Faithful, recently wrote to me from Brixton, how, when about 200 miles from Bombay, the second mate, a religious young fellow, was thrown into a terrible state of fear, telling him on board the ship how he had just seen his father in the cabin. It was afterwards found that the father had died at Patrington, in this country, at that very time.

A book might be filled with similar illustra. tions; in fact I have nearly filled one of my works with them. John Wesley, Lord Lindsay, Serjeant Cox, William Howitt, and others, have put on record similar narratives. for which they have youched.

The objection may be raised that some thought-influence from the dying person, may cause a distant friend to have a vision, after which the torch of life is extinguished for ever. But in some cases these appearances are more than a vision seen by one person only. They are sometimes seen by several persons at once. There is the well-known case of Sir John Sherbroke and General Wynyard both seeing the apparition of Wynyard's brother in the Island of Cape Breton, off Nova Scotla; at the time that brother died in England. I will quote the last portion of the

"As these two young officers were pursuing their studies, Sherbroke, whose eye happened sceidentally to glance from the volume before him towards the door that opened to the passage, observed a tall youth, of about twenty years of age, whose appearance was that of extreme emaciation, standing beside it. Struck with the presence of a perfect stranger, he immediately turned to his friend, who was sitting near him, and directed his attention to the guest, who had thus strangely broken in upon their studies. As soon as Wynyard's eyes were turned towards the mysterious visior, his countenance became suddenly agitated. 'I have heard,' says Sir John Sherbroke. 'of a man's being as pale as death, but I never saw a living face assume the appearance of a corpse, except Wynyard's at that moment.' As they looked silently at the form before themfor Wynyard, who seemed to apprehend the import of the appearance, was deprived of the faculty of speech; and Sherbroke, perceiving the agitation of his friend, felt no inclination to address it—as they looked silently upon the figure, it proceeded slowly into the adjoining apartment, and in the act of passing them cast its eyes, with an expression of somewhat melancholy affection, on young Wynyard. The oppression of this extraordinary presence was no sconer removed, than Wynyard, seizing his friend by the arm and drawing a deep breath, as if recovering from the suffication of intense astonishment and emotion, muttered in a low and almost inaudible tone of voice, 'Great and almost inaudible tone of voice, "urear God! my brother!" 'Your brother!' repeated Sherbroke, 'what can you mean, Wynyard?' there must be some deception—follow me;' and immediately taking his friend by the arm, he preceded him into the bedroom, which, as I before stated, was connected with the sitting room, and into which the strange visitor had evidently entered. I have already said, that from this chamber there was no possibility of withdrawing, but by the way of the apartment through which the figure had certainly passed, and as certainly never had returned, agine then the astonishment of the young officers, when, on finding themselves in the centre of the chamber, they perceived that the room was perfectly untenanted."

In the next instance, the spirit of a dying

woman was seen by three of her children at the same time. The following document was forwarded to Mr. Hensleigh Wedgwood, of 14 Queen Anne Street, Cavendish Square, London, by Mrs. Backhouse, wife of Mr. E. Backhouse, member of Parliament for Darlington; it was communicated to the Psychological Society by Mr. Wedgwood, in April 1876, and read to the Society early in the following "In the early part of the last century, a

member of the Society of Friends, living at Settle, in Craven, had to take a journey to the borders of Scotland She left her family under the care of a relation, who, instead of sending frequent letters in those days of slow and expensive communication between distant places, engaged to keep a minute journal, to be transmitted to the mother at any convenient opportunity, of all that concerned her three little children, aged seven, six and four. After an absence of three weeks, when on her homeward way, she was seized with illness at Crockermouth, and died in a few days, even before her husband at Settle could hear by post of the commencement of her illness. The season was winter, when in the mountainous border-land between the counties, the conveyance of letters by postmen on foot was an especially lengthened and difficult process. The friends at whose house the event occurred, seeing the hopeless nature of the attack, made notes of every circumstance attending the last hours of the dying wife and mother, for the satisfaction of her family, so that the accuracy of the several statements as to time as well as facts was beyond the doubtfulness of mere memory, or of even any unconscious attempt to bring them into agreement with each other. One morning between seven and eight o'clock, on the relation at Settle going into the sleeping-room of the three children, she found them all sitting up in their beds in great excitement and delight, crying out, 'Mamma has been here! Mamma has been here! And the little one said, 'She called "Come, Esther!" Nothing could make them doubt the fact, intensely visible as it was to each of them; and it was carefully noted down to entertain the mother on her speedily expected return to her home. That same morning as she lay on her dying bed at Crockermouth, to those who were watching her tenderly and lis-tening for her latest, breath, she said, I should be ready to go if I could but see my children.' She then closed her eyes, they thought to reopen them no more, but after ten minutes of perfect stillness she looked up brightly and said, 'I am ready now, I have been with my children,' and then at once peacefully passed away. When the notes taken at the two places were compared, the day, hour, and minute were the same. One of the three children was my grandmother, Sarah Birkbeck, (daughter of William Birkbeck, banker, of Settle), afterwards wife of Dr. Fell, of Ulverston, from whom I had the above, almost literally as I have repeated it. The elder was Morris Birkbeck, afterwards of Guildford. Both these lived to old age, and retained to the last so solemn and reverential a remembrance of the circumstance that they rarely would speak of it, or permit any allusion to it, lest it should be treated with doubt or levity. Esther, the youngest of the three, died soon after. Her brother and sister only heard the child say that her mother called her, but could not speak with any certainty of having themselves heard the words, nor did they seem sensible of any communication from her, but simply of her standing there and looking on them. My grandmother and her brother were both persons remarkable for strong matter-of-fact, rather than imaginative, minds, and to whom was especially difficult to accept anything on faith, or mere hearsay evidence, and who by nature would be disposed to reject whatever seemed beyond the region of reason or of common experience; but their early impression of the supernatural made them not superatitious, but devout believers in the truths of Divine revelation, and in the mysteries of the soul's relation to the unseen and spiritual S. H. Fox. Tréban, near Falmouth, 1872.

Were there time, I would follow up the chain of argument by giving well authenticated instances of spirits haunting individuals and haunting houses long after the death of their earthly bodies, and of their being seen sometimes by several persons at once. Those who have not given attention to the subject, would be surprised at the mass of good materials available for the purpose.

The freed spirit appears to have powers, modes of thought, modes of life, and surround. ings of which we can form no conception. How could a butterfly reveal to a caterpillar its life and surroundings? Nothing in the antecedent experience of the caterpillar would enable it to assimilate the ideas. In clairvoyance and thought reading we see some of the powers of the freed human spirit flashing like ewels in man while still robed in flesh. As one of our trance poets has said under inspi-

Man cannot tell the secrets of the life
Beyond the portals of the natural sphere;
At best they dimly shadow out the truth—
Too glorious 'tis for mortal minds to bear.
When mortal puts on immortality,
Corruption incorruption, when the grave
Hath lost its sting and death its victory,
When, free from all the passions of the earth,
The soul becomes a conscious element
In the One Harmony that moves through all,
Man is translated to a realm of thought
Incomprehensible to minds in time.

At the time of the death of those we love. when the interlinking chain seems to be snapped forever, when the world with its wrangles and its hatreds presents a revolting picture, and life seems a grievous burden too heavy to be borne, then is the time that the heart yearns for some strong evidence of a life beyond the grave, for some gleams of hope to dispel the gloomy cloud which the erroneous deas of man have thrown around the tomb.

At such times spiritual manifestations of any description are felt to be a blessing, even when they are of a kind which allow no communication with the loved one gone before.

Coleridge was a very awkward and ungainly man physically, but intellectually he was a match for the best. When trudging along a country road, he was met by a wag, who thought to have some sport. "I say, man," he cried out, "did you meet a tailor on your way?" Coleridge looked up and mildly said, Yes, and he told me that a little further on I should see has goose,"

Three primitive Methodist ministers were ecently summoned before the Belfast (Eng.) police court for unruly behavior in leading a large crowd which paraded the streets singing hymns. Two of the defendants were lined 40s., with the alternative of fourteen days' imprisonment; and, in the absence of the third, the case against him, which included a charge of assaulting a constable, was adjourned. The defendants refused to pay the fines, electing to take the alternative.

"Out of Work,

and sick with my kidneys for years," wrote Mr. Alexander Ferris of Chenango Forks, N. Y, recently. He used Warner's Safe Kidney and Liver Cure. Now he says; "I cheerfully recommend it to all persons suffering in the same way."

Woman and the Monsehold.

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

THE INNER LIFE.

The Outward World that round us lies Is not the world in which we dwell; The Inner World alone is real— The world we neither buy nor sell. I'm master of all outward thiogs; Wi'hin my soul I take my seat, And Nature comes in perfumed robes

And lays her treasures at my feet. All things I have within myself; Suns set and suns within me rise; I-live within bright palace walls. Arched o'er by lovely j-weled skies; Arened over by lovely junction cannot, I come and go, a wandering bye.
That roams each flowery scent: d field, And treasures up the golden fruit.
My daily thoughts and passines yield.

I look at things not as they seem; In al! I see the father's face; All nature is a part of Him—
The bending sky is His embrace,
His brea h embalms the dewy flowers, He makes the sun his triumph car, His voice I hear in every breeze,

His smile I see in every star; He builds his altar every where, On every heart His dews distill, His Heaven is with the pure in heart, Its temple gates the human will. I turn away from besten pa'hs

Where trade and politics deceive, And love to roam each wood and glen, And f. e my breast with r. pture heave; The world wants not that which I have, But sti I I love the Inner Life, And naught can tempt my heart away To mingle with its scenes of strife;

For deep within I have a vein More rich than gold that veins the earth And deep within are loving houghts.
That give ojoy and trust their birth;
That Inner World, O be it mine,
And mine to tread each sacred hall, To enter in its silent courts And know the perfect Soul of All. [S. H. Lloyd.

This is the season when the young people are let loose from the restraints of school to inundate the household. The "sweet girlgraduate" has come into her natural heirship; she is an uncrowned queen at home and in the social circle, where all things conspire to give her tribute. If she be fortunately situated, health, freshness, gay hopes, the intoxication of untrained youth, all throw a rosy veil over the shadowy mazes of the future. The fond mother has looked forward to the day when Jennie or Mollie or Hattle —there are no more Janes or Marys or Harriets—shall revolve around her as a steady planet and not a meteor in the home system. The daughter has pursued the usual curriculum, and is spoken of among her friends as "cultured," "accomplished," and as having "finished her educa-

In fact, at eighteen her education has progressed as far as the alphabet of things. If she has learned how to observe and how to study, she has done well. The present course is a great gain on the old school method, but it is yet deficient. Except to those taking special courses, books are too much used and the faculties too little accustomed to observe and reflect, while intuition, the highest form of reason, is entirely ignored. The influences of the time have helped her physical development; she can row and skate, swing dumb bells, perform various gymnastic evolutions, and perhaps swim, but she cannot walk as far as her English cousins. Her waist is not large enough yet to give plenty of room to the vital of date, and she lacks the steady strength of the best developed. Still, with all the attention given to physical culture another generation will doubtless see great strides in the direction of splendidly endowed women. Our great desire is to see the soul keep pace with the body and both attain harmonious development.

The word culture is so often a misnomer, that it needs a new definition If it be "enlightenment and discipline acquired by mental training," then that should surely include soul attributes, also. Too often the words mean a fashionable veneer and not the real development from within. Grace, fine manners, good taste and courtesy, are a portion of surface polish which may or may not spring from a genuine, kindly and gentle heart. All these may exist in a selfish and superficial person without any true culture. That deals with soul growths and makes the body a beautiful exponent of those graces of character which are at the foundation of all human im-

provement. To really know if Jennie or Mollie or Hattie have this much lauded thing called culture, we must see her at her home. How does she treat father and mother? Is she helpful in the family circle, respectful to her elderseven though they are plain people who have not had a tithe of her advantages-does she love real excellence and has she a teachable nature? Then has she the elements of true

A fine literary taste has its part in culture, as well as a love of the best society; that is, the society of the brave, the pure and the highminded. Good books are society in themselves; they are the bottled essence of active minds, and not volatile essence either. The printed page can be our companion in hours of solitude; it can help us to form our characters upon noble models. Works of biography, telling how others have struggled and triumphed, are better, far, than novels. For novels are only possible developments of character under certain circumstances, while biographies are the actual developments.

That culture is genuine which, beginning with the physical structure, continues with the social, the mental and the moral and spiritual. The true process in all, is from within, outward; the true object, the attainment of a harmonious character. That cannot be done by self-indulgence on the one hand, or severion the other Liberal people, generally, have awung from the extreme of puritanical repression to its opposite. Too often the parent is overshadowed by the son and daughter, who run a career of self-will and folly, of which Daisy Miller is an extreme type. The parental affection of all others needs wisdom, since the impressible child is the parent of the future. The home training of the first twelve years is the key to its after life, so far as the mother is concerned; let her be wise as well as loving and all may be well, even though the child has to fight hereditary drawbacks and untoward circumstances. The spirit gains power and becomes conqueror, only teach how to use and strengthen that.

Ruskin discourses thus of the young woman, in "Sesame and Lilies:"

"The first of our duties to woman, is to secure for her such physical training and exercise as may confirm her health and perfect her beauty; the highest refinement of that beauty being unattainable without splendor of activity and of delicate strength. To perfect her beauty, I say, and increase its power; it cannot be too powerful, nor shed its sacred light too far..... If there were to be any differ-

I should say that of the two, the girl should be earlier led, as her intellect ripens faster, in to deep and serious subjects; and that her range of literature should be, not more, but less frivolous, calculated to add the qualities of patience and seriousness to her natural poignancy of thought and quickness of wit... Turn her alone into an old library every wet day and let her alone. She will find what is day and let her alone. She will find what is good for her, you cannot; for there is just this difference between the making of a girl's character and a boy's—you may chisel a boy into shape as you would a rock, or hammer him into it if he be of a better kind, as you would a piece of bronze. But you cannot hammer a girl into any thing. She grows as a flower does; she will wither without sun; she will decay in her sheeth as a parciasus does if you decay in her sheath as a narcissus does, if you do not give her air enough.....You cannot fetter her; she must take her own fair form and way if she take say, and in mind as in body, must have always

Her Household motions light and free

And steps of virgin liberty. You bring up your girls as if they were side. board ornaments, and then complain of their frivolity. Give them the same advantages that you give to their brothers-appeal to the same grand instincts of virtue in them; teach them, also, that courage and truth are the pillars of their being: do you think that they would not answer that appeal, brave and true even now when you know that there is hardly a girl's school in this Christian kingdom, where the children's courage or sincerity would be thought of half so much importance as their way of coming in at a door; and when the whole system of society, as respects the mode of establishing them in life, is one rot-ten plague of cowardice and imposture--cowardice in not daring to let them live, or love, except as their neighbors choose; and imposture, in bringing for the purpose of their own pride, the full glow of the world's worst vanity upon a girl's eyes, at the very period when the whole happiness of her future existence depends upon her remaining undazzled?"

One of the most necessary aids in forming the characters of the children of liberal peo ple is a school where no errors are taught, where natural methods of unfolding are fostered, and where the surroundings are pure, cheerful and wholesome. This seems to be the case at Belvidere Seminary, N.J., under the care of the Misses Bush. It has been open to the youth of both sexes for fourteen years, during which time it has won a high reputation among the friends of liberalism. The Misses Lizzie and Belle Bush, the latter of whom is well known as a poet, have made a life work of their pursuit, and they deserve to be amply supported. The school is entirely unsectarian and special attention is paid to the physical as well as moral culture of its In their circular just issued these ladies make

a special announcement of their plans, which embrace The founding of an Educational and Indus-

which being based on Justice, demand 1. The equal and co-education of the sexes. 2. The adoption, as soon as possible, of more natural and practical methods of teach-

trial Home on stric ly hygienic principles,

ing.

3. The equal and harmonious cultivation of the physical, mental and moral powers of the young, with a view to their growth into healthy and happy states of mind and body.

4 The acquisition on the part of students during school life of such practical knowledge of some one or more pursuits or occupations as will enable them whether male or female. to become self-austaining and order loving members of society. To aid in the accomplishment of the above

objects it is proposed—when it shall appear practicable-to enlarge the buildings now known as Belvidere Seminary, and connect therewith various agricultural, mechanical and art departments

When circumstances permit and the necessities of the school require, additional lands may be purchased and other buildings erected, one of which should be devoted entirely to hygienic purposes and contain a fine hall for gymnastic exercises and dancing; a suite of rooms for hot and cold water, vapor and medicated baths, a Solarium, where students may take a daily sun-bath, and a natatorium where the healthful art of swimming may be taught with case and safety.

It is further proposed, as an object of new and special importance, to open a Department of Journalism, where the theory and practice of the literary art, and the method of dealing with all public questions, may be thoroughly mastered

All this demands patronage and money to carry out which the liberal people of the country are amply able to give.

BOOK REVIEWS.

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

DYE'S GOVERNMENT COUNTERFEIT DE-TECTOR. John P. Dye, Editor and Proprie or, Official organ; established 1850. 1338 Chestnut street, Philadelphia.

This old and standard monthly detector is valuable and reliable; its lists of counterfeits on National Banks, and of coins in this country and Canada; its descriptions of moneys, and other information, show thorough care and skill in its department. Business men need it. It is known to some, and we state it to more, that E. S. Wheeler, well known for his researches in the spiritual kingdom as speaker and writer, is occupied in the mineral kingdom and among matters of money in this office, and has a reputation for ability in its management. This is all well, and gives a healthful variety of thought and occupation.

THE STORY OF THE NOTABLE PRAYERS OF CHRISTIAN HISTORY. By Hezekiah Butter-worth. Boston: D. Lo hrop & Co., publishers. 300 pages, price \$2. For sale at the Religio-Philosophical Journal office. The compiler's Preface savs: "Almost eve-

ry library is rich in books of religious poetrybut only a few collections of notable prayers are to be found, yet many prayers are clearer revelations of a renewed inner life than the choicest poems,......clearest pictures of joy and peace of soul." He has given the aspirations and desires of saintly men and women in their hours of need and trial, in epochs of history and seasons of spiritual strength and light, with briefsketches of the circumstances which add to their interest and value. The Hebrew prayers of the Bible open the work, and petitions looking up for strength, light of spiritual life, submission and tender emotion, voiced through the ages to

our day, fill its pages. The story of George Wishart, a Scotch Protestant, burned by Cardinal Beaton, while the prelate sat high on St. Andrew's tower to see the fire, who said: "Seest thou the Cardinal on the wall. In less than a year he will lie there in as much ignominy as he now does in pomp and pride," and how, within that year, the Cardinal was murdered and his body draglight too far..... If there were to be any differ. | ped over the very spot, is a gleam of spiritual ence between a girl's education and a boy's, foresight. Wishart's last words, "I commend

my spirit into thy hands," reveal the power of the spirit, giving peace in such an hour.

The dying words of Cromwell, "Pardon thy foolish people. Give them one heart and mutual love," are touching indeed. Henry Vane's peaceful trust, "My hour-glass is turned, the sands run apace, and death doth not surprise me. Let the spirits of those who love Thee be turned toward my poor family," makes fit close of a sweet and true life. Hannah More's petition is full of meaning, "Raise my desires. purify my affections, sanctify my soul to go to heaven." These give ides of the value of this work better than any commendation.

ORIGIN OF LIFE: OR WHERE MAN COMES The evolution of the spirit from matter, through organic process; or how the spirit-body grows. Two papers given in the interest of spiritual science, by the direction of the late Prof. M. Faraday, of England. Springfield, Mass. Star Publishing Co., 332 Main street. Price 10

This pamphlet of twenty-five pages is given by the same medium who has before purported to be controlled by Faraday; he is a young man of good standing in the East. The pamphlet is able and clear in style. Its especial interest lies in the fact that Faraday goes back of protoplasm, and shows how this so called "physical basis of life" is formed and shaped.

THE FAITHFUL WITNESS.-A monthly magazine from Topeka, Kansas, by J. F. Floyd, J. M. Shepard and U. M. Browder, is "devoted to the advocacy and defence of Apostolic Christianity, and its articles indicate an earnestness which wins respect, yet show devotion to doctrines from some of which we must dissent. It aims at an undenominational Christianity, based on the infallible Bible and "evangelical" ideas as taught by the Disciples. As Spiritualism-the real presence of the departedwas a part of Apostolic Christianity, we looked for some modern facts akin to those of the release of Paul and Silas from prison by an angel, or spirit messenger, but found none.

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Magazines for August Received.

The Atlantic Monthly. (Houghton, Mifflin & Co., Boston.) Contents: Dr. Breen's Practice: French Domestic Life and its Lessons; Corda Concordia; In Exile; The New York Art Season, On the Acting of Iago; The Portrait of a Lady; Sleep's Threshold; The Indoor Pauper; Tidal Waves; Recollections of James T. Fields; Parton's Life of Voltaire; Ward's English Poets: The Contributors' Club; Books of the Month.

Scribner's Monthly. (The Century Co., New York.) Contents: The Sailor's Wife; The Isle of Peace; The Daughter of Henry Sage Rittenhouse; "No Man's Land;" By the Sea in Normandy; To my dog "Blanco;" Ice-Yachting on the Hudson: Poetry in America: Our Circ'e; Songs of Nature; A little World; Robert Fultons experiments in Submarine Gun nery. The People's Problem; Peter the Great as Ruler and Reformer; Queen Titania; The River Inn: A Rainy Day with Uncle Remus: The Village Convict; Topics of the Time: Communications; Home and Society; Culture and Progress; The World's Work; Bric-a-Brac.

The Midsummer Holiday Scribner more than ever justifies its title, no less than six articles being directly adapted to the season, while three or four others pertain to topics of current interest. The illustrated articles are also of a kind to be welcomed by a summer audience.

Our Little Ones. (The Russell Publishing Co., Boston, Mass.) A Magazine for young readers with pretty and appropriate stories and illustrations.

Babyland. (D. Lothrop & Co., Boston, Mass.) A Magazine for Boys and Girls just beginning to read. with pretty, short stories and illustrations.

Magazines for July not before Mentioned.

Andrews' Bazar. (Queen Publishing Co. New York and Cincinnati.) Devoted to Fash ion. Art. Literature and Society Matters.

St. Louis Illustrated Magzaine. (Magazine Co. St. Louis, Mo.) Contents: Saint Joseph, Mo.; Work and Win; Theo; Timely Topics: Summer Visiting; Chow Chow; Thoughts on Marrying; Independence Day Kissing; How to Keep a Wife's Love; Happiness; Fashions for July; Editorial Miscellany,

The Normal Teacher. (J. E. Sherrill. & R. H. Holbrook, Danville, Ind.) Contents: Editorial; Talks on Elocution; Correspondence; Notes and Queries; Examination Department; Grammer Department; Department of Theory and Practice; Hints and Helps for the school room; Central Normal Department; National Normal Department; Publisher's Department.

The Western (H. H. Morgan, St. Louis, Mo.) Contents: The Raising of Lazarus; Mistaken; Jonathan Swift; Cupid and the Doctor; Napoleon Bonaparte; The Minstrel's Curse; The Mutability of popular sentiment; Love's Giving; Leigh Hunt; Current Notes; Book Reviews.

The Magazine of Art. (Cassell, Petter Galpin & Co., London, Paris and New York, Contents: Alma Tadema's "Sappho;" Herkomer's "Missing;" The Salon; The 'new Nat ural History Musuem at South Kensington; Our living Artists; The "Cenci" Portrait; Pictures of the year; The Career and Works of Flaxman; "How Far Yet?" A Study on Jam Pots; English Birds and their Haunts: Fact in Landscape; "Her Character;" Art

The Illustrated Scientific News. (Munn & Co., New York) The July number of the Illustrated Scientific News teems with interesting illustrated articles, a few of which are as follows: The Doblear Telephone; Glass Grinding Machine; Ancient Pottery from Cyprus; Mechanical Larynx; Pleasure Car of the Days of Louis XIV.; Amatuer Mechanics; The remarkable Palmyra Palm; Curious Fishes; Illustrations, explaining the bursting of Fly wheels; A Velocipede Carriage. In addition to the numerous engravings, there is a large number of interesting, useful and practical papers, relating to various departments of popular actence.

The Psychological Review, (Hay, Nesbet & Co., Glasgow, Scotland) Contents: Notes and Comments: Monthly Summary of Contemporary Spiritual Opinion: Occultism and Spiritualism; Clairvoyance; W. Denton, Darwinism and Spiritualism; A New Basis of Relief in Immortality; Brief notices of Books, &c.; Spiritual Organization; Psychography in America; Psychological Phenomena Among the Chinese; An Apparition seen by two persons at the same time.

The Book-Keeper. (S. R. Hopkins, New York.) Contents: On Balance Sheets; Decisions in Commercial Law; Savings-bank Book-keeping; Answers to Inquiries; Our Debating Club; Book-keepers' Association; Books and Periodicals; Business Notes; The Book-keeper Testimonials.

The Medical Tribune. (Alexander Wilder M. D., F. A. S. and Robert A. Gunn, M. D. New York.) Contents: Women as Practitioners of Medicine; Rhus Aromatica; Parasitic Diseases; The Discovering and Applying of Law; Female Doctors; Specific for Small-Pox; The Mirror.

The Student's Journal. (Andrew J. Graham, New York.) Devoted to Phonography, Music, Hygiene, Philology, Bibliography, etc.

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Prayer-Varied Opinion in Chicago.

Of late there is a great revival of interest in prayer. Not only is this shown in the way of denial of the efficacy of answers to prayer by a special providence granting personal petitions, as in Tyndall's famed prayer-gauge discourse, but it is equally, or even more apparent, in the statement of alleged facts and the putting forth of arguments in favor of prayer. Argument, opinion and inference from facts vary, and out of all this will come good and truth. The miracles of healing in answer to Catholic supplication to the holy Virgin, come from Lourdes and Knock; our newspapers abound in reports of the sick made whole by some marvellous power; and now some of our clergy are saying that the healthful progress of President Garfield is largely helped by the striving in prayer of good Christians all over the land. All this shows not only that this is a day of mental activity but of spiritual life as well:

The Chicago Times, not especially a devotional but surely an enterprising journal, sends out its reporter to see leading preachers and others in this city on this subject. First he meets Rabbi Hirsch, of the Sinai Synagogue, who says:

"Prayer offered in behalf of the wounded President, we hold to be merely an expression of the highest sympathy. We lay no claim to being able by prayer to interrupt or divert the laws of God, or of nature, as they are sometimes called. I am not a be-liever in miracles, and hold the so-called miracles described in the Scriptures to be simply legends and traditions associating the names of national heroes or famous characters with certain places. Many of the orthodox Jews still cling to the ancient faith in miracles, but the advanced thinkers have long since abandoned that theory. Special dispensations under the head of miracles would imply that God had established a patchwork system, and that every now and then he found it necessary to make a change to meet some sudden emergency not provided for. We claim that his laws are perfect and that prayer cannot change them. To be sure, we pray for help and sympathy, and the grace to bow to the will of God, and ask for the light of divine intelligence to guide our steps, and the tranquility of spirit that follows earnest prayer s its own answer."

Father Roles of St. Mary's Catholic

church said: "Belief in the efficacy of prayer and its curative and preventive powers was a part of the doctrine of the church, and every faithful Catholic had to believe that way He turned to the catechism of the Council of I rent, in which it is specifically stated that 'To those who pray with attention, God grants more than they ask.' 'Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me,' is also adopted as gospel truth, and many other expressions of kindred intent. The proviso is inserted, however, that 'God sometimes withholds what we ask, because it may not always be for our good to grant it.'

"The reverend father could recall no instance that had come under his personal observation of supernatural answer to prayer for a special dispensation, though he be-lieved that Father McMullen knew of a case that bordered on the marvelous."

Bishop Fallows, Reformed Episcopal, said:

"I have faith both in the efficacy and curative power of prayer. Prayer is the highest act man is capable of performing. rue prayer implies an implicit faith in God, and an entire submission to his will. I have seen instances and known of cases where I verily believe that men have been saved by prayer. It gave to them renewed hope, faith, energy and confidence—in short, filled them with a determination to live; and that any physician will tell you is oftentime more beneficial to a patient than all the medicine that could be administered."

Rev. L. P. Mercer, Swedenborgian, gave his views as follows:

"I am a believer in the efficacy of prayer, but not as a means of changing the divine will or lighting the divine wisdom, but of putting the person praying, or being prayed for, into a receptive condition. The bane-fits of prayer are shown in the changed

condition of the supplicant's mind. "Prayer ascends, not only to God, but through the spiritual world above us. It is naturally antagonistic and repulsive to evil influences. A whole nation in prayer might be the means of focusing and directing good agencies and influences into one channel, and of a concentration of favorable causes for natural effects. The spirit influences for good would be working on the minds surrounding the President, and upon his own mind. I would not dispense with the four good physicians who are attending upon the President, neither would 1 dispënse with prayer."

Rev. E. P. Goodwin, of First Congregational church, declares faith in the curative effect and efficacy of prayer as a Bible doc-

"Would you be willing that a test of the curative power of prayer should be made on yourself, or one you loved? "No, that would be fanatical. God has

endowed us with reason, and he expects us to exercise common sense. It would not be common sense for me to discard doctors, if I were to be taken sick. Doctors are one of the means God has provided. I should pray at the same time, and I have faith in the efficacy of the combination. Prayer has a tranquilizing effect on the mind of a sick person, and in that way promotes the

chances of recovery." The busy reporter next visited certain

physicians. Dr. Byford declared: "I have no faith in the curative power of prayer. I do not believe that prayer has any effect on physical things.

"In all your professional career did you ever see or know, personally, or a cure hav-

ing been wrought by prayer?
"No; I cannot say that I have. I will say, however, that I have known of a pati-ent's condition being improved by prayer. I have seen instances where prayer has been offered in a sick room, which resulted in making the patient more cheerful and hopeful—a frame of mind that is in itself beneficial. I am a Methodist."

Dr. N. B. Delamater said:

"I do not know anything about it. Prayer is not on my list of remedies. I never prescribe it as a medicine."

Dr. C. Vilas stated:

"I am a believer in prayer, and have seen everal instances where I am certain that it has had a beneficial effect on the condition of patients. When the patient himself joined with his friends and prayed earnestly, a sort of exaltation of spirit has followed which greatly aided in effecting a cure. This may not have been an answer to prayer; but it was, to a degree, an effect of prayer. I may say, however, that if I were to be shot or taken dangerously sick, I should call in a surgeon or physician before resorting to prayer."

Dr. Wickersham declared:

"I never prescribe prayer, and am not an expert in that sort of treatment. If I had a patient with a broken leg, I should put The covers of a good family Bible might answer for that purpose, possibly. Mechanical appliances are more reliable agents for the extraction of a bullet from a man's anatomy than prayer. Still, prayer does no harm that I know of."

Dr. E. H. Horsey thus gave his views: "While not wishing to be quoted as talking slightingly of prayer, I must admit that I do not believe that prayer had a great deal to do with the President's cure. If the cold lead had penetrated his heart, neither prayer nor saltpeter could have saved him. I will say this, however, that I have had cases in which I am positive that prayer was a material aid to the recovery of patients. I have noticed this more especially in my Catholic practice. On several occasions when priests have administered the extreme unction to patients under my charge, they have got well. I attribute this to the fact that the giving of absolution for sin relieves the mind of the patient from all uneasiness, and produces a state of tranquility that is very favorable to recovery. This could not have been brought about by any person excepting a priest."

A legal gentleman, Emery A. Storrs, said: "In the case of the President I think the efficacy was delayed too long. If there is any power in prayer, the bullet of the assassin ought never to have penetrated the presidental person. The churches have been praying for months that he might be preserved from danger. Still, prayer is a good thing, and taken in conjunction with several excellent physicians, a naturally cheerful spirit, all the modern appliances for keeping the temperature of a sick-room at the proper stage, a large corps of the best nurses money can hire, and a robust consti-tution that has never been impaired by excesses of any kind, it is liable to work wonders. It is like the man who tried smoking for corns. 'Smoking and loose boots,' he subsequently remarked, 'is the best thing I ever took for corns."

Gen. I. N. Stiles said:

"Christians have about ceased pretending to believe in the theory of direct answers to prayer. They have now figured it down to the point where it is shown that the answer to prayer is a sort of a reflex influence; that the effect produced depends more upon the prayer than on the prayee. I have long since stopped praying, for the simple reason that I do not believe prayer has the slightest effect one way or the other, and that in my case it would be simply a waste of time, which I could employ to better advantage in working for the thing petitioned for

which I would have to do, any way." Plainly enough these varied opinions indicate that the old conception of a special and miraculous answer to personal petitions, by some power above all law, is fading from many minds, and just as plainly it is reviving and being intensified among a class of devotees. There are many too who cling to the old faith because they see nothing better, and such are not satisfied with the bald materialism of the "prayergauge" theory.

Is there not some ideal and conception, both spiritual and rational, of this matterwhich can come in place of the old ideas? If not, prayer must end, and of that there is small likelihood. The formal words of stated prayer may cease, but the mood of mind of which prayer is born and borne

upward will remain. Well said the poet Montgomery: "Prayer is the soul's sincere desire

Uttered or unexpressed

The motion of a sacred fire

It is "feeling up" as some one intuitively said. Glimpses of the coming ideal of prayer are seen in the statements we give, espe cially in that of Rev. L. P. Mercer. Spirit-

That trembles in the breast."

ualism will make this conception more complete. We shall look on prayer, whether spoken or silent, as the uplifting wish and effort for strength and hope, for light and tranquility, net moving any mysterious power to set aside the divine and eternal laws, but lifting up the prayerful seeker into harmony with those laws, into unity with the great currents of light and life that sweep through all space and flow through all time, and into that unity with the Infinite Life of which the poet says:

"Nearer my God to thee!" Then, in ways we know little of, "the soul's sincere desire" attracts to us unseen friends from the life beyond, and they help us, not miraculously, but naturally. Magnetic strength, tranquil peace and hope, clairvoyant glimpses, visions of beauty, and help from the Spirit-world, all come as answers to prayer, as helps to such as help themselves by reaching up. All this will not stand in the way of the use of outward help, of medical aid, of labor for support. Spiritual strength and common sense go hand in hand.

"Misrepresentation as a Fine Art."

Two weeks ago, in some comments, on an editorial in the Banner of Light of July 2nd, under the above title, we simply asked that journal to prove its very first statement. This it does not endeavor to do, for it is not possible to get something from nothing. A few words, such as simple justice demands, on some other statements in the same article. That our readers may know what the Banner says we give the main points of its editorial as follows:

"Mr. G. B. Stebbins called at our office in

a perfectly open way and informed us that he had taken Mr. Bundy's place as editor of the JOURNAL because Mr. Bundy found rest necessary....just as he would have taken our place had we needed rest, and had he been invited to do so." The alleged misstatements of the Journal on this matter are spoken of as "an act which passes even the boundaries of our expectations of what that paper would descend to in the way of wilful misrepresentation and the suppression of facts," etc., and we have its mention of May 28th that "G. B. Stebbins, the new editor of the Religio-Philosoph-ICAL JOURNAL was in town the present week. He spoke at the Free Religions Convention Friday the 27th,"... and this comment, on summing up. "We can look at the matter in no other light than that he designedly perverted our meaning in order to deceive the JOURNAL readers and please his employers." It further says: "We will: however, put it on record, since the Jour-NAL has, ever since his decease, persistently claimed that the late Epes Sargent was hand in glove with it, in its efforts to des. troy mediums and besmirch the faithful workers who would not follow where it led. that Mr. Sargent was not a Bundyite in any sense of the term;" and as proof of this they have, in his writing an indignant protest, as printed in the Banner, against our "cowardly and scurrilous attack" on T. R. Hazard. These are the main points, in the charmingly courteous style and fraternal spirit of the Banner, which closes its long article by saying: "Its special service is marked out by the unseen workers in the higher spheres, and its space is too valuable to be devoted to personal explanations," which are only made "from the glaring nature of the meretricious treatment" bestowed on it. The final sentence states: "We have repeatedly advocated harmony in our ranks, for which more than once have Mr. A. J. Davis and Mr. Epes Sargent and other prominent Spiritualists, cordially commended us. Not until patience ceased to be a virtue did we feel it our duty to unmask the injustice of the course of the RE-LIGIO-PHILOSOPHICAL JOURNAL."

These extracts need some brief comment. It is editorial usage and courtesy when a person connected with a newspaper calls at the office of another journal to make mention of the fact. For instance: a few months ago, Isaac Rich of the Banner of Light made a pleasant call at this office, and it was mentioned in our next issue. The Banner did not mention the call of Mr. Stebbins until such mention was necessary to serve its purpose, but stated that he "was in the city," etc., (see Banner May 28th), and flos weeks afterward, July 2nd, first revealed the fact of a call, by him, at the office. Still more; looking in at the Banner book store, Mr. Stebbins was told that a special invitation and request had been left for him to call at the editor's 'room. To have said that he called by invitation would have been the truth. In answer to a question, Mr. Stebbins said that he had "gone into the JOURNAL office to give Mr. Bundy needed rest and travel, for a time, by taking his place; as he would relieve Mr. Colby in like circumstances, if asked to do so;" but he said more in this connection, vis., "That is, on the same conditions and with the same freedom," and this sentence, which the Banner does not give, was added because Mr. Stebbins was never told or instructed what to say or not to say in these columns, but was left to consult others here as to facts, etc., in the past, and to act as the way opened and as truth demanded...

The Banner never mentioned the illness

and transient absence of the editor and proprietor of this JOURNAL until July 2d. but on May 28th spoke of "the new editor." Many of its readers who are not readers of the Journal, would suppose, of course, that Mr. Bundy had left his place here as editor, not to return. Why did not the Banner, on May 28th, tell the plain and simple truth that the editor of the RELIG-10-PHILOSOPHICAL JOURNAL, being overdone and needing rest, had gone on a sea voyage of some months duration, and that meanwhile Mr. Stebbins had gone into the editor's room to carry on the paper in connection with others here, and had called at its editorial rooms in Boston?

Where is the "wilful misrepresentation and suppression of facts?" Who has "designedly perverted" matters? Complaint is made of our omission of its statement that Mr. Stebbins would speak in Boston at the Free Religious meetings. That omission was simply because the matter had no bearing on the main question at issue. It seems to charge the authorship of our editorial of June 11th, which it criticises, to Mr. Stebbins. That week's issue was in press the day after he reached here from the East, after six weeks absence. He may, or may not, have written it; that is immaterial as the Journal is responsible.

As to Mr. Epes Sargent we only say, (as he has passed beyond these poor controversies), that for the last two years of his life he frequently contributed to our columns (his usage being not to make his name known) and his private commendations and criticisms were ever welcome and are sacredly preserved. The elegant epithet "Bundyite" used by the Banner in this connection, it omitted (inadvertantly no doubt) to credit to its real author, the conductor of a disreputable journal in Philadelphia characterized as a "ribald sheet" by Mr. Henry Kiddle of New York, and named by that gentleman "The Modern Blunderbore." Some Jesuit spirit must have misled the Banner into borrowing, without credit, such fine language from such a source.

A. J. Davis has also been our frequent contributor, always over his own name. If he has written anything for the Banner in the past two years the public do not know it. If he has commended their course in that time, they can give his words. Dates are of some consequence, as we are dealing with what the Banner is now. Manifestly these eminent men would not have so favored us had they disapproved of our general course and leading aims and ideas. Those aims and ideas we hold as best for truth and justice and thus for the spiritual movement. Any mistakes as to special facts are open to fair criticism in our columns.

"If the "special course" of the Banner is "marked out by the unseen workers," they sometimes get off the track into the mire and fog. Its editorial on "misrepresentation as a fine art" is abundant in epithet, pitiful in insinuation, rich in assertion, but poor indeed in fact and proof. In simple truth and justice these plain statements are given and they make comment or epithet superfluous. If the Banner gets over its hallucination as to the real position and aim of the Religio-Philosophical Jour-NAL it may do better; if not it may possibly do worse, to its own harm.

Singular Slate-writing-An Odd Test.

A few weeks since an intelligent farmer and his wife, persons long known as of good standing, gave us this curious statement. The wife some years ago wrote on the state automatically, not knowing word by word what was coming next. One day as they sat together she began to write and the result was as follows:

"Shall this vile race of flesh and blood Contend with their Creator, God d—n you! Whiz, whiz," this word repeated until the slate was covered. She was perplexed and annoyed, while her husband was convulsed with laughter. She said: "What are you laughing at? What can this mean?" He replied: "I know what it means well enough," and went off into fresh paroxysms of laughter. When he regained his quiet a little, he said: "Now I'll tell you what it means. Down in S—near the sea coast where I came from some thirty years ago, I knew old Capt. C., a man of great size and strength, weighing over 320 pounds, and of powerful muscle. He used to have drunken sprees at the village tavern and could drink a great deal. He did not get unable to walk, but was turbulent and noisy. Toward night. when full of liquor, he would seize the glass he had drank from, set it on top of his head and hold it there, and march to and fro with heavy and vigorous tread across the barroom floor, repeating the couplet you wrote down, and ending it with a loud oath as you wrote it, and then would swing his great arms to and fro, striking down whatever or whoever was in the way, and shouting Whiz! Whiz! at the top of his voice. I guess the old fellow must be here doing what I've seen him do scores of times, to makefus know him." Comment is useless. This queer fact tells its own story.

Dean Stanley-A Good Man Passed On.

Arthur Penrhyn Stanley, Dean of Westminster Abbey, passed peacefully away at London, July 18th, aged 66 years. The son of the Bishop of Norwich, and himself eminent in position in the Episcopal Church. he was distinguished for the liberality of his opinions, as well as for ripe scholarship and excellence of personal character. On his death bed he said: "I have endeayored to make Westminster Abbey the great center of English religious life in a truly

liberal spirit," and his life bore witness to his efforts. As a writer, a broad thinker. a persuasive preacher aiming to increase universal fraternity, and a man of fine judgment and tender feeling, he will long be prized and no man could be more missed. In our civil war he held to the Union; he

visited this country not long ago; on the assassination of the President he telegraphed his sympathy to Mrs. Garfield and had daily prayers, in the Abbey, for her husband's recovery.

A Pioneer Passed On-Temperance-Mrs. Plumb.

The Holley Standard comes from Genesee county, New York, with a word from the Portland (Mich.) Observer, commending the Temperance work, in Holley, of Mrs. Zilpha Plumb, also a resolution of the W. C. T. U. of Holley, commending the action of that lady in asking the hotel and saloon keepers of the town to close their bars on July 4th. Mrs. Plumb is a sister of Mrs. Mary F. Davis, and has her good share of moral courage and excellence of personal character which are the heritage of the family from their good and gifted parents, now in the higher life.

The Standard also has an obituary notice of Joseph Pratt, Esq., aged 78, a pioneer settler, a kinsman by marriage of Mrs. Plumb and Mrs. Davis, a man greatly respected and trusted and a Spiritualist. Lyman C. Howe spoke ably and fitly at the funeral. The notice closes as follows:

"Although never identified with any church or professing belief in its tenets. Mr. Pratt lived an upright, virtuous, eminently useful and honorable life, and looked forward with cheerfulness, composure and faith to that Mysterious Realm to which we all hasten. Especially in his last years he has endeared himself to both young and old, by his social, genial good cheer. His efforts to make the sunset and decline of his earthly pilgrimage free from gloom and full of pleasant memories to all will not soon be forgotten. His long illness of several months was borne with cheerfulness, fortitude, and unfaltering trust," and he finally sank to

"Like one who wraps the drapery of his couch about him. And lies down to pleasant dreams."

A Connecticut Jury-Calvin Hall's Will Broken-Blue-Law Injustice.

The Evening News, St. Joseph, has this

"A long legal contest at Tolland, Conn., has ended in the breaking of a will because the testator was a Spiritualist. Calvin Hall was for twenty-three years preceding his death, a firm believer in Spiritualism. He built two meeting houses for congregations of that faith, and his conduct was largely controlled, as he declared, by spirits, some of whom came to him visibly and audibly, while others communicated through mediand he did not rely on all the supernatural advice which he received, for he believed that many spirits were liars and tools; but he followed the directions of several of these ghostly counsellors implicitly, even in the making of his will. The contestant proved these facts in court, while the other side introduced expert testimony to establish Hall's religious views indicated an impairment of intellect, but simply told the jurors that they are to judge, from the evidence, whether he was mentally capable of making a will. The verdict declaring the will invalid was agreed to without delay."

Mr. Hall was a sane, clear-headed man, who made a fair fortune honestly, and gave it away generously, both before his departure and by will. To a Connecticut court and jury belongs the shame and injustice of making a man's religious views a test of mental soundness. No other jury in our land has gone down so low for many years; their decision is in defiance of the foundation principles of our government and is null and void, legally as well as morally. In the famous Ward will case in Detroit. where millions were at stake, the judge did not allow the religious opinions of E.B. Ward, a Spiritualist, to be taken into account, but only his soundness of mind, and the will stood. The old blue-law spirit is alive yet among Connecticut bigots. We hope the case may be contested by the better part of the people of that State.

A Significant Letter from a Distinguished Medium and Author.

To the Editor of the Religio-Philosophical Journal: In the Religio-Philosophical Jour-NAL of June 11th, I found a most amusing quotation from the Banner of Light:

"We pronounce the Religio-Philosoph-IOAL JOURNAL an unreliable sheet." Such a judgment, coming from such a source, must cause quite a sensation, and in order to give my testimony to the reliability of the would be judge, a little incident may not be out of place. Being in Boston during my last visit to America, I went with Mr. Luther Colby to see a "wonderful boy medium!" On leaving the room, Mr. Colby asked me what I thought of the manifestations. I replied, as was the truth, that from first to last there never was a more bare-faced and impudent imposition. The only remark made by him was, "better say nothing about it." Comment is unnecessary.

Yours for the Truth, D. D. Home. Lerico, Austrian Tyrol, June 28, '81.

Mrs. Saxton, of Cleveland, Ohio, who has a most delightful home with spacious grounds surrounding it, invited a large number of progressive people on a Sunday afternoon, to participate in a lawn meeting, consisting of fine speaking and singing, and pronounced by one who was there as a "delightful lawn gathering of progressive Spiritualists, gotten up at very little inconyenience."

Neshaminy camp meeting opens with great promise; so writes Mr. Reichner of Philadelphia.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

G. B. Stebbins speaks at Whittler, Illinois, Sunday, Aug. 7th, at 11 A. M.

Read advertisement headed, "An Infallible cure for Catarrh."

For Battle Creek camp meeting at Goguac Lake, where 10,000 people want to go. See advertisement.

Solomon Grove, Kansas, camp meeting, opening Aug. 5th, is to be a large gathering. See advertisement.

G. H. Geer gave us a call last week, on his way to Perrinsville, Mich., where he speaks the 31st of July. He then goes to Boston.

Dr. D. P. Kayner is now at Antelope Springs, Colorado. He is enjoying himself well, interspersing his labors with hunting and fishing.

Dr. Alice B. Stockham is holding parlor conversations on health with ladies at Blue Island and other suburbs of the city, which are valuable.

B. F. Underwood takes charge of the Free Religious Index for August and September, its editor W. J. Potter, taking a vacation for rest.

Warren Sumner Barlow, of Patterson, N J., and wife, made a pleasant call at the office, last Monday. Mr. B. is author of "The Voices," "If, Then and When," and "Orthodox Hash"-poems full of wisdom, wit and eloquence.

Cassadaga Lake camp meeting, a lovely forest grove on the clear lake, the place easy to reach by rail from Dunkirk and the East, central for western New York, Pennsylvania and Ohio, excellent speakers and good management and accommodations. Held Aug. 5th to Aug. 28th.

J. G. Jackson writes: "How deeply instructive is S. B. Brittan's 'Defense of Mediums" in your paper; and equally, or more just and excellent, the remarks whereby you correct and modify some of his important thoughts. How glorious is this free and liberal search for truth and right.

J. C. N. Abbott, whose address is No. 27 N. Clark St., Chicago, Illinois, desires to say that he will lecture upon "The Spiritualism of the Bible," in Chicago and other places, -at grove, and camp-meetings, when desired. Appointments arranged by correspondence. He will also attend calls for weddings and funerals.

Rev. Samuel Watson will be in St. Louis, Mo., Aug. 7th. He will go from there to Denver, Col., and remain until after the third Sunday of next month. He will be at the State Convention which meets at Ottumwa, Kansas, the 25th. The 1st of Sept., he will be at Minneapolis, Minn. He has many engagements to lecture.

At West End Opera House medium's meeting last Sunday afternoon, Mr. Field acted as chairman and spoke; W. S. Barlow, author of "The Voices," being called out, said a few words; Mr. Frank Ripley gave tests, partly recognized, partly not, and Bishop Beals was advertised to speak in the evening. Attendance good. Frank Ripley, a medium well-known, gave notice that he would be at 416 West Madison St.,

The Rev. Mr. Power, of Washington, D. C., said that "the powers that mold such a creature as Guiteau are sin, irreligion, and unfaith." All the evidence at hand goes to show that this statement is incorrect, so far as it relates to the would-be assassin. All his life he has been a professed Christian, and never was he known to express a disbelief in religion or a want of faith in the Christian doctrine. Some other reason will have to be found for Guiteau's moral weakness. Let us be fair, and admit that. It may be that Guiteau has never been a sincere Christian. But how are we to tell? What right have we to judge?-Chicago

"Spiritualist," of Brooklyn, N. Y., writes: -"Believing in giving even the Old Nick his due, and that you do also. I desire to say that the clever little story in the Journal of July 16th, on page 6, and credited to a Rochester paper, about Mr. Moody's grandmother is the "revised edition" of an old story, revamped by a San Francisco paper and Mr. Moody says, is made out of whole cloth, so far as he is concerned, no such thing ever having occurred in his experience at San Francisco or elsewhere. The anecdote gave great annoyance to many orthodox souls. Mr. Moody was written to and his denial of the truth of the story has been published."

The Fearful Trial.

The Northwestern Christian Advocate has a long editorial on "Proof in Heresy Trials," taking ground that it is not the truth or falsehood of an alleged heresy, but its agreement or disagreement with the doctrine and discipline of the church, which is the real question to be tested in the trial of a heretic. The fearful shade of the coming trial of Rev. H. W. Thomas stalks out like Banquo's ghost, and will "down at no man's bidding." It is a vexed question in-

Here is a man of spotless character, of sweet simplicity and rare wisdom and royal integrity, but he must be tried as a heretic. Methodism is powerless to refute the truths he utters, and so all that must be set aside and the question must be: Does Dr. Thomas preach Methodism? not: Does he preach truth or error? This may be sound sectarian logic, but, if so, it is because sectarianism puts the creed above the truth.

"This Moral Leper."

Some weeks ago Unity spoke of some journalist with "a flexible theological con-*cience," and we called on our neighbor to name the person, as such a conscience, theological or not, was "more to be dreaded than smarpox or cholera."

We farther spoke of "moral inflexibility" as the "glory and strength of Puritanism" and as needed here and now.

The Alliance thereapon states that we "wildly ask" for this dangerous person, and says, in a spirit of delightful Christian charity:

"The Alliance joins its voice with that of the raging RELIGIO to demand of *Unity* that it will tell the world the name of this moral leper, who is more to be dreaded than smallpox or cholera. Tell us, O, courteous Unity, even if you have to say to the RE. Ligio, "Thou art the man!"

Unity, last week, quotes our words in a commendatory way, and does not say "Thou art the man!" Does the Alliance feel bad, or how?

Mrs. E. V. Wilson and Daughters at Lake Pleasant.

On Friday, July 22nd, Mrs. Mary Wilson and her daughters (both mediums), Mrs. Isa Wilson Porter and Lois A. Wilson, spent an hour at our rooms on their way to Lake Pleasant Camp Meeting. The Camp managers kindly give them the use of a tent. on the same spot where Mr. Wilson had his quarters on the grounds, and they will be located there during the meeting. Mrs. Wilson takes with her a large supply of a new and fine edition of E. V. Wilson's book, in which is a photo-engraving likeness, most life-like and excellent. The daughters are both mediums, and a brief sitting with Mrs. Porter showed that she has something of her father's insight. The son, a lad, is to be with them so that all the family will be together.

Illinois Press Association Meeting.

On Wednesday, the 20th inst., about one hundred persons, with a fair sprinkling of intelligent ladies among them, met at the Palmer House Club Rooms, to discuss mat, ters pertaining to "the art preservative of all arts" and to the methods and ideas of editorial work, in such wise and practical way as a hundred editors from town and country might be expected to reach. Evening saw many of them at the Grand Opera House, and the next day on the Goodrich steamers and out on the cool lake for Milwaukee and Manitowoc and return. Saturday found them again at home and at work, refreshed and instructed by their good meeting.

The Irishman had a correct appreciation of things who, being asked by the judge when he applied for a license to sell whisky if he was of good moral character, replied, "Faith, yer honor, I don't see the necessity of a good moral character to sell whisky."

Horsford's Acid Phosphate. A SUMMER DRINK.

Put a teaspoonfull of Acid Phosphate in glass of water, sugar to taste, and you have a delicious drink, that is more healthful than any made from lemons or limes, and a deal more gratifying to the thirsty recipient.

Zusiness Antices.

Dr. Prior's Cream Baking Powder stands to-day, in the estimation of thousands, as the only safe and reliable powder to use.

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 dis eases. Price \$1.00 per box. See advertisement.

THE common flavoring extracts in the market bear no comparison for fine flavor to Dr. Price's.

SEALED LETTERS answered by R. W. Flint, No 1937 Broadway, N. Y. Terms: \$2 and three 8 cent postage stamps. Money refunded if not an wered. Send for explanatory circular. 21-28tf

DR. KAYNER has closed his office in Chicago and will spend the summer in Colorado. His address will be Antelope Springs, Colorado.

DR. PRICE's Floral Riches is the finest toilet or Cologne water ever made-a rich perfume.

THE WONDERFUL HEALER AND CLAIR YOYANT.—Diagnosis by letter.—Enclose lock of patient's hair and \$1.00. Give the name age and sex. Remedies sent by mail to all parts. Circular of testimonials and system of practice sent free on application. Address, Mrs. C. M. Morrison, M. D., P. O. Box 2619 Boston, Mass.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.-Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address R.F. Butterfield, M. D., Syracuse, N. Y. CURRE EVERY CARE OF PILES.

Lake Pleasant Camp Meeting.

Full list of speakers engaged at Lake Pleasant Campmeeting: Sanday July Sist, Mrs. J. T. Lillie; Wednesday, Aug. Std. Airsed Denton Criage: Thursday, the 4th, Mrs. J. T. Lillie; Friday, the 5th, Geo. A. Fuller: Saturday, the 5th, Mrs. Nellie J. T. Brigham; Sunday, the 7th, Dr. J. E. Buchanan, New York, and Mrs. F. O. Hyser, Baltimore.

Tuesday, Aug. Std., Cophas B. Lynn; Wednesday, the 16th Dr. J. E. Buchanan; Taursday, the 11th, Mrs. F. O. Hyser; Friday, the 12th, J. W. Fletcher; Saturday, the 18th, Cephas B. Lynn; Sunday, the 18th, Lephas, Edward, the 18th, J. W. Fletcher; Saturday, the 18th, Cephas B. Lynn; Sunday, the 18th, Mrs. Cora L. V. Elohmond Chicago, and Henry Kiddle, of New York; Taesday, the 18th, die, A. M.; Thursday, the 18th, Dr. S. B. Brittan; Editor at Large; Friday, the 18th, Dr. S. B. Brittan; Enday, the 18th, Dr. S. B. Brittan; Enday, the 18th, Dr. S. B. Brittan; Sunday, the 21st, Mrs. Cora L. V. Hich mond, and Bd. S. Wheeler, Philadelphia; Tuesday, the 28th Mrs. Brookly; Saturday, the 28th and 28th, Prof. B. G. Booke, Brookly; Saturday, the 28th and 28th, Prof. R. G. Booke, Brookly; Saturday, the 28th and 28th, Prof. R. G. Booke, Brookly; Saturday, the 28th and 28th, Prof. R. G. Booke, Frank Baxter; Tuesday, the Std., Frank Baxter; Tuesday, the 8th, Jr. Tursday, Saptember 1st, W. J. Colville; Friday, the 18th, Mrs. Sarah A. Byrnes; Saturday the 8td, Dr. L. B. Storer, Sanday, the 4th, W. J. Colville, and J. Frank Baxter. Barber. Bannay, the was, W. S. Cortain Barber.

Barber. With this array of speakers and the engagement of the Fischburg Band for the whole season, lovers of good presching and good music ought se be satisfied every day in the week. Judging from past experiance our gathering this year will far exceed in minuters any of its predeceders.

Mrs. A. D. Frenck, of Boston, a lady of experience and ability has lessed the Hotel at Lake Pleasant, and will probably open about the first of June for city boarders.

Many cottages are already under contract to b built this season.

Grove Meeting in Ohio.

There will be an Annual Grove Meeting, held August 20th and 21st, in Daniel Wentworth's Grove, near Antp. Ohio. leakers: A. B. French and Mrs. M. C. Gale. A. J. CHAMPION, Secretary.

Spiritual Meeting at Fowler, Mich.

A grand Spiritualist rally in the form of a Grove Meeting, will be held in N. H. Geller's Grove, just southwest of the Village of Fowler, Mich., to continue three days, on August 5th, 6th and 7th, 1881. Dr. A. B. Spinney, of Detroit: Mrs. S. Graves, Grand Rapids; and others, will address the meeting each day, commencing on Friday. August 5th at 9 o'clock, A. M. Come one and all, let us reason together. Some of the best mediums of the State will be in attendance. Reduced rates have been secured at the hotels, and probably reduced rates on the D., G. H. & M. Railroad from Grand Rapids west and Owosso cast. to Fowler, will he ably reduced rates on the D., C. A. & M. Issurosa from Grand Rapids west and Owosso cast, to Fowler, will be secured. Accommodations will be furnished free for those from a distance as far as possible. Good music will be furnished throughout the Meetings. By Order of Committee.

Spiritual Meeting at Lake George, N. Y.

The Lake George Spiritualist Camp Meeting Associa-tion will commence their Meetings Argust 13th and close September 4th.

By Order of Committee. HENRY J. HEWTON, President. A. A. WHELLOCK, Secretary.

Annual Meeting at Lawrence, Mich.

The Annual Meeting of the Spiritualists and Liberalists of Van Buren and adjoining counties will be held on the Fair Ground at Lawrence. Michigan, on Saturday and Sunday, August 6th and 7th, 1881, commencing at 3 o'clock P.M., on Saturday. Sunday morning session at 10.30, afternoon at 2 o'clock.

A. B. French, of Clyde, Ohio, and Mrs. Mary C. Gale, of Langing, Mich., are engaged as speakers. The election of officers will take place on Sunday, and a special railroad train will run from Lawton at excursion rates. An admission fee of ten cents for each sault will be

An admission fee of ten cents for each adult will be taken at the gate on Sunday. L. S. BURDICK, President.

E. L. WARNER, Secretary,
Paw Paw, Mich.

Spiritual Meeting at Cresco, lowa.

The Northern Iowa and Southern Minnesota Association of Spiritualists will hold their Annual Camp Meeting at Beadle's Grove, in Cresco, Howard Co., Iowa, commencing on Wednesday, September 7th and continuing over Sunday, the 11th. Several prominent speakers will be engaged to address the Meeting.

Mediums of various phases of spirit power will be present, affording an opportunity of testing the facts and truths of Spiritualism.

Beadle's Grove is but a few minutes walk from the depot, and we expect to make arrangements with the M. & St. Paul Railroad for a reduction of farc.

Committee of Arrangements: John Nichols, R. Franshaw, G. W. Webster and H. Arnold.

IRA ELDRIDGE, Secretary, Cresco, Iowa.

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 Creek, 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, Geo. H Geer of Minn , and Mrs. L. A. August 16th, Mrs. M. C. Gale, Lansing, Mich., and A. B. French.

B. French.
August 17th, J. H. Barnham and Geo. H. Geer.
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.

Babcock.
Sunday, Aug. 21st, Dr. A. B. Spinney, J. H. Burnham and G. B. Stebbins.
August 22nd, 10 o'clock A. R., 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 expected to meeting.

The forencon 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 scances. The mediums' tent will be in order on the grounds.

All rail roads mentioned below will sell round trip itekets at two cents per mile each way, from Aug. 11th to 2nd, good to return the 2nd:

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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.

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Directors, B. F. Stamn, Detroit; Hon. J. H. White, Port Huron; and Mrs. G. Merrill, Lansing.

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Treasurer, Mrs. R. A. Shaffer, South Haven
L. S. BURDICK, President,
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, Ran., on August 5th to 15th inclusive.

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

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A large boarding house. Board, \$3.50 per week or 25 cents per meal. Supplies of all kinds furnished on the ground at reasonable rates. Carriages run from the ground to connect with all trains. Reduced rates over the Missouri Pacific and connecting lines. For 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.

Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY.—The Second Society of Spiritualists old services every Sunday, at Cartier's Hall, 28 East 14th

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

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 p. m. The public invited.

P. E. FABNSWORTH, Secretary.

Address Box 4400 P.O. THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No55 West Strd St. (near Broadway) every Sunday at half past ten. a. M. and half past seven P. M. Children's Progressive Locum meets at 5 P. M.

The People's Camp Meeting.

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, Chautauqua Co, N. Y., from August 5th to August 28th inclusive. List of speakers engaged: O. P. Kellogg, Aug. 5th to 28th; Hon. Warren Chase, Aug. 7th; Mrs. O. Hyzer, Aug. 10th to 18th; J. Frank Baxter, Aug. 12th to 14th; Mrs. R. S. Lillie, Aug. 14th to 28th; Mrs. L. A. Pearsall, Aug. 19th to 26th; A. B. French, Aug. 28rd to 28th; Mrs. Cora L. V. Richmond, Aug. 26th to 28th; George W. Taylor, Aug. 20th; Mrs. Nellie J. T. Brigham, Aug. 20th to 31st With this array of speakers, the engagement of the Grattan-Smith family of Painsville, Ohlo, Maxam's Orchestra, and the best mediumistic talent in the country, loves of good speaking, good singing and artistic music will be delighted and well entertained every day in the week. Grounds to pitch tenis free; location and grandeur of scenery unsurpassed. All trains leave passengers and baggage near the gates. Ample accommodations for all. Board 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 postal card to the Secretary for circulars. Admission 10 cents per day.

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

Aussed to Spirit-Life.

Gone to live with the angels, Mrs. Della E. Brown wife of Henry H. Brown, daughter of F. Fralick, of Vermontville, Mich. Her age was thirty-one. She had been a life-long Spiritualist. She was ciair-audient, and received a message last spring that said: "We shall call for you in midsummer." She was usually healthy till within three days; taken with throat disease on the fifteenth, and on the nineteenth was free to go with her mother. The funeral was attended by a large number of friends, at the Congregational Church, who kindly opened their church for the occasion. Services were conducted by Mrs. Sarah Graves, of Grand Rapids. of Grand Rapids.
Will Banner of Light please copy.
Mrs. Sarah Grayes.

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I Would not be a Boy Again.

In my boyhood I often listened with much pleasure to the old song, "I wish I were a boy again," for its harmony rather than sentiment; for I was then constantly longing to become a man; nor have I since seen the time when I would willingly be a day younger. Recently I heard the old song again, and its recitation gave rise to the follow-ing thoughts. I do not know that they correctly represent the feelings of others, but they do most truly and emphatically express my own.

I would not be a boy again, And rake the mould from buried years, And weave anew life's tangled web Of blighted hopes, of joys, and tears.

I would not be a boy again, Though on the dial time has cast Its lengthening shadows. If I must Forget the lessons of the past.

And yet, I know the years gone by Have yielded far more joy than pain; But I have never seen the day I wished to live them o'er again.

Why should I? when the morrow lies Beyond us filled with visions bright. 'Tis only when we look behind, That shadows loom upon our sight. I know full well, the morning sun

Shines brighter than at close of day— That flowers are sweetest in the spring— That balmiest sir is breathed in May. And yet, I would not if I could Turn back the circling hands of time; Unroll life's tangled web of years, And take my boyhood in its prime.

would not change the mellow fruit, The colden grain, the riper thought, The harvest, for the seeding time, The mind matured, for mind untaught.

The germ just bursting from the seed, The brooklet on the mountain's side Are naught beside the river's stream, Or oak with branches spreading wide.

The cheeriest hours of life's short day Are when we've passed its noontide sun. And when we glean our autumn sheaves, The years in golden circles run.

In vouth I deemed the greatest good To which a mortal could attain, Was to be blessed with boundless wealth, Or reach the pinnacle of fame.

But years have changed those earlier dreams And taught me that the golden tide Leaves many a heart a hopeless wreck, And carries desolation wide.

That fame is no perennial spring, Where each who wills its nectar sips, But oft, like Sodom's apples, turns To bitter dust upon the lips.

And yet, I've found a richer mine Of wealth, than gold or fame can buy, Within the storehouse of the mind, I've sought to lay its treasures by.

From these, my stores of garnered wealth, I freely draw whene'er I will, And when I cross the Rubicon, I'll bear my treasures with me still.

I would not be a boy sgain, Go back to where my youth began, And have my mental stature dwarfed, For mind is measure of the man. G. A. L.

Detroit Sun. Mich.

E. D. Babbitt to Wm. Emmette Coleman.

To the Editor of the Relipio-Philosophical Journal:

E. D. Babbitt to William Emmette Coleman sends greeting, and would say with reference to his little article on the "Value of Spiritualism," in the RELIGIO PHILOSOPHICAL JOURNAL of July 16th, that he fully admits that Mr. Coleman is an able advocate of Spiritualism and from his well stored mind has been able to strike many a skillful blow in its behalf. He would also state that when Mr. Coleman some time since declared that Materialists were accomplishing more by their benevolent deeds than Spiritualists, he deemed it best to gently correct that statement by men-tioning such Spiritualists as Pres. Lincoln, Wm. Lloyd Garrison, Victor Emanuel and others of the world's great workers and also to refer Mr. Coleman to his work on Religion, which gives a very extensive array of the great things that Spir-itualism is doing for mankind over and above what has ever been done before. Whether or not Victor Emanuel was immoral as Mr. Coleman asserts, he is generally known to have achieved great things for the freedom and upbuilding of Italy. Dr. Frederic L. H. Willis, who spent some time in Italy and associated with many of the eminent men there, including, if memory serves, Victor Emanuel himself, says that Emanuel was aided constantly by the wisdom of the Spiritworld and by the spirits was nerved up to con-summate the emancipation of Italy from the Papal power.

. D. Babbitt is glad to hear Mr. Coleman say at this time that "he never, at any time, said that Materialism as a whole, was doing more good in the world than Spiritualism," but that he "strong-ly believes the converse, that Spiritualism with all its defects, is of much more value than Mater-

Mr. Coleman proceeds thus: "Dr. Babbitt published an article in the Journal in which he touched upon the many blessings conferred upon humanity by Spiritualiem, and every point made by him therein had been previously covered in principle by my 'Value of Spiritualism,' there be-ing a striking similarity between the two articles in many respects.' This would rather signify that Dr. Babbitt who like Mr. Coleman is supposed to be quite original in his style, has had to copy the latter. But when we remember that several years before Mr. Coleman's "Value of Spiritualism" appeared, Dr. Babbitt had contributed a long article to the RELIGIO-PHILOSOPHICAL JOURNAL which contained the leading points of Mr. Coleman's article and a good many more drawn from Russian, Austrian, Italian, English and American history, it gives quite a different aspect to matters. However it would be unkind to accuse Mr. Coleman of plagfarism as he has a fine historical mind and is able to think out his own points without having to lean on other peo-

"Religion," contains an extensive list of emi-nent names from all parts of the world that belong to the ranks of Spiritualism, but Mr. Coleman with his rich memory and quick observation is just the man to give a far more exhaustive list, and Or. Babbitt for the good of himself as well as others, would earnestly beg him to give the same to the public through the RELIGIO-PHILOSOPHI-CAL JOURNAL or otherwise: 204 Main Street, Cincinnati, O.

Mrs. H. M. Poole's Woman's De-

partment.

To the Editor of the Religio-Philosophical Journal: A competent woman gave me a few days ago her high appreciation of the excellence and value of Mrs. Poole's Department in your Journal. Its literary excellence, rare taste and judgment, wide range of thought and topics, and the fine genius of Mrs. Poole make it excelled by none and equaled by few of such Departments in any of our best newspapers. In her complex, and I hope the appreciations and I hope the appreciations and I hope the appreciations and I hope the appreciations. newspapers, in her opinion, and I hope the appre-ciation of a woman may inspire Mrs. Poole anew. Her column alone is worth more than the yearly price of your Journal.

Lilly Dale Camp Meeting-Last Week.

The unprecedented June rains did not prevent the regular daily exercises, though the numbers in attendance were of course greatly reduced thereby; but the Sundays were fair and sudiences good and speaking excellent. Conferences were good and speaking excellent. Conferences were unusually interesting, especially Saturday foremoon. The question was by what process was primitive man developed. If not by progressive modifications of inferior types and reproduction therefrom how came man upon the earth? Dr. Peebles said he "believed in evolution but detested Darwinism." The chief objection he had to Darwinism was that Darwin referred the origin of man to a mirreleft and he did not believe in of man to a miracle(!) and he did not believe in miracles at all. "Types are eternal," and never run into each other. He denied that there was any proof that a new type was ever formed by variations and combinations of other types. A dog is always a dog; an oak never becomes a chestnut. He said Alfred R. Wallace who fermerly held with Darwin, had renounced his old theory and denied the creation of new types out of the old by modifications and reproduction!

Bro. O. H. P. Kinney of Waverly, N. Y., took strong grounds and ably and forcibly set forth the claims of natural development in the origin of species. He had studied Darwin and Huxley somewhat, and had never found anything that hinted a miracle. On the contrary they labored to show the natural methods of creation as applied to the origin of types and of man. He thought Dr. Peebles had not met the question, which was, "If man did not rise out of the animal kingdom by a law of progressive modifications and improvement, how did he originate?" He thought the assumption that man had an eternal identity in the past, and came direct from God, an organized soul, was not sustained by facts. Each human being derives his individuality from par-He inherits his constitution and character from his human progenitors. Bro. Kinney's analysis was clear, logical and consistent, and I would like to give it entire, but it would take too much room for this report. This speech evoked the latent resources of Dr. Peebles, and he outdid himself in vindication of his theory. All were thrilled and delighted with his spicy manner, earnestness and flood of facts. He finally admitted that so far as concerned physical man, the Dar-wholan theory of progressive development was probably correct! Time up, and we were obliged to leave the subject unfinished. Mr. Ackly of Randolph, N. Y., made an earnest speech, urging self knowledge and self-dependance, and asked for facts and evidence upon which to predicate our decisions. We had too long trusted the priesthood for our light, and neglected our own powers and resources. He became eloquent and impressive as the inspiration thrilled him and the audi ence. Mrs. Dr. Fullerton of Buffalo made an able and impressive speech, full of good thoughts and

Sunday the 26th, gave us the final feast. Mrs. Pearsall spoke with unusual earnestness and power. She presented Spiritualism in a clear attractive light, and showed its value in every walk of life and its power to educate and redeem. I could but feel that if there were any there who were not Spiritualists they must regret it, and could not long remain "out in the cold."

Mr. Richardson and his helpers made excellent

Jennie Rhind and Carrie E. S. Twing were announced for séances and well patronized and their meetings were entertaining and instructive.

Sunday afternoon Dr. Peebles gave a lecture on the soul and its future home and occupation, full of interest and suggestiveness. One point I cannot omit. He said he had learned to call no one an idiot. Every idiot could be taught and some-times become as bright as the brightest. Idiocy was not of the soul, but the body. The medium was defective and the mind could not express itself. He made a confession which may suprise some. He said, "I am an idlot—in some directions. I cannot comprehend mechanics; I cannot even put a button on a door. My wife does all these things. I am not to blame for it; you ought not to laugh at me for what I cannot help." But allow me to suggest Bro. P. upon your own showing there is hope for you; put yourself under a competent trainer for idiots(1) and you may yet he able to make and adjust a wooden button for a door! Doctor, didn't you exaggerate that a little? If you have no constructiveness, how do you manage to compose a lecture, or even construct a sentence? The same faculty that constructs a ser-mon or a book, can make a door button and ap-

In his percration Dr. Peebles paid a glowing tribute to Willard Alden, now in spirit life, for making the way for this glorious camp meeting, and to his aged widow, serene, generous and noble, and the other beirs to his estate for their earnest devotion to the cause their self sacrificing labors to maintain these meetings in all their freedom and original integrity, and for so faithfully and perfectly carry-ing out the purposes and fulfilling the wishes of the arisen husband and father, and giving the public and the cause of Spiritualism such a glorious opportunity to share the liberty, equality and har mony which make the camp meeting at Lilly Dale one of the best on the continent. He said he attended seven camp meetings last year and he had enjoyed this one at Lilly Dale more than all the others put together. Geo. W. Taylor touched the hearts with his sympathetic wand and poetic eloquence, which for 10 minutes flowed like a musical river, inspiring and blessing all, leaving a sweet memory and happy impression as we were about to separate. The President then announced that on the 19th of June, 1882, the sixth regular ennual camp meeting at Lilly Dale would begin and continue until Sunday July 3rd, and af-ter a few words of thankful sentiment the meet-

These meetings grow better every year, and so far as I heard expressed, this was conceded to be the best meeting ever held on these grounds, al-though the number in attendance has sometimes been larger.

LYMAN C. HOWE.

Suit for Damages Against two Prominent Roman Catholic Clergymen of Boston for Their Treatment of a Child Alleged to be Addicted to

The following special telegram from Boston,

was published in the Chicago Times: A most remarkable case was commenced to-day in the civil courts here. Rev. John H. Fleming, one of the clergy in charge of St. James' Roman Catholic church in this city, and the most Rev. John J. Williams, Archbishop of the Diocese, have been sued by William H. Gannon, father of Lizzle M. Gannon, and the case has some novel and intereating features. The girl is about fifteen years old. Some three years since she began to be subject to occasional fits or trances, during which she could seldom be induced to speak to any one. After coming out of these trances she presently, and with every appearance of conviction, began to declare that she had been visited by the Biese-ed Virgin, who had made various revelations to her; that she had been taught hymns, which she ner; that she had been taught hymns, which she remembered and sang when in her ordinary state; that she had seen the forms and faces of many persons who had died before she was born, some of whom—a deceased brother—talked with her, and gave her their names. It was while she was in one of these trances, in the fall of 1878, that the girl's family, much disturbed, called in Rev. Mr. Fleming, the defendant, who was one of the clergy in charge of the parish with which the Gannons were connected. His visits seemed beneficial to the girl. On one occasion he found her in a semi-trance and holding in her hands two or three little dolls or images some two inches long or less, made of thick paper or pasteboard, repre-senting cheruba' heads and wings, and having the senting cherubs' heads and wings, and having the appearance of being stamped with a die or cut. Father Fleming disapproving, as it is understood, of the child's way of viewing or treating these images, prevailed upon her during the interview to give him one of them. It is asserted by the family that the girl has scarcely spoken for the better part of a year—in fact, since it became evident that have treated to dent that her images were not to be restored to her. The plaintiff alleges conspiracy on the part of the defendants to defraud and injure the plain-

A rational knowledge of Spiritualism would simplify all this and cure the trouble.

Rational View of Bible and Religion.

BY J. T. SUNDERLAND.

Why should he be disturbed when to him Revwhy should be be disturbed when to him kevelation is not a thing of a single book, but is all the truth of all the ages?—when he sees God's inspiration to be not shut up to a score or two of men in ancient Palestine, but something of all centuries and all lands—indeed, when he recognizes it to be nothing less than "that Light that lighteth every man that cometh into the world." With such views of Inspiration and Revelation as these Unitarians was well stand from and up. those, Unitarians may well stand firm and un-moved, whether the winds of Bible criticism blow high or blow low.

A religion which transcends books, which is as wide and as old as humanity—which is native to the soul of man-which is man's natural upward looking and onward reaching—a faith, a hope, a devotion, a heroism, a consecration, a worship, born in the soul, and a part of the soul's best self—this immovable and indestructible religion—this, and not a religion which, reating upon books and texts, can be shaken by any revision of Bibles, or other mere surface thing, is the kind of religion Unitaristism has planted its feet upon and is

trying to build up on the earth.

May we not believe that the acitation which the new version is causing, and which must go on not shating but deepening until the revised Old Testament also is given to the world, and for a long time after that, will have this good effect among others, that it will open the eyes of multi-tudes to the insufficiency of the old faith which can be shaken by these things, and the essential superiority of the new, which in clear view of revisions and falling infallibility theories, can yet

say, "None of these things move me."

The great lesson in religion that the world needs now to learn, and all the agitation caused by the new version will but help men to learn it the sooner, is, that no book, however great and loved and venerable, can ever be the real founda-tion of religion. Nature, human nature—God forever revealing himself in nature and human nature—these alone are the foundations that cannot be shaken. And that religion is to be the religion of the future that takes its stand most firmly upon these. - Unity.

English Materializations.

(From Hemld of Progress.)

I send you a report of a scance that was held at Ashington Colliery, Northumberland, on Sunday, June 19th, at two o'clock. Mr. William Westgarth, theriff Hill, medium. The sitters being seated—thirty in number—commenced by singing; the medium being quickly entranced, he told us how to regulate the light. We sat and sung at intervals for about half an hour, when the first form appeared at the curtains, but seemed not in have the rewer to come out and went quickly in have the power to come out, and went quickly in again. We were then told by raps in the cabinet to sing, and the sitters were told to change seats. That being done, after singing awhile, a form came right out of the cabinet, went to one of the sitters, touched her, and then went to another of the sitters and patted her on the face. This form was thought to be that of a young man that passed away not long since. It retired to the cabinet and waved adieu to all, there being a good light all the time. After singing, we were told by raps to take a chair up to the cabinet, with pen and paper. While singing, a form came out, and stooped down, and wrote a communication to one of the sitters, which was "God bless you, Bessy.—H. J." This form was a nephew of one of the sitters. There quickly came out another form, which looked like a tall lady, and sat down on the chair. It then got up and went into the cabinet. While we were singing, again the medium was brought out of the cabinet, and both medium and form were seen together for fully five minutes, the form standing and keeping the curtains of the cabinet back. It went gradually away. The me-dium was then controlled by his guides, and gave us good advice which concluded a very satisfactory and instructive sitting. Mr. Duguid says, what the churches fail to establish, namely, the truth of a future existence—will be accomplished by Spiritualists in the seance room, in which I cordially unite. Yours, in the bonds of truth, an eye witness.

WILLIAM WINLOW. Ashington Colliery.

How We Became a Spiritualist.

The New York Tribune, which is now devoting a great deal of space to accounts of reliable spirit manifestations about the city, gives over a col-num account in its issue of June 20th of materializations at the house of a prosperous business man on Long Island. There were two "solid" business men besides the reporter present, as guests of the family and witnesses of the marvels. The seance lasted two hours and nine materialized spirits appeared, shook hands with the guests, talked; walked about, etc. A Philadelphia jour-nalist who died a year before came out, shook hands with the reporter and seemed delighted with the recognition. A number of female spirits appeared, clad in beautiful robes, lace valis, etc. One lady came to the reporter and he says, "her garments were of a wonderfully fine texture and gave out an exquisite perfume." He insisted on knowing who she was and she whispered, "your guardian." Each person recognized some de-parted friend among the spirits. The Tribune re-porter thinks there could not have been deception as it occurred in a lighted parior at the house of a respectable business man, and they could not have been mesmerized as they never were more swake and in their senses and all saw the same

As the Tribune is giving three or four columns a week to accounts of this kind, we probably could make an interesting department in the Advance by giving a column a week to what we have seen. Thus, we have seen from fifty to one hundred of these materialized spirits, of all sizes and ages. We talked for fifteen minutes with a voice which purported to come from our "guardian," a voice which showed a perfect familiarity with our past and our interior life and which made to us some "divine" revelations if ever there were any. This voice spake out of the air within a foot of two of our ear. But, as St. John says, the "world would not contain the books" if we should tell

Still we may conclude some time to do as the Tribune does and give a column or so a week to a detailed description of "How we became a Spirit-ualist." -- Worthington Advance, Minnesota.

Wonderful Drosms.

A communication from Huguenot, N. Y., in the New York Sun, gives an account of some wonderful dreams. Several years ago Morris Frank, a baker, then living at Rondout, was badly hurt in a runaway accident. Simultaneously with the accident his sister, then living in Cheyenne, dreamed that he was hurt in exactly that manner. She says she saw him fall from the wagon. Impressed with the dream, she wrote home, and re-ceived letters soon afterward which verified it. Mr. Frank himself says that he had a vision of his mother's death and funeral in Germany. He told his children, as soon as he had this vision, that they must refrain from all festivities for ten days. At the end of that time he received intelligence of his mother's death, which occurred at the hour

A bank cashler living near here says that some years ago, as he was balancing up the bank's ac counts, he detected an error, but could not place it, though he searched for days. One night, after a long and late search, which was as before, un-successful, he dreamed that he saw the error. He noted the page, and the next morning, as soon as the bank was opened, he turned to the page and there found the error that had puzzled his and there lound the error that had possied his mind and cluded his search for days. The same man says that one night the President of the bank soon after retiring dramed that he saw four masked burglurs enter a back window of the house of the cashier, proceed to his room, bind and gag him, take him to the bank, and force him to open the combination of the safe. Awaking in a fright the President went to the house of the cashler just in time to discover the burglars forcing open the identical window which appeared in his dream. He fired his revolver at them and frightened them away.

Correction of Amother Error.

BY WM. EMMETTE COLUMNAY.

Since writing my remarks corrective of two er-roneous statements in my critique of Mr. Peebles's new hymn book. Mr. Peebles has reported a third in the same article. It was therein stated that at the seance at Jerusalem where Jesus, the twelve, and Paul assembled for communication to Mr. Peebles through Dr. E. C. Dunn, this was the first time that Jesus and the twelve had met together time that Jesus and the twelve had mat logsther on earth since the sacension of Jesus. My statement was based upon an account of the scauce published in London in the Medium and Daubreak, purporting to be a report, I think, of a lecture by Dr. Peebles, who was then in London. Dr. P. says now that though the Medium and Daubreak so reported it was not true, that he did not so assert. This being true, I shink it would have been preferable to have corrected the mistake then and erable to have corrected the mistake then and there, and not left it uncontradicted, so as to mislead its readers. I am glad to learn that Bro. Peebles made no such claim; for the statement is in itself intrinsically unreasonable, and had the supposed communicating spirits so asserted, it would have been prima facie evidence of their unreliability. Bro. Peebles also says that in narrating the incidents of this seance he asserted nothing, he assumed nothing, but simply repeated what the spirits said; that is, what Dr. Dunn said as coming from the spirits. I see by the JOURNAL of July 2nd, received to day, that our brother has himself corrected the other two errors previously referred to; my own article in correction had been forwarded a week ere I saw his correction. nor was I certain that he would correct them, his letter only saying he might do so when he got time, or words to that effect, nothing positive. I am sorry to see that Mr. Peebles has determined to correct no more mistakes or misrepresenta-tions; for I think it the duty of all persons to correct all errors about themselves (or others when fitting), in order that facts may be known, the truth upheld, and justice promoted. It is right, therefore, that Mr. Kiddle, thinking I had been unjust to Mr. Mansfield, hould defend him as he has done. In this case, though, Bro. Kiddle has decidedly misconstrued or misuuderstood my remarks, and has charged me with attributing to Mr. Mansfield that which I expressly disclaimed at the time. I said it would be unjust to Mr. Mansfield to charge him with that which Mr. Kiddle now says I did charge him with. Bro. K. there-fore, is unjust (unintentionally I am sure) to me; an explanation and reply is therefore demanded of me, which I hope to prepare in a few days. In the meantime if our brother will re-read my re-marks, I think he will find that I did not say that which he has reported I did say, but on the con-trary I expressly disclaimed it. Presidio of San Francisco, Cal.

Buddha's Teachings—The Story of the Girl and the Hen, and its Moral.

In the village of Pandapura, hard by the town of Savatthi, there lived a girl who by tasting a turtle's egg contracted a great liking for hen's eggs. The hen, seeing the greedy girl eating the egg she laid dally, bore a grudge against her, and a strong wish arose within her that in her rebirth she might become a ghoul and eat up the girl's offspring. In the course of time the hen died and became a cat in the same house, and the girl on her death became a hen in her mother's house. Whenever the hen laid an egg, the cat, out of grudge to her, ate it up. After this had happened several times, the hen prayed that she might be so reborn as to be able to devour the cat and all her progeny. The girl dying and leaving the condition of a hen was reborn as a leopard, and the cat in due time reappeared as a deer; the deer gave birth to a fawn, and the leopard, who still bore her a grudge, eat them both up. In this way, during the whole course of 500 existences, each of them devoured the other in turn. In their last existence the girl regained her human form and the cat became a ghoul, and both were converted by the Buddha's discourse, which was to this effect: "No one must bear a grudge against another, saying "He has injured me, he has beaten, has robbed me, he has conquered me, for if he does this, hatred will be repeated successively in future existences; but if no grudge be borne, enmity subsides." This round of rebirth often brought about some very curious and complicated relations, as in the case of the uncharita-ble Brahmin who always dined with closed doors and windows, lest he should be disturbed by importunate beggars. One day, when he was din-ing, along with his wife and child, off a fowl. Buddha appeared before him as a mendicant, and upbraided him for his inhospitable conduct, and with the family disgrace in which he was involved. In a former birth, the bird the Brahmin had just eaten was his father; the little boy, his son, had been a demon and had eaten the father, and his wife in former days had been his mother.

The Law of Heredity.

The best hope of the world lies in the fact that any advantage which men and women, disciplined by the experiences of life, can secure in vir tue, they can transmit to their children. The children thus come upon the stage of action bet ter equipped than were their parents to play their parts with honor. It is in this way, by the grad-ual accumulation of a better mental and moral inheritance, that mankind has advanced from its primitive condition of brute barbarism to its present state of intellectual and moral civilization.

But, now that this law of progress has been discovered, the advance should be at an accelerated velocity. Human will and effort may co-operate with the law to add to its energy. Here is the crowning problem of social science so to improve the conditions of human existence that hu man beings shall be born with a greater advantage in the direction of goodness instead of a proneness to evil. To be born into conditions of goodness is to have good assurance of a good life. And we may say that it is the natural moral right

of every human being to be so born.

But we have only to go into certain districts of any of our great cities, to have the conviction forced upon us that vast numbers of human beings are born into conditions of diabolism rather than into conditions of goodness; into conditions so evil physically, mentally, and morally that the wonder is rather that any of them should be rescued to useful and virtuous lives than that they should all go to utter perdition of eyll. Where physical filth and wretchedness combine with mental darkness and moral depravity of every sort, it does not look as if there was much hope for any new fresh life that is there born. If the life only could come into existence really "new" and "fresh,"—but it is born already old in misery and vice; that is, in all the evil consequences of them, as if it had itself sinned. That any are saythem, as it is not teen sinicu. Line any are sayed to virtue from such surroundings, as they
sometimes are, shows how persistently vital is
the seed of virtue, and how powerful it might become for overcoming all evil, if it were only rightly cultivated.—Free Religious Index.

Mrs. E. E. Peacock writes: We fully appreciate the desire to have the RELIGIO-PHILO-SOPHICAL JOURNAL, a sturdy moral exponent of the spiritual philosophy. The frauds who aspire to be teachers, must be exposed. We want quality, even if for a time numbers decrease.

Hiram Austin writes: I renew my subscription for that staunch defender of all that is good and true in Spiritualism, the Rangeo Partosopu-ICAL JOURNAL. The position taken by H. Tuttle W. E. Coleman and others on the subject of Christian Spiritualism, meet my views entirely.

Last Summer Mr. H. F. Osborne boughts pair of prairie-dogs in Colorado, and took them to his home in Newark, N. J. In December he decided to give them their customsry winter sleep under the ground. He had a deep hole excavated in his garden, and placing the dogs therein in a box, with a piece of carpet for bedding, he shoveled in the earth until the box was buried several feet. In April the box was dug up, and the dogs were found close together in a sound sleep. They were taken into the house, and quickly regained consciousness. They played together, and seemed to be well and strong.

The nineteenth century has been a prolific period; inventions and improvements have been the order of the age, and the once regarded infallible word of God has been subjected to the criticism and scholarly manipulations of men.

Notes and Extracts.

We know that Spiritualism is destined ere long to become the religion of the world; everything tends in that direction.

There is a growing opposition to the use of intoxicating drinks springing up all over the

Spiritualism furnishes the balancing power, and gives to each department in life just what is required to preserve a just equilibrium.

We repeat the maxim. "Try the spirits:" don't stop after you have applied a few tests to those in spirit-life, try those that walk the earth with you. No one has ever criticised the laws of attraction and repulsion; they are, so far as reason teaches and mathematics can demonstrate, fixed facts.

Should spirits advocate doctrines at war with the peace and good government of society, you are not bound to accept them, but you are bound by every law, human and divine, to reject them. It costs comparatively nothing to be known as a Spiritualist to day, to what it did a few years ago; the world has made progress. Spiritualism is being understood.

We don't believe God is, or ever was, moved by the desires of men; but we know that spirits sometimes interfere in the management of worldly affairs, and bring about the changes asked for. Every truth which to-day is popular has seen

its calvary, and its grave clothes; but truth cau-not be confined to any prison, its own inherent vitality must burst from every trammel and rise vi ctorious over every foe. The greatest penalty of evil-doing is to grow

into the likeness of bad men, and, growing like them, to fly from the conversation of the good, and be cut off from them, and cleave to and follow after the company of the bad.—Plato. The experience of many ages of speculative revelation has shown that while knowledge grows and old beliefs fall and creed succeeds to creed, nevertheless that faith which makes the inner-

most essence of religion is indestructible. From time immemorial the world has been led to believe it was beyond the power and ability of man to write a book such as the Bible; but if men can revise and correct, they certainly could have written the original, and the possibility of a

revision by men, stamps it as being of human There is a wise, safe, middle course, between the two extremes of skepticism and irrational superstition, which it would be well for us all to find and walk in—the oath in which we bow be-fore the spiritual manifestations of nature's law with at least as much faith and reverence as we display when kneeling before the shrine of physi-

Individualization is becoming a marked feature in the present generation—more so than at any other period in the world's history; and yet this is not a new departure, though it is of late that man dared to stand alone and face the frowns and criticisms of a cold, selfish world; and we know that were it not for the spiritual move-ment, we should see very little of this independ-ence of character which marks the present as a distinctive age.

The world was given us for our own edification, Not for the purpose of raising sumptuous build-

ings; Life, for the discharge of moral and religious dutice. Not for pleasurable indulgence;

Wealth, to be liberally bestowed, Not avariciously hoarded: And learning, to produce good actions, Not empty disputes.

-Inscription on a Mohammedan Mosque. There are many human beings who seem as though they were for no other purpose than to create inharmony and breed disease, and the question is asked, Are they, too, immortal? Certainly they are. As mortals, we can see no place for them but in jails and penitentiaries, and when such are taken away, there comes a sigh of re-lief, and we often hear exclamations like this: "Well, we are glad they are out of the way." But could you trace the descent of such an one, you would find that what was so objectionable was but the fruit of seed sown in former generations.

Silent Suffering.—Silent suffering is a thing often unknown to the world, for there is much pain that is quite noiseless, and vibrations that make human agonies are often mere whispers in the roar of hurrying existence. There are glances of hatred that stab and raise no cry of murder, robberies that leave man and woman forever beggared of peace and joy, yet they are kept secret by the sufferer—committed to no sound except of low moans in the night—seen in no writing except that made on the face by the slow months of suppressed angulah and early-morning tears. Many an inherited sorrow that has marred a life has been breathed into no human ear.

Mam can so live that he can extemporize a body and lay it down at will. "I have power to lay down my life and take it again" need not be regarded as the presumptuous boast of an egotist. The marvels of the Orient, many of them highly authenticated, go far to prove, that aspiration and absence from sensuality in all its forms can bring about such a condition of mind and body, that one can really rise from the dead, not by any means necessarily rehabitating one's self in the identical atoms which formed the old body, but summoning into being at will a new and appro-priate form, recognizable by friends or not as the triumphant spirit may desire.—W. J. Colville.

General Garfield's Maxims.-At this hour the eloquent and impressive sentiments of General Garfield, gathered from his many public speeches, will be read and remembered. They speak of the nobility of character of the man, and of his motives and ambitions. Mr. Smalley says:
"There is probably no living political orator whose efforts before large andlences are so effectual."

Mr. Thayer, in his book, "From the Log Cabin to the White House," makes a collection of many of these terse, eloquent and instructive sentences. In an address upon one occasion, General Garfield said: "I feel a profounder reverence for a boy than a

man. I never meet a ragged boy on the street without feeling that I owe him a salute, for I know not what possibilites may be buttoued up under his shabby cost." The privilege of being a young man is a great

privilege, and the privilege of growing up to be an independent man in middle life is a greater."
"Whatever you win in life you must conquer by your own efforts, and then it is yours, a part Growth is better than permanence, and per-

manent growth is better than all." "If there be one thing upon this earth that man-kind love and admire better than another, it is a brave man, a man who dares look the devil in the face and tell him he is a devil."

"The student should study himself, his relation

to society, to nature, and to art, and, above all, in all, and through all these, he should study theorelations of himself, society, nature, and art, of God, the author of them all."

"Great ideas travel slowly, and for a time noise-lessly, as the gods whose feet were shod with WOO "Ideas are the great warriors of the world, and war that has no ideas behind it is simply bru-

"I would rather be defeated than make capital out of my religion."

"After all, territory is but the body of a nation. The people who inhabit its hills and its valleys, are its soul, its spirit, its life."
"For the noblest man that lives there still remains a conflict."

"Come down the glorious steps of our banner.
"Come down the glorious steps of our banner.
Every great record we have made has been vindicated with our blood and with our truth. It sweeps the ground, and it touches the stars."

"It was not one man who killed Abraham Lincoln; it was the embodied spirit of treason and slavery, inspired with fearful and despairing hato, that struck him down in the moment of the nation's appreciation."

tion's supremest joy."

"When two hundred and fifty thousand brave spirits passed from the field of honor through that thin veil to the presence of God, and when at last its parting folds admitted the martyr-President to the company of the dead heroes of the Republic, the Nation steed so near the veil that the whitness of God ware heard by the abildren of the whispers of God were heard by the children of

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take a last look at the face of the departed. This solemn procession, although moving on the right and left of the casket, occupied over twenty minutes, and among those over twenty minutes, and among those who were present were Judges Angel, Daly, Curtis, Mitchell, and Lawrence, Dr. Elisha Harris, and a large number of members of the legal fraternity. Just before the casket was closed, Dr. Grey, the medical adviser of the late Judge Edmonds, hastily got over the front of the pew he occupied, and kissed the face of the dead man, and as he did so the tears poured down his aged cheeks. Many of those present were visibly affected by this unexpected act. The casket was then closed, and on the lid appeared the following on a silver plate:

> JOHN WORTH EDMONDS, Born in Hudson, N. Y., March 13, 1799. Died in New York City April 5, 1874.

The funeral procession was again formed, and headed by the clergymen and pall bearers, passed out of the center door of the church, where the hearse was in waiting. The following were the pall bearers: Judge Sutherland, Judge Morrell, Judge Parker of Albany, Dr. Grey, Dr. Carnochan, H. Smales, Thomas Allison, William Cauldwell, I. L. Goslin, W. H. Fields, C. P. Shaw, S. J. Tilden, C. H. Ketchell and W. H. Jelliffe. The remains were then conveyed via Third Avenue, Broadway, Fourth Street, etc., to the foot of Leroy Street, where the Hudson propeller was in waiting to convey them to Hudson, Columbia County, at which place they will be buried in the same grave with Judge Edmonds's late wife."

Congratulatory-Inner Views.

To the Editor of the Religio-Philosophical Journal: Please permit me to add my quota to those already noticed, in commendation of the clean course you have pursued, which intimates unmistakably that you justly and correctly appreciate the genuine character of high toned refined journalism. A periodical issued for the public should not be used for the expression and ventilation of personal spleen and rabid hate. If issued professedly for general circulation, yet largely made the vehicle of personal spite, it is a false pretense and does injustice to the public. I had prepared an article on the subject of "mediums and mediumship," but I see Brother Henry Kiddle has antici-

pated me on that, very ably.

We hear a great deal about the proper and prompt defense of mediums, some of whom indeed are so ably defended they seem exalted into the seventh heaven. All well, when just and true; yet we query: Isit possible to attain a just condition by means of injustice! Many good and true mediums are ostracized or neglected, while a select few are tenaciously defended. But a voice, which has always been kindly, whispers: the real fact is, the greatest need for good clean mediumship is "self-protection. Mediums need protection against themselves, for in many cases mediums are their own worst enemies. They do not live correctly. But who has made me a judge? The selfsame power, my friend, which developed you as a medium. For persons, names or titles, we care but little; but principle and character avail for everything, and on these we possess the right to insist. We have the right to judge, and mean to insist on our power of judgment and relection. As I I the discrimination for deciding character, not reputation merely, by resultant outcome, by its illustration in deeds, social habits, daily living, and the general tenor of the messages received through the organism.

Is it likely the chaste, clean, exalted spir-it will seek an unclean, tobacco-using, rum drinking, lecherous instrument, through-which to express itself? If the reader knows many such cases, his knowledge exceeds mine, and tends, we think, to confute the philosophy of spirit. The law of control, as I see it, is, that like is very apt to attract like. When a spirit that has passed on amid the intoxicating fumes of rum, and saturated with tobacco, wishes again to gratify his appetite, he will not seek the cleanly medium, because the attraction is far easier to an instrument whose propensities, appetites and passions are similar; so when a spirit of superior development and culture wishes to communicate, it can only do so through a clean, upright, honest truthful medium. This, as the law, is incontrovertible. If exceptions are known, they are rare; these are not the rule. The pure are attracted by the pure. The crude or vicious are as surely attracted to the instrument defiled. Let him who can, confute the axiom for I so lay it down: that our personal passions are the media by which we attract spirits either good or ill. Hence I repeat the great need of mediums is protection against themselves.

When a man or woman professes to be the selected instrument through whom spirits of the deceased can and are willing to communicate and correspond with their relatives and loved ones, the public has a right to expect the medium will so far respect them, as to live honest and clean; until mediums do so live they possess no claim to the recognition necessary to make them a power which should be respected throughout the land. They should cease their petty quarrels; a house divided against itself cannot long stand. Some of them at least, have been badly born, and require to be born again, if indeed, they do not need thorough regeneration, correct culture, heart blood and brain culture and inward truthfulness. Instead of lying one against the other as too many mediums seem prone to do, they should examine themselves and prove their superiority over the Christian, by exhibiting the possession and cultiva-tion of the spirit of brotherly and sisterly kindness, good will and peace. Why should not spirit exaltation, and transfigurations be more prevalent among us?

The Judean materializing medium understood well the refining law of spirit control. He took his little company up into a high mountain—the higher the purer—and he was transfigured before them. His raiment became shining, exceedingly white as snow, and there appeared unto them Moses and Elias talking with Jesus. Peter said: "Master, it is good to be here. Let us make three tabernacies: [how like the natural disposition of to day to go into cabinet making for the business of materialization], one for thee, one for Moses and one for Elias. A cloud overshadowed them and a voice came out of the cloud, saying: this is my loved son, hear him."

We are equally willing to believe this to have been his mother as, his father speaking in behalf of their son.
But the disciples came out of the trance and looking about them "saw no man, save

the assistance of the Judean mediums, were able to materialize successfully before the amased disciples; but now dematerialized, they saw them no more. This took place in the sunlight and open air; the only cabinet the seclusion of the mountain top. Holy conditions, happy elements, glorified materializations! terializations!

Wonderful and pleasing visions are enjoyed now; still we cannot think there is any special gain to Spiritualists in the de-nial of the possibility of similar and perhaps superior exhibitions of this character in the long ago; nor should religionists who are so ready to accept the testimony of persons living many centuries since, be so unwilling and slow to receive the evidence of spirit power to-day testined to by living H. D. REICHNER.

Philadelphia, Pa.

Ancient Magnetic Healing.

The progress during the last twenty years in the healing of diseases by mesmerism and by other psychical means, has been so decidedly marked, that not hundreds but thousands of persons are now living who have been relieved from sad afflictions by such methods. Nor are the cases few, in which relief has been given after all ordi-nary medical modes of treatment had failed for years.

The earliest examples of healing by mesmerism within the historical period, of which detailed and abundant evidence exists, are those of the curing of King's Evil or Scrofula, as well as other diseases, by the laying on of hands. This method began long before mesmerism, as such, was known, and was usually accompanied by religious

Pliny, Tacitus and Suetonius speak of the touching of the sick having been resorted to for healing purposes. Curing by the royal touch is mentioned in Scandinavian Eddas and Sagas, and there is other evidence that the practice was known in Europe as early as the XI and XII centuries. In the XVII and XVIII centuries the touch of the seventh son of a seventh son, or the ninth son of a ninth son, was believed to be as efficacious as the touch of a king.

The efficacy of the method was known in the early days of the Christian church. For instance, St. Augustine healed a sick person by the laying on of hands. Possid-oneus says in his Vit. August., in relation to St. Augustine, that when he was afflicted with his last illness, there came a woman with a sick man to him, and desired that he would touch the latter that he might be cured, he having been told in his sleep, that if he, St. Augustine, the Bishop, laid his hands upon him, he should be relieved of his disease. St. Augustine by request laid his hands upon him, and he went home sound and cured of his disease. Possidone-us records this as one of St. Augustine's greatest miracles. The Saint died on the

fifteenth of September, A. D. 430.

King Edward the Confessor, one of the saints of the Catholic church, ascended the throne in 1041, and he was the first to cure scrofulous diseases by the royal touch. The practice was introduced into France some

two hundred years later.

William of Malmesbury, who is believed to have lived from about 1095 to 1150, gives the following account, translated by the Rev. John Sharpe, of Edward's healing

"A certain man, blind from some un-known mischance, had persisted in assertng about the palace, that he should be cur ed if he could touch his eyes with the water in which the king's hands had been washed. When this was frequently narrated to Edward, he derided it, and looked angrily on the persons who mentioned it; confessing himself a sinner, and that the works of holy men did not belong to him. But the servants, thinking this a matter not to be neglected, tried the experiment when he was ignorant of it, and was praying in church. The instant the blind man was washed with the water, the long-enduring darkness fied from his eyes, and they were filled with joyful light; and the king, in-quiring the cause of the grateful clamor of the bystanders, was informed of the fact. Presently afterwards, when, by thrusting his fingers towards the eyes of the man he had cured, and perceiving him to draw back his head to avoid them, he had made proof of his sight, he, with uplifted hands, returned thanks to God. In the same way he cured a blind man at Lincoln, who survived him many years, a proof of the royal miracle.

"That you may know the perfect virtue of this prince, in the power of healing more especially, I shall add something which will excite your wonder. Wulwin, surnamed Spillecorn, the son of Wulmar, of Nutgareshale, was one day cutting timber in the wood of Bruelle, and indulging in a long sleep after his labor, he lost his sight for seventeen years, from the blood, as I imag-ine, stagnating about his eyes; at the end of this time he was admonished in a dream to go round to eighty-seven churches, and earnestly entreat a cure of his blindness from the saints. At last, coming to the king's court, he remained a long time, in vain, in opposition to the attendants, at the vestibule of his chamber. He still continued importunate, however, without being deterred, till at last, after much difficulty. he was admitted by order of the king, When he had heard the dream, he mildly answered, 'By my lady St. Mary, I shall be truly grateful, if God, through my means, shall choose to take pity upon a wretched creature.' In consequence, though he had no confidence in himself, with respect to miracles, yet, at the instigation of his servants, he placed his hand, dipped in water, on the blind man. In a moment the blood dripped plentifully from his eyes, and the man restored to sight, exclaimed with rap-ture, I see you, oh king! I see you, oh king! In this recovered state, he had charge of the royal palace at Windsor, for there the cure had been performed, for a long time; surviving the restorer several years. On the same day, from the same water, three blind men, and a man with one eye, who were supported on the royal aims, received a cure; the servants administering the healing water with perfect confidence."—London Spiritualist.

In these superstitious narrations we see a basis of truth and signs of a healing power that we can make natural, not miraculous, to-day.

George Knowles of Delphos, Kansas, writes: "Our society is flourishing, adding new names to its numbers. We have regular business meetings every four weeks with speaking after, and conference meetings between. Our Solomon Valley camp meeting begins the 5th of August and lasts over two Sundays. It is to be held at Idlewild Grove, near Cawker City, Mitchell county, Moses and Elias, though deceased, yet by and a decidedly good time is expected."

SOCIAL SCIENCE PAPERS.

The Protection of Labor.

BY REV. WM. TUCKER, D. D. One of the most important functions of

government is that of protection. It has been organized to protect man in the exercise of his rights and the enjoyment of his privileges. Man has no more important privilege than that of labor and no more important right than that of pay for labor performed. Government should protect laboring men in these rights and privileges.

Does government do this? It taxes the
heads of laboring men; it taxes the staple articles that labor grows; it taxes the shoes on his feet, the hat on his head, the shirt on his back, the food on his table, the tools in his chest, the home where he lives, the air he breathes and the sunshine that lights and savement him. This it is also and footbare. and warms him. This it is claimed fosters. protects, encourages and develops labor. It fosters capital not labor; protects the manufacturer, not the laborer. There is a tariff on cheap foreign goods; none on cheap Chinese labor; foreign goods can not drive American products from the market, but cheap laborers from China can drive American laborers from the market. Protection prevents competition in goods, and thus protects capital invested in making goods but it does not prevent cheap labor from China coming in competition with American labor and driving from the market the artizan, mechanic and skilled workman. If we have protection of goods, letaus have protection of laborers.

If legislation protects the manufacturer by taxing cheap foreign goods, it should protect the operative by taxing cheap Mongolian labor. Justice to the working class, both men and women, demands this. The present system compels the laboring man to sell his labor in a cheap market, and buy every article of necessary use for himself and family in a dear market, because American goods are protected against foreign competition, but American labor is not. Cheap Mongolian labor has come into the market in more than one city in the United States, and starved out American laborers both native and naturalized. This condition of things must continue so long as our system of protective legislation, protects capital and leaves labor unprotected-protects the strong and lets the weak go without protection—protects the rich and refuses all protection to the poor. It is class legislation and in favor of the wrong class. The wealthy, the strong need no protection by special class legislation for their benefit. They are able to protect themselves. They are strong enough to defend their interest. The poor, the weak, need the fostering care of government and should have it. is the demand of justice, equity and hu-

manity. Money is power; capital gives strength; wealth imparts influence; business reputa-tion confers weight in social, business, commercial and financial circles. It is evident, therefore, that capital and wealth can take care of itself—it is strong to enforce its own rights, and powerful to vindicate its own claims. It does not need the protection of government. But labor is poor, and be-cause of poverty it is weak. In its weak-ness it has been opposed, degraded, insulted, demoralized, cheated, defrauded and robbed and persecuted. It needs protection of law, the fostering care of government, the sup-port of legislation and the helping band of the statesman and reformer. Its importsocial progress demonstrates the necessity of its protection and encouragement. If you impoverish labor, you impoverish society; if you degrade labor, you degrade society, and if you demoralize labor you endanger and put in peril all the in-

terest of society. This should be prevented, and as it is the function of government to protect society. it should protect, educate and improve la bor as the only means of protecting society. This is shown by the present condition of the laboring classes and the injurious influence of that condition on the peace and prosperity of society in Germany, Russis, Ireland, England and America. Statesmen and legislators should mark this and learn the lesson it teaches. Camden, Ohio.

Mr. Kiddle and Jesse Shenard.

The New York World was quite sharp in its criticism of Mr. Henry Kiddle's book on Spiritualism, but it gives a fair report, at some length, of his experiences with Jesse Shepard, from which it appears that Mr. Shepard was at Mr. Kiddle's house almost daily for some months last winter, giving oral addresses and essays. These were spoken fluently and without a pause, the medium being unconscious, and reported stenographically and written out by Mr. Kiddle, without correction, and needing none, in his pinion. Shakespeare, Lord Bacon, Confuclus, Bishop Butler and others, gave essays, those of Bacon like him in style and thought. Mr. Kiddle said that his own ideas of these authors, or of matters treated, seem, ed to make no impression on the medium; that he recognized quotations in Greek and German, which Shepard does not understand; that a learned Hebrew neighbor translated a Hebrew quotation for him, and another friend rendered an Arabic quotation into English. Materializations and music were held as remarkable by Mr. Kiddle. The select parts of a large number of these manuscripts, the World says, Mr. Kiddle intends to publish.

PROTESTANT BIGOTRY.-Miss Mary Reardon, a Roman Catholic, having been regularly appointed to the position of teacher in one of the public schools of Essex, Essex county, Mass., quite a number of Protestant patrons headed by a Congregational clergyman, refused to send their children to school, and the town school board have dismissed Miss Reardon "so as to restore harmony." Mr. Boynton, the clergyman, called upon all parents to withdraw their children from the school with the result indicated.—Ex.

KALAMAZOO, Mich., April 6, 1880. DAY KIDNEY PAD Co., Buffalo, N. Y. :Gentlemen-I have now sold over fifty of your Pads, and they are giving general satisfaction. GEO. McDONALD, Druggist. Day's Pad surpasses all other remedies for backache, kidney and bladder affections. \$2,

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THE LIVER.

The Unusual Attention which this Organ is now Attracting from the American People.

Its Delicate Structure and Susceptibility to Injury from Wounds or Disease.

During the past few weeks, owing to an event of rational interest, much has been said and written about the injurious effects of wounds in the liver, and according to the Surgical History of the War of the Rebellion, of the thousands of cases of wounds in that organ, not above sixty survived, and they were not violent ones. The record is filled with recoveries from ganshot wounds in the head, the lungs and the pelvic region, but it is a "miracle" when o ne outlives even an ordinary wound in the liver. No other proof is needed of the delicacy of its structure, nor of its extreme susceptibility to injuries, whether violent, like a gunshot wound, or as the result of disease.

The structure of the liver is delicate and yet simple. It is composed of two lobes, which lie directly under the right lung, and is of a spongy character. When the venous blood is circulating from the various parts of the body to the lungs, it passes through this organ, and is there relieved of its rank poisons, part of which are used for digestion and part for a cathartic of the waste materials of the food we cat. If the organ is at all diseased these poisons remain in it, instead of being used as nature designed, and with every coursing of the blood through the lobes of the liver, the nature of the disease becomes chronic. The reason why so little success has hitherto been reached in the treatment of liver disease is because the philosophy of treatment has been fame and the remedies employed have been inadequate. It is a conceded fact that until within the past few years there has been no known remedy for chronic kidney diseases, and it is certain that the liver cannot be restored to its right action if the kidneys are affected. It is also a fact that when the liver is diseased the kidneys are also troubled; hence, it follows that liver diseases are hard to cure chiefly because the doctors know of no agency which will at one and the same time operate on both the kidneys and the liver.

Admitting then, that no form of treatment can be effective which does not seek to reach both the liver and the kidneys at the same time, it would be strange, indeed, if in all the researches of this wonderful age of scientific invention no such remedy had been found. The doctors admit they have nothing to offer, but independent scientists have honored their learning and patience, by discovering a pure vegetable remedy whose success in the past few years in the treatment of kidney difficulties, shows conclusively that it can cure every form of known kidney disease, and what it has done for the kidneys it is equally able to do and does do for the liver. Warner's Safe Kidney and Liver Cure was the discovery of a practitioner, who proved its worth in his own case and then gave it to the world. It acts both as a food and a restorer to the kidneys and liver so that when disease is cured in one of these organs it cannot go to the other, but is entirely removed from the system.

The symptoms of kidney and liver difficulties are great and unnatural weariness, headache, belching of wind and food from the stomach, constipation, piles. displacements and inflammation of the sexual organs of women, a sallow countenance, skin eruptions, and the especially fatal complaints of the hot season. Liver troubles are caused principally by malaria, which is. at the present time, becoming so great an evil in this land, so much so that President Paul A. Chadbourne, of Williams College, has just published a long and interesting article on its wide-spreading prevalence. He states that malarial poisons appear in all localities, the high and dry, the low and damp, in the crowded city and the roomy country, and there are no differences as to the effects produced. Malaria is in the water we drink, in the air we breathe, in the food we eat, and while constantly and naturally increasing with the growth of the country, it is just at present afflicting us. as the epizooty did a few years ago, as a wide spread and dangerous epidemic. Prof. Chadbourne is not an alarmist and what he says is confirmed by other distinguished medical authorities.

What, therefore, can be the cause of this terrible increase of malaria in all parts of the states and territories? Unquestionably the drinking water used in every portion of the land is the most active agency for carrying malaria into the system. This water may be clear. but it has become poisened by filtration through the vaults, cesspools and barnyards in the country, and other impure agencies in the city. Heretofore the Western states and territories and almost the entire South have been considered the field of malaria, owing doubtless to the poor drainage in many localities and the consequent accumulation of green poisonous matter. This theory is, however, now exploded because malarial poisoning is becoming just as common in other regions, and those which have been settled for hundreds of years. Nor are low lands alone subject to malaria, for it is found in the Berkshire Hills of New England and up among the snows of the Rocky monn-

Whatever may be the cause of malaria, its existence is a terribly established fact, and so much so that it is attracting the attention of the leading physicians, scientists and scholars in every portion of America. By means of its blighting powers the blood becomes polsoned and the most terrible diseases follow. The special field for the operation of this poison is in the liver. If this organ is at all diseased, malaria selzes it with a death grip. It is therefore absolutely necessary to keep the liver in perfect condition and especially at this time. The elements of Warner's Safe Kidney and Liver Cure are exactly fitted for just this very purpose. Composed of a pure and simple vegetable extract and prepared in the most careful manner it has been the means of restoring more people to health within the past year than any other agency known in the land. Prof. S. A. Lattimore, Ph. D., LL. D., one of the analysts of foods and medicines for the New York State Board of Health, pronounces its elements and composition purely vegetable, neither polsonous nor injurious. In order to counteract the terrible influences of malarlai poison, the greatest care is required, especially at the present time in guarding the kidneys and liver, which are the governors of the system. How this can best be done has been outlined above, and as such it is cordially recommended to all as the most efficient means for securing the best of health and continued

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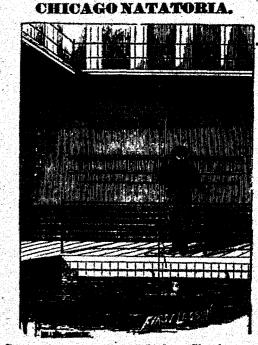
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