Ernth Mears no Mask, Hows at no Human Shrine, Seeks neither Place nor Spplause: She only Isla a Pearing.

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UNIVERSAL PEACE.

Address Delivered on July 5, 1881, before ing variousi vidicistios perkag of mass ington City, by Hon. F. P. Stanton.

This is our first meeting after adopting the by-laws which provide for an essay or address, on some appropriate subject, at every regular meeting of our association. As you have honored me with the position of President for the current year, I thought it not unbecoming in me to offer to initiate the new order of proceedings, and I now, therefore, propose to address you briefly on the subject of our organization, and to give you my understanding of its proper scope and object. In this attempt I speak of course only for myself. I have no authority to speak for the league or for any other member of it. All the members have undoubtedly pledged themselves to our declaration of principles, but these, although very important and practical in effect, are yet sufficiently general in their character to leave room for wide differences of opinion upon some of the questions which may properly hereafter claim our consideration

All of us are ready to avow our devotion to the cause of peace and our readiness to do everything within the bounds of reason, right and practicability to prevent war. But I may go further and say that we all agree in the opinion that it is worth while now, at this juncture in human affairs, to make a strong effort in this great cause. As citizens of a free country, who have a voice in the conduct of our Government, we believe it to be our duty to exert all our influence upon it, and through it upon other governments of civilized nations, to secure the universal adoption of arbitration in-stead of war for the settlement of all international troubles. We have strong convictions and earnest feelings on this subject; and we know, inasmuch as we are no better and no wiser than the great body of our countrymen, that the same convictions and feelings must prevail among them whenever they may be aroused to consider the great interests of humanity involved in this question. Indeed we are well aware that a milar organizations already exist in this and other countries. It needs only harmonious and well-directed efforts to make this widely extended sentiment effective in modifying and perhaps eventually controlling the action of the great powers of the earth.

It is sad and curious to find that among the pre-historic vestiges of our race, scat tered upon or buried beneath the surface of our planet, the implements of war constitute the great bulk of these memorials of the rude and savage people who were probably its primeval inhabitants, if they were not our own forefathers. And if we cast a glance back over the early ages of the world, as history makes them imperfeetly known to us, we shall be amazed and even horrified at the contemplation of how great a part war has performed in the ex-perience of mankind—how much of human effort, labor, genius and life has been sacriloed in this monstrous exhibition of violence, vengeance, wrong and slaughter per-petuated through long ages of ignorant and suffering humanity. Man may have been created innocent and pure, and he may have fallen from that better condition to the state of degradation in which we find him. But it is certain that so far as we know the race from history or from pre-historic indications of any kind, including those derived from the study of languages, man has started in his present career on this earth from the lowest level of moral, intellectual and physical degradation, and has only made his way to the existing condi-tion of enlightenment, moral elevation and physical comfort through flerce struggles, bloody combats, long-suffering, patient en-durance, and ultimate triumph over ignorance, superstition and passion.

For many successive generations war seems to have been almost the only occupation for men; for even the indispensable labor of procuring food and shelter was secondary to the great purposes of aggres-sive or defensive war. Animated by prejudices and hatreds of race, natural inclina-tion to cruelty or love of plunder, the tribes of men were in perpetual conflict. As they grew in numbers and required more space, they never hesitated to drive their weaker neighbors from the lands they occupied. Sometimes they destroyed their own female children that they might rear only warriors, and afterward they found it necessary to make war to steal women and make them wives for their young men. Even the books of the Old Testament, considered by many to be sacred records, tell us of wars in which whole peoples were exus of wars in which whole peoples were expelled from their native countries, young women appropriated by the conquerors, and bloody slaughter executed upon the men and male children, and this done by the command of the Deity.

In those ages when the military spirit was predominant, other occupations than those of war were considered degrading, and when not imposed upon the women

and when not imposed upon the women were always devolved upon a class of menials which was itself provided for the occasion; for war was the original source of slavery which prevailed universally among the nations of antiquity. Captives taken in war were at the mercy of their congrerors and when not slain upon the conquerors, and when not slain upon the spor, were held to have forfeited liberty in exchange for life. They became the absolute property of their captors, so complete-ly such, that their lives might be taken at

any time. Naturally, then, war was considered the noblest employment in which men could be engaged; in fact the only occupation worthy of men who were free. Genius for war, the capacity to plan campaigns and lead men to victory in battle, gave to its possessors all the great prizes of human ife; gave them wealth and honor; made them heroes, kings, and emperors while they lived, and not infrequently gods and demi-gods after they died. The world is not yet quite emancipated from these sent iments, which were natural and inevitable in their appropriate times, for the anomaly and anachronism survives to the present day, that successful military men still enjoy the greatest honors and emoluments

which the people can confer. The only arts which could flourish in those turbulent ages were those which contributed to the great absorbing occupation of the period, the manufacture of arms and coarse clothing and the production of food; these were the only enterprises necessary to supply the demands of warring nations and these alone, or chiefly, absorbed the labors of those not actually engaged in war. The periods of peace, which sometimes occurred, mostly from the exhaustion of the contending parties, were brief and of uncertain continuance; and they seldom admitted of any progress in the more humane arts that now adorn and elevate human

In the course of these struggles and con flicts among the small communities of men they eventually learned the advantage and necessity of combining, more or less extensively, for mutual protection, and gradually larger territories became united under single governments. These, whether organized as kingdoms or republics, were necessarily controlled by the conditions which surrounded them, and were carried on by the stream of human events into that boisterous sea of bloody contention which filled the world. Whether from ambition or other causes, these strong governments sought continually to become stronger and to extend their dominions. Some of them prevailed over others, absorbing their population and territories, until they became great empires; and some of them acquired considerable stability, and maintained themselves for long periods. But the conditions of permanency were not yet established; and these vast empires, either succumbing to external attacks or torn by internal convulsions, were eventually broken to pieces, and the fragments involved in endless petty wars. Out of these arose new combina tions; and later, from the turbulent disintegration effected by the universal mili-tary spirit which prevailed over the world, emerged the feudal system of the middle ages, and finally that new form of political organization which has culminated in the existing European governments, and their offshoots on this American continent.

While the nations were thus almost continually organized in war, and nothing else was considered worthy of men's attention and ambition, it was evidently impossible for the social energies to act effectively in any other direction. The industrial arts were wholly suppressed by the military or-ganizations which usually absorbed the entire population whether great or small, and left little or no opportunity for the growth of commerce and manufactures. Nevertheless, in the intervals of peace, which of necessity did sometimes occur especially after the growth and organization of larger and more powerful commun-ities, men had time to think of other things beside war; and although the barbarous maxim prevailed, that peace was only useful in order to make the better preparation for war, it was natural and inevitable that wiser and more humane thoughts should arise in the minds of men, even when only temporarily relieved from the strain and terror of armed conflict. Gradually, in those communities and cities which were most secure and favorably situated for them, industrial and commercial opera-tions began to grow into some importance. These, it is obvious, are altogether antag-onistic to the military spirit. And thus commenced, in the bosom of each community, that conflict, which in modern times has crippled and weakened the warlike tendencies of nations, and which eventually is destined altogether to suppress them. Productive industry, profitable commerce and all the benign arts of peace, are the mortal foes of war, as they are the proper means for promoting good will and friendly intercourse among all the nations of mankind. Whenever the warring passions of men sufficiently subside to admit some reflection on these subjects and some exertion of the noble faculties of invention and creation with which they have been endowed, they soon come to know how much better it is that men should work for the mutual comfort, wealth and happiness of all, to build up the fortunes of mankind, than to engage. in the brutal work of taking life and de-

stroying property.

This, you will perceive, is but a very hasty glance over the vast field of human history; and I have aimed to designate only some few prominent points which are pertinent to the view I am desirous of present-

ing to you to night.

Now, in taking this general survey of affairs, and reflecting on the marvellous exhibition of turbulent and destructive energy which marks the progress of man through all the ages down to the present time, it is impossible not to see the striking analogy which exists between these great social disturbances, and certain physical henomena in the natural world with which we are all familiar. Philosophers tell us that our solar system was, in the beginning, only an enormous mass of vaporized matter, seething with intense heat, and whirling with inconceivable velocity on its own axis in the boundless realms of space. The planets, our earth among them, were successively thrown off from this mighty whirling mass, in the form of rings, which slowly gathered themselves together into globes, revolving in the orbits first occupied by their respective rings. After immeasurable ages, our planet cooled down by the radiation of heat, until it acquired a solid crust, surrounded by its atmosphere of air and water. Still further cooling by the escape of its internal heat, this crust was broken and crumbled into elevations and depressions, the water condensed into oceans and lakes, and by the operation of light, heat and electricity, evaporation, condensation, erosion, and other mighty physical movements, our beautiful dwelling has eventually become what it now is. We see unquestionable indications that continents have been elevated and again depres-sed; mountains forced up through the yielding crust; strata formed, by the slow deposit of sediment through long periods in quiet seas; these hardened into rocks, by immense pressure and internal heat; and then lifted out of the water and broken and displaced by mighty convulsions; abraded and worn down by mighty currents; and marked by great icebergs, which floated over future continents and depositing thereon the rocks and broken stones and other debris, which they carried in their frozen

Through all these tremendous convulsions, as well as those slow and long-continued changes and silent operations, the development of our earth has continued through unknown ages, until it reached something like its present state of equilibrium, and became the fit abode for man. We do not know at what time he was placed upon its surface, nor do we know what was his moral and intellectual condition when he first became its denizen, but we do know that his experience in moral, social and political development has been but the shadow and counterpart of the physical development of the world he oc-cupies; that wherever we find any vestiges of his prehistoric existence, or any historical knowledge of his acts as a social being, the communities—the social and political organizations he formed—were subject to disorders, convulsions and bloody wars, strictly analogous in their moral aspect to those mighty physical convulsions and changes, by which and through which our world has been developed into its present comparatively harmonious condition. We have seen the same gradual growth of social order and comparative international harmony. It has been only through the most violent disorders and conflicts of tribes and nations and peoples, that these have eventually worked themselves into a state of partial moral, social and national equilibrium. Man is a child of the earth, and he inherits the nature of the mother from whose bosom he sprang. It has been his destiny to experience the same pangs and throes through which she, in the full-ness of her time, brought him into exist-

Men, it is true, are not altogether like the physical elements, subject only to blind physical laws of force. They have intellects and consciences as well as blind and violent passions. Nevertheless, when we contemplate the general drift of human

affairs, we must acknowledge that men have been subject to social influences, currents or tendencies, which it has been mostly impossible for them to resist They have been carried forward in the course of apparent destiny by some superior power which seemed to have its own great purposes to fulfill by the instrumentality of human passion and violence. Starting in their career amid the darkness of total ignorance, misled by the phantoms of superstition and by the promptings of a perverted or undeveloped conscience, men had to work out their own salvation by their own efforts and struggles, through infinite toil and suffering. They had to learn wisdom from hard experience, to banish superstition by the light of knowledge slowly and painfully acquired, and to tutor and develop their torpid consciences by intercourse and conflict with their fellows. War has evidently been the great agency adopted or permitted by nature for the civiliza-

tion of men.

Undoubtedly the reason of wise men and the consciences of good ones must have had some influence in all ages; but they did not avail to arrest the horrors and calamities of war, or in any great degree to change the current of human affairs. Communities and nations have each had a certain character as a whole made up. it is true. character as a whole, made up, it is true, from that of the individuals composing each of them, but controlled as one by the combined influence of all the elements involved, and thereby carried in a direction and to an end which has always been inevitable and unalterable as the necessary result of existing causes. Fortunately for man this direction, on the whole and in the long run, has ever been toward amelioration, improvement, and ultimate harmony and peace. It is impossible for any reasonable man to deny this proposition. Through all the mutations of human affairs, through all the wars and convulsions which have desolated the nations, through the rise and fall of empires and the hopeless disorder and confusion which followed. we cannot fail to see in the reorganizations which have emerged in recent times a steady advancement in the path of national progress, an improvement in the condition and disposition of peoples that give hope and courage to the heart of every man who desires the welfare of his race. A higher power has overruled the bad passions and violent acts of men and nations for their own ultimate good and happiness.

Need I attempt to cite the existing facts which prove this statement to be true? Does any one doubt the world is more peace ful now than it has ever been in all the tide of time; or that the prospect of continued tranquility and the amicable adjustment of national troubles is fairer and better than in any former age? Uninterrupted peace has now prevailed for some years in Europe, and to all appearances the most friendly relations exist among its governments. There is a temporary estrangement between France and Italy, and there may be a smouldering hatred in the hearts of the French people towards Germany. But there are a thousand interests and strong influences ever tending and working to preserve peace. Beyond all doubt the interests of peace are far greater than those of war; and if governments consulted only the good of the people, if they were established by the people and for the people, as they ought to be, there would be less danger of wasting their substance, their property, and their lives, in these senseless and de structive conflicts; for why should neighboring people seek to injure each other, when mutual help and friendly intercourse are advantageous to them all? And is it not practicable to convince the nations that their true interests, their only hope of prosperity and lasting happiness, lie in the paths of peace, rather than in those of war! France is a republic, and is, to all appear ances, likely to continue to be governed by her people. The English monarch is virtually shorn of all real power; though the mass of the English people have no voice in their government, it being controlled by the aristocracy and a restricted class of voters out of the large population of the kingdom. The Queen of England is Empress of India, and in her name the ruling classes at home hold that distant land in chains and rule it with a rod of iron. The rest of Europe, except Switzerland, is in the hands of dynasties whose interests are not always coincident with those of the people whom they govern. These conditions are by no means the best and most hopeful for the preservation of peace; for monarchs, and aristocratic rulers, and privileged classes invested with the power of government, too often use the power for their own selfish ends, and not for the interests of the people. But in spite of all this, there is greater hope now for the cessation of war than there ever has been before.

Even if there should be another contest between Germany and France, lamentable as that would be, it would not materially alter the general condition of things and the universal tendency towards peace. It would be a temporary interruption, but events would still march on to their inevitable end of general harmony and tran-

quility. The ferocity of war, in modern times, has been greatly mitigated; and this is a strong indication of that tendency I have attempt ed to show. Slavery, which, as I have said had its origin in war, is almost universally condemned in all its forms. It is no longer imposed on prisoners of war by any civiliz-

ed nation; nor would such cruelty to prisoners be permitted by the nations anywhere on earth, if they had the power to prevent it. But in modern times war has entailed on the people of Europe, and of America, too, the evils and oppressions of great na-tional debts, which exhaust their resources and diminish their enjoyments, only to and diminish their enjoyments, only to pamper the luxury, splendor, and power of the class which speculates in and lives upon these funded debts. The injustice and suffering imposed on the people by these financial operations—the legerdemain of syndicates and bankers, by which they grow rich and powerful at the expense of the masses—constitute only additional motives for the absolute cessation of that great curse of war, which is the origin and cause of so many of the wrongs and miseries of mankind. Everywhere, in our country at least, these great financial questions are undergoing investigation, and they are now quite well understood by the large class of thinking men who are to be found in all the occupations of our busy and intelligent population. The people will very willingly tax themselves for wise and good objects; but they will not submit to be robbed, in order that their fellow men of other lands may be slain.

other lands may be slain.
The debts of all the European governments amount to more than twenty billions of dollars. Our own war debt is now about one-tenth that enormous sum, though it has been greatly reduced since the termination of the war. From the incubus of this vast debt, and from the more intolerable burthen of military service imposed on them by the European system of great standing armies, the people of that country are flee-ing to this, in order to make new homes on our boundless public domain. The great exodus of people from Germany and other parts of Europe to this country is giving some uneasiness to the governments there, and they are said to be considering the means by which this large emigration may be averted. This phenomenon is another significant protest against war, and an obstacle in its path. Repressive measures. against this great movement of the people, if it should not increase the force of that movement, will at least emphasize its protest against the system which causes and justifies it.

in this attempt to estimate the prospects of peace throughout the world, I must not omit to signalize that most remarkable event in modern times, the postal and telegraphic treaty, which, in one important aspect at least, unites our own with all the nations of Europe, and enables the people of all these countries to hold free intercourse with each other by mail or wire at all times without interference. For the moderate sum of five cents we can send a letter to any of the leading countries of Europe, and we may communicate by telegraph without unreasonable cost. Such an arrangement as this would have been wholly impracticable only a few generations back. But now almost all the nations of the world are connected by the telegraph, and if it does not at this moment it will soon surround the globe and connect all the nations in bonds of amity and peace. The electric current of human sympathy and brotherhood penetrates through the prejudices of races and nations, and will eventually break them down and destroy

I do not mean to say that the world is now ready for the adoption of absolute peace or even of a policy of effective arbitration that will immediately lead to it, but I say it is fast approaching the time when such measures may be expected to meet with universal favor, and to assume a practical form in the counsels of all nations. It is even now evident that the current of thought and opinion set so strongly in this direction as to give assurance that proper organization and effort with efficient combination and co-operation among the advocates of peace will enable them to ex-ert a good influence on those great and en-lightened governments that now together control human destiny.

I need not refer to the instances of international arbitration in which our own Government in recent years has borne so prom-inent and so honorable a part. But I may speak of the great Berlin Conference where the leading nations of Europe assumed the authority and the duty of arranging terms of the treaty between Russia and Turkey in the interest of permanent peace. It was to be regretted that this conference was held only after Russia had subdued Turkey, instead of before that event when the great powers might certainly have prevented all the desolation and destruction of that san-guinary war. Yet we must hall with satisfaction every effort in the cause of peace and harmony by means of negotiation or arbitration; for we know well that the principles of peace will gain strength from every instance of the kind, however imperfectly they may be applied.

In an address which I delivered in this city, in March, 1857, more than twenty-four vears ago, I find a passage quite appropriate to the subject now in hand, which I beg your permission to read as a part of my

present essay. It is as follows:
"History teaches us that in several nations, at a very early time, the arts of production and of ornamentation, as well as the high creative arts also, had reached a very advanced state of progress. This improvement was the result of stability which admitted of industry; and it would necessarily have led to a higher development of

Continued on Eighth Page.

"Is Thought Matter?"

To the Editor of the Religio-Philosophical Journal:

In your issue of 28rd of October last, the above question is proposed by M. L. Sherman for reflection and "your contributors are asked to give their views concerning the above intricate but exceedingly interesting and important question, so that your readers may decide for themselves upon the merits or demerits of the subject." Had the matter stopped here, perhaps I might have stated my opinion, but certainly would not have attempted to discuss the subject; but he commences thus:

"I will give my opinion upon the question, is thought material." Then he proceeds to tell us what he does not believe, and that no entity can give anything that it does not possess, and no opinion yet appears, but here it comes: "In my opinion there is nothing in the broad universe which is not composed of matter in some degree of unfoldment." So the first "opinion" put upon this record, is that of an altogether unconditional and ultra

materialist. To satisfactorially handle so abstract and metaphysical a subject, would it not be well to have something of a definition of the terms employed, at least in statement of the question? If thought is not an act of the mind, through the brain as a medium, then let us de-

fine it more correctly. What is matter? If not such substances as our animal senses can act upon, so as to inform the mind that something is present, differing from mental and spiritual make up, then may a better definition be given.

Is thought material? Answer 2d: No. Because matter cannot think. Let those who think it can, show it logically, or demonstrate the same, or give evidence of some kind for their holding; an ipse dixit is not sufficient. It any portion of matter (for instance the the brain) can think on some ground or parity of reasoning, any other portion (as the heel, can, and perhaps all crude matter, animal, vegetable or mineral may be thinking.

If all "in the broad universe is composed of matter"(as our author contends), then there can be no properties to matter independent of its solid substance; no natural, moral, religious or philosophical or other truths and principles in existence; no mental or spiritual conditions here or hereafter; no qualities, merit or demerit in human action; no good or evil, right or wrong; no mind, soul or spirit in man or any thing else, if all that is, is matter. There can be no angel, no God or other spirit, unless they be composed of like materials as our earth, animals, minerals, etc.

Is it not strange that materialists can become so infatuated with their doctrines, as to become oblivious to the fact that common crude matter has properties which are not matter, and to ignore the evidences of their common sense and reason, as to the existence of that which they cannot lay their corporeal hands upon, or touch and test by any bodily sense? If possible, they are more blinded and bigoted than their brethren, the churchmen. Materialists may speak of mind, soul, spirit, but conceive the same to be but sublimated, etherealized, rarified or in some unknown way refined matter, produced by organization, and going out when organization

is dissolved by death. So the church folks may talk about spirit and the like, and say their God is a spirit and that those who worship him must do so in spirit and in truth, (that is, full faith in their dogmas or creeds). But read their confessions of faith and disciplines, or hear their prayers or preaching, and soon we learn that their conceptions and expressions center in an absent and personal being like a man, endowed with like passions, principles and attributes as themselves. They locate him on a throne, with seats on either hand for his favorites or his enemies as he may adjudge them to be. His children on earth then importune or tease him for favors, coax flatter and cajole him to cease being angry with them, and to help them in their pious endeavors to please him. Their God, devil and all kinds of spirits, they nersonate and endow as they fancy best; but they must all be things of substance. Their heaven and hell they conceive to be places, having furniture and fixtures of material make

Each of these schools of materialists object to the other. The churchman finds fault with the infidel for unbelief in church dogmas and creeds, and for being a materialist.

The materialist objects to the churchman for being over credulous and superstitious, for admitting ancient narratives on flimsy grounds, also for being infidel to the clear teachings of nature, and of modern science. Compared with each other, where is the vital difference? In one thing they are a unit; each strives to excel the other in opposition to modern Spiritualism and to divers psychological affairs, which they fear may endanger their respective crafts.

Are the properties of matter, matter? Are the laws of nature, of ethics, of science, etc., matter? If all "within the universe is matter," these must be included, for they exist. I will allude to a few more of the properties of matter, which cannot logically be classed as matter: Form, size, color, weight, divisibility and inertia pertain to every particle of matter. Do they constitute any part of the make up of the thing to which they belong? If "thought is matter," let us try it by one of the peculiarities of all matter, viz., divisibility. Cut thought in life two equal parts, then divide each half in life two equal parts, then divide each half in life two equal parts. vide each half in like manner, and then let M. L. Sherman define to us these half and quarter thoughts. Such stuff may do for materialists to build upon. Many other facts relative to matter might be referred to, where no special relation existed showing thought to be matter. Thought and matter are as separate and distinct as cause and effect, substance and its

shadow, light and darkness. Our author says "the finest or most etherealized substances I call spirit." So our ul-tra materialist has at last found spirit ever so far removed from common crude matter, and that it is "the covering of the soul." A fortunate materialist to find spirit and soul pertaining to matter and all "in this broad universe" of which he spoke in the first part of his artlcle. "If the soul is a part or parcel of the natural universe, which is substance, then thought must be of the same material, for the soul could not produce anything foreign to

This is but an attempt again to confound the properties, actions and functions of matter, with the substance thereof. Your corporeal body may, in bright light, give a shadow. Is that shadow a material thing? Try it by the laws governing matter, weigh it, divide it tell us the color or particles of matter employed in the composition of that shadow. Guess it is like materialism itself—built upon nothing, and composed of ever so many nothings and good for nothing. He then speaks of "The change called death! Through that change we enter spirit life." This looks like deserting materialism and adopting Spiritualism-its direct antipode.

"I contend that man never created thought." All men have thoughts; how do they get them? If they do not make them, and yet have them, does some entity foreign to themselves furnish them as needed? (I believe that a certain class of Spiritualists so

hold.) He further adds, "All thoughts have eternally existed in the great reservoir of thought-substance." Where is that reservoir located? Who superintends it? If all thoughts have eternally existed that may account for the lack of new and progressive thoughts so scarce with some people. If thought is matter, the reservoir in which thoughts have been packed away for future use must be so capacious that friend Sherman would instruct many by giving its geography and probable size. If men never think, what an imposition was fixed upon them in giving them tion was fixed upon them in giving memminds! The thoughts of men at times seem hadly muddled. Does the dealer out of them "at the great reservoir" sometimes get hold of the wrong article? For instance in giving out the notion: "Is thought matter?" should he not have found and handed out: "Is thought matter?"

Tog. S. Burge. Jos. S. Burr. spiritual?" Leesville, Carroll Co., Ohio.

A SUNDAY WITH THE SHAKERS.

How the Maine Family Conducts Its Religious Services.

Some of our readers have seen the Shaker service. Many have not. For the benefit of both we give to-day a report of last Sunday's Shaker meeting at the little chapel on the border of Androscoggin county, some eleven miles from Lewiston. Shaker village is perched on one of the most arduous hills of the county. Miles away you can see the large stone fortress-like building where one of the two Shaker families composing the commu-

nity lives. The second family's home is in a weatherstained, old-fashioned building, almost 100 years of age. It was built in 1795, and the elder said after service last Sunday, "It's not fit for a Christian to live in. We're making preparations now to build a new one." The Shakers in their dignified drab coat-tails, and Shakeresses in their neat, plain gowns, glistening white pointed kerchiefs, and their scrupulously starched bonnets; were marching from the house to the chapel when the reporter arrived. In the church the Shakers formed, standing in two squares, the males in one and the females in the other. The two divisions stood facing each other, with their hands clasped in front of them. In the rear ranks of each body stood the young wards of the community. There were three little boys of 8 to 10 years, and half a dozen girls, apparently of 4 to 14 years, whose long, braided hair formed a marked contrast with the closely concealed locks of the Shaker women. The little boys' crowns were closely shaven, while the locks at the base of the head had been allowed to grow down their necks, in imitation of the flowing, patriarchal hair of the aged

Standing in this position, one voice commenced a strain of quaint song, which all took up. It was something between a hymn and a chant. The melody was strange but pleasing, and was sung by all the voices, male and female, in unison. An impressive effect was given the last chord by all the singers gradually softening the tone and ending the diminuendo in barely a murmur, at the same time slowly lowering their hands from the clasped position to their sides in perfect harmony with the movement of the music. The elder then stepped forward to the space between the two sections of Shakers. The lines of his face indicate a man of remarkable firmness of character. The high, sloping forehead, the prominent Roman nose, the unrelaxed facial muscles, his stately demeanor, and the distinct, solemn utterances of a deep musical voice, all pointed to a mind of the most ositive convictions ad order. The elder read the fourteenth chapter of St. John. The men, women and children then sang spiritedly a beautiful hymn. This and all the following hymns were given the same tremulous diminuendo ending as be-

In the next song one common spirit seemed to move the worshipers in a stately march backward and forward across the floor of the chapel. They kept perfect time with the tune they sang, and marched with the regularity of militia, making square wheels, and accompanying their march with a swinging motion of the arms and hands, palms upward. There were several fine singers among the men, and all the women had excellent voices. The juvenile. Shakers seemed to enter into the service with the same enthusiasm as the veterans. It was amusing to a spectator to watch the solemn faces and attitudes of the little fellows. Not a suggestion of a smile came over their features, and, to our mind, the staidest Shaker of them all was a lad of perhaps ten summers. He wore a loose, cherry-colored sack and a high buttoned velveteen waistcoat. He had a fair, untanned face and pale blue eyes. The blue veins were seen through the delicate skin covering his temples, and he had a dreamy, far away look. The neck locks of light hair fell over his coat collar. He seemed possessed of a most intense spirituality, and was as deeply absorbed in his devotions as the elder himself. Some of the young Shakeresses once in awhile allowed a sly smile to interrupt the continuous solemnity. The Shakers take these children by adoption, and have more requests to take and bring up orphan and uncared-for children than they can comply with. The wards are indentured to them until they are 21. Then they are at liberty to leave the community and go into the world if they wish. The Shakers educate them and give them the best of home training.

After several marching songs the Shakers took seats. We had noticed among them one sandy haired young man, apparently of not more than 25, who wore a plum colored coat and who sang with much unction. This young man stepped forward nervously, drank a little water from a glass, opened a Bible which lay on a window shelf, and, after a nervous lifting of the shoulders and compression of the lips read a text from the eighth verse, of the third chapter of Second Peter: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years and a thousand years as one day." He then spoke earnestly for about fifteen minutes without notes, in a measured, distinct and cultured

The speaker's words were listened to with the most profound attention by the audience. He was William Paul, the eloquent young preacher of the Shakers. Mr. Paul has been with them about four years. He is older than he looks, having reached the age of 35 years. He was born in Scotland and educated at Glasgow. There are few pulpit orators who have the power of clothing their ideas in such chaste and eloquent language, or addressing themselves directly to the hearts of their hearers to a greater degree than this young Shaker Scotchman. After he concluded an. other song was sung. The preacher then arose again and said: "If any of our visiting friends desire to say a few words they have perfect liberty."

One of the strangers present arose and explained the recently inaugurated custom of passing the contribution box. He said that it had not been originated by the Shakers themselves, but by the outsiders who desired to see the chapel enlarged, in order that they might accommodated more conveniently. He then passed the hat and got a liberal collec-

The elder arose and said quietly: 'Let us lay aside our seats and form in a circle." The settees were placed beside the walls. A small circle of singers formed in the centre of the chapel. Around this inner circle the other worshipers formed in double file, and marched, while all joined in the Shaker hymns, and kept up constantly aswinging motion of their arms and hands in concert with the rhythm. They took a very graceful promenade step, the women leading and the small boys bringing up the rear. The queenly form and bearing of one woman, apparently one of the eldresses of the community, was noticed by every beholder. A handsome white silk handkerchief, and the regal grace exhibited in her walk, distinguished her from her sister Shakers. The sightless eyes of one very aged and infirm Shaker, who took part in the other exercises, prohibited him from participating in this. Four or five songs were sung and accompanied by this strange, sober walk around. One of the scalp-locked lads was in the file with the elder, and the little fellow both lengthened his stride and drew down his face to equal proportions with the elder. The marching ceased, and the elder, after a

few remarks, read an article from a publication called "The Shaker Manifesto," published by the United Societies. The reading was followed by testimonies by the brothers and sisters. One aged gray haired brother said: "I am not ashamed of the Shaker life. I'm glad I have given up the life of self, and given my life to God. I want to be a better Shaker.' A sister said: "I think the angels have come near unto us in our devotions. I am glad I am a Shaker. At the age of 16 I said to myself 'Shall I serve myself or the Lord? Shall I live a life of pleasure or a godly life?' I said l would serve God, and I feel that I have done it. It has been a satisfaction to me to escape many trials, get out of the world, assume the plain dress and language, and lead a life of purity. I'm glad I did so. I know I would have been as liable as any woman in this world to succumb to temptations of the world if I hadn't placed myself beyond them." ter more marching, the venerable blind Shak er closed the exercises by speaking a few words and requesting the audience to remain seated while they passed out. This was done, The Shaker service was over when the patriarch was reverently led out of the door by young brother .- Lewiston (Me.) Journal.

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

BY S. BIGELOW.

To the Editor of the Religio-Philosophical Journal: I returned to the camp meeting Saturday. August 20th, in time for the afternoon service. Messrs. Babcock and Charles Andrews spoke. I learned that the attendance had been light through the week; that Mr. French seemed glad to get away and left as soon as he was through on Thursday. The campers have had a pleasant time, excellent weather, no rain, plenty of boats, good shade, and, what is of the first importance, a spirit of harmony and a settled determination "to make the best of a bad job."

The undercurrent of inharmony which has, from the first, existed among those who had matters in charge, and which at the last culminated in open rupture, was not much seen or felt among the campers. All was quiet on the grounds, and no need of police, for all were equally interested to have a good time, and they had it, and when the hour came to say "good-bye," they parted with regret and strengthened for the arduous duties of this earth-life. Many of us were much disappointed at not meeting the genial presence of Mr. Stebbins and not listening to his persuasive voice and wise counsels. We also missed much the presence of good brother Spinney.

Moses Hull did not put in an appearance, and the meeting was spared the discord which his presence would have occasioned. I was told by those who claimed to know, the only reason he did not come was because he received at the last an offer of more pay than our own president had offered him, or what would net him more considering expenses. Those who relish antagonism were, at least partially, compensated by the presence of "Protessor" Jamieson, who by invitation (as I understand it,) of the President, occupied the stand one hour on Sunday with much ability in his way, in a bombastic, self-laudatory defense of his course in abandoning the ranks of Spiritualists and joining hands with Materialists. His positions and claims in regard to free speech, free thought and the right of private judgment, in which he seemed to think he was far in advance, were like those of every intelligent Spiritualist. His one weak point and illogical assumption is, that free speech implies everybody's right to speak any and everywhere upon any and every sub-ject regardless of the rights of others. The almost universal feeling was, that if he had spent that hour in a frank statement of how he came to change his views and position and given some of the main evidences which had satisfied his wonderful mind and thus shown to others the "better way" which he claims to have found, it would have been much more appropriate. A good many wished that he would explain his past record as trance speaker and exposer of Spiritualism and so help to solve some knotty questions and make his course harmonize with truth and honesty. Personally I was well entertained by him.

Mr. McCracken undertook on Sunday morning the immense task of showing that the Michigan State Association was in a very prosperous condition and exerting powerful influence.

Charles Andrus did splendidly, the best I ever heard him, in his speech on Sunday afternoon, and Mr. Burnham, in the closing address, gave us a powerful and eloquent sermon from his text taken from the Talmud: "The dog sticketh to thee on account of the crumbs in thy pocket." He made a masterly exhibit of the selfishness of the old Jewish Jehovah, and showed what the whole fabric of dogmatic Christianity was built upon, and appealed to the selfishness of man as the prime motive for action, and failed to appeal to or develop a high moral standard, or an exalted idea of

justice and right. But I must close with a brief mention that he undercurrent of inharmony among those in charge came to a crisis by the President refusing to recognize the Finance Committee. of which Dr. Spencer, of Battle Creek, is

chairman. Then Mr. Cummings, who fitted up the grounds and agreed to pay a specified sum to the Society out of the proceeds, refused to comply with his contract on the ground of his being greatly damaged by the mismanagement of the officers of the Association. At first it was claimed that Mr. Cummings alone was responsible for the announcement of Moses Hull's name in the bills, and he sanctioned and encouraged that view of the case; but later, when it was plain that Hull's name had materially lessened the attendance and his receipts at the gate, Mr. Cummings comes forward and says that Mr. Burdick alone is responsible for inviting Moses and Mattie Hull and Mr. Jamieson, and in proof he shows letters or cards received by him from Mr.

Burdick. This is the state of this unfortunate case What the outcome and effect will be time will tell. Let us possess our sous in patience and yet be firm at our posts for purity, right and ireedom. Some 1900 or 1500 were present the last Sunday.

Goodrich-Christianity.

To the Editor of the Religio-Philosophical Journal:

In an address before the Brooklyn Spiritual Fraternity by Col. E. Q. Goodrich, under the head of "Spiritualism not Proved," we find sundry assertions made by the speaker, which are in our judgment, foreign to facts, and calculated to mislead and pervert judgment, and we, therefore, in the interest of truth, present a few thoughts touching his address. In comparing Christianity with Spiritualism, he says: "The Christian's heaven is a place where none but the most wickedly selfish could be happy, and his hell a spot that should have

but the one occupant—the God who made it." If we rightly understand the nature of the Christian's heaven, it consists not in a place, but rather in a spiritual condition of the soul, free from the contaminating power of sin; or, in other words, holiness of life, which secures the kingdom of heaven within, hence, to say the Christian's heaven is a place of the most "wickedly selfish," is to us a palpable error, for none, we think, will deny that the life and death of Jesus Christ was a striking illustration of unselfishness,

Again we are told by the Colonel that "The Christian doctrine of the life to come, may be, perhaps, honestly preached, but the man or woman has not been born who honestly prays for its consummation." Having been a member of the church for many years, and familiar with the spirit of the prayers of the church, I speak from experience when I say they are honest in their prayers for the kingdom of heaven to come, and become established on earth as in heaven; and for this consummation they are earnest and sincere. Our materialistic teacher again avers that "The Christian's dead are forever removed from any possibility of help or influence to the living.

Here he is again in error, from the fact that the Bible, which is acknowledged by all evan-gelical Christians to be the rule of their faith and doctrine, plainly teaches that all the righteous departed, become "ministering spirits" to those remaining in the flesh, who shall become heirs of salvation, and that those spirits have from time to time, manifested them-selves to, and communicated with, mortals, and advised them for their good, as in the case of Abraham, Lot, Moses, Manoah, Paul, Peter, and John on the Isle of Patmos, and many others.

Again the Col. declares that "The Christian's motive is fear of punishment and love of reward." This declaration is also faulty, for when the penitent sinner who fears the wages of sin, finds peace in the forgiveness thereof he no longer fears, or doubts his salvation, but can then say with the apostle, "There is therefore now no condemnation to them who are in Christ Jesus;" he labors not simply for reward, but rather to obey his master who has called him into his vineyard.

The Colonel finally winds up his criticisms and comparisons, with one grand outburst of eloquence, which we judge (in his own mind) settles all controversy. He says:

"The Christian's authority is based absolutely and altogether upon legend, tradition and the history of a church whose hands are besmeared with every drop of blood that has ever been shed either by law, war or massa-

"Its shibboleth is a book whose author and support is that same church, and all science and education must and do denounce both book and church as the aggregation of lying and hypocrisy. There is not a square inch upon the globe's surface upon which there was ever one single happening, that has either established or corroborated the Christian dogma."

What a sad picture is here drawn of a most worthless and foundationless church, and yet Bro. Goodrich declares:

"Figures cannot compute either the good or evil it has done; no history can record its uses to, and its abuses of mankind; its men and women have been more than gods and lower than devils; it has been the mightiest helper to all else beside itself, and it has been the most desolating curse; in its future are possibilities too grand and momentous for contemplation, or it may plunge the fairest portions of this globe into internecine war and anarchy. For all its blessings I yield it honor and glory; for its accursed wrongs I bear

it a most intense hate and detestation." I confess I am at a loss to understand how so much good and mighty consequences could flow from a church unless that church was established on the rock of everlasting truth, and if thus founded, I am equally at a loss to understand how so much evil as our honorable friend has portrayed, could ever have resulted from such a good foundation. Jesus said that an impure stream could not send forth pure water; neither could a good tree bring forth bad fruit. Hence, if Bro. Goodrich is right, Jesus was wrong. We think, however, we see where the trouble with our brother lies; he fails to comprehend the subect, inasmuch as he does not see that all religious are based on a belief of man's immortality, hence, the church in all its branches. comprises all believers, and all outside the church, embracing scoffers, infidels and materialists of every shade and order, comprising in the aggregate, "the man of sin, the son of perdition who is called anti-Christ that worketh in the children of disobedience" and whose antitype is found in Cain who slew his brother and then said: "Am I my brother's keeper?" Now, in proof of our position, we challenge Bro, Goodrich to point to a single monument of good on the face of the globe, reared and fostered by materialistic hands. The history of the past warrants us in saying that they have never been benefactors to mankind; their chief object and effort in life seems to have been directed against the church, vainly hoping to put out the light of immortality, and leave the whole world to grope in spiritual darkness with themselves. But God had a purpose in the creation of man and has brought to light life and immortality which can prove the charge of the creation life and immortality, which can never be ob-literated. S. D. Wilson. Philadelphia, Pa,

We judge that Col. Goodrich would not criticise our friend Wilson's idea of Christianity so sharply as he did the dogmatism and tyranny of ecclesiastical bodies styling themselves Christian. "Spirituslism not proven." as published in our pages, has called out much thought, and for this we thank its author.

Burlington Hawkeye: "Porter," said the gentleman from New York as he stepped into his birth, "take this quarter and call me at Lyons, sure." "All right, sah." Late next morning he calls him: "Only twenty minutes from Raffele ash." The from Buffalo, sah." The passenger made a chapter of remarks in blanks and dashes, winding up with: "Why in fury didn't you call me at Lyons?" New porter, coatatically

"Lyons? Fore goodness sake, dat's it! You did say lions for suah, boss, an' I done thought ober de whole circus, an' I hope to die ef I could catch onto any animile higher dan buffalo! I'll remember de next time,

W. E. Coleman and "The Bible of Bibles."

To the Editor of the Religio-Philosophical Journal:

Only lately have I learned that Mr. Coleman has written a second review of my answers to his queries published last winter. His first review did not appear to require any notice from me, but his second is more critical and contains some errors. I do not, however, deem it necessary to occupy much time in the discussion of a question involved in such historical darkness that it never has been, and never can be, settled. A writer in the New York Herald of Progress Bays:

"The ancient writers are neither agreed with respect to the time or place in which the Nicene Council was assembled, the number of those who sat in council nor the bishop who presided in it."

The same writer says: "No Christian pos. itively knows how, when or where the Bible was compiled. But the New Testament was put together by the first Council of Nice." (325

Mr. Coleman admits that Voltaire and Eutychius both put the number of bishops at 1048, but he don't consider either of them reliable. He thinks Voltaire had but "A scant regard for truth and justice." Voltaire, if we interpret rightly his frequent use of irony to save himself from becoming a victim to the hangman's rope, or to the flery fagots of the priests, I still regard as one of the ablest and most reliable historians that ever wielded the pen. Brother Coleman's only witness against him is the Christian writer, James Freeman Clark. That seems a little amusing, for he can prove by Christian writers that Voltaire, Paine, and all the prominent infidels of the past died miserable deaths; in some cases called upon the name of Jesus, and that they were all bad, wicked, profane, etc. But the number of bishops who attended the council always has been and will ever be a matter of dispute. St. Anastasius puts it at 300, Eustatius 270, St. Ambrose at 318, etc. Here I beg leave respectfully to correct some of brother Coleman's errors.

1. Rufinus. I never spelt the word Rubinus unless it was by a slip of the pen, as I am familiar with the name. 2. Eutychus for Eutychius, I think is not

my error. 3 Nicepharus. Here he misspells a name;

it should be Nicephorus. 4. Eusebius. He says he has the last edition of the Bible of Bibles and finds it, Irenius,

Here he is wrong. The last edition (6th) lies open before me and the name is Eusebius, page 360. I discovered the error more than a year It seems strange I did not notice it soon. As I stated in the article Prof. Coleman has reviewed, quite a number of the authorities I used and referred to in writing "The Bible of Bibles" were hired or borrowed, and have been returned. I can now refer to them only by memory and hence I am not prepared to verify all the statements I made in that work. But I never attempt to make history and I assure the brother I have made no statement but upon the authority of some historical writer or writers, which it would require too much of my time now to hunt up. I may do so hereafter. Wm. Penn is one of my authorities for statements with respect to the character of the Nicene bishops, and his work is not now in my possession. I believe every statement in the "Bible of Bibles" is now correct so far as Christian writers are re-liable. It should be borne in mind there were several Christian writers at the time of the Council of Nice who bore the name of Eusebius. There was 1st, Eusebius, bishop of Cæsarea, surnamed Pamphilia, a church historian: 2nd, Eusebius, bishop of Emiss, born in Edessa, and a considerable writer; 3rd, Eusebius of Nicomedia, Bishop of Beryta and afterwards of Nicomedia, and one of the leaders of the Arians. The three were all Bishops and all writers, and two of them members of KERSEY GRAVE S. the Council of Nice. Richmond, Indiana.

The Memory of Ants.

The general fact that, whenever an ant finds her way to a store of food or larvæ, she will return to it again and again in a more or less direct line from her nest, constitutes ample proof that the ant remembers her way to the store of food. It is of interest to note that the nature of this insect-memory appears to be identical with that of memory in general. Thus, a fact becomes impressed upon the ants memory by repetition, and the impression is liable to become effaced by lapse of time. Sir John Lubbock found it necessary to teach the insects, by a repetition of several lessons, their way to a treasure, if that way were long or un-

With regard to the duration of memory in ants, it does not appear that any direct experiments have been made; but the following observation by Mr. Belt on its apparent duration in the leaf cutting ant may be here stated: In June, 1859, he found his garden invaded by these ants, and on following up their paths he found their nest about a hundred yards distant. He poured down their burrows a pint of diluted carbolic acid. The marauding parties were at once drawn off from the garden to meet the danger at home, while in the burrows themselves the greatest confusion prevailed. Next day he found the ants busily engaged in bringing up the ant food from the old burrows and carrying it to newly formed ones a few yards distant. These however, turned out to be intended only as temporary repositories; for in a few days both old and new burrows were entirely deserted, so that he supposed all the ants to have died. Subsequently, however, he found that they had migrated to a new site, about two hundred yards rom the old one, and there established themselves in a new nest.

Twelve months later the ants again invaded his garden, and again he treated them to a strong dose of carbolic acid. The ants, as on the previous occasion, were at once with-drawn from his garden, and two days after-ward he found "all the survivors at work on one track that led directly to the old nest of the year before where they were busily em-ployed in making new excavations. It was a wholesale and entire migration." Mr. Belt adds, "I do not doubt that some of the leading minds in this formicarium recollected the nest of the year before, and directed the migration to it"—George J. Romanes, in Popular Science Monthly for August.

FINALITIES,-The human mind is intolerant of finalities. The best statements of one age are bettered by the next, and possess only a transitional importance. As crystallizations of the highest thought of the times, systems have great value, for they constitute the chief materials for the intellectual history of the race; but taken as isolated products, their value depends on their intrinsic character, They are salutary or pernicious according as they foster or fetter the free movement of thought.—F. H. Abbot.

Woman and the Household.

BY HESTER M. POOLE. Metuchen, New Jersey.1

I have a right to a life of my own-Not merely a casual bit
Of somebody clse's life, flung out
That taking hold of it,
I may stand as a cipher does after a numeral writ.

The right to gather and glean What food I need and can, From the garnered store of knowledge Which man has heaped for man: Taking with free hands freely and after an order-

ed plan. The right--ab, best and sweetest!
To stand all undismayed Whenever sorrow or want or sin Calls for a woman's aid; With none to eavil or question, by never a look

The fleet foot and the feeble foot Both seek the self-same goal, The weakest soldier's name is writ On the great army-roll, And God, who made man's body strong, made too the woman's soul. [Susan Coolidge.

AN EASTWARD TRIP.

For many days we have been wandering around the coast of Boston Bay, sometimes by steamer, sometimes by railroad, and best of all, by a swift-skimming yacht. It is indeed a lovely scene during these August days, so sultry away from the delicious sea-breezes. Numerous islands bask peacefully in the sun's gleaming rays; the bay is a mirror of silver, sometimes tinted a blue almost as deep and pure as the matchless azure of the Bay of Naples, and anon flecked and dimpled by waves that have spent their fury on the outer coast. There is an expanse, beauty and variety about this harbor which is indescribable. On the point of Hull beach, we cast anchor in a most pleasant and hospitable cottage, from whose piazza are visible many charming islands, the blue hills of Milton, Quiney, Weymouth, Hing-ham, Cohasset and Nantasket. At the right of that headland a few steps will bring into view like a dream upon the horizon's rim, beyond Fort Warren and many an islet, Boston itself, together with the undulating line of the north beach as far out as Nahant, while at the left beyond that narrow bar, thunders and foams the surge of the glorious ocean, so changeless and yet so changeful, emblem of the infinite and eternal.

Beautiful cottages hang and perch on the hill sides, and here the same pleasant families resort year after year, to partake of nature's largess, while a picturesque new hotel at the landing takes the fashionable crowd. From the hills the sunsets are indescribable; we see the world fringed in azure while the gold, crimson and blue in sea, air and sky, are glowing, fusing, pulsing, paling, as if the Summerland itself were verily let down upon this, our lower world. But, dear Journal, I did not intend to tell you of nature's glories, but only to describe a little that has been done by

WOMEN'S CLUBS IN BOSTON.

The oldest of these clubs, in fact one of the oldest of all in this country, is thus described by a contempory:

Mrs. Julia Ward Howe is the President of the New England Woman's Club. She is assisted in her work by six Vice Presidents, a secretary and a corresponding secretary, a historian, a librarian, a board of directors, and six committees, namely, on Art and Literature, Work, Education, Discussion, Business and Printing. All these committees and offi-The object of the association. as set forth in its by-laws, is "to provide a suitable place of social meeting in Boston for the convenience of its members and to promote social enjoyment and general improvement." To become a member, it is necessary to be proposed by a member and accepted by the Board of Directors. Gentlemen may become associate members and be entitled to attend all the general meetings. The fee for membership and associate membership is \$10 annually. The fee for life membership and associate life membership is \$50.

Members have access to the rooms at all times and the privilege of having their letters and parcels when shopping sent there for safe keeping by the superintendent of the rooms, who is the only salaried officer. The committees work faithfully, and secure lecturers, readers and musicians to give variety to the weekly entertainments given by the club. Once a month the lectures or entertainments, whether for reading, recitations, or music, are followed by a club tea, or kettledrum as we would call it in New York, for it occurs between the hours of five and six in the afternoon. Occasionally the tea room of the club is let for suppers, dinners and teas given by other persons not members of the club.

This club has a large membership and is ably conducted. Its lecturers may be of either sex, and its meetings are very pleasant, bringing together, as they do, a remarkable body of women. As it is now vacation its doors are

closed for the summer. Another interesting institution is the

WOMAN'S EDUCATIONAL AND INDUSTRIAL UNION which was established by Harriet Clisley, M. D., formerly of New York City, and who was its president until compelled to relinquish her post by ill health caused by overwork. The chief officer is Anila B. Haynes, M. D., and its rooms adjoin those of the Woman's Journal, overlooking Boston Common. As described: It has standing committees on finance, social affairs, moral and spiritual development, employment, hygiene and physical culture, and sub-committees on social affairs, embracing reception, library, entertainments, lectures, and class, an agency of direction, also a protective department embodying an exe-cutive committee and an advisory board and a sub committee on employment, with an industrial department......Its rooms in Park street are open day and evening to all women. In those rooms are found the daily and weekly newspapers, and some of the monthly mag-azines and quarterlies. A lady member is al-ways ready to receive strangers and give in-formation if needed. It has a committee for visiting the sick, and its agency and direction gives information in regard to localities, places of entertainment, prominent people, lectures, schools and colleges. Its employment committee receives application for work and for workers—house service being excepted. The industrial department keeps for sale in the parlors of the union articles made by women, and takes orders for plain and fancy work, decorative and art works, and it also receives orders for home made bread, cakes, jellies, pickles and canned truit, thus opening an avenue for some important kinds of women's work which have heretofore had no market value. The educational department provides free lectures and classes, physiologic and hygienic instruction is given also by competent women physicians.

The social advantages of the union are highly important. Women going to the city for labor, instruction or entertainment often need a social intercourse other than can be found in boarding nouses or hotels. There are even women living in homes of their own who need

the refreshment and exhibaration to be got from new faces, new characters, new ideas. These rooms offer a place to which all women may come and get acquainted with each other, and thereby, perhaps, help each other, and enjoy a social intercourse which ignores class houndaries, whether of wealth, culture or position. Warm friendships have already been formed among the women thus brought together, friendships based on the highest attributes of human character. The specially social gatherings are on Wednesday evenings. To these all women are free to go, and take, if they choose, their gentlemen friends. The time is taken up generally by readings, music and

The protective department recovers wages fraudulently withheld from working women. Its mere existence is a check to injustice. There are people mean enough to defraud a poor woman privately, who would not do so knowing that facts, names and dates may be reported to a committee of respectable ladies who will keep a record of the same, and if necessary provide legal redress. This committee, of which Mrs. Kate Gannett Wells is chairman, investigates complaints of dues unjustly withheld from the working women, and if the complaints are found to be just, and the money is still refused, provides lawyers' services free of charge; though law is looked upon as the last resort. In one year this commit-tee has received about 175 complaints, the large majority of which were just, and in many of which money has been recovered. The complainants are usually very poor people, in actual need of the wages earned.

The spiritual and moral development department has charge of the Sunday afternoon meetings. These are unsectarian meetings, at which are read essays and sermons on subiccts connected with the higher human interests, the reading being followed by remarks and suggestions from the audience. The meetings are opened and closed by the singing of hymns, and the reading is preceded by the repetition in concert of the Lord's Praver.

It is well to add that all its officers are nonsalaried. This institution seems to have deservedly taken a strong hold of the affections of the lovers of good works in Boston.

THE YOUNG WOMAN'S CHRISTIAN ASSOCIATION owns a substantial brick building at 68 Warrenton street, accommodating two hundred inmates, and has been incorporated fourteen years. Of course this institution absorbs the money of the more conservative women, and the building alone cost \$80,000. It affords a home for all workers who have good references, at from three to five dollars per week. Young women from all portions of New England are domiciled here. In the drawing room are occasional evening readings and lectures for the recreation of its inmates.

OLD AND NEW CLUB OF MALDEN. This club, established in a pleasant suburb of Boston, owes its existence to Mrs. H. R. Shattuck, a daughter of the well known writer. "Warrington," and of Mrs. H. M. Robinson, who is writing a history of the Woman Suffrage movement in Massachusetts. The members of this society hold two afternoon and one evening meeting each month from October to April, in which art, literature, ethics, social economy and science are represented. This club seems to be very bright and successful-Mrs. Shattuck, the president, has been a con. stant attendant at the Concord School of Philosophy, and reported every meeting for a Boston daily paper.

THE MORAL EDUCATION SOCIETY of Boston, must close our list for the present. We have no space to describe this valuable movement, which has sister societies in many cities and towns. Kate Gannett Wells is its chief officer, and its meetings are full of inter-est. At another time we will speak further of Collyer. the wise women of Boston.

Letter from Dr. Monck.

To the Editor of the Religio-Philosophical Journal:

DEAR SIR.—May I beg you to favor me by announcing in your columns that I am about to visit the States, and shall be open to platform engagements, and other work. I am also in power as a healer. I reach New York, all being well, about the 16th inst. And after a short sojourn there, can place my services at the disposal of societies and friends in any part of the States. Letters should be addressed to me, by your courtesy, dear sir, to the care of the Religio-Philosophical Journal, Chicago, Ill.

To-day I hear that you have just passed through London, and I much regret not having had the pleasure of meeting you. Before long, however, I hope to have the honor of making your personal acquaintance in your own favored land.

With respect I am, dear sir, your obedient FRANCIS WARD MONCK, servant, English Inspirational Speaker, etc.

25 Southampton Row, London, Aug. 4, '81. Partial List of Magazines for September.

The Phrenological Journal. (Fowler & Wells, New York.) Contents: Paul H. Hayne; Imagination as connected with Science; Comparative Phrenology; Does Death End All? Poetry of Ralph Waldo Emerson; The Evolution of Homes and Architecture; Charles J. Guiteau; A Talk with Our Girls; The Queer Friends: How Child-Habits are Formed; Hyglene of the Eyes; Molds of Fruit, etc.; Malaria; About a Set of Teeth; Notes in Science and Agriculture; Editorial Items; Answers to Correspondents; Poetry; Personal; Selections; New Books.

Scribner's Monthly. (The Century Co., New York.) Contents: A Boy in Gray; Stars of the Sea; How to Build an Ice-Yacht; The Misfortunes of Bro. Thomas Wheatley: A Russian Artist; Invocation in a Library; How I kept House by Proxy; Victor Hugo as a Drama-tist; The Society of Decorative Art; The Con-iferous Forests of the Sierra Nevada; The People's Problem; The Wheel as a Symbol in Religion; Peter the Great as Ruler and Reformer; The Humming-Bird; Queen Titania; The Daughter of Henry Sage Rittenhouse; Topics of the Time; Communications; Home and Society: Culture and Progress; The World's Work; Bric a Brac.

The Eclectic Magazine. (E.R. Pelton, New York.) Contents: The Early life of Carlyle; Reminiscences of Prison Life; Italy; A Sunflower; Strange Players; Léon Michel Gambetta; Concerning names; The Unity of Nature; Old Dreams; Kith and Kin; A Siberian Exile Eighty Years Ago; From the Cambridge Lecture Rooms: The First English Poet: On the Buying of Books: A Peep at French Schools: Curiosities of Criticism; How Some Authors Work; Literary Notices; Foreign Literary Notes; Science and Art; Miscellany.

The Student's Journal. (Andrew J. Graham, New York.) For July. Devoted to Phonography, Philology, Bibliography, etc. The Book-Keeper. (S. R. Hopkins, New York.) Devoted to Commercial Science, Business Economy and Practical Knowledge.

The Nursery. (Nursery Publishing Co., Boston, Mass.) An illustrated magazine for the youngest readers.

Our Little Ones. (The Russell Publishing Co., Boston, Mass.) Contains pretty illustrations and stories for very little readers.

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The advantages of crying and groaning in pain are set forth by a French physician, who holds that these modes of expression are nature's own methods of subduing the keenness of physical suffering. He would have men freely avail themselves of this means of numbing their sensibility during surgical operations. Crying in children should not be repressed, for, according to this authority, such repression may result in very serious consequences, as St. Titus's dance, epileptic fits, cet.

"Female Complaints."

Dr. R. V. Pierce, Buffalo, N. Y.: Dear Sir-I was sick for six years, and could scarcely walk about the house. My breath was short and I suffered from pain in my breast and stomach all the time; also from palpitation and an internal fever or burning sensation, and experienced frequent smothering or choking sensations. I also suffered from pain low down across my bowels and in my back, and was much reduced in flesh. I have used your "Golden Medical Discovery" and "Favorite Prescription," and feel that I am well. Very respectfully, DELILAH B. McMILLAN, Arlington, Ga.

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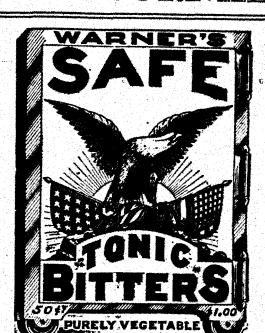
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Magnetic and Spiritual Powers of Jesus.

Singular indeed is the dislike of the study of psycho-physiological science, and of the facts of spirit-presence and power, by many intelligent persons-intelligent, that is, on other subjects; but lacking information and comprehension of these highest faculties of man, and of these divinest aspects of life. A strange fancy rules such minds that magnetism, psychology; clairvoyance, and most of all phenomenal Spiritualism, have a shade of unwholesomeness-are not only a little vulgar, but a little or a good deal, what a Scotchman would call "uncanny." "Possibly they may be true, but not the clean and healthful things we like to touch or look at," such persons would say. Yet this singular dislike is but the natural result of an education which has paid less attention to the inner life of man than to any other department of thought or culture. This defective education has ruled the churches and the pulpit quite as much as it has the school-rooms and the Professor's chair; reverence for dogmas has filled a higher place than reverence for man as a spiritual being of transcendent faculties and infinite relations.

All this must, and will, change. The magnetic power of eye and hand; the marvellous influence of the aura—the invisible atmosphere emanating from all, but brightest and strongest from the healthful and the pure in spirit; the far-reaching and subtly invading sight of the spiritual eye in clairvoyance, even penetrating the veil and getting glimpses of the life beyond; the signs and voices that come from that great hereafter back to us,-all these pertain to what is highest in man, and their finest development is health of body and spirit, power to think and to do the best things in daily life.

The study of positive and negative states of the mighty sway of the human will, trained to carry forward the good and to sweep aside the evil, and of the malign and enervating power of that will perverted to the service of passion or pride; the wise discrimination and healthful state of the soul which shall help us to be receptive of the right and positive against the wrongall this is as a protecting shield and a keen sword in the battle of life. This study lacks perfectness and utility until we comprehend the great spiritual laws in us, and

over and around us all.

Character comes with spiritual culture that culture comes with the study of man as a spiritual being, using and, for a time, linked with a physical body, and that study brings us inevitably to magnetism, psychology, clairvoyance and Spiritualism. It may be said that the unlearned and uncultivated have most to do with these matters, and that not always in the best or most attractive way. If so, this is no new thing, and it only shows "the pride of science falsely so-called," and the pride of an impious dogmatism which assumes the name of religion.

When National Associations for the advancement of Science will suspend a little their studies, at Annual Meetings, of bugs and beetles, of fossils and reptiles, and take up these questions, which they now sneer at with a contempt as blind as it is absurd, their gatherings will gain an inspiration they dream not of.

When sectarian professors of Christianity, sitting in their untaxed and elegant Sunday parlors which they call churches. will remember that he whom they claim to reverence had no repute save among tentmakers and fishermen and publicans, and was crucified by the rulers with the glad consent of the priests, they may learn not to shut their eyes against the truth because

"the people hear it gladly." These thoughts come to mind in connection with a new book by Rev. J. F. Clarke, of Boston, a "Legend of Thomas Didymus." It is an effort to bring Jesus into a story of Jewish life in his day, as a gifted man blessing all by the beauty of his presence and his good works.

Of this work a friendly critic says:

"The greatest disappointment of many will be in the author's treatment of the miraculous power with which the record invests Jesus. The assumption is that the so-called miracles were only exhibitions o a latent power which all men possess. This of course, is purely an assumption. Grant ed that Jesus was the ideally perfect man; still, others have shared his excellence in part, yet without being carried a single step in the direction of the development of these extraordinary powers. If Jesus, by virtue of his spiritual excellence, had power to call the dead to life, and our goodness differs from his only in degree, not in kind, we ought at least be able to cure a child of an attack of croup by the same method. There are men who claim to be magnetic healers, but not upon the ground of their

moral excellence.

"To our mind, the humanity of Jesus is spoiled by the introduction of this element, which harmonizes well enough with the theory of his divinity, but which when humanity of Jesus is spoiled by the introduction of this element, which when his part of those personal states are of those personal states are of those personal states. manized, pictures him as one of those nervously diseased creatures who develop abnormal faculties at the expense or normal ones, rather than as the ideal man. Briefly, the assumption that this power inheres in human nature is less credible than that the record in this respect is untrue.

"This blemish in the work will be regard ed as the more grave—by those who regard it as a blemish at all—because of the inference that Mr. Clarke considers the truth fulness of this part of the record as indispensable to a rational religion; else why make so strained an effort to show the possibility of its truth from a natural stand-point? But it is evidently the merest ghost of a possibility; hence religion is only possibly true."

The author of "Didymus" evidently holds Jesus as possessed of natural healing power, such as we call magnetic healing in our days, and this, in the mind of this reviewer, detracts from the healthful perfectness and commanding grace of the Nazarene.

On the contrary such power adds new healthfulness and strength, certainly new capacity for usefulness, to his life, lifts him to a higher level of human attainments, toward which it is our aim (to reach, and invests him with added beauty.

He was abounding in interior life, "filled with the spirit," pure and simple in bodily habits, healthful, harmonious, delicately at-

tuned yet strong. So he knew that "virtue had gone out from him" when the feeble woman touched the hem of his garment, so the sick were made whole by his healthful magnetism, so he was a "discerner of spirits," reading men's thoughts by his wonderful insight, so the spiritual world was open to him and he could "command a legion of angels."

He was magnetic, clairvoyant, mediumistic, from the wealth and harmony of his spiritual powers and the fine perfectness of his physical frame. He was a healthy and harmonious man, and, so "all these things were added unto him."

The reviewer asks: "Ought we not to be able to heal a child of croup, by the same method?" Yes, and many children have been so healed. One case comes to mind of a baby in its cradle, at the point of death as the skillful physician said, raised to health in a day by the soothing touch of a good woman, whom we know well. Magnetic healing grows with the "moral excellence" of the healer, as a little study would teach this writer. This healing power of Jesus "is of course purely an assumption" and "the ghost of a possibility" we are told.

Jesus did certain things which are being done daily in hundreds of places now by magnetic power, and so Mr. Clarke quite rationally supposes the same law of human life was manifest in his acts. Is this pure assumption?

Was the healing by Christ a lawless miracle? Either miracle or magnetism it would seem.

Of course the Testament report is to be read with reason clear and free, and myth and fact separated as best they can be. So read the main facts may be rationally ac-

The thought we would impress on all is that the healing power, and other spiritual faculties of Jesus, are high evidences of the health and wealth and well-ordered harmony of his life.

Patent Brakes on the Car of Juggernaut

The old stories of the excited people throwing themselves under the wheels of the car in its annual triumphal procession are now known to be fables, but often the enormous and unwieldly vehicle as it was drawn along by the vast concourse of votaries, became unmanageable, especially on down grades, and crushed through the helpless masses. The English magistrate of Pooree has in consequence compelled the priests to attach patent brakes to the wheels. What a fine illustration is thus furnished of the constant tendency of knowledge to put brakes on the crushing wheels of error and ignorance!

The Herald of Progress tells us that at the Episcopal Church Congress to be held in Newcastle on the 4th of October next, the Rev. D. R. Thornton will read a paper on Spiritualism, after which the Rev. Randall T. Davidson, Mr. W. R. Browne and Canon B. Wilberforce will speak on the aubject.

Transcendental Physics-Atlantic Monthly Twaddle.

The Atlantic Monthly for September has four page article on Professor Zollner's book. Had we seen this article in a thirdrate penny newspaper, a laugh at its shallowness would have been followed by tossing it into the waste basket with other unnoticed trash. Its place in the Atlantic lifts it into a little brief importance, and at the same time lowers the worth of that magazine in the estimation of a good many intelligent people.

The writer says: "One opens this work with great interest, in the expectation of something substantial, and more edifying than the dreary accounts of table tipping ... materialization. ... Unfortunately this hope is not realized, and we must relegate this work to the limbo where we have consigned the psycho-physiological researches of Baron Reichenbach."

The complaint against Spiritualism has been that its alleged facts were not carefully given, with all the test conditions. Zollner, a critical scientist, gives facts, surroundings, apparatus, etc, with great care, and this muddy headed pedant finds fault. Reichenbach, with his world-wide fame, must be gravely alarmed when an anonymous magazine writer consigns him to "limbo!"

Again says the Atlantic's writer: "The accession of scientific men to Spiritualism counts for nothing, since they can be deceived as well as other men." The complaint has been that scientific men, whose opinions have weight, did not touch spiritual phenomena. Now that several of the first scientists in the world do touch and endorse them that "counts for nothing" in this sapient brain. An old proverb is: "It is hard to render a reason to a fool."

Yet again we are told: "Spiritualism starts with assumptions, reasons with assumptions, and ends with assumptions." Not to mince words, this is a falsehoodbold and impudent as ever came from human pen, only excusable at all on the ground of idiocy.

Spiritualism is established on facts. from which inferences and conclusions are drawn. Darwin and the evolutionists gather facts from the wondrous history that rocks and fossils and animal life bring us, and from those facts infer that evolution must be. The Spiritualist, from his facts, infers that immortality and spirit-presence must be. Either or both may be mistaken, but only impudence or ignorance would charge Darwin or Zollner and their co-workers with "assumptions" of all they claim. There is a good deal more equally nonsensical in this Atlantic article, and it is unrelieved by a flash of common sense, while no extracts are given from Zollner, that its readers may judge for themselves as to his method or

spirit. This much notice is given to a shallow article, simply decause it is where people have looked for sense and wit. A story may serve as reason for saying no more: Years ago in the New Hampshire legislature, a windy fellow had been making a speech in opposition to some measure in which an old member was interested. As this older member had listened with some apparent interest, the expectation was that he would reply. This he saw, and as the speech closed he rose and said: "Mr. Speaker, I can't reply to the gentleman. because it wrenches me awfully to kick at nothing!"

Clerical Assumption.

Bishop Carman of Canada (Methodist) as reported in the Northwestern Christian Advocate, said in a late address on missionary work:

"Common humanity ought to send light to them in darkness. But common humanity never can or will do it. It needs the voice from Heaven to command: "Go into all the world and preach the gospel to every creature." Common humanity has not vigor enough to keep the light, let alone to send it all abroad. Common humanity, of which some boast greatly, never will be a missionary. Christianity must be. It is of God to give us light and give us eyes to see."

This is an assumption that Christianity alone inspires missions. All over Africa are Mohammedan missionaries, making more converts, as travellers tell us, than the Christians. Centuries ago Buddhist missionaries carried their religion from Hindostan to China and made it the faith of over 60,000,000 people there. Self-sacrifice, enthusiasm and devotedness are not of Christianity alone, but of other, and some times older religions also.

At the Lake Bluff Temperance Camp Meeting last week Mrs. Harbert said:

"She had a letter from a down-fallen woman stating that the grand women who annually assemble at Washington could not carry their point of woman-suffrage by their present way of warfare. The majority of all the railway and other schemes were put through by the aid of immoral women, who dictated legislation at the

A gentleman who has been in Washington several winters, and has had position and means of information on such matters, tells us that the statement is simply absurd: and that while sometimes that class of women may have influence, the greater part of such work, good or bad, is done by men, often those of character as well as capacity.

"CLOVERNOOK," the old home of Alice and Phebe Cary, the sister poets and Spiritualists, has been purchased, restored and in honor of the two poets opened to the for that man to pray after this boy's harpublic, by Mr. A. Swift of Cincinnati.

The Brahmins-Candid Statement of an Orthodox Clergyman.

The Rev. Dr. Scudder, says the San Francisco Occident, does not regard the Branmins as having deteriorated much either intellectually or physically under their heathen views. "In respect to cleanliness, which many think to be akin to godliness, he declares, "the Brahmins are unexcelled They are magnificent men, have majestic heads, and carry themselves grandly. There is no discounting the physique of the Brahmin. Intellectually he has no superior in the world. There is no finer type of intellect, none more powerful. The Brahmin is erudite, clear, calm, vigorous, self-poised, selfcentred, active, patient, enduring." And yet these men are sad skeptics-veritable agnostics, in fact. One day, conversing with an old Brahmin matured in scholarship and of magnificent mental endowment, Dr. Scudder says he told him that he seemed to him "a universal skeptic. You believe in nothing." To which the noble old Brahmin replied: "You are exactly right; I don't believe in anything." Dr. Scudder speaks of "a wonderful movement" among the Brahmins under the leadership of Babu Kesub Chunder Sen, who has organized a theistic or deistic "Assembly," (the Bramo-Somaj or church of the true God) which rejects all forms of idolatry and accepts the idea of one God only, who reveals Himself to all men in Nature. "They do not accept Jesus Christ as a Redeemer, but as the greatest and best of men." Dr. Scudder represents that this rationalistic and humanitarian faith, which seems to be substantially that of Jefferson, Paine, Franklin and Davis, "is rapidly gaining ground" in India, and that its leader is "a king

Manifestly these Pagans are superior men, but the lower castes, ignorant and miserable, should not be forgotten any more than we forget the gin palaces of London or the Five Points of New York, in summing up what "Christian civilization" is. The old Brahminical faith is mighty, but it is waning, as dogmatism, Pagan or Christian, is on the wane all over the world. The Bramo-Somaj is a dawn of the coming day. the sign of a spiritual life on earth into which dogmas do not enter.

among men."

How to Encourage Idiots-Tobacco Pests.

The New York Herald states that the National Conference of Charities, at its late session in Boston, reported fifty thousand idiots in the country, or one to every thousand people, and an expert said that a defective brain or nervous system led to idiocy. On this the Herald says: "The boys and young men, and sympathetically the girls and young women, of the country should give this matter serious consideration. Would that some power the gift would give them to see themselves as others see them, as with namby-pamby legs they stand prop ped up a little switch cane, puffing from the end of a vile smelling cigarette until they are pale in the face, weak in the chest, puny in the arms and utterly worn out before they reach the plane of early manhood. They are not idiots, but they are weak bodied, and will in time be weak minded. And even if they manage, thanks to the bone and sinew of their parents, to live to a fair age, what stamina have they for their children? The young man of to-day is a curiosity. What sight more common than a half dozen boys, lads and young men smoking cigarettes on the platform of a bob tail car? And what more trying to one's nerves than the filthy odors they puff into the car and over the other passengers? Ten years of this almost universal habit have left their mark in the sunken eyes, the pallid faces, the weak nerves and the flabby muscles of these socalled men. Aside from the vulgarity and nastiness is the detriment it does the general system. No man-certainly no growing boy-can expectorate constantly without injuring himself. They smoke and spit as together in a great and multitudinous army they move along toward idiocy and imbecility. What a cheerful prospect it is, to be sure!"

Arab Mediumship.

S. P. Sexton, of this city, tells us that some ten years ago in Upper Egypt in sight of the pyramids, he had several times magnetized an Arab camel driver, a boy about lifteen years old, and thought him mediumistic. One day as they were near each other, the lad became partially entranced and wrote with a stick on the desert sand at his feet a message, in English, signed by Mr. Sexton's father. The Arab could not speak English and the message was intelligent and satisfactory.

That humble follower of the meek and lowly Jesus, "the boy preacher," Harrison, told the people last week at the Desplaines Camp Meeting that he "had been the means of saving over 19,000 souts."

A story is told of an old Baptist Elder, whose country pulpit was occupied one Sunday by a young preacher who seemed on excellent terms with himself, that the good Elder, in making the closing prayer. said in substance: "Oh, Lord, look down in Thy grace and mercy on this young man who has ministered unto us to-day. Thou knowest his heart, oh, Lord! Thou seest him as he is, puffed up with self-conceit like a bladder. Prick him, Lord! In Thy mercy, prick him!"

Our Methodist brethren had better send angue.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

Moses Hull went to Cassadaga Camp Meeting—and soon—went away again; said going away being generally approved.

Bishop A. Beals speaks at Grove, Geauga County, Ohio, Sunday, Sept. 4th; at Birmingham, Ohio, Sept. 11th.

At St. Petersburg a Russian general was ately arrested, charged with giving information to the Nihilists. Prince Krupatkine, a Nihilist refugee,

has been expelled from Switzerland by order of the Federal Council. A late number of the Revue Spirite (Par-

is), says that the Fletcher case is inflicting injury on Spiritualism in Sweden. Dr. D. P. Kayner, who has been in Colorado during the summer, attending to min-

ing interests, will return to Chicago the last of September or the first of October. Light gives the welcome news that J. J. Morse is regaining his health, and will soon be in the work again in England, with voice

and pen. The majority against a prohibitory temperance law in North Carolina at the recent election, was 115,556. Four counties voted for prohibition.

A correspondent of an eastern paper says there is talk of moving the seat of Russian government from St. Petersburg to Mos. cow, the old capital before the day of Peter

Quarterly Meeting at Rockford, Michigan, at Hall of Friends of Progress, Sept. 11th and 12th. Good speakers, and all invited; so says Joseph Tabor, President; E. R. Keech, Sec'y.

The Spiritualist says: "From lack of variety in the phenomena the few English me. diums are able to present, and from the depression resulting from the acts of the Fletchers, every thing is exceedingly quiet in relation to Spiritualism in London."

Ferdy Jencken, child of Mrs. Jencken in London, one of the Fox family of Hydesville memory, now eight years old, still 'possesses in full force" the medium powers manifested when he was less than a year old—so says The Spiritualist.

We call attention to the able address on National Arbitration as a preventive of bloody wars, by Hon. F. P. Stanton, on our first page. Mr. Stanton is an able lawyer and is son of Hon. Edwin M. Stanton, the strong and famed Secretary of State in the civil war times.

The Milwaukee Industrial Exposition opens Tuesday, Sept. 6th, in their new and ample building, and with every prospect of success. All the Wolverines are going, and the outside world will want to see them and the products of their skill and industry.

Epes Sargent's valuable books on Spiritualism, three volumes which every family should have. Planchette, the Despair of Science, \$1.25; Proof Palpable of Immortality, \$1.00; Scientific Basis of Spiritualism, \$1.50. Also his Cyclopoedia of British and American Poetry, a rich treasure of poetic wealth, \$4.50.

Zollner's Transcendental Physics, translated by C. C. Massey, London, illustrated, and the facts of his spiritual investigations carefully given by the distinguished author and scientist. All who would see the contrast between sense and nonsense, should read this book and read also what the Atlantic Monthly says of it. Price, \$1.50.

At Dean Stanley's funeral his directions that a minister of the Scottish church and one from the English non-conformists should be among his pall-bearers was followed by selecting Rev. D. Storey and Rev. Dr. Stoughton. This selection was the testimony of this eminent Episcopalian against sectarian narrowness.

The Italian Chamber of Deputies, by their Suffrage Bill have added 3,000,000 to the voters of Italy, by allowing all men who can sign their names to vote. Up to this date only 60,000 privileged persons could vote. How soon will 3,000,000 Italian women have equal rights with the same class of men?

Light says: Hon. Alex. Aksakof returned from Ventner on Friday the 5th of Aug., and left London for Paris Sunday morning last, the 7th inst. During his brief visit to the Metropolis he took advantage of the opportunity for attending a few private séances with several well known mediums. M. Aksakof will stay for a short period at Biarritz, and contemplates visiting Spain and Italy prior to returning to St. Petersburg in October next.

The Friend's Journal says: A memorial stone has already been erected over the grave of George Eliot in the Highgate cem. etery. It is an obelisk, twelve feet high, of blue granite, and bears the following in-

"Of those immortal dead who live again In minds made better by their presence." Here lies the body of "George Eliot."
Mary Ann Cross,
Born 22nd November, 1819, Died 22nd December, 1880.

American made dry goods seem to be slowly but surely supplanting foreign made goods. The imports of foreign dry goods at the port of New York for the month of Ju ly are considerably below those for the corresponding month last year, though in excess of those for 1879, the total being \$8,-972,182, against \$11,070,161 for last year and \$7,985.348 for 1879. How much of the Lyons slik purchased by our people is really manufactured in Paterson, Newark and Phila delphia? The more home manufactures, the nearer the farm and factory are to each other, the more varied and finer our industry, the better.

Col. Bundy and family have visited Manitou and Georgetown and were to reach

Denver, Colorado, Aug. 31st. Bishop Beals speaks at Whittier, Ill., Sept. 18th and 25th.

Frank T. Ripley speaks at Whittier, Ill., Sundays, Sept. 4th and 11th, and is open to engagements hereafter. His tests are held valuable and interesting by many.

Dr. J. K. Bailey spoke at Cherokee, Iowa, the two Sundays of Aug. 14th and 21st; also. Saturday evening, Aug. 13th, to fair audiences. His work there seems to have been appreciated, as the Times of that place, says: "The lectures by Dr. Bailey at Maple Hall, are very highly spoken of by the attendants there."

Pullman-A Model Town.

Some twelve miles south of Chicago are the car building shops of the Pullman Palace Car Company, where they own nearly 4,000 acres of land and are putting up works, houses, halls, reading rooms, etc., for a large company of workmen. Mr. Pullman lately said to a Times reporter:

"We will only lease to parties whom we are well satisfied will conform with our ideas in developing the place. We will not allow any saloons or drinking resorts in the town. We shall do all we can to cultivate the better natures of our workmen. In short, we shall do everything that is possi-ble to improve them. My idea has always been that it was to the employer's interest to see that his men are clean, contented, sober, educated and happy. They make better workmen, and they develop the employer's industries more. I shall try to benefit humanity where it is in my power to do so. Here we shall have every attri-bute of a town exemplified, and I hope to provide each and every attraction that can be desired—churches, schools, gymnasiums, reading-rooms, etc."

Commendable and sensible indeed is this. Success to the good effort. Some \$2,000,000 have already been spent and work is still going on. All the mechanism is the latest and best, and the houses and surroundings of the workers will help them to a higher life. This is a fit recognition of the dignity of labor.

The Exposition.

Things have assumed proper shape at the Exposition Building, about 150 men having been employed in putting the place in order for the approaching Exhibition. About fifteen of the exhibitors who had platforms and booths at the eight expositions have been denied space this year, and were requested to remove their booths from the hall. Every inch of space is taken, and nearly 200 persons are ready to take any space in case of failure on the part of an exhibitor to have his wares in shape on the opening day. It is expected that opening day this year, Sept. 7th, will find everything in place and ready for the visitor. Among other improvements this year the entrances have been redecorated. An electric-light building. If they succeed, it will certainly have a good effect on the display, and will be a standing advertisement for the corporation that can perform such a task.

The Art Gallery this year promises to be vastly better than ever before. A large number of pictures have been received from the East and are now being hung. The pictures, as a class, are the more positive delineations of Nature, and are such as, when once seen, leave a lasting impression on the mind.

The Combined London and Barnum Exhibition.

On Monday the combined London and Barnum Exhibitions opened on the Lake-Front. These monster shows this year are described as grand beyond anything of the kind ever seen in this city. Just think of it, the two largest exhibitions in the world united and two other shows also combined with them! The attractions are simply dazzling in grandeur and bewildering in novelty and number. Such a menagarie was never seen, such a circus in three rings never dreamed of, and the museum is described as simply astounding in the number and variety of its features. It will cost but the same price to view all these magnificent things that it costs to see one ordinary show. The grandest preparations were made for the opening. On Monday the elegant free street parade was given, differing in all respects from anything before seen.

A Complimentary Testimonial.

A complimentary testimonial to Mrs. Geraldine Morris, will be given by her many friends, at the Third Unitarian Church (cor. Monroe and Lafin Sts.,) Tuesday. Sept. 6th. She has just returned from a year's musical study in Boston, and a rare treat may be expected. She will be assisted by the following artists:

Lydia Hastings, the popular dramatic reciter and character impersonator. Fred Hilton, the favorite tenor.

Master George Morris, the wonderful boy organist, only 14 years of age, who plays the most classical and diffcult organ music, including "Bach's Fugues" and his own compositions.

Miss Belle Morris, planist and accompa-

nist. Price of admission, 50 cents.

What They Say.

DAY KIDNEY PAD Co., Buffalo, N. Y.: I have sold over 100 of your Pads and have never heard a complaint. It gives excellent satisfaction, and I believe it to be the best kidney remedy now on the market.

I. N. REED, Druggist, Toledo, O.

CASTING OUT DEVILS.

In the evening they proceeded to the palace, where the girl was still mouning in her heavy sleep. All those around her could distinguish were the words, "He must not come! I will not depart!" The old man had prepared an earthen pot with a cover, which contained some fruits and seeds, and placed some silver pieces of money in it, and smeared the inside with ground sandalwood paste. Then he passed his hand over the child several times from head to foot: the child several times from head to foot; and as the earthen lamp placed on the top of the vessel was lighted, three kinds of oil being used, those sitting around observed the girl become restless, flinging about her arms and sighing deeply. Her mattress, which had been laid on the floor, was now removed, and the place washed with liquid red clay and cow dung, and she was taken up and laid upon it; then the exorcist passed his hands over her again, and incense and perfumes were lighted, which cast up volumes of smoke, so that the old man's face, as he sat at the girls feet, could hardly be seen. When this had subsided a little he told Zora to be ready, and she, taking up the pen that had been provided, rapidly drew the outline of the charm large enough to admit of her writing the incantation. The group formed a strange and solemn picture. The girl, lying restless and insensible, extended on the floor, with the venerable old Synd, with his anxious yet benevoable old Syud, with his anxious yet benevo-lent face and long white beard, sitting at her feet, with Zora by his side. At the pa-tient's head were her mother and several other ladies and servants, weeping bitterly, while the Rajah himself, with the secretary, who was a privileged person, watched the result with intense interest. The room was dark, except where the lamp cast a dim yel-low light upon the group, and wreaths of smoke still eddied about the ceiling and walls, seeking egress. The only sounds were the sobs of the women, the occasional low moans of the patient, and the grating low moans of the patient, and the grating sound of Zora's pen as it passed over the paper. At last the old man, with the usual invocation, "In the name of God, most clement and merciful," began the incantation, "Whoever ye are;" while Zora plied her pen as fast as she could, copying from the book before her. Every name pronounced was cried with a loud voice, and a considerable pause made, so that Zora was not hurried, and the whole ceremony being repeated three times, her grandfather took the pen, and directing his hand to the place, he wrote the concluding words, and breathed over the whole. Then the paper was sprinkled with some scented powder, and rolled up tightly, a thread of fine cotton being passed round it; then it was lighted, and as the old man recited passages from the Koran, green and red colored flames is sued from the burning roll, which all could see; but the girl opened her eyes, shuddered, and tried to hide her face in the floor. As the paper burned out, she was convulsed for a short time, and then lay still; finally she sat up, opened and rubbed her eyes, and, stretching out her arms, said quietly to them all, "Where am I? What has he done to me? There was something sitting on my chest," and continued innocently, "and it is gone!" "Shookr! Hazar shookr! Thanks, a thousand thanks!" exclaimed the Dervish. "Lord, Thou hast heard my prayer. Friends, he that possessed the child is gone, but he is here among us!" At this announcement every one shuddered, and the old exorcist called to the spirit to reply, but there was no answer. He then asked the girl whether anything had been said or whispered to her, and she replied inconcern has undertaken to light the entire | away for ever, and would never return; he could not remain, because some one was too powerful, and he cried very much, and I saw him no more. Then I awoke and saw you all;" and she arose, went to the Dervish, and, prostrating herself, kissed his feet, and then laid her head against them, and then kissed Zora's feet, and then her father's, and mother's, and sisters' all round; and all of them wept tears of joy, while her mother became so excited and hysterical, that she was led away for awhile, and the old man gave directions as to where a strong charm was to be pasted up over every door and window; and, calling the girl, he placed another amulet in a hand-kerchief, and bound it round her arm, un-til a proper silver case could be made for it; also one to be worn round her neck, attached to her necklace. And he put his hands on her head, and wished her joy and peace in her life, and children to cheer it.—

From "A Noble Queen," by Col. Meadows

> For weak lungs, spitting of blood, shortness of breath, consumption, night sweats and all lingering coughs, Dr. Pierce's "Golden Medical Discovery" is a sovereign remedy. Superior to cod liver oil. By druggists.

> All remember "Hemlock Hall" and North Collins Yearly Meeting, Sept. 2d-4th. Always good to be there.

Business Antices.

TRY Dr. Price's Floral Riches, Pet Rose, Alista Bouquet, Meadow Flowers, or any other of his perfumes, and you will be delighted.

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 CLAIRVOYANT .-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 2019 Boston, Mass.

Dr. Prior's Flavoring Extracts require much less in quantity, and when used in cakes, puddings, etc., makes them delicious.

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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.

There is baking powders sold in bulk for Dr. Price's Cream Baking Powder, which is not his. The genuine is in cans only.

The Positive and Negative Powders cure all dis-sesses. 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. CURNE EVERY CARE OF PILES. 97-18 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 secure a state 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 entertaised free as far as possible.

WM. M. LOCKWOOD, President.

DR. J. C. PHILLIPS, Secretary.

Omro, Wis., Aug. 12th, 1881.

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 well, from the

and truths of Spiritualism.

Beadle's Grove is but a few minu'es walk from 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 old services every Sunday, at Cartier's Hall, 23 East 14th

NEW YORK CITY,—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, in Steek's Musical Hall, No. 11 East Fourteenth St., near Fifth Avc. 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 ressions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.

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THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No.55 West Sord St. (near Broadway) every Sunday at half past ten. A. M., and half past seven P.M. Children's Progressive Incount meets at 3 P. M.

Lassed to Spirit-Life.

Mr. Wm. Phillips, of Milford, Mich., died of a cerebro-spin at affection at his residence, Aug. 16. ebro-spin al affection at his residence, Aug. 16.

For years he had been a cripple, but ambition kept. him an active farmer until death. He lived according to his means, a consistent Spiriualist. The funeral was at the Opera House, and notwithstanding a heavy rain a large number attended. Mrs. L.A. Pearsall, Mr. Whiting of Milford, and the writer took part in the exercises. The church whoir furnished beautiful music. Mr. Phillips was a good citizen, a dutiful son and a loving brother. None knew him but to respect and love him. Milford has lost one of its best men, but the angels may rejoice over his presence. His aged mother and the family of brothers and sisters have the sympathy of all their many friends in this time of great bereavement. He was ready and not at all afraid to meet the great change.

G. H. Geen.

Passed to spirit-life from her residence in Dover, Cuyahoga Co., Ohio, on Tuesday, Aug. 6th, A. D. 1891, Catharine Beach, aged sixty years, four months and two

Mrs. Beach was born in Alexander, Genesee Co. N. Y., April 7th, 1821, and at an early age became a consistent member of the M. E. Church in that place. In the year 1840, she married Philo Beach and emigration In the year 1840, she married Philo Beach and emigrated to Dover, O., where she continued to reside forty years and even months, to her end on earth. In 1853, she commenced an investigation of the doctrines of Spiritualism, the truths of which took deep root in her soul, steadily growing with her advancing years, becoming (as she did) more and more convinced that the communications given to her from the Spirit-world, aimed only at a truthful confirmation of the pure and holy principles Christ labored to establish while here. This built up within her an unswerving faith, which smoothed her dying pillow and gave her heavenly rest. She was a kind wife and mother, a self-denying noble-hearted woman, patient in stekness, yet longed to exchange her poor, suffering, movial body for the spiritual, and enter her home in the beautiful summer-land to dwell with loved ones gone before. The funeral services were conducted by the Rev. Frank Rice of Olmsted, the following Thursday, who made very appropriate remarks.

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What, after all, is the just and truthful amount of All of their arguments, all of their eloquent sneech? What can they show as the issue of all that they

preach? Truly the finger of each, as erect as the steeple is Pointing to heaven, conveys a continual call: Yet they are over or under the point where the

Mostly beyond or behind the great mass of us all. Sins may be checked here and there, the vile and out-breaking ones;

Good men grow better, and evil men sometimes Hearts may be eased by the comfort held out to the aching ones; Life has been purified greatly by preaching the

Yet are their labors too often mere weakness and vanity. Soft on the cars of the cultured and satisfied fow; Yet do the hungry and thirsty great droves of hu-

manity

the perv. Eminent doctors! Doctors of laws and divinity! Where is the spirit of Feter, Apollos and Paul? If, as you say, you are duly ordained by Infinity, Cast in your nets, and give God a miraculous houll

Wander afar from the preacher, the choir, and

If, as you claim, there is truth in the word that

you preach to us,
Think of the years and the days and the moment you lose!
Stand not too high, but humbly come down here

and preach to us— Preach to the millions who never find room in your news?
—Shaker Manifesto.

Methodist 66 Boy Preacher 99 at Desplaines, 66 Fire and Franzy.99 Want-

The Inter-Ocean of August 22nd, gives report of the Methodist Comp Meeting at Desplaines, and of the sermon the day before of Harrison, "the hoy preacher," who spoke to 4,000 people. It eave:

He was born near Boston twenty-seven years ago, and has been engaged in his present work since his sixteenth year. His call he deemed in a certain sense miraculous. As he was walking along Washington Street, Boston, the last even-ing of the year, and as the bells were tolling its dying knell, it seemed to him that the Holy Spirit revealed to his inner conscience his true state be-fore God and his mission in this life. He yielded then and there, and at once commenced a course of study for the work of the Christian ministry.
He entered as a student at Wilbraham Academy,
and after remaining there some time received his
license to preach. Since then his success as a gatherer of souls has been remarkable. In person he is slight in figure and unassuming in de-His manner of addressing an audience is peculiar, but extremely effective, one of the chief sources of his power being what is termed consecrated wit. He is pre-eminently witty, and intermingles his discourses so frequently with anecdotes and personal incidents that the atten-tion is drawn irresistibly and every point carried in the minds of his hearers. He is extremely nervous in temperament, and certainly manages to infuse the same susceptibility all round....

In his sermon yesterday he commenced by reminding his heavers that Chicago was the wick-edest city under the footstool save one, Cincinnati, which he had just left. He, therefore, came here to help to save the countless souls which were on the brink of Hell, and he believed that before the present meeting closed there would be hundreds screaming for mercy, awakened by the consciousness of their sinful natures. Sometimes he was ready for a Quaker meeting and sometimes for a blue-stocking Presbyterian meeting, but this he wished to make a regular old-fashioned Methodist one—all fire, all frenzy. Souls were not to be saved by long faces and stereotyped ways, but by an excitement that would appeal at once to every sense, deadened as they had been by apathy. He wanted God to kindle a fire that yould send sparks clear over Chicago and its surrounding suburbs. It should be shaken as a mother would shake her baby,

EXCITEMENT WANTED.

Excitement was what was wanted. Hell was full of excitement, and why should they be de-prived of any advantage that could be got from it. At the last election he saw steady-going, respectable people throwing away, coats, hats, boots in a frenzy. Why should they not do the same?

Hundreds come here through mere curiosity.

These he was determined to secure, and so rouse their attention that they would scream to God to be allowed to enter the fold. What they wanted now was an old fashioned revival meeting—a Holy Ghost conversion. It was a constant com-plaint against him that he made people nervous, but it was not him, it was their sins which made them nervous. There were a good many like that there, or at any rate outside.

They should bring their overcoats, their wraps, and stay all night wrestling with the Lord. Bob Ingersoll, when asked what he would do if he found that he was wrong in the last moment, answered that he was wrong in the last moment, answered that he would say to the Lord that he was sorry. What an appeal! Why, one wave of death corry. What an appeal! Why, one wave of death would dash him to pieces; one burst of God's avenging hand would annihilate him.

Dyspepsia comes from two causes: overeating rich food, and a lack of nutritious food. If this be a fair sample of the spiritual food at Desplaines there will be a deal of religious dyspepsia from want of healthy diet.

A Vision-Heart Echoes.

€(Sent us by a woman in distress, as her experi-

When sleep had quite forsaken me and trouble on every side was about me.I said: Oh, sleep, balm of my soul, come to me! Does this prayer drive thee away, as I stare in wakefulness? Must I go mad in life's toil for lack of thee? At last it came, with gentle touch that bound my brow and lips, lulling to vagueness for a moment. When lo! the dearest object of my life drew near. Yes, the husband who died years ago stood by my side. In-delibly did my lost loved one stamp his heartacho back on mine, saying:

"My dear one, can you imagine my restlessness on account of your deep grief for me? It comes floating between us and the light of life, like despairing cries to heaven! Hear my entreaty! Think of me as moving toward eternal harmony. I would draw thee away from this that may lead to despair. God's grace and love are as a mantle of sunable, and in clasped arms would I bear thee in cheering paths on earth! Farewell! Be cheerful, be happy."

Then, in this soul-tossed slumber, my eyelids opened wide, and my arms embraced empty air, and vague, yet blessed thoughts and prayers were

Converting the Heathen.

At the Chautauqua Missionary Conference a few days ago the statement was made that "Chris-tendom contributed annually \$6,000,000 for the conversion of each heathen in the world." This statement seems to be preposterous, but it was made before a body of people specially familiar with the subject and none of them questioned its accuracy. The statement has been before the public several days, and so far no one has appeared to deny its truthfulness. Everybody knows that enormous sums are collected in the churches every year for the conversion of the heathen, and it is also well known that the number of heathen actually converted is very small, but nobody would have supposed that the enormous sum of \$6,000,000 was expended for each heathen actually converted. This would seem to be an unparalleled waste of money as well as effort. Even if the amount was but one-twentieth of that named it would seem to most persons that it could be expended to vastly greater advantage nearer home, and that the conversion of the heathen is a very unprofitable business.

Heathen can be found nearer home who certainly stand in as much need of conversion, and tainly stand in as much need of conversion, and there is every reason to believe that they can be reached with much less expenditure of labor and money. Why should not the money be put where it will do the most good? If fifty converts can be made at home with the same expenditure which it takes to effect one conversion abroad, why should not the home field of effort be preferred? There is too the great advantage in the case of the heathen at home, that they are much easier reachheathen at home, that they are much easier reached. It will not be necessary to spend years teaching them a new language. Many of them are already able to read and write the same language as the missionaries. They will be found also to have a far better appreciation of all efforts made to better their condition. For instance the mission-aries often have great difficulty in teaching the foreign heathen to wear clothing, but no difficul-ty of this sort would be found with the heathen at home. It takes months of patient teaching to convince a heathen child that there is an impropriety in his appearance at Sunday school without something more in the way of wearing apparel than a string of beads about his neck. But with the home heathen no such difficulties would be

encountered. True, we have a certain class of heathen at home whose conversion might be as profitless a task as ever fell to the lot of a missionary in a foreign land. Bob Ingersoll, for instance, could hardly be converted without as great an effort and expense as would be necessary in the case of any native of Asia. But putting aside the well clad and comfortable heathen who abound at home, there is another class who may be likened unto a field white for the harvest. The representatives of this class may be found swarming in all the large cities and in many of the smaller ones. For the most part they live in foul and frowsy dens and are made criminals through the pressure of poverty, and the lack of instruction and assist-ance towards a better life. Very often they have inherited a pre-disposition towards crime along with poverty, hunger and ignorance. The strongest influence which appears to make them what they are is poverty. This seems to beget ignor-ance squalor and degradation. This large class of heathen is never to be reformed except by the use of money to better their condition in life. After this is done, and not before, may all the agencies of persuasion be used for their conver-sion with some prospects of success. Who will say how many heathen of this class might be converted, or at least made into decent and reputable citizens, by the judicious expenditure of \$6,000,-

Another class of home heathen is represented by the large army whom "unmerciful disaster has followed thick and follow faster," until they are almost on the verge of crime, forced there by ne-cessity. How many young women are cast adrift and rendered homeless by some sudden calamity, and are so ill-trained that they are practically helpless and incapable of caring for themselves. How many such could be saved to themselves and to the world by the aid of \$6,000,000—the average expense for the conversion of a foreign heathen? Then among those who are simply poor and un-fortunate—stricken by age, disease or calamity— the amount of good that could be gained by the expenditure of the amount necessary to defray the expenses of converting a fing de heathen, is simply incalculable. Most people looking on this matter from an impartial standpoint will be inclined to think that the enormous sums expended in foreign missionary work could be better applied at home. In recent European wars it has been estimated that it costs \$10,000 for every foe slain, but when it costs \$6,000,000 for every heathen converted it is clear that foreign missionary work makes a stronger drain on the resources of a people in proportion to the results gained than even the ravages of war. It is of course a glorious thing to save souls, but when so few can be saved abroad and so many at home, it would seem that the lat-ter field of effort should be preferred, at least in the measure in which it gives good promise.—

Weather Indications-Iowa Sazacity

It is an easy matter to forecast the weather, like Prof. Tice and Mr. Vennor, if people will only give their minds to it. By closely reading and studying the predictions of these good weather breeders we have deduced the following rules by which they make all their forecasts—hindcasts of the weather are not made until next day.

An intensely blue sky indicates a temporary absence of clouds. Under other circumstances an intensely blew sky indicates a tornado. When a woman leaves a piece of soap on the

stairs where her husband will tread upon it, it is a dead sure sign of a storm. When the sun rises behind a bank of clouds and the clouds hang low all around the horizon and all over the sky and the air feels damp, and there is a fine drizzling mist blowing, the indications are that there will be rain somewhere in the Unit-

ed States or Canada. When it begins to thunder look out for light When a man gets up in the night and feels

along the top pantry shelf in the dark and knocks the big square bottle without any lable down to the floor and breaks it, it is a sign there is going to be a dry spell until seven or eight o'clock in the morning.

When the youngest boy in the family comes home three hours after school hours, with his hair wet and his shirt wrong side out, look out for a spanking breeze.

If the corn husks are very thick the winter will be colder than the summer. If the corn husks are very thin the summer will be warmer than the winter

If the corn husks are neither too thin nor too thick the summer will be warm and the winter If the weather prophet predicts a rainy season and it happens to rain away out in Calaveras

County, and it is as dry as a bone all over the rest of America, this rain must be set down to the credit of the weather-breeder, and all the dry time counts for nothing.—Burlington Hawkeye.

Artist's Bill-Repairing the Devil and Angels.

An artist employed in restoring the properties of an old church in Belgium, being refused pay-ment in a lump, was asked for details, and sent ment in a lump, was asked for details, and sent in his bill as follows: "Corrected the Ten Commandments, 25f.; embellished Pontius Pilate, and put a ribbon in his bonnet, 13f. 60c.; put a new tail on the rooster of St. Peter, and mended his comb, 13f. 25c.; re-plumed and gilded the left wing of the Guardian Angel, 17f. 50c.; washed the servant of the High Priest, and put carmine on his cheek, 26f.; renewed heaven, adjusted two stars and cleaned the moon, 33f. 75c.; re-animated the figures of purgatory and restored souls. 14f. stars and cleaned the moon, 33f. 75c.; re-animated the flames of purgatory and restored souls, 14f. 25c.; revived the flames of hell, put a new tail on the devil, mended his left hoof, and did several jobs for the damned, 16f. 20c.; rebordering the robe of Herod, and re-adjusting his wig, 9f.; put new spatter-dashes on the son of Tobias, and dressing on his sack, 9f. 60c.; cleaned the ears of Balasm's ass and shod him, 14f. 75c.; put earrings in the ears of Sarah, 9f. 20c.; put a new stone in David's sling, enlarged the head of Gollah, and extended his legs, 14f. 50c.; decorated Noah's Ark, 18f.; mended the shirt of the Prodigal Son, and cleaned his ears, 20f. Total, 259f. 60c. and cleaned his ears, 20f. Total, 259f. 60c.

Startling Phonomena in England.

I send you news of some startling phenomena which has occurred in our town. On July 4th, whilst the inhabitants of a house situate in High Street were in bed some strange noises were heard in a room occupied by a little girl, eleven years old. On search being made, nothing could be found to cause the disturbance. The occupants of the house were awakened by some loud thumps of the house were awakened by some loud thumps upon a table which stood between two beds. This continued for some time, but on the next night the raps were so loud that they were heard distinctly in the adjoining houses, and continued over an hour. On Sunday, July 10, about 10:30, the raps commenced a great deal louder than before and could be heard distinctly into the road, and people as they passed the house paused to and people as they passed the house paused to listen to this strange noise. The rumor got about that it was a ghost and it was come to make it-self known. On Monday, the 12th, some hundreds of persons assembled round, or rather in front of the house, to hear the ghostly knockings, when, strange to relate, about 11 P. M. the raps were again made, and hundreds of persons heard them. again made, and hundreds of persons neard them.
One of our local men summoned up courage to
investigate the thing with a policeman. They
awaited the ghostly visitant, watching the bed in
which the little girl and another (aged five) were
asleep. The worthy policeman watched the table
on which the knockings came, and whilst in this
position three loud knocks came upon the table,
on which stood a lighted candle. They rushed to
find the two children in hed, one fast asleep, the on which stood a lighted candle. They rushed to find the two children in bed, one fast asleep, the other awakened by the loudness of the raps. To their surprise nothing was found. They no sooner got to their hiding places, than bang, bang, bang, came the knocks in rapid and regular succession. The table was again searched but nothing was found, and all this while about a thousand people were assembled outside, the raps or knocks being distinctly heard by a great number of them. being distinctly heard by a great number of them. This went on until about 12 P. M., when the little girl awoke and was carried down stairs, after which the raps were heard no more that night. which the raps were heard no more that night. While the above phenomena were occurring, incantations, prayers, orations and speeches were made to lay the ghostly visitant. The little girl saw a form, a description of which she gave, and it resembled the features of her father, who has now been dead for three years. On Tuesday night I was going to see a friend of mine (not knowing anything of the ghost) when 1 was stopped and asked if I was going to see the ghost. When I got to my friend's house I began to ask questions about it. After getting permission (through my friend) I went into the house, and the first thing I friend) I went into the house, and the first thing did was to ask permission to look at the child (this was before any raps were given that night) which was at once granted. I proceeded upstairs, followed by my friend, took the candle and went to the bedside to look at the child, and I may say here that there were fourteen or fifteen hundred words in the street. I found the girl in a powerhere that there were fourteen or lifteen hundred people in the street. I found the girl in a nerv-ous state through excitement. I went down stairs and took a seat, when bang, bang, bang came from the chamber upstairs. I rushed up and asked the child where the noise came from, and she said, "There!" pointing with her finger to the table. This I removed to the top of the staircase and then quieted the child who was staircase, and then quieted the child who was crying. After going downstairs bang, bang, bang, came the knocks again upon the table, which was not five feet from me, and the child was in bed. Upstairs rushed some dozen people, but nothing was to be seen. This sort of thing occur-red again, when at last I was asked if I dare re-main in the chamber by myself without a light, and to this I answered yes. I remained up about fifteen or twenty minutes when I was called down, but I had not descended more than two or three steps when bang, bang, bang! bang, bang! came the raps again. I must now tell you that the child is an orphan, her mother dying about five years ago and her father about three. JOHN DENT.

Heckmondwike, Yorks. -Herald of Progress.

"Mollie" Fancher Changing.

Mrs. E. L. Saxon, in a letter to the New Orleans Democrat, published on Sunday, Aug. 14th, says: "I had last week the pleasure of 'seeing with my own eyes and hearing with my own ears, as Chicken Little says, the sleeping girl of Brooklyn, Mollie Fancher. For 16 years she has been paralyzed and blind from a fall received at 16 years of age. For nine years she never ate any solid food. but lived on juices of fruit, sleeping sometimes for four weeks without any food or drink. Her arms were drawn behind her head, her hands tight. ly clenched, her eyes fast closed; yet she could hold a needle and did wonderful execution with it in embroidering satin and velvet, though physical-

ly blind.
"When I saw her she lay on a low bed, dressed."
"When I saw her she lay on a low bed, dressed." in dainty white clothing; her dark hair was short and very curly, her skin wonderfully fair and smooth, her arms and hands perfect in mold and contour; a pretty, fleshy, good-looking woman, her eyes fast closed. She has recovered the use of her hands of late years, and her deep trance sleeps are far less frequent. Her lower limbs are much wasted, and her condition is now dropsical. During all these years she has slept only in trances, or abnormal sleep. In those she sees through walls, reads books closed, people's thoughts—sees everything. She is not a Spiritualist, but admits she sees her mother, and she is as real a person as in life, and there is no change made by death in any one. During all her illness this has continued. She says she only longs to pass away on account of pain, and prefers death to recovery. I have a crimson satin banner worked in Marguerite she gave me as a souvenir. I tested her power of seeing without using the natural eyes, but she was when I saw her in a natural, not trance, state. She is evidently getting over her singular abnormal state, as all her

ting over her singular abnormal state, as all her conditions are changing.

"This girl is of good family, and attended by a good maiden aunt, all these long years a close prisoner in that darkened room. Yet Dr. Hammond, in the teeth of her attendant physician, without ever seeing her, pronounced her a 'fraud of the first class,' because her tender friends would not give her into his care to be put under test conditions and see if the truth was told. test conditions and see if the truth was told. There is no wisdom like that of a foolish wise man."

Spiritual Manifestations.

The story comes from Philadelphia of a sick and blind child who claims to have seen extraordinary spiritual visions. It would be the ordinary way to reply to such a remarkable statement that the child was full of sick imaginings; but the same story says that a number of people who were with her saw the visions also, and reporters of both the Philadelphia Press and Times report that, whereas she had been blind before, she was enabled to see, although indistinctly, after the visitation. It is, perhaps, the general bent of the human mind secretly to believe in the truth of these statements, though few men or newspapers would openly argue that they were true. The remarkable statements made about the vision of the Virgin at Lourdes met many believers, but few strong advocates of their truth. A contemporary some time ago published reports to the effect that angels wearing lace were distinctly seen at a spiritual scance by one of its reporters and several whereas she had been blind before, she was enaitual scance by one of its reporters and several other persons, and the report stated that the re-porter grasped the "warm velvety hand" of the ghost and received a pressure in return, besides

several consolatory words.

At what line are we to draw our belief or disbelief in these stories? We do not believe that newspaper men on the Philadelphia or New York papers lie to so great an extent as to have the audacity to name living persons as authorities for these remarkable statements. In the mere matter of corroborative evidence, every one of the than many charges of murder upon which men have been hanged. There are a number of witnesses named, with residences given, in each case, and if the Philadelphia story were manufactured, all the other newspapers in that city would have handed down the inventor, and denounced the hunted down the inventor and denounced the

falsebood. But, on the other hand, if the story is true what are we to think? Has communication be tween this world and the celestial realms been established? Are we indeed at that era where the loved and lost may return to us again? Is there to be an end to that never-ending agony that cries-

Oh, for the touch of a vanished hand And the sound of a voice that is still. -New York Star.

To Dr. E. D. Babbitt, Greeting.

Dr. E. 1D. Babbitt, in the Journal of July 30th, says that several years before Mr. Coleman's "Value of Spiritualism" appeared, he had published in the Journal a long article containing the leading points of Mr. Coleman's article and a good many more—the charge of plagiarism against Mr. Coleman being disclaimed, however. In the language of the sporting fraternity, Mr. Coleman "sees" Dr. B.'s several years and "raises" him one year (perhaps.) In June 1877 (a little over four years ago) I wrote a series of papers entitled in Spiritualism—Cut Bono?" They were published in six consecutive numbers of the Spiritual Offering, August, 1877 to January, 1878, filling about fifty 8vo pages. When I wrote it I made no reference to Dr. Babbitt's article or to any other book or paper. I began by revolving in my mind the various ways in which Spiritualism benefited the world, and I wrote them down scriatim and numbered them. I wrote them down seriatim and numbered them. I then took them up one by one and elaborated each point entirely from my own brain. I have no recollection now of Dr. Babbitt's long article. No doubt I read it when published, but I preserved no copy of it, nor can I now place it. Will the Doctor please inform me of the date of the Journal containing it, so I can see if a copy is procurable, or if he has a spare copy would he kindly favor me with it? It may contain valuable data which can be utilized in the future. It is "Cui Bono?" I had no recollection of having seen it. I know I never used it in preparing my series of essays, having written the whole from my own mind. Probably it has been published since. My 'Value of Spiritualism" in the Journal last year was based on the "Cui Bono" series, was an epitome of that series, much of it verbatim, and contained nothing (except my personal experience) which I had not published three years before. No new matter was introduced from Dr. Babbitt or any other writer. It is not necessary to suppose plagiarism in either case. Almost any thinking person, upon reflection, would advance the same general propositions as those in my "Cut Bono?" In such a simple matter as this, originality would be quite difficult, except in the manner of its presentation. Identity of language, or closer similarity, would of course indicate a borrowing of one from the other; but surely neither Dr. B. nor myself is reduced to that alternative in such a case as this.

When I wrote my reply to Dr. B., recently published in the JOURNAL, his new work had not been Issued; since then I have examined it and found it, like all Dr. B.'s works, valuable and timely. Would we had a few more such minds as he in our ranks, possessing sciento-clairyoyant perceptions in conjunction with an elevated moral standard and vigorous intellectuality.

WM. EMMETTE COLEMAN. Presidio of San Francisco, Cal.

Letter from Dr. A. B. Spinney and Wife-Battle Creek Camp Meeting-Bad Faith.

Dr. Spinney writes from Petosky, Mich., Aug. 14th, and Mrs. Spiuncy joins in signing the letter. Dr. Spinney was the active and valued President of the State Association until his own personal affairs compelled him to resign, and was the author of the resolution unanimously passed at its Annual Meeting last March at Flint, in favor of the sanctity of marriage. Mrs. Spinney is and has been, an able co-worker and a true and devoted woman. He writes:

"You look at this matter as I do, as a breach of good faith and entirely contrary to the resolution passed at Flint. Could I be at the meeting I would speak on that resolution and on the effect this action would have upon the Association. I would oppose, as I think every true Spiritualist ought to do, everything like partial or complete consent to anything short of the same. I do not know who is the responsible party for the engagement of Moses Hull and partner. On July 5th I wrote Mr. Burdlek I could not be at the meeting, and not to put my name in the notices. Yet he did so. My wife feels as I do determined to do in the future as in the past, all we can to uphold our beautiful spiritual philosophy, and to teach and sustain virtue, purity and good morals. We are both full of charity for the erring, when they show true repentance, but determined to have no confidence or fellowship with those who cling to and defend their errors. This unwise and destructive action not only tears in pieces the organic work of the Association for years, but puts anew the old cloud over us all. What our course in the future may be, so far as public or private work with the Association is concerned, we know not; yet this we know, that there should be no compromise with wrong, with social laxness, or anything that shall bring spiritual darkness to ourselves or others. Hoping that you may continue boldly to defend truth, we remain fraternal ly your co-workers.

A. B. SPINNEY AND WIFE."

Guitean and Ravaillac.

There is a curious likeness between Ravaillac, who murdered Henri IV., and Guiteau. Ravaillac began life as a lawyer's clerk; then he turned schoolmaster; then got into jall for debt, and while there had numerous visions. On his discharge he joined the Feuillants in Paris, much as Guitesu joined the Oneids Community, but was expelled as a fool and visionary. They would not have him even as a lay brother. While knocking about the world, after this, seeking occupation, he heard of the king as the enemy of the Catholic faith, who threatened the church with unnumbered woes; and he heard it from men who would not for worlds have harmed a hair of the king's head, but would, doubtless, have considered the changes the king's death would work, and as a matter of fact did work, most desirable. Their talk opened to Ravaillac's sick fancy an easy road to distinction, and he took it. After he struck the fatal blow he made no attempt to escape, but, says L'Etolle, "remained, knife in hand, to show himself and vaunt himself as the greatest of as-sassins."—E. L. Godkin in September Atlantic.

Mormon Indifference about President Garfield.

Residents in Utah report that there is but little sympathy among the Mormons with the feelings sympathy among the Mormons with the feelings of the rest of the country in regard to General Garfield. This might have been expected. A Mormon is bound to see all things with reference to "the Church" and "the priesthood;" and neither had anything to expect from the President. Besides this, a religious body which countenances assassination in its own behalf cannot be expected to feel any horror of assassing. The expected to feel any horror of assassins. The evidence that the Mountain Meadow Massacre was planned and executed by church authority is such as to leave no room for doubt. The principal witness against its perpetrators, himself a bishop of the Mormon Church at the time, has just been assassinated in revenge for his testimony. The body of Philip Klinger Smith, found in a prospect hole in Sonora, Mexico, is one more proof of the immoral character of this professedly religious organization .- The American.

W. W. Burkhend writes: I take about fifteen papers and journals and here let me say that I would give up the last one of them before I would be deprived of the independent matter of the RELIGIO-PHILOSOPHICAL JOURNAL. I am not so much bound to any faith as to take little interest in the cause you advocate; neither would I be. lieve so much in a creed, dogma or dectrine as to cause me to discredit my own faculties of perception. An orthodox friend of mine asserts that if his own mother should appear to him, he would not believe it. I think it very strange that a man will believe his dogmas, creeds and things he don't understand before he will believe his faculties of perception.

As Spiritualists, are you giving the world such evidence as will not only close the mouths of the critics, but cause them to admit that there is some goodness inherent in the human soul, that cannot be bought or bartered away?

Notes and Extracts.

Honor cannot be given; it must be earned. Abject faith is barbarism; reason is civiliza-

Custom meets us at the cradle, and leaves us only at the tomb.

The various religious require sifting, as much as politics.

Where God is, there is heaven? Can any one tell where God is not?

There is no happiness without liberty, and he

who follows cannot be free. Every man is bound to tolerate the act of which he himself sets the example.

In matters of prudence, last thoughts are best; in morality your first thoughts are best.

Any system of religion that is not open to criticism, is of no value to the world.

Education must at all costs be made as universal as suffrage.—Francis E. Abbett.

Great men seem to be part of the infinitebrothers of the mountains and the seas. Inger.

One of the objects of our philosophy is to bring heaven down to the comprehension of mor-

If you have truth as your guiding star, and have the nerve to follow whithersoever it leads, there need be no fear of final results.

A system of religion that is in any way sectorian, cannot be regarded as possessing saving power. Sectarianism is the issue of selfishness.

What a failure would human life be, if all ambition, all aspiration, and all desire to benefit our fellow men ceased, when the body ceased to be

the house of the spirit. The most adroit falsehood is but thin ice, that may break any day. The true art is to know how to hold truth, and how to withhold it; but never to deal with anything else.

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

The majority of religious teachers are beginning to understand that they cannot force men into heaven; they must be drawn there through and by the stronger cords of love.

The more you give, the more will you receive: and the more you receive, the better prepared will you be to enjoy whatever may be in store for you on the shores of the better world. What advantage would Spiritualism have, if

the church controlled the mediums? How many messages would ever see the light of day in pre-cisely the manner in which they were given? Spiritualism has disturbed the depths of

thought; it has, as if by magic, cleared away the clouds which for centuries obscured the light of day from the world, and the end is not yet. No man can carry Calvinism in one hand and Spiritualism in the other—the elements will not assimilate—and any one attempting to do so, will surely find "Jordan a hard road to travel."

Spirit-life is but the continuance of material life; ambitions and soul desires do not cease, but grow stronger as the wheels of time move for-ward, and the more light the world has, the faster

it will grow. It is most certain that ill tongues would be silent, if all ears were not open; and hence it was an apposite saying of the ancients, that the teller and hearer of slander should both be hanged-

the one by the tongue and the other by the ears. Success is not the only thing. Success! Why, falsehood has often that to give; and injustice often has that to give. Must not truth and justice have something to give that is their own by proper right—theirs in essence, and not by accident?

But be it always remembered that pleasure followed for pleasure's sake, wears a man out sooner than any ordinary work. Such pleasures, by work, are called dissipation because they dissipate, scatter, squander and waste

strength and manhood. The Spiritualism of to-day gives us better men and women, because it makes them more charitable; they may not wear as many masks, nor clothe themselves in sack-cloth, but by following the precepts it embodies, they become more religious and more God-like.

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 en-joy the beauty of the opening seasons, and shiver through the long winters; anything is preferable to this much-talked of land of yest.

Now, again, the Christian does not weep for the loved ones gone before, as one without hope; for he sees, not in the distance, but near him, another link between him and his God; and he knows—yes, knows—that there is an eternity that may be spent with that loved one.

Spiritualism has proven itself worthy of confidence. But it was not enough to prove immortality; men wanted to know something of the country where these immortals were living, how they got there and why they returned, and whether this returning was optional, or by decree.

The Spirit-world is looking to you for assistance; they bring their choicest treasures and lay them at your feet; they enshroud you with their mantles of love, and all they ask in return is, that you let the light they give you shine, so that the whole world may see, and come to a knowledge of the truth.

We shall never get a clear idea of man as a spirit, until we endeavor to get familiar with the truth of the spirit's own distinctive and independent existence, spart from flesh and blood; even as a jewel is distinctive from a jewel case, or as a caged bird is distinct from its house of wires, so is a spirit distinct from its earthly tabernacle, A man, by his birthright, has a vast trust. A man, by virtue of the inheritance of the wisdom and work of the past, is vastly responsible. A man, by virtue of his brain and that subtle force

called soul, is under bonds to creation. A man, by virtue of his power to do good or to do evil with his neighbor, is in trust to prove true and Spiritualism is the ultimate of all religious thought, concentrated and condensed; it strips priesteraft of its coat of many colors, and places

before the world a religion pure and simple, with no mysteries enshrouding it, with no dogmatic commands to be observed; yes, it reveals to the gaze of mortals a system founded upon facts one they can examine into, and one they can prove, without fear or hindrance. It must be hard for any man to place his eyes

upon the lofty battlements of science, and hear the divine voice within the temple of his own soul calling him higher, higher, still higher, and not forget, for the time being, those to whom he is tethered by a creed—those dear friends on the lower planes of thought that stand shivering in dread of a supposed angry Delty, a prince of dark-ness and everlasting punishment, should they venture to leave the narrow confines of thought where fettering creeds have bound them.—L.

The spiritual, or astral body, is composed of force—the second element in the great trinity of elements: spirit, force and matter, which make up the entire universe; and as this body of force is sustained by spiritual food and air, and as the spirit draws to itself whatsoever is in affinity with it, in many instances the interior body is with it, in many instances the interior body is entirely unlike the exterior. These invisible bodies which you all carry about with you, bespeak your mental state with absolute accuracy; they faithfully delineate your every characteristic; they shadow forth your every emotion; they are perfect as you are morally so, and deformed as you are spiritually deficient; and just as blind people can live in material worlds where light, color and form abound, even so can there be also aightless eyes in spiritual worlds, and spirits stambling in darkness which may be felt.—W. J. Colville.

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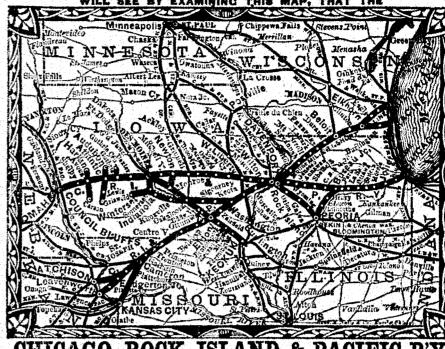
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the present age to unfold a political status, rendering possible a great industrial movement which has become general, if not, indeed, almost universal.

It is this political condition of the world which renders it impossible to overthrow the glorious civilization of the present age. The overflowing production of industry, and the vast system of commercial interchanges which they invite and stimulate, are fast making of all advanced nations one community of friends and brothers. The great powers of Europe by virtue of their congresses and treaties are assuming almost the character of a confederation. The law of nations is becoming modified and ameliorated from generation to generation, and the day is probably not many centuries distant, when this great public law will acquire somewhat the nature of a constitution, embracing in its wide control all the continents of the earth. It is the vast material development of the age, and that higher moral one which will necessarily follow it, that render the suggestion I have made not altogether unreasonable and

"But the development of national power, the advance of science, or the knowledge of natural laws does not altogether follow the steps of peace and political progress as a mere passive consequence; it works backward and produces a powerful reaction upon the condition of the world. Not only do the interests of peace through its agency become superior to those of war; not only do the industrial and pecuniary condition of nations constitute great regulating powers—mighty balance wheels—which tend to keep the machinery of civilization in peaceful and continuous motion; but the very increase of national power, with its engines of destruction which would appall Archimedes himself, tends to render the bare idea of war utterly horrible and repugnant to human thought. When machines of the most infernal ingenuity are daily presented; when arms are hourly growing more ac-curate and deadly, until it would almost appear certain that two armies or two ships in conflict must inevitably produce mutual destruction, it would seem that the common sense of mankind must necessarily repudiate the barbarism of war. If two duellists, who would seat themselves upon a barrel of powder and apply the match would be pronounced insane by all right minded men, the same judgment will hereafter be pronounced by the voice of universal humanity against the destructive atrocities which science will soon place within the power of combating armies and navies.

These declarations have lost none of their force within the quarter of a century since they were pronounced. Breech-loading small arms and great guns, steel cannon, rifled to give them immense range and acthe deadly mittrailleuse, enguns made to throw half ton of metal for long distances; to carry these monster guns, very leviathans of the deep, with impenetrable steel armor, and with engines of ten thousand horse-power; rams of equal power and carrying the most destructive torpedoes; what a frightful schedule of the implements and engines of war! And yet these do not by any means exhaust the infernal ingenuity of those who study the means of enabling armies and navies to annihilate each other. The sword? That we are told has become a mere toy, no longer used except as an emblem of authority. There is no need now to send that instrument to the anvil and forge it into the plowshare. A wise and merciful overrul-Ing Providence will in all probability dispense with that now useless transformation; for those mighty engines of destruction which have superseded the sword will eventually annihilate themselves by carrying the destructiveness of war to an extreme so monstrous that the very arch enemy of mankind himself might well stand eghast with horror, and relent in his infernal designs against the race.

I have sometimes heard the argumentno doubt we have all heard-that war is really a benefit to the world, because it arouses the energies of men, and cultivates the noblest qualities of the human soulcourage and fearless coolness in the face of danger and death, perseverance in hard and difficult duties, fortitude under suffering and the strength of an unterrified and un bending will even in the midst of defeat and disaster. It is vain to deny that these great characteristics of the good soldier are often exhibited in the progress of war; and sometimes even large armies are brought to such a condition of complete discipline, that every man seems to be animated by the same exalted sense of military honor and duty. The human heart will never fail to beat high with admiration nor the enlighted consciences of good men to approve without stint, when these manly virtues are exhibited in defense of a just cause, under circumstances which compel men to fight for life or liberty. But it must not be forgotten that both sides in any war cannot be just. There must be a right and a wrong, unless, as sometimes happens, both parties are to blame for the prosecution of a useless quarrel. And I apprehend that no man, with any proper sense of right or any good use of reason, will approve the prosecution of war in a bad cause, merely for the purpose of cultivating in the citizen the strong and noble energies of the patriotic soldier. It is said that "in the piping times of peace" men are apt to become effeminate, selfish, cowardly and mean. But on the other hand, no one can deny that in time of war the great mass of the men engaged, recruits from the lower ranks of life, are apt to become cruel and blood-thirsty, with blunted sensibilities, having little regard for life, and still less for the rights of property. On this subject it has become a maxim, universally accept ed and sustained by the lessons of all history, that the immediate effect of war on community, especially if long continued, is demoralizing in the extreme and destructive of social tranquility and progress It may sometimes produce great political results; it may change the fate of men and of nations; it may after the course of his tory, and even tend eventually to the good and improvement of the world; but it is none the less deplorable and detestable in the wrongs, the sufferings, the demoralization and destruction which attend its

Many people of this country, both North

and South, are well satisfied that even our late sanguinary civil war, by the overthrow of slavery, will result in good to the whole people and promote their ultimate prosperity to so great an extent that the losses and sufferings of the great conflict will be more than compensated. But eyen these ultimate good results cannot be held to justify the war, for the simple reason that they might all have been produced without any loss or suffering, by amicable arrangements between the sections, if their passions, prejudices and hatreds could only have been suppressed sufficiently to admit of calm and wise negotiation and reasonable settlement.

We must remember, too, that it is not al ways the right which succeeds in war, and not always even that the bravest and best soldiers or the ablest commanders schieve "God," it has been irreverently said, "is always on the side of the strongest battalions." That is, in effect, to say that wars and battles are not arbiters of the justice of a cause, but only of the skill and strength of the parties. For in this trial of strength among men or nations brute force, when it is excessive and ably applied, will almost always prevail, and the weak will be compelled to succumb to the strong. Superior strategy may baffle even a stronger foe, and when the odds are not very great may eventually beat him. But when the skill and forces are about equally balanced on both sides what a terrible picture a great battle presents!

We see immense masses of men, animated with med valor equipped with animated with mad valor, equipped with all the deadly instruments and mighty engines of war, marching and maneuvering until the final moment, when they rush to the conflict and struggle with all their energies to wound, mangle, slaughter and deatroy each other. On the eve of battle in the neighboring cities there is an ominous silence. Gentlewomen, their souls aroused by the fierce passions of war, are deliber-ately preparing lint and bandages; the men getting ready stretchers, cots, ambulances; the surgeons with their formidable instruments cooly arranged for the treatment of men who go out strong and well, but who in a few hours perhaps must inevitably come back wounded, bleeding, mangled and dying. You have seen the hospitals, churches and private houses of this and other cities filled with these mangled men. and you have heard the wail of the com-munity over the sufferings of its brave sons, even where that community was strong and courageous, capable of meeting the sad emergency without weakness or despair. Every great battle presents two pictures of this kind, for victory is often won by sacrifices even greater than

those of the vanquished. With these double horrors in his mind will any man tell me that these results of battle are good and desirable in order that men may have the opportunity to cultivate the courage that enables them to meet death fearlessly and the fortitude that nerves them to bear the pain of their wounds, the loss of their limbs and the lingering sufferings of the crowded hospital with patience and cheerfulness?

The same argument which is thus used to justify public war between nations is equally valid to defend the practice of duelling or private war between individuals. But the prevailing sentiment on this subject in modern times is made plainer by the fact that duelling is almost everywhere prohibited by law. It is true this law is not always enforced, but as the old system personal quarreis and private litigation by "wager of battle" has long since died out and disappeared from the customs of civilized communities, so that remnant of it which has so long survived in the form of the modern duel is likewise destined to expire under the influence of a more enlightened and humane sentiment prevailing everywhere. If the results of a great and bloody battle are calculated to scatter and destroy the flimsy sophistry which attempts to justify war as a means of settling difficulties between nations, those of a fatal duel are equally decisive to answer and refute the arguments used to sustain that mode of adjustment among individuals. No man of any heart or conscience standing over the corpse of his antagonist or flying precipitately from the field of honor, to escape the penalty of the law he has violated, can in the silent and sol-emn reflection of his own soul feel that he has done a good or a wise act by slaying the man who stood before him in mortal combat. In those circumstances, with his vengeance, if he sought any, fully satiated and his fancied honor wholly vindicated, how petty and contemptible must appear all the causes of quarrel he might have had

The attempt made a few days ago to assassinate the President of the United States was only a more wicked and brutal exaggeration of the spirit which causes public wars or private combats. Nations sometimes take advantage of the weakness and unprepared condition of their adversaries, as the experienced duellist will often easily slay his unexperienced adversary. This is virtually assassination, and no more justifiable in the eye of reason or conscience than was the dastardly crime from which the President is now suffering, and which has justly called forth the abhorrance and indignation of the whole civilized world.

with his departed brother!

Now if the better sentiment and civilization of this age require individuals to sub-mit their quarrels and grievances to some chosen arbiter or some established tribunal which has authority to settle the questions involved with absolute finality, thus to su-persede and suppress their personal conflicts. so ought all the nations and separate governments of the earth to provide some great supreme tribunal for the final and absolute settlement of all their international difficulties, and thus put an end to war and render it forever impossible. As each independent government claims to be supreme and has no acknowledged human authority over it, such a tribunal for international arbitration or decision can be established only by the concurrence and agreement of the nations. What is called the public law or the law of nations, is recognized in the intercourse and negotiations of the leading powers; but there is no authority to enforce it, or to declare what it is in cases or doubt or dispute. It is incumbent on the foremost nations of the world to show themelves equal to the great demands of the present emergency in human affairs, and to provide by some mode of confederation among themselves for the inauguration of a system of universal arbitration. Let the best and ablest men of all nations counsel together for the accomplishment of this great end, and especially let them appeal to the wisdom of the enlightened people of the world who are most deeply interested in this great question, and whose judgment will necessarily be impartial, because they are the real sufferers by war and the great beneficiaries, from the establishment of peace. If governments were conducted solely for the good of the people, and not for the interests of dynasties and privileged classes,

there would be less difficulty in accomplishing the measure proposed. The people of all the civilized nations feel themselves to be brothers. They have no interest in war; they would haif with joy any combination of their government which would secure lasting and universal peace. The people who constitute the nations, feel that their governments have warred with each other other long anough or too long and that other long enough, or too long, and that there is a better way of adjusting their quarrels, than the bloody arbitrament of the battle field. The people can have no foolish pride, for if their government must submit to a superior power, that power will be established by themselves in conjunction with the people of other nations, and there can be no dishonor or humiliation in submitting to an authority thus created by them all for their mutual protection and

advantage. In the case of individuals, contested before tribunals established in the several nations, justice is administered generally, though not always, with fairness and impartiality. An international tribunal would doubtless be constituted of the best and wisest men of the world, and would never do intentional wrong. The nations might well agree that it would be better to suffer from occasional errors and mistakes, than to try the disputed questions by wager of battle. As individuals must submit to decisions that may sometimes be unjust rather than disturb the peace of the community by personal conflicts, the nations, in their higher spheres, might even better rely on reason and argument for ultimate justice, than to commit themselves to the uncertain issues of bloody war.

THE CONCORD SCHOOL OF PHILOSO-PHY.

Impressions of a Visitor.

To the Editor of the Religio-Philosophical Journal:

It is presumed that the readers of the JOURNAL are not unwilling to see more respecting the School of Philosophy at Concord. It has passed the stage of experiment and become somewhat of an institution with reasonable assurance of permanency. Its existence denotes a tendency to interior thought, which is of itself most grateful. The notions of ephemeral practicality which are so conspicuously thrust forward by sensualists in morals and ethics, have thus an admirable corrective. If I am rightly informed, the projectors of the Annual Convocation at Chautauqua Lake, New York, were first to establish regular courses of lectures on philosophy. It was a good thought, and the results have been beneficial. Mr. A. B. Alcott's enterprise was, therefore, only the second. Many remember his description in Frothtion with reasonable assurance of perman-

Many remember his description in Froth-ingham's treatise on "Transcendentalism." He is a man of books, rather than of science; somewhat of a dogmatic turn, interior, rapt and concentrated; a student of the deeper questions of life and being. He is Orphic and Pythagorean, rather than Platonic. "Our pursuits are our prayers, our ideals our gods," is about the essence of his principia. He is far ahead of Emerson as a Transcendentalist, whatever may be the general belief; more of a sage as well as of a seer. I judge that he has always been a little impatient of being differed with; he displayed something of it when I first met with him at the house of his brotherin-law, the late Samuel J. May. Yet there ing will seriously obstruct the fluent intui-

tion, and even shut it off in most cases.

This school, I suppose, is the ideal of Mr. Alcott's life. His right-hand man, Mr. F. B. Sanborn, and one or two others have, by their co operation, made it a feasible mat-

ter; and the eminent teachers who have united in it, have assured its success. The establishment of a Christian school at Greenwood Lake, by Rev. C. F. Deems, is an incidental tribute to the significance

of the enterprise. Concord, or conquered as the people all about pronounce it, is a town somewhat known in Revolutionary history. It has had greater importance of later years as the residence of Messrs. Emerson, Alcott and Nathaniel Hawthorne. The "Old Manse" is there, but there are no mosses on it; Yankee carefulness has cleansed all such excresences away. Even on the rocks back of the house, there are barely more than lichens. Asparagus is a large product of the town.

On the road from Concord to Lexington is a hill covered with rather scrubby pines. As the British troops marched by it in April, 1775, a sharp firing from men concealed up there, saluted them, and was the first evidence of what they must expect on their way back to Boston. Just beyond the hill is the Orchard House, now the abode of Professor Harris, and the place where the Summer School was held in 1879. Now, however, the Hillside Chapel a few rods from it, is the place for the Galaxy of Collective Wisdom. The "gardening" which makes all grounds elegant and painfully monotonous around Boston, does not deface these grounds. Even the old apple-tree with a bench under it, where the sages sat of a morning, is not carefully trimmed of the dead limbs.

The chapel is itself a model of patriarchal simplicity. Mrs. Elizabeth Thompson, I think, paid for building it. She is always trying to do some good. It is big enough; none too large. About one hundred and fifty can be seated in it with tolerable comfort. A few busts and pictures adorn it; among them John Brown, Pestalozzi, a caricature face of Plato, Sokrates, etc. A dais at the farther side accommodates the speak. er, Dean, Director, Secretary and "Faculty." The audience are accommodated with chairs in rows facing the platform; and a separate entrance is furnished for each. A publi-can sits at "the receipt of custom" at the lower door; and much depends on his success and fidelity, as there are expenses to meet, frugal as the treat is for all the

Dr. Jones is the Platonic exponent. He is tall, vigorous, sixty one years of age, clearheaded and positive in his expression. He believes in Plato, at least as he understands him. Mr. Alcott once described him as the most thorough expert in the Academic philosophy since Thomas Taylor. I noticed that he used the Bohn translation; indeed, no Platonist has adopted Prof. Jowett's version. A writer in the Boston Daily Advertiser endeavored to make light of the Doctor, pronouncing him the "fifth wheel," unnecessary to the enterprise. I onine that no other person ever had such a notion. It is easy for some to be witty about such matters: their very wit showing that they know nothing of what they are discoursing about. Dr. Jones delivered ten and Prof. Harris ten lectures. Mr. Alcott delivered five, Dr. Kidney three Mr. Sankar three Mr. Library three Mr. Sankar three Mr.

Kidney three, Mr. Sanborn three, Mr. Albee five; in short there were two and sometimes three a day (except Saturdays, when one sufficed) for thirty week-days—sixty in all. Hegel and Plate ever in the foreground the and proofs of the real presence of dear

first week; Plato the second; Hegel the third; Kant the fourth. But Fitche, Shopenhauer and other worthles in ethical science had their full share. There were besides, discourses on Art, Æsthetles and Literature. A lady (Prof. Katherine Sanborn of Smith College) gave a very good illustration of the meaning of the latter term. Mr F. B. Sanborn defined literature as that kind of writing which gave permanent. kind of writing which gave permanent pleasure. The lady was of the opinion that a bank-note fully accorded with that defini-

A majority of the students I judge to have been women. I was told that a large proportion of them were from the Western States. They were mature in years, thoughtful and of ready skill and expertness. I listened one day to a parlor discussion. The Spencer doctrines of Evolution, Unknowability and Dissolution of the psychical nature were duly, fully and voluminously set forth by a young man in the earlier twenties, aided by a lady of much ability. The persistent continuance of the intellectual nature was maintained by two or three ladies. The failing mental faculties of Mr. Emerson constituted the text. One party propounded the final decay and extinction of his intellect; the other, that he would last beyond mortal life and grow brighter. I noticed that the Evolutionists did nine-tenths of the talking; but that the others were concise in their utterances, to the point, and saying just the right words Mrs. Julia Ward Howe was one of the

speakers; a philosopher, perhaps a Hypa-tia. Mrs. C. R. L. Sewell also is on the roll. Mrs. Edna Cheney was another of the coterie. Mrs. Hathaway was another.] heard none of them; but must honor them as worthy fellow-laborers in the thought

The profound spiritual disgust at the gloomy outcome of the materialistic skepticisms had a full expression. It seemed to burden every speaker's discourse. The real entity of the soul; its permanent being through eternity; its unity with other souls; its eternal at oneness with the Deity were the subjects which every one seemed to have in mind. Classic and metaphysical learning were taxed to supply matter for

Common consent seems to have fixed ipon Prof. Harris as the central power. He is in the vigor of life, well known and has abundant mental resources. He represents the Hegelian philosophy, rather than the Kantian or the Platonic. He has the most complete technic and is admirably competent to hold an audience.

As the editor of the Journal of Speculative Philosophy he has been known to the American public for some fourteen years

There was a galaxy of star talent to celebrate the Kaut anniversary. One whole week was employed to render honor to the world-famous author of "The Critique of Pure Reason." I think it was well spent at that. I will hardly attempt to enumerate the honors of the divine Emanuel. A few may be named, such as President Bascom, Edwin Mead, President Porter, Prof. Morris Prof. Watson, Prof. Ayrault, etc. A very large number of the lecturers, not the Kant men alone, but all were from the Western States.

Mr. S. H. Emery, the director, Prof. Har-ris, Dr. Jones, Dr. Kidney, President Bas-com, Prof. Watson, are all from beyond the Lakes.

The inevitable Hazard family had also a representative in the person of a lecturer on Dr. W. Ellery Channing, Mrs. Rowland G. Hazard in the van. The Wilders, who are more numerous and perhaps more impudent, had their feast over at Hingham where the oldest meeting house in America celebrated its two hundredth anniversary. One of the race belonged to that meeting-house in those days; but no ancestor of mine.

Thus we have had Plato, Kant, Hegel, Fichte, Schopenhauer, as well as a goodly variety of esthetics and lighter wisdom. To hold it all, is about equal to taking in the Exhibition in Philadelphia in 1776. I did not try.

Next year, the programme is for four weeks, beginning July 17th, Professors Harris and Jones will each deliver eight lectures; Mrs. Howe two; Mr. Sanborn three; Mr. S. H. Emery one; Dr. Kidney four; Prof. Watson three; Mrs. Albee, Provident Porter Hanry James, J. Cotton President Porter, Henry James, J. Cotton Smith, Alexander Wilder, Prof. Park and Mrs. Cheney, Miss Peabody and Mrs. C. R. Lowell, one each—in all forty.

Lastly, comes the great American ques-tion: What does all this amount to? What

good will it do? It amounts to this: The immortality of the human soul, in regard to which many, even professed believers, are skeptical-has been asserted from a learned standing point. The common statement of old and modern thinkers has been exhibited on this subject—the most vital and important of all to human beings. That we all hold property in eternal being, and should put forth our best powers to enjoy our heritage has been proclaimed. That man is essentially free, not the property of another man, nor even of God, but his own, is shown to be the acme of all attainment. That the inmost of man is very divinity; that the human spirit is of and from the Eternal Mind from eternity; that there is no physics without metaphysics, and no metaphysics without physics; that the eventualities of history have their parentage in the Unseen Powers; that and kindred ideas

have been explained. The use is to enable man to be more truly man. Life has more in its purview than to be filled up with the debris of the past ages; the science of to-day discarded to-morrow. The relations of man to the Infinite, to others, to the Great Family of all ages, historic and pre-historic, is to be well comprehended to enable any true ideal to be formed, to say nothing of its realization. A logos, or Divine Humanity, lies behind and is before us all. A. W.

SPIRIT COMMUNICATIONS.

NUMBER ONE.

To the Editor of the Religio-Philosophical Journal: Thinking it may interest your readers ! will give a few facts descriptive of phenomena I have seen, and also copies of messages from a journal that I have kept of communications, mostly received through the alphabet, and table tippings. I have chosen this phase as it is passed by, by some Spiritualists and many opponents, as too undignified and too "trivial for ascended

and glorified spirits."

I find in an editorial in a Journal of two or three years ago these truthful and pertinent words:

"When the raps, or even table moving spell out name and age, familiar words and forgotten facts that make the heart thrill and the eyes fill with tears, coming as tests friends and kindred, the dignity of a simple

fact is sacred and sublime."

As expressive of the ecstasy of soul that I experience as I grasp the import of the above quotation, I respond with an ardent Amen! and supplement it by saying that such dignity as rejects such means of com-munication as undignified, is of the earth earthly. If our loved ones choose to avail themselves of the above means of communicating with us, let us be pleased and grateful that they do so.

I well remember one evening, at a table moving seance, a stranger spoke in a dignifled way, inquiring: "Have you not advanced beyond these low conditions of communicating yet?" The table, by tipping the signal for the alphabet, answered at the calling of the same: "The little things make God's universe."

DR. STEVENS

was a much respected physician of Geneva, Ohio. He passed over in California where he had gone for his health. Now one word in regard to the mediums through whom these messages were given. One lady is now a trance speaker and is most appreciated where best known. The stand would not move for her alone. The other lady was a powerful physical medium, but could not get alphabetical communications alone; but the two sitting together were a unit as a medium. These ladies would not deceive if they could, and could not thus deceive if they would, as they held weekly public sessions or scances in Mrs. Shepard's parlors in Geneva for about one year, to which any

earnest seeker was cordially welcome. This paper, No. 1, you perceive is introductory. Such a way of giving messages from the "The Evergreen Shore" is neces-sarily slow, and the message brief, but they may be "apples of gold in pictures of sil-

I copy from my journal a message which was as a precious annointing to a lady who had but a few days before expressed her anxiety to hear from her spirit friends, in these prayerful words, which were unknown to the mediums: "I wonder what has become of my spirit friends? I won-der if they have forgotten me?" The message was:

"After many days. Sister, God bless you. Mother has gone on. My spirit home is with father. Don't think you are forgotten. We are waiting for you. Good cheer, sister. Her Brother,

These gospel words, given in this way, filled this lady's cup to overflowing and the fountains of the soul were opened in tears of joy. Verily do "the little things make God's universe."

JOSEPH BRITT.

JAMES HUMPHREY."

Cleveland, O., Aug. 1881.

"I Don't Want a Plaster,"

said a sick man to a druggist, "can't you give me something to cure me?" His symptoms were a lame back and disordered urine and were a sure indication of kidney disease. The druggist told him to use Kidney-Wort and in a short time it effected a complete cure. Have you these symptoms? Then get a box or bottle to-day—before you become incurable. It is the cure; safe and sure.—Knoxville Repub-

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