Kruth Mears no Mask, Hows at no Human Jyrine. Seeks neither Piace nor Applanse: She culy Asks a Pearing.

XXX

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Biographical Sketch of Thomas Shorter, of England.

BY HUDSON TUTTLE.

Spiritualism in England has no more representative man than Thomas Shorter, better known by his nom de plume of Thomas Brevier. He illustrates the intellectual phase of the movement in that country, and has done as much as any other to propagate its doctrines and maintain its dignity. His contributions to the spiritual press have been constantly marked with broad and comprehensive views, and a kind and fraternal feeling such as marks the true schol-

ar and gentleman. The subject of our present sketch was born in London, in that busy hive of watchmaking industry, the parish of Ulerkenwell in the year 1823, on the first day of Novemher, the month in which-according to French novelists,—Englishmen generally hang and drown themselves. Losing his father at an early age, and the mother being left with a family of young children, he had little opportunity of school education, but soon manifested a passion for reading, eagerly devouring whatever books came in his way, for he had no judicious Mentor to guide his choice, and, indeed, little chance

of picking and choosing.

At eleven years of age he began the battle of life as an errand-boy with Southgate, the book-auctioneer, in Fleet Street. At thirteen he was apprenticed to the business of a watch-case joint finisher, his regular hours of work being in summer from six in the morning till eight at night, and in the winter from seven till nine. At that time there was no working-men's college, and the only means of mental cultivation free to him, besides such few books as his scanty means could buy, was by what were known as "mutual improvement societies, and by attendance at public meetings and lectures, and at coffee-houses, where discussions were held on public affairs and on questions social, political, and theological. He took a keen interest in these subjects, and when only about fifteen years of age, occasionally joined in these coffee-house de bates, and began to receive invitations to deliver public lectures, with which he complied whenever it was possible to do so. His sympathies were especially enlisted in favor of the socialist movement, to which the impulse was given by Robert Owen, and to the political movement for the enfran chisement of the working classes.

When about eighteen he became honors ry secretary to a branch society of the friends of the former movement in Fins bury; and was one of a committee of five who drew up the rules of the first Bowket Building Society in London, (a society to enable working men to purchase a house for them. selves from a common fund subscribed by them, the purchase money being repaid with out interest by small subscriptions at regular intervals) and he remained on its board of management till other avocations com-pelled him to withdraw from it. He also joined the committee of the People's Charter Union, and took an active part in form ing a small local society in Finsbury, which was its immediate precurser. His political action at one time very nearly brought him into serious trouble. He had been the leading speaker at a public meeting at Farringdon Hall, a grossly false report of his speech appeared the following day in the Morning Chronicle in which sentiments and language of the most violent and outrageous character were imputed to him; and on this scurrilous report a leading article was based, calling on the Government to prosecute the speaker. That this recommendation was not adopted

was probably due to the circumstance that a Government reporter was present, and made a verbatim report of the proceedings. An indignant letter from Mr. Shorter appeared in the Morning Chronicle, but the editor declined to withdraw the false and offens-

ive impututations that had been made. The great political events of 1848 and the letters on "London Labor and the London Poor," which appeared in the Morning Chronicle, and at the time attracted such wide attention, give a new impulse to inquiries into the condition of the working classes, and to efforts for its amelioration. One of these may be here referred to. The late Professor Maurice and Professor Kingsley, with Mr. Thomas Hughes, Mr. J. M. Ludlow, and other professional gentlemen invited certain working men, among whom were Mr. Walter Cooper, Mr. Joseph Milbank, and Mr. Thomas Shorter, to meet them in order to learn the views and feelings of those working men, and to confer with them as to any practical measures which it might be considered advisable in consequence to adopt. The outcome of these conferences was the establishment in 1850 of the Society for Promoting Working Men's Association, afterwards called the Association for Promoting Industrial and Provident Societies, and to which Mr.

Several industrial co-operative societies were formed in London—tailors, shoemak. ers, engineers, printers, bakers, pianofortemakers, etc., and a central co-operative agency was established in London (chiefly through the generous ald of Mr. Edward Vansittart Neale) for supplying co-opera-tive stores throughout the country with groceries of unadulterated quality and at wholesale prices, and a correspondence was entered into with these and all co-operative societies in Great Britain, of which information could be obtained, in order to promote greater unity of action among them and mutual support. A register was also kept, giving the date of formation of each society, the number of its members, the amount of business done by it, and such other particulars as it was deemed useful to learn, and which these societies were willing to communicate.

Shorter was appointed secretary.

Mr. Shorter attended as Secretary the Annual Co-operative Conferences convened by the Society and held in London, Manchester, and Leeds, and took part in the public meetings which followed. It would be out of place, and would occupy too much space to enter here into the causes which led to the failure of this movement in London. It may be sufficient to say that co-oneration can only be successfully carried out by co-operators, and that most of the members of these industrial co-operative societies had no previous knowledge of co-opera-tion, and were only interested in it for what they hoped individually to get out of it; and the few who really cared for co-operation as a principle, had little of the prac-tical knowledge and business experience on which success in business is so largely dependent.

The movement of "Christian Socialism," as it was termed, however, hore some val uable fruit. Its publications, lectures.meetings and conferences did much to spread a knowledge of the principles of co-operation throughout the country, to elevate the moral tone of the movement, to diffuse a higher spirit among its workers, and to smooth the road for co-operators in the future. Mainly owing to the indefatigable exertions of Messrs. Hughes and Ludlow, the Industrial and Provident Societies Act was passed, by which legal protection to these societies was first obtained. The Working Men's College in Great Ormond Street, founded in 1854, was the direct out-growth of the Christian Socialist move-ment, and Mr. Shorter was appointed its secretary, a position which he held till 1867, when ill-health and falling sight led him to resign the responsible office, whose duties he could not efficiently discharge, and which hie left not without substantial evidence of the good-will of those with whom he had so

long been working.
Mr. Shorter's investigations into Spiritualism began in 1852, and his experiences were published in a series of papers in the Yorkshire Spiritual Telegraph in 1856 and of the kind in England. It was subsequently 1857. This was the first extended narrative published in a volume (now out of print), entitled "Confessions of a Truth-seeker." Besides being a constant contributor to the Yorkshire (subsequently the British) Spiritual Telegraph, he contributed to other journals more or less devoted to the advocate of Spiritualism. Among these were The Two Worlds, a weekly journal, edited by Dr. Jacob Dixon, advocating Spiritualism, homoopathy, and total abstinence; the Spiritual Times, the first weekly journal in London exclusively devoted to Spiritualism; and the Biological Review. To his friend Dr. Dixon he owes his first practical intro-duction to Spiritualism. This gentleman was one of the very few—not more than a score—who in England at that time had the courage openly to avow themselves Spiritualists. In connection with Mr. W. M. Wilkinson he established in 1860 the Spiritual Magazine, to which he was from the first a constant contributor; though, from loss of sight in 1875 he resigned its editorship to Dr. Sexton. Besides numerous contributions, in prose and verse, to spiritual journals, several volumes and pamphlets on subjects connected with Spiritualism have been written by him. These include the volume already named; "The Two Worlds," a work of some 500 closelyprinted pages, the fruit of much careful reading and research; an essay on "What is Religion?" in which the bearings of Spiritualism in its relation to religion are considered and defined; a "Reply to a Sermon by the Rev. John Jones, entitled "Spiritualism the work of Demons; a "Sketch of the Life of John Murray Spear;" an essay, entitled "Concerning Miracles;" a treatise on "Immortality in Harmony with Man's Nature and Experience;" a small volume of poems, entitled "Wayside Verses," chiefly in illustration of spirit-communion and kindred themes, and "My Confession;" "Psychological Oddities," brochures of humorous and satirical verse. It may not be out of place to mention here that the plan of a Spiritual Institute, as it appeared on the cover of one of the early numbers of *Human Nature*, was drawn up by Mr. Shorter, as were also the addresses severally presented to Emma Hardinge, William Howitt, and Judge Edmunds; and he has recently contributed the article on Modern Spiritualism to the new edition of Chambers Enclycopædia, by invitation of its editor, at the special recommendation of Mr. Alfred Russell Wallace.

Mr. Shorter has never been a professional lecturer, but he has freely given himself to the advocacy of the spiritual philosophy from the platform, as well as in the press. He was of the promoters of the Conferences on Spiritualism in 1869, held in Lawson's Rooms, Gower Street, in which Emma Hardinge took the lead—one of the most useful series of meetings in connection with the movement ever held in the metropolis of England. Mr. Shorter, by request of the committee, acted as vice-president, and de-livered the opening address, and next to Emma Hardinge, he was the most frequent speaker at these meetings.

On his retirement from the post of secretary to the Working Men's College in 1867,a number of friends who appreciated his services to Spiritualism presented him with a testimonial as an expression of their sympathy and regard. His address in acknowl edgement of this mark of kindness and good-will towards him, published in the Spiritual Magazine for April, 1868, is an example of his public oratory.

In addition to his writings on Spiritual-

ism, Mr. Shorter has been a contributor to other branches of journalism and literature. Among these journals we may mention Cooper's Journal, Christian Socialist, Journal of Association, Weldon's Register, Working-Men's College Magazine, and Quarterly Journal of Education, of which latter journal he was for three years the editor; he was also for some time sub-editor of the London American, a weekly newspaper devoted to the cause of the American Union during the great civil war in the United States. Several reading-books of general interest, though most of them primarily intended for scholastic use, have been com-piled and edited by him. These are "Poetry for School and Home," "A Book of English Poetry," "A Book of English Prose," Shakespeare for Schools and Families, "Love: a Selection of Poems from the best

Mr. Shorter's life has not been an idle one. He has been, perhaps the most voluminous writer on Spiritualism in England. When the committee of the Dialectical Society began its investigation, Mr. Shorter was one of the first persons to whom they applied for information and and advice, and his letter to the committee and the evidence

given by him appear in its report.

His chief writings are contained in the eighteen volumes of the "Spiritual Magazine," which, beside many independent articles often without name, contain several series of papers, as those on "Spiritualism in Biography," "Mysteries of Nature and Spirit," "Healing by the laying on of hands," and "Spiritual Teachings in great Poems." The first of these would alone make a large volume, and it was his cherished intention to collect the others so as to make of each a separate work, but unfortunately his sight has long been failing and for many years he has been unable to read or write, and this precludes him from undertaking any work of original research and has compelled him to resign many lit-erary plans he had formed and especially a History of Modern Spiritualism in England, for which he had for years been collecting materials. He published in the Spiritual Magazine a Biblography of Spiritualism, which will be of great value to all future students and historians of that subject, as it gives a classified list, as complete as could be obtained of books, pamphlets, journals, magazine articles and reviews relating to Spiritualism, and this indicates the chief source from which such history may be obtained.

He is at present a regular contributor to the "Psychological Review," which has ta-ken the place of the "Spiritual Magazine," and generally attends and takes part in the discussions of the British National Associa-

He has ready for the press a volume of about three hundred Spiritual Lyrics, designed for meetings of Spiritualists and other liberal religious societies, as well as home use, and also a volume of Poems of a

more general character. Considering that all this work for Spiritualism is gratuitous, the honesty and self-sacrifice of Mr. Shorter merits highest praise. He is no iconoclast, preferring to present Spiritualism from its affirmative, constructive side, feeling assured that whenever received and incorporated into the mind, error will melt away without an-

The latest efforts of Mr. Shorter have been put forth in arousing public attention to the terrible consequences and cruelty, injustice, and barbarism of the law compelling vaccination.

DISINHERITED CHILDHOOD.

BY MRS. MAYWRIGHT SEWELL, OF INDIAN-APOLIS, IND.

[Read before the Moral Education Association of Massachusetts, at its tenth annual meeting in

I visited not long ago a Foundling Inn. As I walked from room to room the kindly matron proudly pointed out to me this and that convenience for the reception, the feeding, the bathing, the dressing, and the general care-of what? of whom? The nameless occupants of fifty little baskets, cribs, cradles and cots, which, ranked by size, stood in regular rows, and thus filled two neighboring rooms on the second floor of this establishment. This is one of the unique outcomes of the civilization in whose meridian light we boast to stand. ] met with the board of managers of an orphan asylum in the parlor of that sadnamed but cheerful fronted place. The secretary, in a pleased tone, read the annual report, which told her equally well-satisfied auditors that four hundred and sixty chil dren, under fourteen, had been housed in the asylum during the year just closed; that of these certain had been claimed by relatives, other certain had been placed in homes under the laws regulating adoption, while seventy remained, and sixty-live had died, the latter mostly young infants.

I went one day to inspect a "Boys' Reform School." The grounds were inclosed by a high wall, which suggested a prison guard; but once within, the smooth shayen lawn, brightened by clumps of flowering hrubs and tasteful garden plats, shaded by lofty trees and peaceful arbors, and all irra diated by the sparkling jets of a tireless fountain, caused me quite to forget the name that gleamed in gilded letters on the entrance gate and tricked me into fancying myself on the private secluded estate of some rich gentleman, until reminded by the superintendent of the place, who was acting as guide, "There are now five hundred and eighty boys in the school." Then I hasten-ed from the grounds, went within the great, commodious brick house, and looked upon them at their work. I saw the hats, baskets and chairs forming under their busy fingers. I saw them sitting in solemn rows of what seemed childish mimicry of the attitudes of shoemaker and tailor. I shared through sympathy the glow of interest which brightened the heavy downcast faces of some whose dainty carving almost rivaling the famed handiwork of the Swiss peasant was exhibited: and then I walked through the corridors of cots whose cleanliness and order were matters of evident pride to the manager, and reaching at last the chapel, I watched the orderly procession as it filed into this sacred room, and I heard the five hundred and eighty boy voices join in singing: "I have a Father in the promised

land. I was in a strange city. By the morning's mail came to me the prospectus of a "Girl's Industrial School." That afternoon I found my way to it. Sixty girls, from two years old to sixteen, gathered from the different county poor-houses of the State, had been placed here; and here, through play-rooms for the infants, work-rooms for the oldest girls, and school-rooms for the little creatures of between ages, I passed, watching curiously the processes of this one more substitute for home. I went to the dining-room and saw sixty plates of bread and sixty bowls of milk emptied and drained, and soon after joined these girls in their chapel, where they did not sing " have a Mother in the promised land," but where they folded their hands and reverently listened to a sweet-voiced woman, who, with a yearning accent of maternity read "When thy father and thy mother for sake thee, then the Lord shall take thee

I was making the tour of objects of in terest in a city famed for her public institu tions. Among others was the "School for the Blind," with its two hundred pupils mostly born blind, or with failing sight Such was the testimony of parents and the verdict of oculists. To be born with fail ing sight! One comprehends an old man's going out of business bankrupt; one would hardly know how to interpret the statement that a young man was beginning busi ness in that condition.

Near this School for the Blind was the School for Deaf Mutes, where were three hundred children, deaf and mute from birth, or as the result of diseases strange to childhood. The magnificent gardens and hot houses and spacious grounds surround ing the splendid structure in which the blind were taught did not compensate the pupils for the absence of a sense whose loss rendered these objects null to them; and the fact that in the Deaf and Dumb Institute was the largest organ, fingered by the most accomplished organist in the State. was the emphasis of irony to those who could only see the marvelous manipulations of the flashing keys.

It was after all the surgical institute near by, whose mysterious equipment of plaster jackets, steel braces, iron, wood, and rubber bandages, straps, and an almost countless and entirely nameless et eetera of means, revealed the overwhelming degree of care bestowed upon childhood. At the head of this institute is a millionaire who has at-tained that distinction through business which now has a mammoth branch in each quarter of the continent; a business really

duarter of the continent; a business really depending for its main support upon natural deformities, and counting its baby patrons by the tens of thousands.

Not much cheered by my inspection of the wonderful resources of this surgical institute, or by my interview with its affable and complacent head, but yet determined to see every curious expression of ingenuity applied to philanthropy, I went straight from here to the children's hospital, which was the favorite recipient of Flower Mission charities, and in two rooms, on 60 little pallets, against the white pillows, I saw the pallid faces of 60 little children; some with useless spines could never run and play, probably could never stand; others, little creatures of five to twelve years, had the flushed cheeks and the hollow cough of the consumptive; others pale and skinny were fighting with nameless diseases which set at naught all effects of diet and medicine. I came upon a little group of convalescents, each propped up in a chair, and as I listened to their comparison of symptoms, the exactness with which they tried to locate their recent pains and to describe their present weaknesses, made me for the moment fancy that they were imitating the invalid gossip of a set of valetudinarians. At last one exclaimed with more melancholy in her voice than I had detected in any of their dreary prattle before: "Oh, dear! I must go home next week; I wish the doctor hadn't made me well." And this reminded me that I was witnessing real children, but little Dorrit's voice got queerly mingled with theirs, "Hospitals is nice places—doctors and chickens you know;" and I wondered what might be the home in the background by comparison with which the hospital was so dear, so cheering a place: but while I was musing the clock struck five, the visitors' hour was over, and I went away to meditate, leaving the tiny patients to their gloomy talk.

As the most fatal defect does not pertain to the body, so highest skill and tenderest philanthropy cannot be illustrated in the body's care. And the next morning, to see the climax of human consideration for human ill, I went to the asylum for feeble-minded children. Here I watched with in-terest the patient efforts of a gentle woman to catch the intent of the vacant stare of eyes whose utter emptiness expressed the unawakened soul; but involuntarily, as I measured what was involved in the process of instruction, I contrasted outlay with result. The woman's efforts spoke volumes for the capacity of one heart for self-denial and for humanity, but the fifty empty faces were each an index to a larger volume of human sin.

Not long since I was in a city where kindergartens were so marked a feature as to have won national repute. I started early to visit one opened in a poor quarter of the city for the reception of the small children of working women, that the latter might not be retarded in their labor by the might not be retarded in their labor by the clutch of baby hands.

It was a pretty sight enough, and I enjoyed their little successes in weaving and braiding, and the baby mimicry of military precision in their marching, and of mathematical harmony in all their movements. was not unpleasing; but the demurrers they entered against going home when the hour for that exercise came revealed not the success of the garten only.

I went next to a garten in an aristocratic neighborhood where the little pupils were brought to school by liveried coachmen or dainty, jaunty nursery maids. The rosy faces and graceful movements of these well-fed children were things to gladden one's eyes, but one did not need Titbottom's spectacles to see what indeed all the philosophy of Pestalozzi's system and all the poetry of Fræbel's could not hide viz: The self-consciousness and arrogance growing so rankly in many of the children.
"But," I reflected, "the very poor and the

extremely rich have each their peculiar sources of weakness. The great public schools, filled with the children of the great middle class, these are the bulwarks of virtue and morality, as well as the source of intelligence and executive power in the American people." So, in a city noted for its superior schools. I made the rounds of the departments. Faith in the race and hope for its future grew in my heart as I looked into hundreds of bright young faces bent over evidently pleasing tasks, or listened to fresh, buoyant voices, reciting welllearned lessons. But here and there I saw downcast, uncertain eyes, pale, hollow cheeks, sallow, actually wrinkled brows, and small young hands, nervous and trembling, as if palsied. These features caused my exhibaration to abate, the more so as the faces and demeanor of these unchildlike children recalled a painful vision of years ago. Into a country school, where health and joyousness and purity were the rule, vulgarity and coarseness the exception, and morbid and mysterious manners quite unknown, there came one morning (in my childhood) two little girls, sisters, of ten and twelve years. They were comfortably dressed, and at the noonday recess their baskets opened to abundant, appetizing lunch. But they were not like other children; they had thin, pinched faces, with vulgar months, and a sidelong look from their always downcast eyes, which Continued on Eighth Page.

#### Historical Reminiscences of Religious Fa naticism.

In all ages religion has given birth to, or rather degenerated, at one period or another, into fanaticism. This seems to be equally true of Pagan as well as Christian forms of religion Witness the Eleusinian Mysteries of Greece, which at first were pure, but at length fell away into excesses and debaucheries of the vilest character. These mysteries were intended, originally, to enforce religion by a series of symbols; but at length the religion was lost in the prostitution of what were originally purely significative teachings. Indeed, as in the case of the diabolical murder of a child by its father, at Pocasset, Mass., the crimes committed in the name of religion are nearly always the result of a tendency to materialize that which should be purely spirit-ual. The Pocasset murderer was resolved to prove a material resurrection by an act of what he supposed to be supreme faith. He failed, just as the Crusaders failed; they looked to a literal restoration of the Church; he sacrificed one life to his mistaken faith; they sacrificed hecatombs of lives to theirs. In fact the early Christian Church, especially the Eastern portion of it, exhibited nothing but a series of fanatical movements, from those of the iconoclasts, or image breakers, under the Emperor Leo III., to the institution of the crusades, under Peter the Hermit; one heresy accompanied by some form or another of fanaticism, was no sooner checked and proscribed, than a new one sprung up. The eight crusades for the recovery of the holy places were scarcely more or less than waves of religious fanaticism which swept over Europe, and were the authors of untold miseries and of the most frightful crimes. In the first crusade there were no less than four armies; one commanded by Walter the Penniless, of 20,000, was destroyed in Bulgaria, in 1005; the second, consisting of 40,000, men, women and children, crossed the Bosphorus and was utterly destroyed by the Turks the same year; a third, consisting of 15,000 men, was cut to pieces in Hungary; a fourth, consisting of an immense mob of 200,000 persons, met the same fate. Finally the Princes and chivalry of Europe raised a great army; captured Vice from the Sulton Solyman; next took Antioch and massacred its inhabitants; finally, after much fighting, 40,000 men, the remnant of a host of 600,000, captured Jerusalem on the 15th of July, 1099, and elected Godfrey, of Bouillen, its King. Seven other crusades, from time to time followed these, reaching down to as late as 1270. The chief and almost only result of all this frightful waste of life was that the people of Europe became familiar with two better civilizations than their own, the Greek and the Saracenic. This, in the end, gave a powerful impulse to both the literature and commerce of Western Europe, and was thus a larger factor in the promotion of the movement which finally culminated in the Reformation.

One of the most barbarous and shocking, as well as fanatical, of the crusades, was that of 30 000 French children led by a boy named Stephen. They set out from Marseilles. Another body of 20,000 children, led by a boy named Nicholas, crossed the Alps at Mount Cenis; and a second army of German children, led by an unknown person, crossed the Alps more to the west touching the sea at Brindisi. Some of these children got discouraged and returned to their homes, many stopped on their way; but most of them either perished on the march, were lost at sea, or were sold into Moorish slavery. These expeditions are simply evidences of the utter madness into which the religious fanaticism of the

time degenerated. One of the most extraordinary delusions of the Middle Ages was that self-inflicted torture was pleasing in the eyes of God. From this idea sprung the order of Flagellants, from flagellum, Latin for whip or scourge. They marched and sang and scourged themselves in public places for their own and other sins.

The Anabaptists were a sect which derived its name from two Greek words signifying to baptize again. They were, in the sixteenth century, mainly composed of German and Swiss. Many of the earlier leaders of the sect were men of irreproachable lives; but others with fanatical zeal, aspiring to purify the church of that day, taught that the Gospel not only did away with the necessity of human governments, but made them unlawful encroachments on spiritual liberty. They thus expressed the theory of the Russian Nihilists, except that the latter substitute nature for God. They threw their possessions into one common stock and lived as one family. Many of their leaders claimed to be directed by divine revelations and visions. Two of them, Thos. Munzer and John Buckholdt, took possession of Munster and held it for some time. The place was finally taken by Count and Bishop Waldeck. Munzer was killed in a sally, and Buckholdt and his followers were captured and died by torture. Buckholdt took unto himself numerous wives, was crowned king, and others of his followers gave themselves up to

sensuality.

It would be impossible in the limits of a single article to give instances of all the exhibitions since the combitions of religious fanaticism since the commencement of the Christian era. In 396 appeared the Satanians, who believed it better to adore than curse the devil, so powerful they considered him. In 1378 appeared the Dancers, in Flanders, who held hands and danced 'till they fell down suffocated; they held the priesthood and the church in contempt. In the fifteenth century appeared the Diggers, in Germany; they dug their assembly places under ground, in caves and forests; they derided the church and its sacraments. In 1674, arose the Hutchinsonian sect in Yorkshire, England; they believed in Moses's cosmogony, and that from the earth towards the circumference of the naturnal universe the air becomes grosser and grosser until it reaches the blackness of darkness. Cromwell's time, in England, gave rise to many fanatics; one of these was Ludovic Muggleton and his companion Reeves; they claimed to be the two witnesses of the Revelations; they pretended to absolve or condemn whom they pleased. Charles Chauncey, President of Harvard College from 1656 to his death, in 1671, taught that there ought to be no distinction between physic and divinity. In 1750, Joanna Southcott, of Devonshire, England, proclaimed herself the woman spoken of in the Revelations. Her life exhibits one of the most extraordinary evidences of fanaticism. She had thousands of followers, among them men of wealth and education. She declared she would give birth to the "Prince of Peace," but it turned out she was suffering from dropsy, of which she died in London, Dec. 17th, 1814. The preaching of the Dunkards, in Pennsylvania, produced, some thirty-five years ago, spasmodic movements of the limbs on the part of vast numbers of the people, which, in a measure, became epidemic. These spasms were called

The Millerite delusion, which swept over the United States in 1842-3, was the direct re-sult of the teaching of Capt, William Miller, who was born at Pittsfield, Mass., in 1781, served on the Canadian frontier in the war of 1812, and in 1833 began to announce the second coming of Christ which he fixed for 1843

He made thousands of converts in the United to find mules and was installed the first King States, Canada, and Great Britain. Dr. John of the Jews? Cumming, an eminent clergyman of the Scotch Church, Crown Court, Covent Garden, London, has also many times predicted the sec-

ond coming of Christ. These are but a few of the historical reminiscences of religious fanaticism; yet they are sufficient to show to what depths of folly, fraud, and crime it has heretefore descended -News, Chicago.

#### The New Version.

To the Editor of the Religio-Philosophical Journal: A strong argument in favor of the consciencious fairness of the "New Version" is found in the fact that a committee of learned l'rinitarians has made changes which scarcely leave an inch of ground for the dogma of the Trinity to stand upon. It had none too much standing room in the "authorized version" be-

In a sermon lately delivered by the Rev. John C. Kimball, at Hartford, I find a few of these changes noticed, to some of which I will here refer. Two of the texts most relied upon in support of the Trinitarian dogma, are L. Epistle of John, v:7., in these words:

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one."

And I. Timothy, iii:16:

"God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

The verse above quoted from I. John, is entirely omitted in the new version, on the ground that it is unquestionably an interpolation. That it was such has long been known to biblical scholars, and has been admitted by many orthodox commentators. Still it has been retained in every edition of the authorized version. The "companion" volume to the new version, compiled by one of the translators, and giving the reason for the changes made, says: "The words left out can be proved to have no claim whatever to a place in the text of the scripture. No defender of their genuineness will probably arise in the future. The controversy regarding the pas-sage is finished, and will never be renewed."

As to the passage above quoted from I. Timothy, only a single word has been changed; but it gives the sentence a materially different meaning. Instead of "God was manifest in the flesh," the new version reads: "He who was manifest in the flesh." The Rev. Mr. Kimball says: "The whole history of this passage is another instance of how the Bible bas been tampered with in the interests of the stricter theology. The only difference between the Greek words that stand for "God" and for 'He who," is a little dash in the middle of the letter O. There was only one old manuscript which had the dash, making it mean "God" and after the microscope and the tests of chemistry had been discovered, it was found, as one of the new translators tells us, that some very orthodox but presumptuous hand had drawn a dash line in the middle of the O, so as to render it certain that "God" is the reading of the manuscript—"not the least sig-nificant of the many ways in which science has helped to correct theology.'

There are several other changes in the new translation, materially damaging to the Trinitarian dogma, which I will not occupy your space to mention. One other which I will notice, however, occurs in Luke ii:83. In the old version we read: "Joseph and his mother marveled at those things which were spoken of him." The new version reads: "His father and his mother were marveling," etc. The reason for substituting "Joseph" for "his father," in the old version is obvious, and could scarcely have been honestly made.

Is it not a startling discovery, that so cardi nal a dogma of the Christian theology as that of the Trinity, has stood for some fifteen centuries, on no better foundation than two manifest forgeries, reinforced by a few mistranslations of minor importance in the ancient manuscripts upon which it is based? Rivers of human blood have been shed in support of this fraudulently established dogma, and the thumb-screw and the rack have been active

agents for its propagation. There is now nominally in force, in this Dis trict of Columbia, an old Maryland statute, inflicting a most barbarous penalty on the crime of "denying the Holy Trinity"—a fine for the first offence, and boring the tongue for the second. This statute may have been re-pealed in Maryland; but having been in force when the District was ceded, it must remain nominally in force here until repealed by Congress, and it never has been so repealed.

That the insertion of "a little dash in the middle of the letter O," by a single stroke of the pen of some clerical forger, should have had so much influence in shaping the religious belief of the best portion of the earth's inhabitants, would be amusing in the extreme, but for its very grave consequences.

Washington, D. C.

Questions for Divines.

To the Editor of the Religio-Philosophical Journal: I would like to ask the Divines of the Uni-

ted States or any other country, through your paper, the following questions: Is it probable that the sun, moon, stars and comets were made to give light to the planet

earth, so small that other planets are not conscious of our existence? Is it probable that God, who made all these things by the word of command, had to take rib from the man to make woman?

Is it probable that Methuselah lived 969 ears, when the deluge came 967 years after

Is it probable that a pair each, of all the animals God had created, were on the Ark hirteen months; and that Noah offered a sac ince of one each of clean animals? Is it probable that God who had destroyed

"all the cattle, all the vegetables, all the water" in Egypt by miracle, sustained the heathen Egyptians until cattle and vegetables grew?

Is it probable that three millions of Israelites, with flocks and herds crossed the Red Sea in one night when, by Sunday school maps, it is 92 miles wide? Is it probable that Moses made war to ob

tain "cattle to eat and water to drink" when

seven times in the Bible it says that the children of Israel "lived forty years on manna and quails ?" Is it probable that the "ten commandments" were written on "tables of stone" when Moses, coming down from the mountain said, "Thus saith the Lord," repeating the "ten command-

ments' and never said stones once, and says

that the Levitical law in the last of Exodus

was written on "tables of stone?" Is it probable that Moses wrote the first four books, using the second person, especially in recording his death and burial.

Is it probable that God duplicated the history of those times in Chronicles and Kings and other books.

Is it probable that Saul went to a medium

Is it probable that David "was a valient man of war, armor bearer to Saul, expert upon the harp," years before he was the little boy with his sling and stones killing Goliah?

Is it probable that Solomon sent ships to Ophir for gold, when King David, from a country without minerals or commerce and in wars all his life, left Solomon about six billions in hard coin-more cash than all the government treasury vaults on earth have to-

day?
Is it probable that Pharaoh conquered twenty cities from the Philistines in Judea, five hundred years after Joshua conquered the land, which was to be theirs forever, and made them a present unto his daughter, Solomon's

Is it probable that Solomon built a temple of stone and brass pillars—some of them 55 feet tall by 9 feet in diameter-which took one hundred and fifty-three thousand men seven vears to complete, and that not a pillar or stone can now be found? And is it probable that "Hilkia, the priest found a book of the law" (the Bible) hun-

dreds of years after, and that neither he nor "Josiah the King" knew where it came from, and went to a medium woman by the name o "Huldah to ask of the Lord" about the book i Is it probable that Samson killed thirty men under the blessing and strength of the Lord to pay a gambling bet, or that he in an enemies' country alone caught three hundred

foxes and tied them with a fire brand be-

tween tail to tail, or that he killed "a thousand

men with the jaw bone of an ass?" Is it probable that in a country of vines and olives, a densely settled country where armies were raised, we are told, by millions for hundreds of years, that lions, bears and foxes were running about so plenty?

Is it probable that Job wrote the book of Job commencing "There was a man in the land of Uz" and closing it: "So Job died being old and full of years?" Is it probable that David wrote the Psalms

where he is always spoken of as the second person, and also the book bearing evidence of having been written hundreds of years before and after he lived? Is there any evidence of the fulfillment of prophecies regarding Jesus, the Messiah, who

was to be born of the seed of David, when Mary, his mother, was of the Levitical priesthood and he, being of divine conception, of course, had not a drop of blood in the line of Is it probable that the curses that were to

be added to these who should add to or take from "the words of this book" in the last chapter of Revelations, will be sent upon the present revisers of the Bible? These plain common sense questions, are

respectfully submitted to the Catholic and Protestant clergy of America or any other country.

T. B. CLARKE, San Francisco, Cal., July 1881.

BLESSINGS FROM HARD PLACES.

Brave and Sensible Preaching.

BY REV. GEO. PEEKE.

The pertinent question, "Is life worth living?" has been made the subject of a volume and received a most extended notice and thorough review. That question is as old as thinking man. However high and joyous the notes may rise, there is always the deep diaoverburdened with sorrow, its darkness more than its light, its sadness more than its joy, its defeats far more than its victories. Life is a wise plan; it is full of sunshine and storm. It is the raindrops illuminated by the sunshine, which make the rainbow. It is ours to study the canvas and learn the proper relation of colors; ours to listen to the music and study the relation of the major and minor

President Garfield recently, in addressing the cadets of the naval academy said: "There is no easy ground to success, and I thank God for it. There is no success unless you work for it. A uniform may give you position, but it cannot give you success. In peace or war a trained man makes his life. Your work cannot be extemporized success. It must be wrought out with patience and work." I saw the other day a picture of the farmer-president Garfield. It told the people that a farmer may become President. But the farmer has been a tireless literary grubber for twenty-five

Civilization belongs to those nations who have dug blessings out of hard places. Barbarism digs nothing but stone clubs and hatchets for slaying neighbors—civilization turns the sod, chisels the rock, melts the ore, polishes the wood, harnesses the wind, the water, and the very lightning, to its car of progress Washington conducted the war of the Revolution with scant men and means. Out of his fruitful brain and patient soul he devised resources, until after weary years he won proud victory and achieved American freedom. Today a nation seats him in undying honor. No name that has risen to greatness but that has been compelled to create something or overcome something which proved a great difficulty, yet met the opposing forces or foe on the field of strife, and wrenched from severe opposition some brilliant victory. As Helps

puts it, "Difficulties are the best helpers." Not education, not art, but bread, is the first great problem demanding solution from the multitude, and it is well that it is so, for were it not, vice and high crimes would be far more abundant. Without hard places in life, humanity would be a race of tramps, a mere horde of barbarians. Paul discovered a grand law of God when he said, "If a man will not work, neither shall he eat."

Not long since all England honored the memory of David Livingstone, the African explorer, and more recently of Disraeli. Livingstone, his heart fired with love of humanity, determined to find the source of the Nile, and also suppress the slave trade. The man who conquered the forces of Africa's jungles crossed her rivers, climbed her mountains, who loved mankind till death, is the man the naion and the world delights to honor. Said our President, "A uniform may give you a place, but there is no success unless you work

Lite must be trained toward a royal con-quering spirit. The mere gymnast glories in conquering difficulties that he may draw the eyes of the multitude to his physical feats. The student has trained his brain to mental gymnastics, and astonishes and pleases the world. The moral hero is but the higher gymnast, and the world wonders at the man who gives his millions to edify and bless his Men sometimes lose wealth and they seem like a diamond with the rough shell aken off. Mothers sometimes lose their children, and they walk like angels unrecognized among men. So in poverty as well as wealth there are hard places, until the world honors the soul who cheerfully accepts the dark phases of life's dispensations. Nothing can be more stimulating than the association of con-quering evils with heavenly nobility. "He

that overcometh shall inherit all things." Not simply by his faith, but by a faith that over-comes. No man ever lived but that had more loy in the winning and earning his money than in the money when earned, and many a man has been wofully disappointed to find how little it had to give.

Life may seem hard, but it would be far harder without its hard places. Ours it is to dig for the wells, for they are near at hand, and not to complain when the rock is hard and the fountains of refreshing far off. Let us learn the beauty of this law. The hard place is your opportunity to become a hero, perhaps a moral hero. Shrink not back from hard places, rather seek them, meet and conquer.

#### The Peoples' Camp Meeting at Cassadaga Lake.

To the Editor of the Religio-Philosophical Journal

Again the people have met at this levely place where mother nature has planned so perfectly for such an assemblage, and the throngs in attendance are much greater than ever before. The intense interest manifested by the large audiences that listen with such earnest thoughtful attention to the speakers, shows that the higher phases of our movement, the moral, spiritual and religious unfoldment, are finding an abiding place with an increasing number of souls who have passed from the external phenomena to thought of the unseen and eternal verities. Sunday, August 7th, was the opening day, but the clouds were leaden and foreboded an unpleasant time. A deluge of rain had fallen on the two previous days, and early Sunday morning the prospect for anything like a respectable attendance was very limited. A heavy rain continued to fall until about noon, thus preventing an attendance so large as under ordinary circumstances might be reasonably expected, but the incoming trains brought many people, and at ten o'clock when the meeting was opened by President Cobb, there were as many in the hall as could be comfortably seated.

After a few pleasant remarks by the president, he introduced the first speaker, that genial gentleman and faithful worker, O. P. Kellogg, of Ohio, who is to have the entire management of the meetings this year. Mr. Kellogg's lecture was a pleasant and entertaining one, and was listened to with great attention. At two o'clock Hon. Warren Chase, of California, addressed the meeting. This long tried and zealous worker was filled with all the old time fire and inspiration that made his labors so successful in the early days of Spiritualism. The able Senator's public utterances are filled with a broad charity for all past forms of faith that swayed and moulded human thoughts. He is imbued with a deep fervor and an implicit child-like faith in the presence and uplifting power of the Spirit-

Monday, Tuesday and Wednesday, people continued to arrive and by Friday night, every tent and cottage was full, and the hotel on the ground was stretched to its utmost capacity. Sunday morning, August 14th, dawned clear and pleasant, and by nine o'clock people be-gan to pour in. The excursion trains from Buffalo, Dunkirk, Titusville and intermediate points were crowded, and by eleven o'clock thousands of people had assembled. Mrs. R. Shepard-Lillie occupied the rostrum, and J. Frank Baxter, who had previously delivered two lectures on Friday and Saturday afternoons, made the long talk in the afternoon. Mr. Baxter's lecture produced a good effect, and his tests at the conclusion were as wonafternoon the Smith family, vocalists, arrived, and the Sunday programme was enlivened by the inspiring strains of their rich and cultured voices.

On next Friday evening the Ellington Silver Cornet band, assisted by the Smith family, give a musical entertainment at the hall, that no doubt will be listened to with profit and interest. The band will be at the meetings on Friday, Saturday and Sunday next;

On Sunday forenoon Mrs. Nellie J. T. Brig-ham will speak, followed by Mrs. L. A. Pearsall in the afternoon. A large crowd are sure to be attracted; there are now many tents on the ground and newcomers are arriving daily. Tents can still be rented however, and a larger gathering can be well entertained.

VISITOR. Cassadaga Lake Camp ground, Aug. 16, '81.

Fowler Spiritual Grove Meeting.

To the Editor of the Religio-Philosophical Journal:

The grove meeting held in Geller's grove near the village of Fowler, Michigan, began Friday afternoon, Aug. 5th. Mr. Mack, of Maple Rapids temporary chairman, and Geo. E. Bliss, secretary, to report the proceedings of the meeting to the JOURNAL and Banner of Light. The after-

noon was occupied by short speeches. Mrs. S. Graves, of Grand Rapids, spoke of the relations of matter, mind and spirit, that they were not created but only formed; advised her hearers to live more in the upper chambers of the brain. Related how Mrs. O'Brien. of Grand Rapids, was lost some time since and vainly searched for, and Mrs. Kromer, of that city, a test medium, who had never seen Mrs. O'Brien, at a seance described the lost woman so accurately that she was recognized and stated that she had been drowned in Grand river and had floated down beyond Grandville, and her dress had caught on a knot of a log that held the body down, but that the log would be disturbed and the body found within one week, which was literally

Elder Wilbur, of Greenville, formerly an Advent preacher, said some unseen influence had brought him here; it woke him the night previous and told him to go to Fowler as there was work for him to do, to undo what he had taught while preaching Adventism.

Mrs. Kromer was called next, and gave her experience as a clairvoyant with many interesting incidents and of the numerous spirits she had seen, described, and had recognized Dr. Bliss said he was not a public speaker. but leaned upon the unseen for his thoughts.

he belonged to no church only the church of humanity; that there is no death, only change. Mr. Garner, of Carson City, related some of his experience of valuable and numerous

Mrs. Graves related how she had been brought up in the church, and when her reason began to work she sought earnestly for the truth, but her friends told her the devil would surely have her for thus daring to search and reason; but she said if God would permit the devil to get her for being thus honest in her desires to know the truth, then to the devil she would go.

Elder Wilbur rose and said he felt pushed by some unseen power to say a few words again. He felt that the scales had fallen from his eyes and he wanted to see the truth as it was, and worship the best and strongest power in the universe.

Baturday morning opened by a conference of one hour or more, after which Mr. Babcock, of St. Johns said that he drew his inspiration from the audience instead of the spirits, and spoke in his witty vein for some

Dr. Spinney gave a very able discourse, stated numerous instances of clergymen who hated to preach the doctrines that the church compelled them to, and would rebel if they could see some other way to make their bread and butter; says the church makes hypocrites, and that we can find good in all Bibles and

religions. Mrs Graves said she felt to rejoice in the freedom of the rostrum to women.

Music by Mrs. Babcock closed. Sunday morning conference meeting full of

Mrs. Graves made the opening address on the "Law of Compensation;" showed how to-bacco and intoxicants becloud the brain; warned against so called free-love; advised all to reject wrong advice even if it purports to come from God or spirits.

Dr. Spinney says life is full of momentous issues; should make this life a fit one for the! one beyond, earth life is only a school; should not be altogether engaged in building churches, altars or Bibles, but in individual culture and action.

Mr. Babcock's closing address was very

In the afternoon Mrs. Graves made the opening address on Individuality. Dr. Spinney and Mr. Babcock followed

An evening session was held at Gury's hall which was crowded with attentive listeners to hear a valuable discourse by Dr. Spinney on the "social evil," holding that suffrage and the equality of men and women will strengthen the marriage tie, and that the birth of healthy and loving children should be considered the holiest and highest matter.

The sessions have all passed off very pleasantly; the largest attendance on Sunday was

about 1.800. Thanks are hereby tendered Mrs. Babcock and others who so kindly furnished music for the occasion.

DR. GEO, E. BLISS. Banner of Light please copy.

Camp Meeting at Battle Creek, Mich.— Notes and Observations.

To the Editor of the Religio-Philosophical Journal.

Our State camp meeting is now one of the facts of nature; but not as large a fact or as important a factor as we had hoped. I would not underrate the labors of any one, or the good intentions of those who mean right, but somehow seem unable to materialize their good intentions in tangible results.

I reached the grounds last Saturday, after the exercises had closed and was surprised to and in a conspicuous place near the main entrance, a regular side show, a shooting gallery, such as one would expect to find following a second class circus. The feeling, "unuttered or expressed," is that this had much to do in keeping away the better class of Battle Creek citizens, who are supposed to have left some ideas of propriety, even if they are strongly inclined toward mental freedom and independent action. Be that as it may, they did not go, even with a pleasant Sabbath, the beautiful lake and lovely grove, and the still greater attractions of hearing a favorite speaker, A. B. French, and that popular champion of free thought, J. H. Burnham. Thus "it came to pass" that Mr. French gave one of his grandest lectures on "The Old and the New," to an audience of about one thousand. many of whom cared not one whit for what he said. I do not underrate the hundreds of eager listeners who drank all his words, and lost all thought of the passage of time.

n the forenoon able effort in behalf of unity of action, harmony, co-operation on the part of Spiritualists and Liberalists, and was listend to with great interest. The fault one could find with the truly eloquent and able effort, was that it was on the wrong side of a vital question, as it seemed to me. Mr. Burnham evidently spoke from the fullness of his heart his honest convictions, and I cheerfully accord to him such honesty and respect him in his exercise of his right to free speech. He ignores the religious nature of man, and relies upon iconoclasm and negation. Spiritualism needs and must have more than these. Ours is the grander philosphy which includes the whole nature of man as an immortal intelligence. As such, it cannot build or stand upon mere negation. While this class of Liberalists are but tearing down the old structures and seeking to remove the rubbish, the true Spiritualist seeks to erect a grander and more imposing new temple in

place of the old. I have heard the explanations, statements, excuses, etc., as to the name of Moses Hull be ing on the bills announcing the meeting, and can come to no other conclusion than that the facts warrant and justify the course adopted by the JOURNAL. I, for one, approve of your bold and manly attitude. Some are much dissatisfied, and I heard the mutterings of pent up wrath before leaving on Monday. It will do you good to know that there are hundreds of sympathizing souls there, true as steel, who will stand by you to the last in your rebuke of this effort to lend respectability to the cast off scum of Woodhullism. Go on; hew to the

line, and may good angels guide you. S. BIGELOW. Kalamazoo, Mich., Aug. 16th.

"SOUL TRAVEL:"

BY O. PRENTISS.

Sublime ideas are wrapped up in this adective and noun. When soul takes its mortality along it is rather a slow coach. Steamboats and railroads are decided improvements upon former editions. Leaving mortality behind, we occasionally make soul excursions in worlds that will shortly be ours. There we meet with friends, who are wholly liberated from mortality incumbrance, and we actualize, for the time being, one of the items of the creed of our early childhood, "The Communion of Saints."

In mortality or out we are never alone. Congeniality's unerring law draws kindred minds together, irrespective of mortality. Who would have good society, let him and her be

good. We are enshrine d in mortality for educational purposes. This is our seminary. If we graduate, it is well; if not, all is not lost. A penitentiary awaits us in the next world, where, like the Nazarene, we may "learn obe-dience by the things we suffer." To attain To attain the sublimest elevations—society of transparent seraphim and cherubim—neither time nor

opportunity may be lost. By indomitable self-control, native innocence must be retained unmarred.—Shaker Manifesto.

This association of poverty with progress is the great enigma of the times. From it comes the clouds that overhang the future of the most progressive and self-reliant nations. It is the riddle which the Sphinx of Fate puts to our civilization, and which not to answer is to be destroyed.—Henry George.

### Woman and the Household.

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

I ask not wealth, but power to take And use the things I have, aright; Not years, but wisdom; that shell make Mỹ life à profit and delight.

I ask not that for me the plan Of good and ill be set aside. But that the common lot of man Be nobly borne and glorified.

I know I may not always keep My steps in places green and sweet, Nor find the pathway of the deep A path of safety to my feet.

I ask, though it be mine to know How hard the stoniest pillow seems, Good angels still may come and go On the bright ladder of my dreams.

I do not ask for love below— That friends shall never be estranged— But for the power of loving so My heart may keep its youth unchanged

Youth, joy, wealth—Fate, I give thee these, Leave faith and hope till life be past, And leave my heart's best impulses Fresh and unfailing till the last.

For this I count of all sweet things. The sweetest out of heaven above; That loving others surely brings Unfailing recompense of love. [Phebe Caren.

It is curious to observe how individuals un fold in different family lives, and, in a wider degree how national manners and habits effect development. It is truly said that half the world knows not how the other half live. even though the railroad and telegraph tend to annihilate distance, and make the antipodal household our neighbor. This was strikingly manifest after the attack upon the President, within a few hours the uttermost parts of the earth inscribed by the long pen of the tele-graph their horror of the act upon the American heart. How far these different people, who are moved by the same impulses, love the same virtues and detest the same crimes. Here is a transcript of a scene upon our own continent, in the capital city of a republic. The *Tribune* correspondent goes to the market place in the morning and witnesses

#### A PICTURE OF MEXICAN LIFE.

Several zinc roofs, supported upon stone pillars, give shelter to crowded stalls and cover every variety of merchandise from a squash seed to a wooden spoon. The entire inclosure is densely packed with human beings, especially in the morning, when the purchases are mostly made. The men and women that do business here bring their entire families with them, and for the day live here as at home; there is no possible function of indoor life that is not here exhibited with unblushing indelicacy. The markets are divided, in a way, into the various portions devoted to fruit, vegetables and articles for household use. Upon mats spread on the stone pavement each vender spreads his or her stock in trade, regardless of the space necessary to the customer in threading his way through this miscellaneous assemblage. One finds little piles of peppers, eggs, tomatoes, etc., skillfully arranged in a way calculated to arrest the footsteps of a passer by, and cause him to curse the owner of

In going through this market one Sunday morning, I jotted down the different varieties of fruits and vegetables as I saw them on the margin of a newspaper; and here is the list, transcribed as it can on there: First, after pass ing the dealers in fried meats, who were constantly dishing out scraps of pork and shreds of beef sizzling in fat, to dirty leperos in sombreros and serapes stationed at the gate, you encounter the fruit stalls and the vegetable stands. There are limes, fragrant as any grown in West Indian gardens, but without their plumpness and flavor; they perfume the air in the immediate vicinity, despite the sewage odors and the flaunting of vile garments that smell to heaven. Close by are pears, cherries -peculiar to the country-shaddocks, man goes, bananas, plantains, oranges-all from the tierras calientes, or hot lands, whence also come the cocoanuts and pineapples that lie in heaps on the pavement; babies-not from the tierras calientes-who keep decidedly cool and comfortable-melons, peaches, wooden bowls, buckets, mats, babies; poultry, fish babies; lettuce, babies, crockery, babies at the breast; tomatoes, peppers, babies on the half shell (of a calabash); beans, radishes, potatoes, babies without a rag on them; onions leeks, cabbages, corn, babies with nothing on them but rags; peas, carrots, beets, squashes babies, "hen fruit," artichokes, babies lean and emaciated; birds, brats, children, pumpkin seeds, babies fat as a postoffice contract Indians, with great coops of chickens on their backs, leading bables by the hand; jackasses, with great panniers of vegetables or charcoal with babies as crowning curiosities; crockery venders with huge crates of earthen jars and pots, every one of which may contain a baby. In fact, there are here the products of every zone and clime, all the productions, including babies, of mother earth.

In contrast with this scene are two describ ed in the admirable papers of Col. T. W. Higginson in the Woman's Journal. These pic tures are laid in New England, that corner of our own republic farthest in a diagonal line from the former. Nature here is stern and unfertile as she is laughing and sunny in Mexico, and how different the genius of the people! They who rend their living from the earth by force of will and industry, draw also, therefrom courage, independence and self-re liance. The law of compensation prevails and he who is mulcted in some respects has power to secure greater riches in another. His sketches are headed;

### AMONG THE MOUNTAINS.

Walking by a comfortable farm house the other day, I was attracted by a remarkably fine lily of a species new to me, which grew in a wooden urn on the door step. On closer inspection it proved so beautiful that my companion and I made bold to ring at the door and ask for further information. We were at once cordially greeted by a cheery woman of middle age, who received with delight our praises of the lily, showed us a geranium and a fuchsia which rivalled it in her affections, and insisted on our going into her old fashioned parlor, where a magnificent ivy literally encircled the four sides of the room, from a single root in the corner. She had come to us from the wash tub, but she looked perfectly nest and was as ready to talk as we to listen. She had lived all her life in the house where we saw her; it had been occupied by three generations of her own family before her; relics of their old fashioned furniture were there stoutly retained against the blandishments of furniture hunters like ourselves. Especially curious was a quaint old mirror, with heavy gilt frame and an odd little clock at the top. Here our hostess had been married, here she had borne six children, several of whom had died; she had lived for a year or two in Boston, "hub of the universe," but she liked the old homestead better. She did her own work

—the children at home being still young—and she apologized profusely for the untidy appearance of a room in which we could now here detect a speck of dust. In her manners and language she would have appeared to advantage anywhere; and she would have met the wife of President Hayes as Mrs. Hayes would have met her, on terms of simple, unpretend-

ing equality.

She lived, to be sure, near the village, but I am constantly receiving the same sort of impression from the women whom one meets at he doors of lonely houses, far up on the mountain side. Driving a long distance one day, in search of a lost spy-glass, I was directed at last up a by road leading from a by-road, and ending at length in a solitary mountain gorge, where there was but a single house. I could not imagine what had brought a settler there, until I noted a fine "sugar orchard" of maple trees, the finest to be seen in that whole region. On my knocking at the farm house door, it was opened by an old lady—I use the term advisedly—so neat, so kind, so agreeable in expression and manners, that a city visitor would have almost felt justified in engaging a month's board at once, on the faith of appearances alone. For twenty-five years she had lived up that lonely glen, going out of it only to attend meeting on Sunday, or to make rare purchases at the little village store; she did not seem to have thought of it as distant or solitary until all of her children had left the farm to seek their fortunes elsewhere; but the farm to seek their fortunes elsewhere; but now she confessed to a wish to leave it, not because it was in itself lonely, but because it was far from them. Consequently, she now hoped that "he" would buy a farm nearer to other folks.

It is possible that both these types may represent something above the average of far-mers wives in this mountain region, but the summer visitor who in his walks and drives so often notices this class in passing—seen through the windows at work or seen at the door with the little group of children so rarely absent—cannot help feeling encouraged, and yet sometimes saddened, by the thought of these patient and silent lives. How much 'home" means to them! How every thing is concentrated on the home! There is scarcely a distraction or a holiday in their whole experience; they live almost wholly on the resources within their own doors. If peace and love prevail there, the women's lives, though laborious and restricted, are simple, healthful and protected. If on the other hand there is any tragedy within those walls, how infinitely more wearing it must be than in cities, where there are at least neighbors and other interests, to relieve the terrible monotony of endurance. Let us hope that in this region, at any rate in these neat white cottages clustering far up the mountain sides, the peace and order within may correspond to that without; so that we may think only with content and gratitude on the service rendered every day to the nation by its farmers' wives.

The same keen observer also describes in another place, a New England family, in this

The father is a professional man of moderate income and he and his wife have seen a family of nine grow up to healthy maturityfour sons and five daughters, the youngest being a girl of seventeen, still at school. Two sons and three daughters are at home, making with the parents a household of seven, almost always enlarged by visitors. All the housework of this large family is done—and done with exquisite neatness—by the mother and daughters, aided by a single Irish servant girl, to whom they have taught almost every thing she knows. They have a large garden of fruit and vegetables, and perform all the pickling, preparing and preserving which this involves. The youngest daughter rises at five or six and does a good task in the way of housework before the seven o'clock breakfast; afterwards she walks a mile and a half to school, and the same distance back; and she is a picture of health and strength, in spite of the fact that she gets ninety or ninety five per cent, at her school examinations. An older sister, after her share of the early work, goes by railroad to teach a small private school in a neighboring town. An older sister still is the housekeeper, and remains at home. All this does not prevent them from keeping up their music and literature, from receiving visitors or, I might add, from trimming their own bonnets. Now the question is, can any part of the world, or any form of civilization, produce a better

type of household education than that? Of course I do not claim that the household which I have sketched is an average household—when we would select a typical specimen, we choose among the best. What I claim is that the description I give will probably suggest to every person who reads it some tamily which might sit for this picture, or for something like it. These households are by no means confined to New England; they might indeed be claimed, in a wider sense, as American; but the fact that most people would instinctively associate New England with the peculiar combination represented by such famlies, is good evidence that there is something local in the type. At any rate it is fair to offer such pictures as a counterpoise for many car-

### THE SEAFORD KNOCKINGS.

#### Oldtime Experiences of Mrs. Britten's Mother.

Mrs. Floyd, the venerable mother of Mrs. Emma Hardinge-Britten, in her youth lived at Tiverton. The Rev. Calvin Colton, the author of "Lacon," at the time was rector of that place. He used to visit at the house of Mrs. Floyd's parents, and was an intimate friend of theirs. She well recollects the great interest which he used to take in the investigation of certain noises which for a series of years occurred in a large old farm house about five miles from Tiverton. The place was called Seaford. The people who resided in the house were a respectable family of the name of Cheavers. They were farmers, and also kept a "general dealer's shop." The noises in the house occurred both day and night, and could be heard by any one passing by. They consisted of loud knockings, as with a heavy hammer or mallet, of rumblings, moving of furniture, of footsteps, etc.-all the noises in fact usually to be met with in a "haunted house," Mr. Colton was much interested in the whole affair, and stoutly and consistently maintained his belief in their being genuinely supernatural. He was frequently in the habit of going out to the farm house and taking friends with him to hear the noises, and if possible solve the mystery. Mrs. Floyd well recollected seeing on many an afternoon and evening, clergy and other gentlemen driving out in the direction of Seaford, and it was known that they were going "to hear the knockings." No means was then known by which conversation could be held with the spiritual beings haunting the house, but the persons present would sit round a table in one of the rooms, and placing mon-ey upon the table would say. "Now tell us how many coins are there," when an answer would be given—always exact—by knocks, a knock for each piece of money. For some years these disturbances continued, and at length became so annoying that the family found fern remains.

abandoned the house entirely. There was a great deal written in the local newspapers at the time relating to the matter, and Mr. Colton came in for much abuse. It was even said that he was concerned in the fraud, having an intrigue with a servant girl belonging to the family, etc.. The wildest explanations of these mysterious noises being suggested by the newspapers. Mr. Colton wrote a pamphlet relating to the affair, and maintaining the Spiritual origin of the disturbances, a proceeding which greatly incensed the local press against

Mrs. Floyd well remembered hearing not only Mr. Colton, but others speak of the hauntings. A workman employed in her father's house said that he had been working at Sea-ford; indeed had been employed to take up the board in one of the rooms to see if any burrowing of rats could be found underneath as the explanation of the noises, and whilst thus employed was annoyed by strange rappings and sounds, and had something flung at his head by an invisible hand. The missile, whatever it was, must have been of a hard na-ture, for glancing past his ear, it flew through the window, breaking the glass in its exit. A person employed to take the inventory of the furniture of the family of Cheavers, when about to quit their home, also related in the house of Mrs. Floyd's father, that while at Seaford he not only heard the noises, but saw the figure of an "old lady" in one of the rooms, who he supposed at first was one of the family, but of whom the family knew nothing. She had entered the chamber where he was making his inventory, and walked up to a sort of press or wardrobe. At that moment he was summoned to dinner and left the room. He expected naturally also to have seen the 'old lady" at the dinner table. She not making her appearance, he inquired why she was absent, and discovered much to his surprise, that no such "old lady" was known to the family.

During the time of the Assizes at Exeter the military stationed there were removed from that city to Tiverton. The officers hearing of the Seaford "knockings," naturally were curious about them, and a certain officer, very violent in his expressions of disbelief, declared he would sit up all night in one of the haunted rooms. He obtained leave from the Cheavers to do so, and settled himself for the night very comfortably with a bottle of wine and a good fire. He hung up his sword upon a nail in the wall. The sword was suspended there in its scabbard. After a comfortable hour or so by the warm hearth, the horror of the officer may be imagined when he beheld his sword remove from the wall, draw itself forth from the sheath. brandish itself before him, and then charge upon him. He fled from the place as for "the dear life!"

The medical man of Tiverton told the father of Mrs. Floyd that he was just returned from Seaford where an unaccountable thing occurred. It was as follows: Mrs. Cheavers had been confined the day before, and he had provided her with a strong, respectable, healthy nurse, well known to himself. On the following day he visited his patient and was shocked at the strange condition in which he found the nurse. He should scarcely have recognized her. She was black and blue, and not only bruised, but strangely scared and altered in appearance. She had been fallen upon in the night by the invisible presence, and so maltreated that it was impossible for her to remain longer at Seaford. Shortly afterwards the Cheavers left. Mrs. Floyd did not know whether the house was or was not pulled down. This account was received from the lips of Mrs. Floyd and written down in 1866, by

A. M. H. W. -Light, London, July 30th.

### Magazines for September just Received,

The Atlantic Monthly. (Houghton, Mifflin & Co., Boston.) Contents: Dr. Breen's Practice: Koshchei the Deathless; Harvest Noon; In Exile; Housekeeping Hereafter; The Portrait of a Lady; Post Prandial; The Katrina Saga; The Future of Harvard Divinity School: The Dramas of the Elder Dumas: The Attempt on the President's Life; Mr. Howell's New Book; The Rise and Fall of the Confederate Government: Some Recent Biographies: The English Colonies in America: Transcendental Physics; The Contributor's Club; Books of the Month.

### Magazines for August not before Mentioned.

The Magazine of Art. (Cassell, Petter, Galpin & Co., (London, Paris and New York.) Contents: "Renouncing the Vanities by Order of Savonarola;" Pictures of the Year; How Oxford was Built; Our Living Artists; The Black-and-White Exhibition at the Dudley Gallery; Christchurch, Hamshire; Art at the Antipodes; English Birds and their Haunts; The Salon of 1881; Bundles of Rue; "Lost Riches;" The Pre-Raphaelite Brotherhood Fairford Windows; "The Miser;" Art Notes

St. Louis Illustrated Magzaine. (Magazine Co., St. Louis, Mo.) Contents: Mere Chatter An Autumn Prayer; Aunt Henrietta's Plan The Brigand's Wife; Timely Topics; Chow Chow; A Chapter on Hobbies; A Voice from the Country; Broadaxe on Fighting; Ninety Five in the Shade; The Actual and the Idea Aerolites; Fashions for August; Current Literature; Editorial Miscellany, etc.

Nature. (Macmillan & Co., London and New York.) Contents for July: Inheritance; Vol-canoes; The Figure of the Earth; Letters to the Editor; The Comet; Width of Mr. Ruther-furd's Eulings; City and Guilds of London Institute; Notes; Meteorological Notes; Solar Physics; Some Observations on the Migration of Birds: On the Equivalents of the Elementary Bodies Considered as Representing an Arithmetical Progression Deducible from Mendeleeff's Tables; Our Astronomical Column; Scientific Serials; Societies and Acade-

Revue Spirite. (M. Leymaire, Paris, France.) A Magazine devoted to the Spiritual Philosophy, with able contributors.

### New Music Received.

The Mystic Land. Song and chorus, by Aubrey DeVere, published by Fred L. Morey, Chicago.

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#### Watchman! What of the Day?

Of the twenty thousand Spiritualists and inquirers on camp grounds from Lake Pleasant to Kansas, many will see and read this word of timely warning and prepara-

In the Rilligio-Philosophical Journal of July 9th, an article on Spiritualism from the Christian Register, (Unitarian, Boston,) by G. S. Merriam, was republished. It was a frank and fair criticism by an unbeliever, which we criticised at the time as showing, in some respects, want of information and comprehension, yet as in good spirit, respectful in tone, and of value and significance. A later number of the Register gives a communication headed "Spirit Mes sages," by C. Stearns, of Roxbury, a Spiritualist and a Unitarian as we suppose, who speaks of Mr. Merriam's "friendly criticism" and takes exception, in like spirit, to some of his statements and conclusions. The Banner of Light of July 30th, reprints from the Congregationalist, (orthodox, Boston,) an article of some length, by Professor Austin Phelps, D. D., of Andover Theological Seminary, entitled: "Ought the Pulpit to Ignore Spiritualism?" and makes timely and fit comment on the Professor in its next number.

Dr. Phelps is a man of high standing in the orthodox ranks, as his Professorship in the evangelical "school of the prophets" at Andover would indicate. He is the son of Rev. Eliakim Phelps, at whose home in Stratford, Ct., some thirty years ago occurred the strange phenomena which he held to be of spiritual origin-movements of clothing and table furniture, writing on paper in his study, which came floating down on to his table from the upper air and brought intelligent messages, etc. Elizabeth Stuart Phelps, daughter of Professor Phelps, is a woman of eminent ability and character, a well-known writer, and in one of her books: "Men, Women and Ghosts," she weaves into a fascinating story some of the strange incidents of her grandfather's experience. Of course this family know something of Spiritualism, and the position and ability of the writer of the Congregationalist article give significance to his words. He concludes that the pulpit should not ignore what he calls "an extensive and still growing delusion," yet of which he says that "a residuum remains which nothing accounts for on any principle of science which can be made clear to popular comprehension," and that the people ask "what these things mean; and the question is not unreasonable. When spiritualistic lecturers boldly claim that apostolic inspiration was no more than one form of clairvoyance, that 'ministering spirits' are departed souls from this world, and that Jesus Christ was only the Prince of Mediums, the people cannot say nay and give a good reason for

There is no concert of action between this orthodox clergyman and the editor of the heterodox Christian Register, yet both reach somewhat the same conclusions. The preacher says that his brethren should examine and discuss, and of course expose and oppose Spiritualism in their pulpits, and the editor's columns are open to the subject. This difference exists, however, much to the credit of the Register. Prof. Phelps wants the orthodox clergy to oppose Spiritualism in their pulpits, but ignores any liberty of the laity to question these clerical utterances or to believe this "delusion" if led to do so by their own experi-

ence and judgment; while the Register gives fair space and equal justice to both sides, provided their arguments be decent and courteous.

The whole matter shows that modern Spiritualism is getting too large to be hidden, and too strong to be ignored; and therefore must be met, by means fair or foul. We are drawing near a time when the pulpit and the religious press must and will take up this great matter, and for this we must be prepared. The coming of this time is well, and yet it is not to be without its trials and encounters, to meet which the boldest and strongest need to be well prepared. Suppose the great body of orthodox preachers make united assault upon Spiritualism, using the weapons of ridicule and misstatement, of abuse and false showing which bigots are ever versed in. It is in their power to raise a fierce storm, and the weak-hearted will shrink and hide in darkness, rather than bravely face the tempest and rejoice in the sunshine that will come when its fury is spent. Suppose the evangelical journals fill their pages with the vile stuff that pious prejudice delights in, they can make the sky more murky while the pulpit lightning glares through its gloom. All this, and the private and personal detraction that will go with it, may bring a trial-hour such as Lowell speaks of in his grand poem, "The Crisis:"

"Then it is the brave man chooses While the coward stands aside, Doubting in his abject spirit, 'Till his Lord is crucified; And the multitude make virtue Of the faith they had denied.

Then to side with truth is noble When we share her wretched crust, Ere her cause brings fame and profit, And 'tis prosperous to be just."

The coast will not be clear to these assailants, for this is a day of frank and strong criticism, and the old reverence for the clergy, that sealed men's lips and forbade denial of their words, is weak and waning. The preacher's misstatement is met with a stout rebuff before he and his hearers fairly get out of the church on Sunday.

Another trouble will be that there will be found among the clergy manly souls who love fair play and want the truth, and even those who have caught a glimpse of this spiritual light, and love it too well to put heart and power into opposition to its spread. The number of clergymen affected by this "growing delusion" is larger than we suppose, and we can say, when the great question comes up:

"Aye, there's a glorious remnant yet Whose lips are wet at freedom's fountains, The coming of whose welcome feet Is beautiful upon our mountains."

Thus far we speak of evangelical influences and action; as to the course of the heterodox and liberal people in the churches, that is another matter. So far Universalchurches usually silent or bigoted and blind in their opposition. Unitarians, as individuals, are also often fair, and indeed have a good deal of quiet interest in spiritual facts; their churches and preachers are fastidious and silent, or speak out in an opposition which comes from misconception of the subject-as in the case of Dr. Bellows and James F. Clarke. They are repelled, too, by the crudities and follies from which Spiritualism is not free. They do not clearly see how short is the step from the ideas of spiritual life held by such a man as James Martineau, of England-an eminent Unitarian divine-to the best ideas of the spiritual philosophy; how much both hold in common, and how much unity of spirit there is between Channing's ideal of natural religion and that held by thoughtful Spiritualists. The best men among Unitarians and liberal religionists are seeking the surest and best foundation for spiritual ideas, and their supremacy in thought and life. They little dream, many of them, that Spiritualism in its higher aspects, is to be their ally and bulwark, their weapon of assault and inspiring light, against paltering and enervating agnosticism and gloomy materialism. From the heterodox portion of the religious world we shall expect comparative fairness and justice, yet not broad and clear comprehension, until it comes with fair and thorough discussion and investigation. With that they will gain spiritual light and we, it is to be hoped, shall lose crudity and folly. and so gain by that loss.

In view of this searching discussion and this new assault what can we do, as Spiritualists, for the truths and blessed experiences so dear and precious to us?

- 1. Hold up a high standard of ethics and morals, of conduct and character. Let honor, fidelity to home and family and marriage, temperance, chastity, self-control, spiritual culture and a living interest in all wise reforms abound among us.
- 2. Let us hold high, with clearness and positive confidence, the facts of spiritpresence and power; as illustrating immortality; as emphasizing a spiritual philosophy; as giving light and life to natural religion; and let these facts be rounds to the ladder by which we climb, not clogs to hold us down.
- 3. Let us learn more of the inner life of man, and of the Soul of Things, and so cultivate our own wonderful powers reverently and freely.
- 4. Let us weed out illusion and fraud and falsehood, hold mediums morally responsible for their acts and words as we hold each other responsible, and no more excuse them for being controlled and led to bad ends than we excuse others who fall I as in their own parlors."

into criminal ways from evil influences and their own pitiful weakness.

Much more might be said, but we only wish to call attention to these signs of the times. Much else that we need for strength and inspiration to meet this coming issue will come up in the minds of many thoughtful readers. Amidst all, and through all, we may well keep up the heroic mood of the Apostle, whose brave word was: "Having done all, stand!"

#### Hon. J. J. Bagley-Interesting Letter, etc

Hon. John J. Bagley, of Detroit, ex-Governor of Michigan, and prominent in politics and business, passed away at San Francisco a few weeks ago. The funeral was at his house, in Detroit, and thousands filled the streets in all directions. Rev. Mr. Forbush, Unitarian, spoke with tender feeling. Mr. Bagley was a man of kindly nature and of broad and generous views. Being invited to the yearly Unitarian Festival in Boston, he wrote the following characteristic letter to the Committee:

"Yours of the 2d was forwarded to me here. I regret very much that the Golden Gate and Bunker Hill are so far apart that it will be impossible for me to accept your invitation to be at our Annual Festival. It would give me great pleasure to be pres-

In common with most of us. I was brought up with a wholesome dread of the minister's visit, except that I was certain it would give us a better supper, and I would have a piece of cake.

The thought of the boy ran into the life of the man, until we came to look upon the visit of the minister as something to be dreaded and avoided.

These were the old times. But, thanks to liberal men, liberal thought, and liberal education, this is all changed; and to-day all of us look upon the pastor as a welcome guest, welcome to our hearts, our homes, in our business places, and in politics and pub-lic life; and we feel, or ought to feel, that the burden of the Master's work is not his alone, but also ours.

So, day by day, the pulpits and the pews get closer and closer together, our love and respect for one another are constantly increasing, and our united capacities for bettering the world are forever growing. Let us hope that they will continue to grow for all the years to come.

JNO. J. BAGLEY." By his will he left to each person in his employ five years \$50; to each employed ten years \$200; to each for fifteen years employed \$500; and a hundred or more would have these bequests.

Of his wife, a superior woman, he says: "I desire here further to say that I have full confidence in my said wife, and readily commit to her the education of our children. making only this one requirement, viz., that they one and all be educated in this country and not abroad, as it is my sincere desire that they may grow up to be true Americans, and lovers of their native land and her institutions."

#### A Spiritual Paper-Dr. Cyriax in Germany.

We have in a previous number alluded to the success of Dr. Cyriax in making con verts in the Father Land, whither he went about six months ago, as a missionary. He has met with enviable success, and will extend the sphere of his labors by issuing a weekly paper, the first number on the 1st of September, devoted to the spiritual philosophy. As his heart is entirely devoted to the work, with the complete unselfishness that Germans give to their ideas, and as the time is ripe, success seems assured. He writes in a friendly letter:

"I have been working hard to spread rational Spiritualism in Germany, and I must say, so far my success has been unexpectedly great. But as the Germans have no libraries on it, except five volumes of Davis's works, it requires a good weekly paper to make known to the people the other authors we have in America, and to promulgate the great ideas of Spiritualism.

At Leipsic 1 brought forward Hudson "Arcana of Nature," and told the students I had a work against which science could find no fault, and read to them to show its grand teachings. A student said that if I would read 'Krafft and Stoff,' by Buchner, I would find the same teachings. Then I fired off a bomshell in answer: 'Yes, I said, 'I suppose you will, and if you will take the trouble to read the foot note you will find that Buchner states that the page was taken from the "Arcana" which he declares one of the most important books published in the last ten years.' This created great astonishment, but it had a won-

In my paper I intend to take up one by one American Spiritualistic authors, giving a synopsis and criticism of their works, and introduce their ideas into Germany. My success in speaking, spiritually, has

been very good all over the land. I have succeeded in overthrowing a great many old prejudices and eradicating foolish ideas and nonsense, and supplying their places with the light of reason. With skeptics and believers I expect to exert a greater in-

fluence when I issue my paper.

Next Friday 1 go to Chemnitz again returning to Leipsic for Sunday. Then I have engagements at Munich, Kuffstein, Bergfesgaten, Augsburg, Frieburg, and Wiesba-den. Returning after twenty-five days, I shall devote myself to my paper,"

At Lake View, just north of this city and at Valparaiso, Ind., are "The Overcomers," with a chapel and some hundreds of believers. H. G. Spafford finds, in Revelations, that there is no eternal punishment, but a probation after death, and that consecration to Jesus is the great need. So they wax enthusiastic in their new light.

In Rome, at a meeting of delegates of 800 working men's societies, Anna Maria Mozarri, gave an able address in favor of equal franchise for woman, and the great audience voted to affirm her views. In France, woman suffragists are active and energetic. On the Isle of Man, women voted at a late election, and an eminent gentleman said, in a speech: "It is a credit to us that ladies of gentle birth and breeding, can vote here

#### A Presentiment and Three Dreams.

The Hartford, (Ct.) Times sets forth among other items in connection with the death of Jennie Cramer, one to the effect that some ten days previous to her tragic end, while walking with a young lady friend, she suddenly stopped, "put her hand up to her left side in the vicinity of her heart, and made a slight exclamation. 'Why, what is the matter with you!' said Jennie's friend. 'I don't know, but I feel as though there is something terrible going to happen to me. I feel as though something or somebody is following me around all the while."

Now comes the story of another strange presentiment to this unfortunate young girl. Her mother tells of the following dream, which Jennie related to her within a fortnight previous to he death:

"Jennie only partially told it to me. Before she had finished it she had something else to attend to, and then she forgot to tell me the rest of it. She dreamed that two men were trying to murder her, and that there was a woman in the party. When they were about to commit the crime, Jennie, so the dream went, put out her hand to grab the woman's arm to save herself. Whether the crime was successful or not Jennie never told."

Jennie Cramer subsequently dreamed twice that she was being murdered, and, sad to say, the poor girl was murdered.

#### Death of Mr. Azor Hoyt.

A late Saratoga, (N. Y.) journal says:

"Mrs. H. J. Horn, of Park Place, was called to New York by the telegraphic announcement of the demise of her father, Azor Hoyt. Mr. Hoyt was the oldest of New York's printers and some forty years ago was connected with the Methodist Publishing House. He was an inventor of ability and constructed the first rotary printing machine in America; his daughter Mrs. Horn being in possession of a copy of the Advocate, the first journal ever printed with types worked on a rotary cylinder. The Messrs. Hoe afterwards took up the invention and utilized it throughout the civilized world. Later, Mr. Hoyt invented a self acting book-binder, very simple in construction, by which old books, pamphlets, or stray leaves, are in a few moments converted into a servicable well bound book. This invention is operated by a company in New York at the present time. Mr. Hoyt was formerly a staunch believer and advocate of Methodism, but twenty years since he became well satisfied of the fallacies of popular theology and embraced the sublime teachings of the harmonial philosophy as developed through spiritual inter-

Mrs. Horn is a well-known and accomplished writer on Spiritualism and kindred topics; authoress of an interesting and valuable book, "Strange Visitors;" a medium herself, and an occasional contributor to the Journal. In the fulness of years ber father has reached the higher life. May she feel that it is well.

### Chataugua School of Theology.

Our vigilant orthodox brethren show sa gacity and earnestness in their movements. At Chatauqua Lake, New York, they have organized a school of theology, to freshen up clergymen in country, and city, and to keep up that unity which is power among the evangelical sects. The clergy, at their homes, are to pursue the studies marked out and commenced at this school. L. L. Townsend, D.D., of Boston, is dean, or president; W. M. Taylor, D.D., of New York; J. T. Duryea, D.D., of Boston; J. M. Ruckley, D.D., and others are teachers, and Dr. J. H. Vincent lectures on Theological Education, to be followed by other able men. Chatauqua is to be a centre from whence go out theological views. These, however, are modified by the tendencies of the age, which orthodoxy must acknowledge. Who will give us the key note on Spiritual Education?

### British Greed.

### OPIUM AND PAGAN MORALS.

The secretary of the London society for the suppression of the opium trade some time ago wrote to the vicercy of China, explaining the secretary's views on the traffic. The viceroy, in reply, says:

"Opium is a subject on which England and China can never meet on common ground. China views the whole question from a moral and England from a fiscal standpoint. The Chinese government is impressed with the necessity of making strenuous efforts to control the flood of opium before it overwhelms the whole country. The new treaty with America, containing a prohibitory clause, encourages a belief that the broad principles of justice and the feelings of humanity will pre-vail in the future relations of China with the western nations." What do England's merchants care how many Chinese are destroyed by this accursed traffic, far worse than that of rum, so long as it brings mil-lions of profit into their pockets?

### Philadelphia Preachers.

From the Times we learn that a Rev. N. M. Price, evangelical preacher of a small church in the city of brotherly love, shook his fist in a parishioner's face and called him a liar; all of which ended in his resignation. His church was a sort of irregular society outside of all healthy or ganizations.

Rev. M. T. Meigs, an Episcopal rector in the same city, has been irregular in money matters, failing to render an account of his stewardship of a widow's property and and be as safe, and as courteously treated, | divers other matters. He has fleeced the flock and disappeared.

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

See advertisement of Omro Conference,

Sept. 9-11. Guiteau has tried to stab and shoot his

keeper ın jail.

Four hundred letters mailed at Lake Pleasant one day last week.

E. Gerry Brown and Mr. Hosmer have visited Lake Pleasant camp.

Professor Worthen, Illinois State Geolo-

gist, is at Lake Pleasant with his wife. John F. Arnold and wife, of North Adams, are at Lake Pleasant for a month.

Methodist camp meeting at Desplaines, Ill., August 20th, with some 7,000 present. Mr. Yatchman, of Dunedin, New Zealand, a firm and devoted Spiritualist, is in Lon-

don. The salt produce of the United States in 1880, was 29,800,298 bushels. In 1870, it was 17,606,105 bushels.

Mrs. E. C. Woodruff of Michigan, we are glad to see, spoke at Onset-a woman of

superior spiritual culture. Dr. A. S. Hayward of Boston, the well known magnetic healer, has visited Onset

Bay with his wife and a company of friends. W. C. Sheldon writes from Michigan: "I renew with pleasure. Mrs. S. places your

paper as the very best of its kind." We call especial attention to the excellent article in our first page on "Disinherited Childhood" by Mrs. Sewell of Indian. apolis.

Two days' Grove Meeting, Aug. 27th and 28th, at Jefferson, Bremer County, Iowa, Denver post office. Dr. Corey, Asa Warren, and others will speak.

Dr. Alice B. Stockham is in Benton Harbor. Mich., where she is giving a course of her popular Health "Conversations." She is doing a good work.

An Arab fanatic lately rushed through the streets of Lussa, calling on the Arabs to join him in a religious war. He and his disciples murdered a Maltese before they were

Frederick William, Crown Prince of Germany, is opposed to persecution of the Jews, and the authorities are more active to protect them from the blind bigotry of Christian (?) people. Queen Victoria last week sent a kind mes-

sage of inquiry and sympathy to Mrs. Garfield, which was gratefully acknowledged. The message was from the woman rather than the Queen. Rev. C. D. Lothrop, of Salem, Mass., was at

Onset for a few days. Mr. and Mrs. David Danforth of Philadelphia, A. E. Newton of New Jersey, G. N. Geer and wife were among the many at Onset.

The Onset Bay Dot says: "The lecture on 'The Soul of Man,' by G. N. Geer, was one of the ablest of the meeting. He has made many warm friends here. Some 3,000 people listened to the lecture."

The trial of Rev. H. W. Thomas begins at Clark Street Church, Sept. 1st. Rev. Dr. Miller, of Iowa City, and Rev. H. W. Bennett, of Cedar Rapids, will take part in his

Susie Hayden, of New Bedford, Mass., who has been unconscious for five months. "in consequence of religious excitement," shows some signs of returning reason and intelligence.

President Beals, of Lake Pleasant Camp-Dr. Joseph Beals, of Greenfield-had a surprise birthday party at the camp on the 13th, his sixtieth birthday, with speeches and music, all pleasant and well deserved.

Lynan C. Howe writes that he has been sick some weeks, with malarial fever, at his home in Fredonia, New York, but is gaining, and is to speak at Merriman's Grove, Byron, New York, Sunday, August

28th. Health and success to him. The new iron steamer Clarion, had a cargo of 1,950 tons on its first voyage from Detroit to Buffalo. It was built at Wyandotte, ten miles below Detroit, where over \$1,000,000 worth of vesséls, the larger part

iron, have been built the past year. Frank T. Ripley lectured and gave tests at Whittier, Ill., Aug. 21st. He also has an engagement there for the 28th. Mr. Rip. ley is now ready to make engagements for the fall and winter months. His permanent

postoffice address is box 320, Milan, Ohio. The Lake Pleasant Morning News, Cecil T. Bagnall, editor and proprietor, is a large stfeet, issued each Sunday morning, filled with matter in regard to the camp, and with many advertisements and articles of interest as to Spiritualism and mediumship, with a "sporting" department rather more

"secular" than religious. 180.000 doctors in the world-so reports the international medical congress. The United States has 65,000, Great Britain with her colonies, 35,000. In proportion to population we have more than twice as many as Great Britain. We must "throw physic to the dogs," fling the whiskey and tobacco after it, and learn how to keep well.

Walter W. Broom, a man of ability and eloquence and a vigorous writer, is sick, almost blind, and in destitute helplessness at Philadelphia. In England, at the time of our civil war, he held up the Union cause so eloquently in public as to win the compliments of Wendell Phillips, who introduced him to an audience in Boston with high commendation. He has been engaged in behalf of workingmen also, and there, as everywhere, has forgotten himself in his devotedness, so that want comes to him in his hour of weakness. Lucretis Mott, Rev 8. Longfellow and others commend him. Money sent to Rev. W. H. Furness 1476 Pine street, Philadelphia, would reach him and help him.

Chunder Sén, of the Hindoo Bramo Somaj in Calcutta, partook of the Communion Service, or Lord's Supper, with his society, rice on a silver plate and pure water in a goblet, taking the place of bread and wine.

The American Hebrew, criticising the Revised New Testament, says that it has no especial interest to the Jews; but hopes the day is not far distant when Protestants will become honest enough to make a truthful translation of the Old Testament. But it doubts if Christianity will ever dare destroy its own foundation, which it would do by such a publication.

Jay Cowdery writes from Ashtabula, O.: "Mrs. Cowdery and myself are rejoiged that you have secured the services of G. B. Stebbins during your rest and absence. We have a few choice souls here, but this is rather a barren place, spiritually. Henry Slade spent three days at my house, met many cultivated people of our place, and made a good impression. He returns in it came often and talked with him." September for a longer stay."

Millions of dollars passed to and fro over the counters of the Chicago banks yesterday, and nobody was cheated in count or value! Thousands of stores were open all day, with great sales at fair prices and honestly made!! Five hundred thousand people walked the streets by day, and slept at night, in peace and safety!! A vast majority of the people treated each other civilly, often with marked kindness, and with no intention to rob or murder!!! This remarkable state of things extended far over the land.

J. FRANK BAXTER was advertised to speak and give tests at Moravia, New York, Wednesday evening, August 10th. Some day Mr. Baxter should visit the West. He would be appreciated here. Moravia is the place where, for thirteen years, Mrs. Mary Andrews, at the farm house of Mr. Keeler and at her own house, held materializing seances daily, was visited by thousands, and had a fair reputation for making no efforts to fill out by fraud what could not be done, sometimes, under poor conditions, by invisible intelligences.

The daily Florida Union, from Jacksonville, Aug. 8th, has a mention of the departure of Mrs. Lucie E. Lewis of that city, aged forty-five years. Her husband, Gen B. Lewis, was telegraphed and reached home from the North in time to see her. She had been ill for a month, and was ready for the change to that life beyond which her experiences as a Spiritualist had given her glimpses of. Mrs. Lewis was a worthy and devoted woman, full of earnest enthusiasm, enjoyment of spirit manifestations, and a desire that all should enjoy and appreciate them.

Hon. John L. O'Sullivan, late U. S. Minister to Portugal, is advertised to speak in London, Aug. 15th, on "Extraordinary spirit manifestations witnessed during a late tour to the United States." In a letter to the Spiritualist, he speaks of the "pancity and poverty" of "phenomenal manifestations" in London and Paris, as compared to their "splendor and abundance" in this country, and asks: "Is it the fear of police persecution? Is it the discredit growing out of the Fletcher affair? Is it climate?" and also states that in Paris "good mediums would now be quite safe and well patronized."

From Otago, New Zealand, comes the Echo, a weekly newspaper devoted to free thought, Spiritualism and general news. Its contents and advertisements show wit and wisdom and thrift. Free Thought Association; Children's Lyceum; Bible in Schools: "Moses's Mistakes" criticised by Rev. C. Frazer: with news and business items, etc., show the scope of the number before us. In "Jottings," we are told, at the Lyceum on Sunday, the children were asked to name some heroes; one boy said Thomas Paine, one Galileo, and another Jesus Christ. Such a journal, from what we used to think of. In school days as an island of cannibal savages, is matter of interest.

Mr. Charles Tuckett, a well-known St. Louis Spiritualist, spent a pleasant hour at our rooms on Monday, on his way home from an enjoyable month at Onset Bay and Lake Pleasant.

Mr. Tuckett managed the shooting affair at St. Louis some time since, giving, as he says, fourteen newspaper reporters ample space in a room where the cabinet and apparatus was got up under their supervision, the medium (a man) tied by some of them, and one of their number-Mr. Cunningham of the Globe-Democrat—with his own rifle shot the materialized spirit plainly seen by all (a woman), the ball passing through her forehead and lodging in the wall behind, as the reporters admitted, without affecting her motions or position.

Dr. McAuliff, a well-known magnetic healer, was with Mr. Tuckett in his eastern tour, and goes home with him.

### Battle Creek Camp Meeting.

Owing to the failure of our plans for cor. respondence no news comes to us later than Wednesday the 17th. A letter in another column tells of Sunday's meeting. On Monday the 15th Mrs. Pearsall spoke, in her usual kindly and instructive way, and Geo. H. Geer talked of "The Superstitions of Spiritualism." About three hundred were present.

On Tuesday Mrs. Gale spoke on general subjects pertaining to Spiritualism and reform in the morning; afternoon A. B. French spoke on "Intimations of a Future SEALED LETTERS answered by R. W. Flint, No Life," an eloquent plea for a spiritual philosophy and method of thought, as opposite cent postage stamps. Money refunded if not answered. Send for explanatory circular. 31-231 French spoke on "Intimations of a Future

and unlike Materialism, and as the need of the world. The general feeling is reported as good. Moses Hull is not there. Further report will be made next week.

Dr. Aminus Ashbaugh-Remarkable Experience and easy Transition.

At Topeka, Kansas, July 27th, Dr. Ashbaugh passed away, aged 72 years,-a native of Ohio, a man of energy and ability, a writer, lecturer and useful steward in the hospitals in the late war, and greatly respected and beloved. The Commonwealth

"Never, until two months before his transition was he convinced of the reality of a future life. About that time he informed his family that his departed children and friends came daily and conversed with him. On account of his extreme weakness he had not been apprised of the decease of his brother, Rev. Lewis Ashbaugh, of Newton. six weeks ago, but he voluntarily informed his family that this brother's spir-

At the funeral, Mrs. L. N. Wood spoke, and we give a paragraph from her discourse:

"The visits and communion of these spirit-friends greatly comforted and cheered him and his family. This, to him, was the gift which that old teacher of immortality, the Apostle Paul, called 'discerning of spirits.' This light, which was poured down from the unseen world—the city of our God-illumined the dark valley for his feet, and made what he had deemed an echoless shore musical with sweet voices which he had supposed were forever stilled. 'Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation? Then 'why seek we the living among the dead? This inanimate form was only the earthly home of our friend. Worn out and wrecked by the storms of over seventy-two years, it sinks back into the earth whence it came.....His spiritual life has escaped from this mortal, and 'put on immortality.' With him is brought to pass the saying, Death is swallowed up in

"In our childish egotism, we have imagined that we only possessed the truth of God. As increased facilities for travel and communication are throwing down-all over the earth—the barriers which ignorance and fear had interposed between the children of our common Heavenly Father, we find that there is one belief which has always, and everywhere prevailed; the belief in a world of spirits and their intercourse with men. It is deeply rooted in human consciousness—its foundation rests beneath the throne of God. Hindoo, Egyptian, Persian, Chinese, Christian-all meet on this common ground, and acknowledge their parentage, brotherhood and destiny."

#### Aksakof in Londoù-Biography by Hudson Tuttle-English Appreciation.

The Medium and Daybreak, of July 30th, republishes from our issue of July 2nd, Hudson Tuttle's biography of this eminent Russian Spiritualist-a nobleman in deed as well as in rank—and says:

"Thank you, Brother Tuttle, for your modest, yet deeply sympathetic and com-prehensive biography of Alexander Aksakof. It has been our distinguished privilege to co-operate with M. Aksakof for years, as the allusion to his article in "Human Nature," twelve years ago shows; and though to our heart he has been no stranger, yet in the matter of knowledge of his many services in the cause of progress, we are greatly indebted to Mr. Tuttle's elegant memoir.

"Just as we were about to commence the congenial labor of putting the article into type, M. Aksakof personally presented himself quite unexpectedly. Our frequent interviews with him during the week have lent a peculiar zest to the appearance of the biography, the 'spiritual sense' of which we have thoroughly eliminated during the process of setting it up letter by letter in the 'composing stick.'...But take into account the life-time of study and labor stolen from a high official career: the cost of every step that was taken, and the persecution and disappointment that often attended it, and some idea can be formed of the task of printing a library of works with the small certainty of financial return, which Spiritualism presents to its public-

"In addition to all this work on behalf of Russia and Germany, M. Aksakof has been one of the most liberal contributors to the support of the cause in this country. Few English gentlemen, have been more gener

"We have ourselves received great advantage from the study of the biography, and can heartily commend it to the diligent attention of all Spiritualists."

Light, of the same date, says: "We have had the pleasure during the past week of a visit by Alexander Aksakof, Russian Imperial Councillor, and have been gratified to learn from him of the steady growth of Spiritualism in Russia. M. Ak sakof, who has spent a few days in London, is now on a visit to Ventnor, Isle of Wight."

No preparation compares with Day's Kidney Pad in curing diseases of the kidneys and bladder. Send stamp for pamphlet. DAY KID-NEY PAD Co., Buffalo, N. Y.

WISDOM,-"Think truly, and thy thought shall be a fruitful seed."

Look Out for Sudden Changes of weather, and guard against them by using Warner's Safe Kidney and Liver Cure.

### Business Antices.

Dr. Price's Perfumes—Alista Bouquet, Pet Rose, Floral Riches and his other odors, are fresh, full, rich and persistent.

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

THE WONDERFUL HEALER AND CLAIRYOYANT. 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 2519 Boston, Mass.

Dr. Prior's Cream Baking Powder is prepared by the application of scientific principles, forming a wholesome and nutritious powder.

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.

Evany housekeeper should purchase Dr. Price's Flavoring Extracts, for they are the purest and best—unlike all others.

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

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 E.F. Butterfield, M. D., Syracuse, N. Y. CURES EVERY CASE OF PILES.

#### North Collins Yearly Meeting.

The 26th Annual Meeting of the "Friends of Human Progress" of North Collins, N. Y., will be held at Hemlock Hall on the 2nd, 3rd and 4th days of September, 1881, opening each day at 10 o'clock, A. M. Competent speakers will be in attendance. Free tenting privilege may be had on the grounds during the meeting. A fee of 10 cents will be taken at the gate.

By Order of Committee.

Northern Wisconsin Spiritual Conference.

The Northern Wisconsin Spiritual Conference will hold a three day's Meeting in Spiritual Hall, Omro, September 9th, 10th and 11th, 1881. James Kay Applebee, of Chicago; F. O. Willey, of Madison; and other speakers. Efforts are being made to seeme a slate test medium. Good vocal and instrumental music. Officers of Association will be elected. We extend an invitation to all to participate, assuring them of courteous treatment, as all are invited to speak their honest convictions. All will be entertained free as far as possible. WM. M. LOCKWGOD. President. DR. J. C. PHILLIPS, Secretary. Omro, Wis., Aug. 12th, 1881.

Grove Meeting.

The Spiritualists and Liberals of Northern Iowa will hole a Grove Meeting at Jefferson, Bremer County, Iowa, on Saturday and Sunday, August 27th and 28th, 1881. This meeting has for its design the free discussion of immortality and eternal progression of the human race, and the rights of man to political and religious liberty. Speakers engaged: Rev. As a Warren and Dr. J. C. Corey, of Waterloo, Iowa, and many others expected. Good music, instrumental and vocal.

#### Spiritual Meeting at Minneapolis, Minn.

Yourself, and any friends you may be pleased to notify, are cordially invited to attend a Mass Convention of Spirituelists, to be held in Minneapolis, at Harrison's Hall, from Sept. 2nd to 5th inclusive. Object, to have a glorious time, and to form a new State organization of Spirituelists. Good speakers and test mediums are expected to be present, whose names will be announced hereafter, through the papers. Efforts are being made with the railroads to return those who attend the convention, at one fifth the regular fare. We cannot promise free entertainment for all, but shall do the best we can to provide for those who come. P.ease inform any friends of the cause you may know. Come! and let us have a grand re-union and a good time. Speakers engaged, Rev. Samuel Watson and A. B. French.

SUSIE M. JOHNSON,
Per Order of Committee.

Minneapolis, July 20th, 1681. 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 denot, and we expect to make arrangements with the

depot, and we expect to make arrangements with the M. & St. Paul Railroad for a reduction of fare Committee of Arrangements: John Nichols, R. Franshaw, G. W. Webster and H. Arnold.

IRA ELDRIDGE, Secretary, Cresco. Iowa.

Spiritual Meetings in Brooklyn and New York.

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

NEW YORK CITY.—The Harmonial Association. Free Public Services every Banday morning, at 11 o'clock, in Steck's Musical Hall, No. 11 East Fourteenth St., near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson 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. FARNSWOITH, Scoretary. Address Box 4400 P.O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republicas Hall, No.55 West 33rd St. (near Broadway) every Sunday at ball past ten, a. m, and holf past seven P.M. Children's Progressive Loceum meets at 3 r. m.

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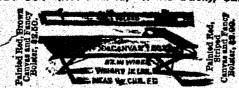
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and Diet, and on the Proper Treatment of the Throat and Lungs:

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Orders of the unther, 103 State St.

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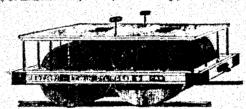
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kota for breaking, v z : \$3.50.

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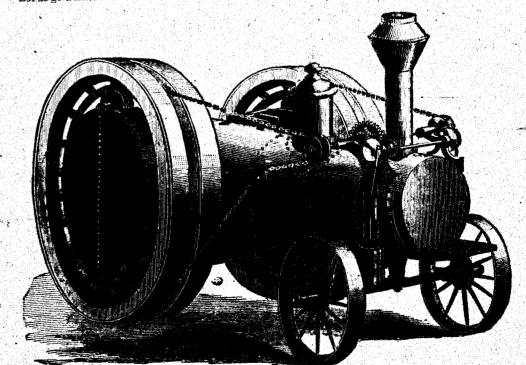
For oil and inc dennal expenses,

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For oil and inc dennal expenses,

2 00 For oil and inc dental expenses, 2 00 Gross earnings, per day, S Running expenses, per day, 25 00 Net earnings, per day, Net earnings, per month of 20 days each. Counting five months a season, The result of one machine's work. When we take into account the millions of acres of prairie land waiting to be utilized by such a machine, we get a slight glimpse of the great demand.

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400 screnta) \$3.50.	\$ 1,400.00
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" year (5 months),...... 1,150,000.00 This stock now selling for \$25 per share would bring an income of \$115 per year, which would make this single share of stock worth \$1,150. Nor do the uses for it end with plowing alone. For threshing, corn shelling, ginning cotton, and hauling to market the fruits of the sois, it plays a very conspicuous part.

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AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

> (For the Religio-Philosophical Journal.) In Spirit-Life.

Long grass clings about my feet, Where we laid thee low, my sweet. Summer sounds and summer bloom, Lightly gather round thy tomb. Earth within her kindly breast, Foldeth thee in perfect rest.

Canst thou hear my sobbing cry, Where all lonely thou dost lie?
Once thy lips were quick to prove,
Dearest comfort, tenderest love,
Hast thou in this narrow plot,
Sorrow, joy and love forgot?

Dear, from earth I know thee free, This is only dust of thee! That which held thee, lovely soul, Mingles with the changing whole, Dull and cold and still it lies, Under the eternal skies.

God may mould it once again, In the forms of living men, Light it with a soul divine, And a radiance like thine, But my love hath laid it by. For the long eternity.

Is thy vesture now too bright For my dull and earth-bound sight? For where fair supernal days, Dawn on undiscovered ways, Freed from earthly pain and fret, Thy immortal feet are set.

But thy life's warm pulses beat, Evermore in mine, my sweet! In the hot baptism of pain, Lo, thou art with me again! Hands of healing layest thou, On the fevered heart and brow.

Changed however be thy lot, Death, my love, hath wronged thee not. Grander all thy noble powers, Grander all thy none possess.
Than in old familiar hours,
And my spirit yearns to see,
This new light and grace in thee.
—Wayne.

#### The Shoshone Oath."

How pitiful that man must anxious seek In every age some form of oath to find Which may his fellows terrify and bind! On holy books, by superstitions weak, With penalties the timid and the meek He fetters, till poor honesty goes blind In many a soul whose birthright had been signed To nobler things. Her vengeance Truth will

On all such subterfuges, soon or late.
The savage knew her better when he said,
Sceing the sun's great splendor overhead,
Seeing earth's beauty which doth lie in wait For all men's hearts, to give them ectasy,
"I will not lie! The sun and earth hear me!"

\* The only form of oath among the Shoshone Indians is, "The earth hears me. The sun hears me. Shall I lie?"

#### ENLIGHTENED PARENTAGE.

From Address by Ellen H. Sheldon, of Washington, D. C., before the Institute of Heredity at its First Meeting, in Wesleyan Hall, Boston, Mass.

In regard to the social evils growing out of hu-man imperfection, we must consider the possibil-ity of a condition of physical and moral excellence, not remaining in the conservative condi-tion of fear and helplessness which Emerson characterizes as the "Slough of Despond," "assuming sickness a necessity, man's social frame a hospital, the universe in slippers and flannel, with bib and pap-spoon; anything to keep out wind and weather, to bring the day and year about and last out our day; not to sit on the world and steer it; not to sink the memory of the past in a new and more excellent future."

This must be the beacon light which we must fasten our gaze upon, a "new and more excellent future." realizing that to morrow, next week, the coming year is the hereafter, and that heaven, being a condition, is what we are capable of making

Man controls the lightning to be his servant, traverses the waters, and studies the heavenly planets, and should learn to know himself and his divine possibilities, submitting no longer to the

control of his lower physical nature....
Dr. Henry Maudsley, Fellow of the Royal Academy of Physicians, and Professor of Medical Jurisprudence in University College, London, has said:
"When we examine the causes and nature of the moral degeneracy which the worst forms of hu-man wrong-doing evince, we find they are not merely subjects for the moral philanthropist and preacher, but that they rightly come within the scope of positive scientific research.

Not until comparatively lately has much atfention been given to the way in which lunatics and criminals are produced.

"When we observe what thought men give to selection in breeding of horses, cows and dogs, it is astonishing how little thought they take about is astonishing how little thought they take about the breeding of their own species, perceiving clearly that good or bad qualities in animals, pass by hereditary transmission, they act, habitually, as if the same laws were not applicable to themselves; as if the destiny of each criminal and lunatic was determined, not by the operation of natural law, but by a special dispensation; too high for the mode of natural inquiry.

"It is certain, however, that lunatics and criminals are as much manufactured articles as are

insis are as much manufactured articles as are steam engines and calico printing presses. They are neither accidents nor anomalies in the uni-verse, but come by law and testify to causality, and it is the business of science to find out what the causes are and by what laws they work."...
The National Academy of Sciences held its an

nual meeting in Washington City, April, 1880, devoting a good part of one of its sessions to gravely considering the peculiar method of propagation of the "blatta occientatis," or house cock-

At the first meeting of the Woman's Congress held by the Association for the Advancement of Women, in New York City, October, 1873, there were four papers presented on the subject of an "Enlightened Motherhood;" papers which testi-fied to the intelligence and purity of the woman-ly nature in regard to her sacred functions of maternity, and that though silent these many years, bearing, sphinx-like, the sorrows and disgraces of her suffering children, she knows her possibilities and is ready to prove them when the time comes for her to represent her best efforts through an intelligent parentage.

I believe it to be the sacred right of every child to be well born. I believe in the Holy Trinity, the Holy Family, Father, Mother, and Child, and present to your consideration the womanly nature, vivified through the sacrament of a pure marriage and maternity, a wife and mother, as a substitute for the ghostly element which has thus far occupied the third place, completing the sacred trinity of the human family, believing that in this sacred association based upon mutual respect and purity of life, woman will prove to be the holy spirit shedding light and life upon sin-sick humanity.

P. Thompson writes: We find but little spirituality here at this season. Fashion, pride, crowds of pleasure seekers, and the people busy. Even Jesus, and Gabriel the angel, would preach to empty seats, save in a fashlonable church. During the summer season we are not a very religious people, though religious teachers form a goodly share of our visitors; yet Spiritualism has strong foothold in Saratoga. It has come to stay and its influence and power are for the moniding of future generations.

Who are true Spiritualists—A Shaker View.

BY CHARLOTTE BYRDSALL.

Through faith in the immortal laws that govern our existence we are Spiritualists. Saivation consists, or is dependent upon, the relation that human beings bear to the spirit and matter that constitute life. The most important and exalting law of our being is summed up in few words, "Be true to thyself." Let nothing obstruct or hinder the powers that would unfold industry, true cultivation, religion, revelation and science, for upon the unfoldment of these depend our destiny.

By a willingness to accept scientific truth, the physical and moral laws and principles upon which life is built, and by which it is sustained, we form the basic foundation of a true understanding how to advance in wisdom until in the ever unfoldment

to advance in wisdom until in the ever unfoldment of spiritual and eternal truth we intuitively comprehend the divine, and inbreathe and outbreathe the faith, the love and genuine religion, which bind humanity in the golden cords of justice, mercy and peace, and unites the lower to the higher by successive degrees; and in return, the knowledge of the goodness of God is transmitted through spirit unto spirit, and from spirit unto mortal, and from mortal unto mortal.

Science and religion are brother and sister, and point upward to infinitude, the father and the mother, God. The object of science is to attain the bounds of all righteous presents, and of religion not merely to symbolize but to actualize that attainment by bringing into existence a true brotherhood and sistenced.

brotherhood and sisterhood. If innate faith in the Divine be stifled in the human heart, then the soul is fettered; truth is bound, and reason in a measure is dethroned; hap-piness diminished and inspiration is checked by ignorance, and we are ruled by the senses instead of being guided by the higher aspirations of the mind which reach toward the eternal progress of truth. By a proper use of Spiritualism we may acquire a relation to the forces and changes of the universe, which afford the material that enshrouds

If we avail ourselves of a knowledge of a future life, which blind creeds, bigotry, and dogmatism cannot change, the balance of existence is ours. Only as we harmonize with the elements of growth can we be adapted to the modes and means which

can we be adapted to the modes and means which simply and truly embody Spiritualism.

Human beings are greater than circumstances. As we love aright, we learn to live aright, and to mount the ladder of truth whose every round reveals some noble thought, some high and lofty aim, and we learn that Spiritualism does not consist of some phenomenal wonder, but of the development of the indwelling God-implanted germ in the hearts of manhood, which will be a key to the chambers of human souls and reveal true character. It will be a health restorer, by imparting the ter. It will be a health restorer, by imparting the knowledge how we should live to avoid disease, and the proper medicine to be used, and show the real utility of life in mortal form, and its continuance in a future state of existence.

ance in a future state of existence.

In seeking this valuable knowledge we must not lose sight of individual responsibility, nor embrace the idea that we may be safe in remaining in a mediumistic state of mere passivity to unseen forces. There is work for all to perform. We cannot justly claim to be true Spiritualists while subject to a halting, doubting, wavering spirit in regard to the influx of spirit life and power by agencies which Divine wisdom employs to minister to our needs.

Spiritualists, who are worthy to bear the name, should be guileless, ready to grasp the Christ-principles irrespective of persons; to call home the erring, uplift the fallen, and unite with spirit voices that call, "Come up higher." Woman must act well her part and use her God-given powers to expand, beautify and immortalize existence, and to blend and unite human hearts and teach them to walk in the Illumined nathway that teach them to walk in the illumined pathway that

leads to realms of peace.

"There are, who like the Seer of old,
Can see the helpers God has sent;
And how life's rugged mountain side Is white with many an angel tent." Shaker Manifesto, Mt. Lebanon, N. Y., Aug. 1881.

#### Funerals and Orthodoxy.

To the Editor of the Religio-Philosophical Journal: Please allow me to express my thanks to Mrs. Maria M. King for her article, "Funerals and Orthodox Christianity," July 2nd, in which she gives expression to such heart-felt appreciation of our comforting Spiritualism, and also so clear and womanly a criticism of the orthodox teachings and their inevitable influence upon the minds and actions of those who receive them. If phi-losophy like this, "The effect of transgression of the law of right is to weaken the tendency towards good," "The fruits of repentance grow with time," were taught, how much light would it bring to those who sit in darkness!

Perhaps I the more fully appreciate Mrs. King's article from having similar thoughts awakened in my own mind by listening to a funeral discourse (by a Methodist clergyman) over the form of one of our friends and neighbors.

He did not openly declare it, but all knew that he believed that the "unconverted brother" was in torment, and his sermon was so devoid of the torment, and his sermon was so devote of the comforting assurances that Spiritualism gives to those who mourn their dead, that I felt his words were a mockery to human woe. Not one intimation was given that they would ever meet the dear husband and father in a beautiful world beyond; not one assurance of God's boundless love that holds all humanity in its infinite tenderness; but instead a recapitulation of the manifold acts of tenderness and love of the deceased, which only intensified their agony as they saw their dead lowered down into the grave over which, to their vision, no angels sung of that soul's tri-umphant entrance into spirit-life.

I turned away from that long to be remembered scene with a prayer to God and the angels for more power from on high to bring to the blinded and sorrowing ones of earth God's truth of angel ministration and inspiration, until they shall know the prophecy fulfilled and triumphantly ex-

> "Death hath no sting," The grave no victory.

May words like those of Mrs. King's be our reveille, rousing us from our slothful indifference to gird on the whole armor of love and truth, with which to battle until—

"Error's captives are set free, And chant the song of victory." MRS. M. J. WENTWOHTH. Knox Corner, July, 1881.

### Fearini Fate of Innocent Girls.

The editor of Le Droit des Femmes recounts the rights of fathers over their daughters. In Al-Mussulman law, which allows a father to sell his daughter to a husband in spite of her protest is still in force, but dreadful as it is he says it is no worse than is done in France every day. He cites an instance in which the father persisted, despite the shuddering horror the girl had of the man chosen, until at last, weary of the struggle she yielded and said "so be it." Everything was made ready, the guests assembled for the wedding; but on going into the bride's room she was found dead on the bed; she had poisoned herself. Mr. Richer remarks: "Every one has the rounding to die to it heroes that the not the courage to die, so it happens that the greatest number allow themselves to be delivered like common merchaudise, or "like a herd of cattle," the strong expression of an Arab girl who had vainly endeavored to escape by an appeal to the courts.

In the mountains of Herzegovnia there is very curious proverb—dialogue:

For the Turk, a captive.
For the Albanian, a slave.
For the Servian, a servant. For the Bulgarian, a companion. For the Greek, a sovereign. For the Frenchman, a wife.

EMMA A. WOOD.

Am Illinois woman says: "I am a Christian Spiritualist and think your paper will suit me. The true Spiritualist should put aside all frauds, as only with honest advocates and mediums will Spiritualism stand as it should.

Sunapec Lake-Birch Island-Spiritwalism.

To the Editor of the Religio-Philosophical Journal: The enclosed from our local journals, will give you a slight idea of what is being done in behalf of the cause in this hitherto Puritan corner of the world. \*

Birch or Liberty Island is beautifully situated in Sunapee Lake, New Hampshire, one of the most picturesque sheets of water in New England. It is at present the property of Mr. and Mrs. E. B. Craddock, of Concord, N. H., both stanch defenders of our beautiful faith; the latter being a fenders of our beautiful faith; the latter being a medium of rare attainments as a lecturer and test medium. This island was purchased by the advice of spirit control and is being managed under their direct supervision. While it is open and free to all denominations for holding religious meetings, it is especially devoted to the use of Spiritualists. It is also adapted to picnics and pleasure gatherings. The island comprises some ten acres and is situated about one-eighth of a mile from the main land, to which it is to be connected by a bridge at an early day. Hotels and summer boarding houses abound in the vicinity, to which tourists from all parts of the country, to which tourists from all parts of the country, resort during the summer season. No pains or expense has been spared by the owners to make this one of the most delightful retreats in New England. Fish of all kinds abound in the lake, and the scenery is admitted by all tourists to be surpassed by none

surpassed by none.

The wonderful natural advantages of the place, to which have been added the zeal and enterprise. of its proprietors, bid fair to give it a first rank as a summer resort. A steam yacht, of a carrying capacity of forty persons, has also been purchased, which plies the length of the lake, some nine

eu, which phes the length of the lake, some lines miles. This boat is at the disposal of picnics, pleasure parties and private individuals.

It has been proposed to give the use of the grounds to the New Hampshire State Spiritualist Association, free, for a term of years, for camp meetings and other gatherings. Religious services and other gatherings. ces are held every Sunday at 3 p. m. in a beautiful pavilion erected and presented to Mrs. C. for this

paymon erected and presented to Mrs. C. for this purpose. These meetings are largely attended by the residents and visitors in the vicinity.

Friends of the cause, and all others, travelling in the vicinity, will do well to call on our enterprising friends and judge for themselves of the truthfulness of our statement.

Worn out, tired mediums will find this a de-lightful retreat in which to recuperate their wasted energies and enjoy themselves to their utmost capacity.

Mrs. Craddock will take the field the coming

season, and all desiring the services of a first-class lecturer will do well to address her at Birch Island, Sunapee, N. H., or at Concord, N. H. C. MOORE. Concord, N. H., August 13th, 1881.

\* The notices from Concord newspapers extol the beauty of the lake and the island, and speak of Mr. and Mrs. Craddock as greatly improving

#### E. W. Wallis, England-Letters and Lestimonials.

To the Editor of the Religio-Philosophical Journal: Through you we send to the brothren in the United States, greeting! In the course of a few days our highly esteemed brother and dear friend, E. W. Wallis, will leave us for a sojourn amongst you for a time. He goes to you partly to recruit his health, but principally because his spirit guides have repeatedly and strongly expressed a wish that he should do so to further develop his mediumistic gifts. They give phrenological delineations, diagnose diseases and advise on health, and use him for magnetic healing. Under these inand use him for magnetic healing. Under these in-fluences our brother is a very fluent trance orator, and has done much good work here on the plat-

form.
In himself he is warm hearted and genial, full of sympathy, an earnest worker. You will find him ever willing to do his part to the best of his ability. He leaves us with all manner of good wishes for his success and usefulness in his new field of labor. Resolutions have been passed by different associations and given to him, which he will present as credentials. We desire that the strongest bond of love and union shall exist be-tween you and us, and trust that our brother's visit may be instrumental in knitting us closer in fraternal sympathy.

We earnestly pray that you may be baptized with the baptism of love, holiness, purity and power; that the "Angels of the covenant" may ever bless you in your homes, gulde your children into the paths of wisdom and peace, attend your every meeting, and ill you with the fulness of the spirit, power and love of God, and when length of years makes you tired of earthly joys, may the "Sun of Righteousness" so shine upon the last hours of your life, that you may feel your day is closing with a beautiful golden sky, and as the scenes and friends of earth disappear from you. may the glorious light of heaven, with all its beauties and loveliness open to your view and may you be welcomed "home" by loving spirits, and above all by hearing the good Father say unto you, "Well done. Thou hast fought a good unto you, "Well done. Thou hast fought a good fight, thou hast kept the faith, enter thou into the joy of thy Lord."

Your brother in the bonds of love. WILLIAM YATES, Hon. Sec.

 Nottingham Association of Spiritualists.
 39 Bentick road, Nottingham England, July '81. With this came resolutions, signed by officers of Spiritualist societies in Glasgow, Newcastle-on-Tyne, Nottingham and Dalston (London)[cordially commending Mr. Wallis, and a copy of a complimentary address from the Glasgow society, all showing marked regard for him as a man and high appreciation of his work as a medium. He will be welcome here, and we trust his good standing may long endure, and his good works follow him.

### Notes from the Field.

To the Editor of the Religio-Philosophical Journal: After a stay of two weeks at Beaver Dam, Wis, we started for the N. E. camp meetings. A word about Beaver Dam, for the benefit of the afflicted. In a very beautiful and attractive park is a pure bolling mineral spring of highly medical inal water. I was much benefited in health by drinking and bathing in this vital water, as Dr. Swan, its discoverer, has aptly termed it. It is a specific for kidney trouble. Dr. Swan, who is an enterprising and thoroughly business man, has not only completed a fine park with trees, lawns and lakes, but he has in successful operation a first class hotel on the grounds which will accommodate one hundred guests. Tourists or health seekers can do no better than to go to Vita Park. Starting east the writer spoke at South Haven, Mich., July 24. It is a terribly priest ridden place. The Congregational minister, a mere boy both in mind and years, refused to give notice of

our meeting.
We next visited Battle Creek where we enjoyed the hospitality of the family of our esteemed friend, Charles Merritt. I visited the Goguee camp grounds. In every

feature except railroad accommodations it is su-perior to the famous Lake Pleasant. The latter is a beautiful spot, but the former is more so. If the management of the meeting be wise and dis-creet, there is no apparent obstacle to prevent a complete success. Some regrets were, however, expressed at one feature of the circulars, which looks a little as though there was a lack of something. We can't see why Bathle Creek camp meeting should recognize an element which is positively rejected by the leading Eastern camps. July 31st found us at Perrinsville, where we held a

glorious grove meeting.

After a long ride, interspersed with pleasure and dust, we reached Onset Bay. Many improvements have been made. New cottages are springing up and growth is the order of things there. On Sunday I spoke to a large sudience and Mrs. Shepard Lillie spoke in the afternoon. Her subject "What Proposes have we made." was ireated What Progress have we made," was treated to the general satisfaction of her hearers. On the whole it was a pleasant and profitable day.

G. H. GRER. Onset Bay Grove, Mass., Aug. 8th.

From Cairo, Ill., Mrs. Jacob Martin writes: I might as well send for the JOURNAL during my life, if I only knew how long it would be, for I expect to take it that long.

## A Curious Specimen of old-time Theology.

The following curious specimen of the language of controversy at the time of the Restoration has been handed us by a friend. It is extracted from an old work, entitled

A briefe description or character of the religion and manners of the Phanatiques in generall; scil., Anapabaptists, Independents, Brownists, Enthusiasts, Levelers, Quakers, Seekers, Fifth-Monarchy-Men and Dippers; shewing and refuting their absurdities by due application, re-flecting also on Sir John Precision, and other novelists. Non seria semper.

London printed, and are to be sold by most Sta-

London printed, and are to be sold by most Stationers. 1660.

"They are mothy and mongrel pedicants, centaurs in the church, half clerics and half laies, the by-blows of the clergy, gifted hypocrites, severe momuses, a whining people, tribolary Christians, new dwindling divines, the prophetical pigmies of this age, unordained, unblest, untried, unclean spirits, whose calling, commission and tenure depend on popularity, flattery and beggary; their excellency consists in tautologizing, in praying extempore, that is out of all time, without order or method, being eminent in nothing above the plebean pitch and vulgar proportion. They spin out their sermons at their wheels, or weave them out at their looms, or dig them out with their spades. at their looms, or dig them out with their spades, weigh or measure them in their shops, or stitch and cobble them with their thimble and lasts; or thresh them out with their fisils and afterward preach them in their barns to their dusty disci-ples, who, the better to set off the oddness of their silly teachers, fancy themselves into some imaginary persecution, as if they were driven into dens and caves and woods. Their holy and learned academies, where they first conned this chymical new divinity, and are since come to so great proficiency, were Munster's revelations, Geneva's Calvinism, Amsterdam's toleration, and New England's preciseness."—Christian Register, Boston, Mass., Nov. 3rd, 1821.

#### A French Spirit Creed.

[Translated from a Mediumistic Communication pub-lished in Revus Spirite, Paris.]

I believe in the spring-time. I believe in happiness. I believe in the season which plants the red roses in the cheeks of our young maidens, which unfolds them like flowers. I believe in the

spring-time.

I believe in the sun gilding the verdant grain, streaming his beneficent rays upon all things, perfecting with his warmth the ripening fruits. I believe in his all radiant rising, creating tears from the dew-drops of the breaking day. I believe in the sun of summer giving life to the

I believe in the autumn, which fills our grana-ries with plenty; and when the cold comes forth, filling our flagons with the blood of the vine, bringing forth joyous songs. I believe in the

I believe in the winter, giving birth to sympathy, enclosing our loves, giving friendship and sweet charity scope to spread their clinging tendrils, placing the log on the fire, and uniting all hearts in one bond of love.

I believe in the winter and its trials, to make us

better, more social, more elevated in unfolding our affections. I believe in the winter. But I believe in the Sublime Master, who has

sown the material germs to raise them, by work, to the spiritual state. This Sublime Mechanician I admire in his works by the mathematical forces which he employs to

make of the seed an oak. I believe in God, the inventor of the evolution of all life, by which he purifies, rectifies and elevates us to the supreme conceptions of a neverending future.

#### Letter from Sydney, New South Wales.

To the Editor of the Religio-Philosophical Journal:

In a former communication I expressed the hope that Professor Denton would, as was rumored, pay us a visit. I am now gratified to be able to say that I have met Mr. Denton and broken bread (brown bread, of which he happens to be very fond) with him. Our own prominent lecturer, Mr. Charles Bright, was present on the occasion and the two public men had a good time together for about an hour, the Professor having to hurry away to catch the train for Melbourne where he is located, and will commence a course of scientific lectures on the 25th inst., then run over here. it takes about 26 hours by rail, and give a similar course before bringing his free thought and spir-itualistic artillery to bear on the citizens. Mr. Denton created a highly favorable impression on those who were fortunate enough to meet him during his brief stay in Sydney. I was delighted to learn from the Professor, that "The Boss Infi-del," as the 'Frisco papers elect to call Colonel del," as the 'Frisco papers elect to call Colonel Ingersoll, is seriously thinking of paying us a visit; by doing so he will be quite in the fashion. We have had some notables already, such as Arabella Goddard, Ilma DeMurska, Anna Bishop, Henri Ketten and Wilhemj, who is now here. I must apologize for having almost forgotten the Duke of Edinburg and his very royal nephews, Albert and George of Wales who are all India. Albert and George. of Wales, who are, as I write steaming up the harbor with the detached squadron. I hope they will do something for us in the free thought or Spiritualistic line (I am told the Queen is a Spiritualist) but am afraid the matter will end with my hope.

CHAS. CAVENAGH. Sydney, New South Wales,

## The Spirits.

The Minneapolis Journal says: "One of the shrewdest and most successful business men of Minnespolis, during a recent quite prolonged sojourn in New York, took oc casion to thoroughly investigate the alleged phe-nomena of Spiritualism, attending numerous public and private seances of Slade and other mediums of equal importance. He avers that he witnessed slate-writing, materializations, etc., under such conditions that they could not have been performed by any human or known physical agency. He heard the scratch of pencils between agency. He heard the scratch of pencils between slates and read writing where the slates a moment before had presented a clear surface, and was convinced that neither the medium, nor any confederate, nor indeed any human agency had done thet writing. He saw spirit forms clearly, and felt the touch of spirit hands distinctly, under conditions where there could not possibly be any collusion or trick." collusion or trick."

And then he rushed home to tell of it and to fall in with the ignorant church theory of demonology as an explanation of spiritual phenomena. He is about as capable of passing judgment upon Spiritualism as the man was to pass judgment on feather-beds after he had slept a night on a single feather. He condemned feathers and feather-beds as hard and injurious. If this man will look further he will find that both good and evil spirits as a communicate with man just as a communicate with the communicate with the communicate with the communicat good and evil men can communicate with each other while in the flesh. Spirit communication, once understood, will be found to be as natural and as scientific as conversing, writing, telegraphing, or any other method of communication.— Worthington Advance (Minn.)

Mrs. Sarah Graves writes from Grand Rapids, Mich.: We had a fine meeting at the Rapids, Mich.: We had a fine meeting at the Fowlerville grove, in every way a success. The last lecture by Dr. Spinney, was on the social question, and had the true ring,—no free love in that or in any other speech there. Mr. Wilber, a converted advent preacher, made a good chairman; he is a true man and is becoming quite a many that the Managara ways many tasks public. man; he is a true man and is pecoming quite a medium. Mrs. Kromer gave many tests, public and private. She was going with me to the Battle Creek Camp Meeting, but an Indian spirit sent word to me to tell her not to go, or let squaw Graves go. The medium through whom this message came, I had not seen for weeks, and he wanted we both to see Onits a command had in wanted us both to go. Quite a company had intended to go, and our tent was engaged, but when the bills came I hesitated and soon said, "I don't want to go." The reason that kept so many away from the meeting is not anything personal, but it is a feeling that the views we (for I speak for many of my friends) know they have advocated publicly we object to, and do not wish to mix with them. Thanks for the course of the Jour-

#### Plain and Important.

Women's nature should be as much heeded by men as the female nature is among the animal kingdom outside of human influence, never being compelled to relations for which it has no present demand, and many causes of crime will cease. A women compelled to accept the sacred office of maternity, when her whole nature shrinks from the responsibility, commences incorporating the spirit of rebellion and murder in the nature of the spirit of rebellion and murder in the nature of the child from the moment of her knowledge of its conception, and no law of man, or threats of punishment can prevent it. As well might you expect a woman to be content on a rack of torture, or a heated furnace, as in bearing children when her whole being shrinks from it. That man is criminal, and will in some way suffer for the murderous nature of the child, whose being is unwelcome to the mother because only the result of his sensual passions. All demonstration of passion in man, when not responded to by the nature of woman, is sensualism because it is selfishness, and selfishness is grossness and sensuality.—Mrs. M. S. Townsend Wood.

Dr. Sarah K. Lisk writes: I believe the Journal to be the best spiritual paper published in America.

#### Notes and Extracts.

The soul never attains to that which it does

We should always respect another's honest onvictions.

Respect that which is respectable; admire that which is admirable.

Instead of trying to get men ready to die you hould try and get them educated how best to live—death will take care of itself.

If Spiritualism only removed the theological loads which are bound upon men's shoulders, that is enough to immortalize it.

No one is capable of judging for another, until all the conditions which environ the one whose case is being considered, are known. No fear have I of life nor death-

The dreaded flight of soul and breath; But not to do my duty here And die shall be my constant fear. Through a system of frightening men into

heaven, hundreds have been driven into lunatic asylums, reason has been dethroned, and religion made into a farce. The man who severs his connection with the

church is denounced by the church, no matter what his former standing as to truth and probity may have been.

The doctrine of the atonement is a pernicious doctrine; it robs manhood of its greatest charm, and takes from Delty every attribute that can lift a soul heavenward in aspiration.

All departures from the old theological school house are considered a loss of heaven, or happiness to the one who knowingly and fearlessly says, "I seek another home."

We hear people deploring the condition of Spiritualism, mourning for the darkness which seems to have settled on the world, and yet they keep the little light they have, hidden, lest they attract attention. We are all, either men or women, a part of the great human and immortal family, bound and subject to the same common natural laws, a common outgrowth of creative energy, evolvement and de-

velopment—cause and effect. Admitting that the prophets of the past were spiritual mediums, what benefit were they to the world, so long as they were associated with men who could manipulate the communications given through them, and make them serve

Many clairvoyants have watched the spiritual body as it emerges from the physical frame, and have accurately described its movements, account-ing thereby for those strange manifestations of re-turning life which often encourage delusive hopes

their own ends?

A lazy lout's heaven, a home of shiftlessness, a world peopled with dreams, we don't want to go there: rather let us stay here, where we can enjoy the beauty of the opening seasons, and shiver through the long winters; anything is preferable to this much-talked-of land of rest.

Self-trust is the essence of heroism. It is the state of the soul at war; and its ultimate obects are the last defiance of falsehood and wrong, and the power to bear all that can be inflicted by evil agents. It speaks the truth; and it is just, generous, hospitable, temperate, scornful of petty calculations, and scornful of being scorned. It persists: it is of an undaunted boldness, and of a fortitude not to be wearled out.—Ralph Walds

Our bodies, how frequently they change; how altogether altered they become during the passage of a few brief years, so that the old man has probably not a single particle of his youthful struc-ture still remaining to him; and yet, notwith-standing all these changes, how immutable is memory, how determinedly does the soul maintain its supremacy, unearthing, after long years of silence and apparent forgetfulness, the experiences of its earliest days on earth.

Marked distinctions and traits of character are observable among religionists; every one knows a Quaker when he sees him, by the peculiarity of dress; most any one can distinguish between a Catholic and a Protestant, and one with ordinary intelligence can detect a believer in Cal-yinism at first sight. Men, unconsciously perhaps, carry with them the key to their lives; there must be a difference in the countenance of the man who fears God, from that seen in the man who loves him.

The lover of moral beauty, struggling through a world full of sorrow and sin, is surely as much the atronger for believing that sooner or later a vision of perfect peace and goodness will burst upon him, as the toiler up a mountain for the be-lief that beyond crag and snow lie home and rest. For the other side of the picture, who shall exag-gerate the deadly influence on personal morality of those theologies which have represented the Delty as vainglorious, irritable and revengeful; as a sort of pedantic drill-sergeant of mankind, to whom no valor, no long tried loyalty, could atone for the displacement of a button of the uniform or the misunderstanding of a paragraph of the "regulations and instructions."—Huxley. Each one realizes that the elements forming

the spirit home and composing the spirit's body and apparel, have been conveyed or attracted thither by the nature of that spirit's desires; or rather, that on quitting the mortal element ali find, to their joy or shame, that they themselves are microcosms to the macracosmic universe which they perceive about them. Be assured, all which they perceive about them. Be assured, all ye who are lonely and struggling to day, that you have each and all—a place, a home, friends and possessions somewhere in the boundless realm of being, and that wherever and whatever they are, you will be introduced to them immediately on your body's decease. We all carry about within us our future dwelling place; our houses are really on our backs, as much as ever are the snail's, and these houses, with all their furniture these bodies. these houses, with all their furniture these bodies, with all their integuments and habiliments—are forming of whatever we most love.—W. J. Coleille.

We do not intend to take from the crown of Jesus a single gem; as a man, he stands as one of the grandest specimens the world has ever known. And we do not feel like confining ourselves to the Gospel accounts; we prove the exist-ence of the man, by personal interviews with him; for as a spirit, he makes no claim to delice powers. Still he may be regarded as one of the world's saviors; but we must find something be-yond his death to warrant this belief. To find saviors, we must first ascertain their relationship to those who are to be saved; if Jesus was God there is no room for marvel at anything he did, or said. We can not determine the length and depth of Infinite power; but as a man, Jesus stands pre-eminently the peer of any character the world has any knowledge of. If Jesus gave his life for the principles he taught, then it is the principles and the honesty of the man which must win our admiration.

miration.—Other Branch.

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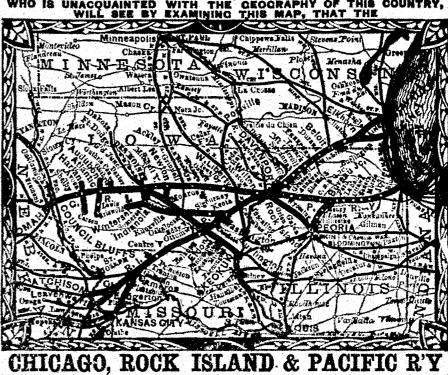
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Continued from First Page. made me shudder, and skin so yellow, so wrinkled, that my childish fears fancied them to be a witch's children. They held themselves aloof from all the rest. For ent from all the other little girls at school?" ent from all the other little girls at school?"
And the grave man gravely answered:
"Before they were born, poor things, their father had sold their birth-right, and they must feed on pottage all their lives." A child, I felt that an undefined mystery hovered about their blighted lives, (for I knew they were blighted as the simplest child knows the withered, sapless leaf of November from the glowing green of May;) and I questioned no more, half conscious that the mystery was sin, and that knowledge of it would be sinful, too.

But that sentence explains fatally and explains fully the one gross and painful blot on our fair system of public education.

It accounts for the pain that is mingled

blot on our fair system of public education.
It accounts for the pain that is mingled with the great joy of the kindergarten; it tells us why this surgical institute is fed by children; why the blind and the deaf mutes multiply in our midst; it dissipates the mysteries that cluster about the very ideas of reform schools, children's hospitals, and foundling inns. The sixty-five dead faces look from asylum windows to silently indorse the testimony of the fifty nameless dorse the testimony of the fifty nameless infants who cry: "Our fathers (and mothers) sold our birthright before we were born, and we must live on pottage all our

days."
These institutions, schools, asylums, hospitals, institutes, associations, formed to cure, protect, elevate, and advocate diseased, deserted, oppressed and defraudated the distance of the dial of ed childhood, we call hands on the dial of progress. True, but only half true. If they are hands on the dial of progress, they are hands on a double dial. If they mark the growth of the altruistic principle and show the springtide of the sentiment of humanity, they mark also the ebb of the feeling of individual responsibility. The old tragedy is reversed. Instead of Rachel weeping for her children, the world is full of children crying for their fathers and their mothers, and they will not be com-forted because the fathers and mothers are not; and they cannot, were the whole world given to them, be recompensed for the pre-natal loss of their birthrights. Too long have fathers fancied that the inheritance of children was a possession coming to the latter on the father's death, and too long has the whole interest been centered on accumulating matter for bequests. The death of the parent has been falsely deemed the date of the chili's entrance into his own. Hence the last will and testament is made in secret solemnity, and attested by/witnesses in the presence of official majesty, and the bit of parchment is sup-posed to give evidence of what the father or the mother, or both, have bequeathed their child. Ridiculous hypothesis! Absurd assump-

tion of importance by a trivial deed! The last will and testament of a Rothschild were of trivial value to his child in comparison with his first will and testament. The last will, written upon parch-ment, can confer nothing but externals, which at best and most are only the signs means of life and power and

The first will of father and mother, written upon the child's face in too legible characters, indelibly stamped upon his heart, that first will it is which determines the child's destiny. If the first will contains a flaw, no last testament can confirm a right, or efface a wrong. The child's birth-right is not the father's estate or the mother's dowry; both may go to strangers and the child's right be by no jot infringed. The child's birthright is not merely an honorable name, physical care, tender nurture and wise education. All these belong to the child as his simple due; but not one of them, nor all combined, can secure to him his birthright. if that were bartered by his parents for lust. The child's birthright is first an abundant joy in life, an upward look that shall

proclaim hope and faith—his aides de-camp in every conflict of his life. The child's birthright is that strength and health which attest the joyful meeting of two healthful, joyous life currents in his own. The child's birthright is that sense of chastity which can be born only of virgin mothers and of virgin fathers.

Abundant health, an undaunted spirit, and a clear-eyed chastity—these are the just inheritance of every child; an inheritance which must be bestowed through the united will of both parents, if at all; the inheritance that neither parent has a right to compromise for any object, or to barter for

Diamonds, and gold, and silver, and broad lands are precious legacies, but you may bequeath Golconda to your sons and daughters, and hear their voices cursing you for having disinherited them at last. "Seek first the kingdom of God and his righteousness and all these things shall be

added unto you." Secure first to your child, by his pure conception and by conscious ministrations during every moment of his pre-natal life acundant strength, a joyous spirit and a loving heart, with impulses all attuned to nobleness, and by virtue of this fine temperament he shall inherit the whole earth.

Oh! disinherited children fill our homes, our streets, our schools. Disappointed, dispirited, melancholy men and women trying ever to make good their titles to estates of health and courage and delight, which were laid waste and desolate long before they, poor souls, were born. Are not most of us disinherited or cut off with paltry legacies? Do we not see fine fortunes of incentive, of effort, of joy, of success, that we can never enter upon because our birthright was sold through the ignorance, the reckless impulse or the conscious sin of some parent who had forgotten that "from the position of the mother must always come the right to sovereignty."

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A REPLY TO WM. EMMETTE COLEMAN BY HENRY KIDDLE.

I agree with Mr. W. E. Coleman that it is astonishing that I should have "utterly misconstrued the plain, positive language" used by him in a recent article on Dr. Mansfield's mediumship, and should have supposed he was charging that medium with personal deception and fraud, while he was in fact defending him from that charge as made by Mr. Snow and others. I did not, as he conjectures, read his article hurriedly or "carelessly," I read it several times. I find, moreover, that I was not the only one who misconceived the spirit and purpose of that article, in supposing it to be a severe attack on the personal integrity of the medium, while it was, as Mr. Coleman now says, a generous defense of him. I have not the article at hand; but were I to be guided by my recollection of it, I should be led to say that Mr. C's. article of the 13th inst, in reply to my defense of Dr. M. indicates a complete boulevenment of his former view of the matter.

But I do not care to argue that point. I am willing to admit that I must have been mistaken, since Mr. Coleman says so; and I am glad to find that I was, and that Mr. I am glad to find that I was, and that Mr. O. finds himself able to vindicate this medium from the charge of any "personal dishonest contrivance," and that all the thousands (or "hundreds of thousands") of "bogus letters," which he says Dr. M. has written, have been the result of "psychism, unconscious cerebration, and automatic writing." These are truly wicked things—just as had as "lying spirits:" and they —just as bad as "lying spirits;" and they ought to be eliminated. It seems that, as far as Dr. M. is guilty (?) of them, he is not a medium; and hence his mediumship is not in fault. It is only this dreadful psychism, etc. If he were cured of this vicious thing, his mediumship would be clear and true, and the sealed letters would nevermore be returned from the post office opened; the replies would be genuine spirit messages, worth all the money paid for them; and the cause of Spiritualism would not have to blush for the unblushing victim of "psychism, unconscious cerebration,

Now Mr. C. informs us that he has been a student of psychical and mediumistic science for more than a quarter of a century; and I have sufficient respect for his talent and mental acumen to believe that he must have stored up vast treasures of information and experience in regard to the dangerous things which have almost brought Dr. M's. character into irreclaimable reprobation. Indeed, Mr. C., while "defending" him can scarcely think him a "scrupulously conscientious man" (for not having arrested this unconcious psychism etc.); and, while in the heat of this defense. he feels compelled to say; "I do claim that he allows his own abnormal powers to be used in sustaining a gigantic delusion by which he increases his pecuniary wealth." (Is not this "dishonest personal contri-

vance," Mr. C. ?)
But what I wish to suggest is, that Mr. C, from the stores of his large experience and deep study, would explain the precise nature, special conditions and sphere of influence, and limitations of action, of this "psychism, unconscious cerebration and automatic writing," and show how these mischievous things and their effects are to be distinguished from the work of spirits by means of true mediumship. Being my-self, "with most of the Spiritualists" such an "extremist" as to fail to understand the action of these dangerous things, I naturally desire to guard against them, and shall, therefore, feel under everlasting obligations to Mr. C. if he, in the exercise of his large and genial philanthropy, will throw a little light upon this important topic. To be sure, he has already said, in partial explanation: "Mr. Mansfield sits at a table with a sealed letter before him; and without opening it his hand is moved automatically, while his mind seemingly is engaged in other matters, carrying on conversation, etc., and an answer is indited corresponding to the selected letter." This is, indeed, a deeper mystery than a spirit message. What a subtle thing this psy-chism is! It looks very much, to one not initiated into the arcana of this profound science, like an effect without a cause.

Mr. Coleman asks quite pertinently: How can this be called a "dishonest con-trivance?" How, indeed? No, it is the automatic writing that is in fault when a false message has been written. The lie has been lying in perdu in the medium's mind, ages ago perhaps; and now like the antediluvian frog, jumps forth to the light, to the vexation of the innocent inquirer and the mortification of the guiltless medium. When the latter recovers his consciousness, he finds \$5 in his pocket, which Mr. C. says, he (the medium) knows he has not earned, and yet will not refund; which, he further says, is not a "dishonest con-trivance," though it is not the act of a "scrupulously conscientious man." [Why not? Is he conscious that he has been uncon

scious? But let us, with Mr. C., scan this mysterious process of "automatic writing" a little further, as elucidated in the following exposition: "His [Dr. M's.] mind, in its abnormal condition, at some past time, became cognizant of certain intelligence in a sealed letter sent him; at a future time becoming abnormally cognizant of the contents of another sealed letter whose contents have a bearing near or remote, on those of the former letter, the contents of the former letter are revived in his abnormal consciousness, and remarks based thereupon are apt to appear in his reply." (Mysterious Mansfield!) Mr. C. pertinent-ly remarks that" these facts indicate the wonderful capacities of the human mind under certain dimly understood conditions."
"Dimly understood," unquestionably,
Ptolemy's doctrine of epicycles certainly explained in a cumbrous way the motions of
the planet; but the difficulty was he did not, and could not prove the existence of their imaginary epicycles. I hope Mr. C. will fare better than the Alexandrian astronomer in his psychical hypothesis, or we "extremists" shall most certainly cling to our simple spirit theory.

But, be this as it may, I certainly rejoice that Dr. Mansfield has been so thoroughly "defended" by Mr. C.; albeit his "several hundred thousand" letters still remain nailed to the counter as "bogus." Dr. M. wrote them; but—he didn't write them; neither did "bad spirits." It was, it seems, his own bad spirit, obscured by "psychism, etc." I stand corrected Mr. C. And, moreover, by an ingenious eythogistic arrangement of certain disconnected propositions culled from the context of my article. Mr. C. has sought to show that I have charged Dr. Mansfield with a want of "probity and purity." I admire the ingenuity of this logic; though it reminds me of an equally and similarly ingenious mode of proving

that, the Bible enjoins suicide: "Judas went and hanged himself....Go thou and do likewise."

Lake Pleasant Letter.

To the Editor of the Religio-Philosophical Journal: Lake Pleasant is crowded by strangers and friends. Over 10,000 people were upon the ground Sunday; hotels and restaurants are working hard to feed the multitude, and a few fishes and oyster crackers do not suffice as did a few loaves and fishes once upon a time. The weather has been good,

especially on Sunday.

Tuesday Aug. 9th, Mrs. Abby Burnham lectured on "Spiritualism." The people were well pleased and her friends say she never did better.

never did better.

On Wednesday Prof. J. R. Buchanan gave a lecture on "Physiological Basis of Spiritualism." He hit severely the conservatism of the scientists who refuse in their study of physiology to consider the soul. He deprecated the present methods of teaching the young and of reforming criminals as utterly at variance with humanity and the soul; told of schools where no force was used and where the pupils learned because of the love of learning, and of a place in Ohio where the worst kind of of a place in Ohio where the worst kind of men were reformed in a few years and were useful members of society.

On Thursday George A. Fuller lectured in the place of Mrs. F. O. Hyzer, and gave a very interesting discourse on "Ancient Spiritualism" Spiritualism."

On Friday J. Wm. Fletcher lectured under inspiration on "To be or Not to Be." Fletcher's lectures are listened to with in-

Saturday Aug. 13th, our interesting and eloquent Cephas B. Lynn gave us in his usual genial way, a lecture on "Ingersol and His Critics." "I am not a hero wor-shiper but I believe in justice," was his first sentence. People have special doctrines in private but when they get in public they have the lock-jaw, (laughter.) Ingersol said just what he believed, and it Inwas refreshing. I have heard people attempt to imitate him and they gave me the dyspepsia." Mr. Lynn handled the critics plainly and well.

All day Saturday trains came in loaded down with people. At night a grand illumination of the camp was had and the streets were crowded with people and every cottage and tent filled with lodgers.

Sunday Aug. 14th, opened bright and fair and thousands assembled to hear J. Wm. Fletcher, instead of Prof. Henry Kiddle, of Brooklyn, who is sick. He spoke on "Wherein do we Differ!" In the afternoon Mrs. C. L. V. Richmond spoke to an immense audience. The speaker was eloquent, but could not be heard a hundred feet from the stand. Questions asked the medium were answered very clearly. W. E. Emerson has given some wonder-

derful tests, and is well liked. Mediums are plenty and doing remarkably well. Mr. Phillips has had great success in giving writing on slates without a pencil and has done much to convince

Dr. Henry Slade gave an account of his cure in San Francisco, from paralysis, that was very interesting. Mr. Chas. W. Sullivan has been our singer in chief and pleases all by his songs

and manners. There are great numbers of children in the camp and it is beautiful to see the little girls dance in the pavilion.

Many notables are here; people from all parts of the country and from England. The new ground generally known as the Highland, is filling up rapidly. Next year the rayine that divides the new from the old ground, will be bridged by a handsome

The Allen Boy is here and I hope in my next to be able to tell something about him. Dr. Slade is filling scores of slates with messages from the beyond. Mrs. Margaret Fox-Kane draws large

crowds to her circles. Mrs. Hannah Morse sends regards to the

Prof. Cadwell is upon the ground and proposes to give some of his wonderful meemeric entertainments shortly.

A Mrs. Annie L. Johnson and her husband Mr. Sanford Johnson, from Waco, Texas, are enjoying themselves. Mrs. J is a most wonderful medium with the slate, but is not a professional one. She has been known, according to various testimony, to produce slatewriting without a pencil, in plain sight, the writing being made by a fuminous point, and the lines appearing stronger shortly after, than at the time of the luminous point leaving it. Most of the writing, however, occurs with a single slate wound with a cloth lying in the medium's lap in sight of the sitter. She is doing a good work; good speed to her. Other mediums here have given just as wonderful tests, but I am not able to see

Conferences are held upon the ground nearly every day, in the morning or evening, and many good things are said. Some complaint is made because no meetings are to be held without some

officer of the association presiding; but it is a good rule, as the association is blamed for any irregularities and so should have the control of the meetings going on. Yesterday a greenback meeting was held,

but was poorly attended. Hon. Warren Chase of the California State Senate addressed them.

In no spirit of criticism or unkindness would I complain of one nuisance. Tobacco is used to a fearful extent here. Around the hotel at certain times of the day the air is poisoned by smoke. Even the lecturing circle of seats is invaded by smokers in spite of the earnest endeavors of the officers to prevent it and the large sign, "No Smoking," being up in front of the stand. Can Spiritualists use this vile

weed? The police force is efficient, and a determined war is waged against the sale of li-quor or the bringing of it upon the grounds. Some roughs centered here on Sunday, but considering the crowd, they are kept in remarkable trim.

The annual meeting of the association yesterday was conducted very quietly, though some "bolting" and "ringing" took place, according to some testimony. Only one of the directors was changed, and things are otherwise as before.

The secular press gives very good notices of the camp, intermixed with sneers and fault finding some times. It would not do to make the Spiritualists

better than other people. But I must say that I do not believe that a more orderly, peaceable or gentlemanly crowd can be found in any Camp Meeting, Christian, Infidel or Spiritualistic. The people have a chance here to see how "those Spiritualists" behave, and coming to sneer they go away with new ideas and better feelings. ALFRED DENTON CRIDGE.

Aug. 8th, 1881.

Last Days of Camp Meeting at Neshaminy Falls Park.

COL. KASE TELLS HOW PRESIDENT LIN-COLN WAS INDUCED TO SIGN THE EMAN-CIPATION PROCLAMATION BY THE UN-SEEN INFLUENCE-A LETTER FROM THE DEAD.

Yesterday was the last day of the Spiritualists' encampment at Neshaminy Falls Park. The members of the association have occupied the tented village since the 15th of last month and are thoroughly satisfied with their sojourn. The committee regard the convention as a great success, and look forward to a similar occasion next year. The principal mediums, such as Fletcher, Baxter, Mrs. Shepard-Lillie and others, left Neshaminy some days ago for Lake Pleas-sant, Mass., where a large meeting of Spirsant, Mass., where a large meeting of Spiritualists is now in progress. The number on the ground yesterday must have exceeded ten thousand. A good share of them must have arrived from Philadelphia, but special trains from Trenton and New York brought large contingents of curiosity seekers, and many hundreds of persons from the neighboring towns drove over with their teams. The vast assemblage was perfectly orderly, and the natural beauties of the place were explored with much gratification.

THE DAY'S SERVICES.

The services began at 10 A. M. with a short address from President Wood, who congratulated all those present who were interested in the matter on the success of the encampment and expressed the hope that they would all meet again this time next year. Mrs. Field of Boston, was the lecturer of the day, her subject being Good and Evil, of which the strong point was that men and women should not marry unless they were satisfied that they harmonized together in every particular, as otherwise offspring with inharmonious tendencies would be the result.

The midday hour was devoted to feeding the inner man, and Mr. Griffiths, the proprietor of the camping land, served over 5,000 dinners to hungry visitors. The remainder brought their food with them and picniced under the trees. At 1:30 the bell again announced the advent of services in the forest amphitheatre, and Col. S. P. Kase was introduced by President Wood to a congregation covering a half acre of ground. After the hymn Sweet Bye-and-bye had been trilled forth by countless throats, Col. Kase proceeded to relate his personal experiences of Spiritualism, and gave a graphic description of the alleged conversion of President Lincoln to Spiritualism, which, the speaker asserted, led more than any thing else to the emancipation of the slaves.

"In 1862," said Col. Kase, "I had an interview with President Lincoln and presented him with a letter written by J. B. Conkling, a great medium in those days. The contents, whatever they were, induced the late President to attend, in company with his wife, several of the seances held at the house of a Mrs. Lowrie, a medium of marvelous power. While there several spirits through the mediumship of Nettie Maynard, a young girl who was always present, addressed Lincoln in imploring terms, begging him to strike off the chains of the colored man. One night he promised he would, and within a week of that date the celebrated Proclamation of Emancipation was issued. The martyred President was always a firm friend of Spiritualists, and aided us in every way. séance at a friend's house, when a medium intimated to me that the spirit of Abraham Lincoln was in the room and desired to communicate with me, and shortly after the following letter was rapped forth:"

.A LETTER FROM PRESIDENT LINCOLN. MY FRIEND KASE: Ten years have rolled by since my spirit took its sudden upward flight, though it was not without premonitions. I wish most sincerely to thank you for the knowledge I gained for the mighty work which has been accomplished, and I feel that I owe more to you than to any other human being, though 1 now see that the work was all planned and organized and ordered by the inhabitants of the Spirit-world and by those who had in earth life been its rulers. I have much that I would like to say, but I will seek another opportunity. I see many spirits anxious to say a few words. For the present, farewell, with best wishes toward all. A. LINCOLN.

Colonel Kase then recounted several communications he affirmed he had received from time to time from his dead wife and children, and exhibited a message which he alleged was written on a slate by his deceased wife. Elizabeth, at a scance he had on the 17th of December, 1874, with Slade, the slate medium. On the slate was written in a firm feminine hand:

MY DEAR HUSBAND: Do all you can to bring this truth to those in darkness and sorrow, and you will be doing that that angels will ever bless you for, as well as your loving wife. ELIZABETH.

The Colonel added that he frequently received letters from his dead wife, and after some reference to his meeting with the materialized spirit of Washington at his own house in the spring of 1876, concluded his discourse with a strong attack on Christianity and its followers. On being approached by a Press reporter, the Colonel said that he had not received any more letters from Mr. Lincoln, but asserted that he was in constant communication with the illustrious spirit. He denied that there was any desertion in the ranks of the Spiritualists and declined to express any opinion of the socalled "Blissites."

E. S. Wheeler was the final orator of the day, and at the conclusion of his discourse, President Wood declared the encampment over for the year. To-day will be occupied in packing up and moving from the tents to the city.—Philadelphia Press, Aug. 15th.

Intolerance.

(By Mrs. Elizabeth Boynton Harbert.)

Any one who cares for the happiness and peace of his fellow beings must stand aghast at the flendish crimes committed in the name of religion through intolerance. Intolerance—that besetting sin of human nature, that strange, mysterious determina-tion of the dominant will to compel friends and contemporaries to accept its belief in regard to the unknowable.

The fact that a union of religious belief or faith between persons of different mental and even physical organizations is an utter impossibility, is entirely ignored; and yet two persons may sit side by side in the same church, may subscribe to the same articles of faith, receive instructions from the same religious teacher for an entire-lifetime, while their mental or spiritual conceptions of Deity may continue to be as utterly unlike as a Buddhist and a Trancendentalist, and no amount of calculation

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will materially effect a material change. Why? Because one of these persons is pos-sessed of a refined, spiritual, generous naseesed of a renned, spiritual, generous nature; the other is gross, coarse and selfah. Although they may never comprehend the fact, yet their aspirations, their conceptions of God, are utterly unlike. At the same time it is not unlikely that persons who are members of churches utterly dissimilar, differ less in their views than is generally supposed. And yet these children of the same All Father, struggling faithfully to obey the two supreme commandments, love obey the two supreme commandments, love to God, and love to one's neighbor, may go through life wounding and grieving each other, and even causing pain to little innocent childish hearts, because of some subtile difference in creeds resulting from

early education. Those who cling to the letter rather than the spirit of Christianity, we would remind of that searching text, "Unless a man have the spirit of Christ he is none of His." Remember that the graciousness of Christ's spirit included in its love the most radical reformers of the age in which He lived, and let us earnestly endeavor to hasten the good time when a man and woman shall be judged by their lives rather than by the direction of their mental apprehension of religious subjects.

Reading, as we have during the past weeks, the thrilling account of the woman suffrage history, noting with intense pain the intolerance of the majority of the orthodox clergy toward the early abolitionists, temperance advocates and woman suffragists, we keenly realize how great the tendency of religious sectarianism is to render persons forgetful of the earnest command, "Judge not lest ye be judged," and the divine assurance that "the greatest of these is charity," yea, even greater than faith or hope.—Inter Ocean.

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