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Truth fears no clash, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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UNIVERSAL PEACE.

Address Delivered on July 5, 1881, before the National Arbitration League of Washington 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 and action.

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 instead 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 similar 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, scattered 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 imperfectly known to us, we shall be amazed and even horrified at the contemplation of how great a part war has performed in the experience of mankind—how much of human effort, labor, genius and life has been sacrificed in this monstrous exhibition of violence, vengeance, wrong and slaughter perpetuated 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 from pre-historic indications of any kind, or from the derived from the study of languages, man has started in his present career on this earth from the lowest level of moral, intel-

lectual and physical degradation, and has only made his way to the existing condition of enlightenment, moral elevation and physical comfort through fierce struggles, bloody combats, long suffering, patient endurance, 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 aggressive or defensive war. Animated by prejudices and hatreds of race, natural inclination 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 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 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 conquerors, and when not slain upon the spot, were held to have forfeited liberty in exchange for life. They became the absolute property of their captors, so completely 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 life; 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 sentiments, 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 life.

In the course of these struggles and conflicts 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 combinations; and later, from the turbulent disintegration effected by the universal military 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 organizations 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 communities, 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 operations began to grow into some importance. These, it is obvious, are altogether antagonistic 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 destroying 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 presenting to you tonight.

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 phenomena 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 radiating of heat, until it acquired a solid crust, surrounded by the atmosphere of air and water. Still further cooling brought 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 depressed; 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 bosoms.

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 occupies; 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 fullness of her time, brought him into existence.

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 civilization 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, 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 peaceful now than it has ever been in all the side of time; or that the prospect of continuing tranquility and the amicable adjustment of national troubles is far more 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 destructive 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 appearances, 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 tranquility.

The ferocity of war, in modern times, has been greatly mitigated; and this is a strong indication of that tendency I have attempted 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 civilized

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 national debts, which exhaust their resources 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 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.

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 burden of military service imposed on them by the European system of great standing armies, the people of that country are fleeing 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 immigration 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 them.

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 exert a good influence on those great and enlightened 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 prominent 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 sanguinary war. Yet we must hail 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 years 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

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"Is Thought Matter?"

To the Editor of the Religio-Philosophical Journal: In your issue of 23rd of October last, the above question is proposed by M. L. Sherman...

To satisfactorily 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?

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.

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).

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.

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.

Our author says "the finest or most etherealized substances I call spirit." So our ultra-materialist has at last found spirit ever so far removed from common crude matter, and that it is "the covering of the soul."

"I contend that man never created a 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.)

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 way account for the lack of new and progressive thoughts so scarce with some people.

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.

The second family's home is in a weather-stained, 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."

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.

In the next song one common spirit seemed to move the worshippers 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.

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.

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.

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 be accommodated more conveniently. He

then passed the hat and got a liberal collection. 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.

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.

After more marching, the venerable blind Shaker 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 a young brother.

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

BY S. BIGELOW.

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 undercurrent of inharmonious 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.

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

But I must close with a brief mention that the undercurrent of inharmonious 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.

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 souls in patience and yet be firm at our posts for purity, right and freedom.

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.

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."

Here he is again in error, from the fact that the Bible, which is acknowledged by all evangelical 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 themselves 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.

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 interminable 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.

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 never be obliterated.

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. "Spiritualism not proven," as published in our pages, has called out much thought, and for this we thank its author.

Burlington Hawleys: "Porter," said the gentleman from New York as he stepped into his berth, "take this quarter and call me at Lyons, sure." "All right, sah." Late next morning he calls him: "Only twenty minutes 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, ecstatically

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

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 says: "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 positively knows how, when or where the Bible was compiled. But the New Testament was put together by the first Council of Nice." (325 A. D.) 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 fiery fagots of the priests, I still regard as one of the ablest and most reliable historians that ever wielded the pen.

1. Rufinus. I never spelt the word Rufinus 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. Nicopharus. Here he misspells a name; it should be Nicophorus. 4. Eusebius. He says he has the last edition of the Bible of Bibles and finds it, Irenus. Here he is wrong. The last edition (8th) lies open before me and the name is Eusebius, page 360. I discovered the error more than a year ago. It seems strange I did not notice it sooner. 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 reliable. It should be borne in mind that there were several Christian writers at the time of Eusebius. There was Ist. Eusebius, bishop of Caesarea, surnamed Pamphilia, a church historian; 2nd, Eusebius, bishop of Emisa, 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 the Council of Nice. KERSEY GRAVE S.

The Memory of Ants.

The general fact that, whenever an ant finds her way to a store of food or larvae, 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 unusual.

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 carbonic 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 from 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 carbonic acid. The ants, as on the previous occasion, were at once withdrawn from his garden, and two days afterward 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 employed 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 torridarium 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. E. Abbot.

Woman and the Household.

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

I have a right to a life of my own-- Not merely a casual bit Of somebody else's life, flung out That taking it out of my hand 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 ordered plan.

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

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.

ISUSAN COOLIDGE.

AN EASTWARD TIEP. 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 flicked 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 cove, from whose piazzas are visible many charming islands, the blue hills of Milton, Quincy, Weymouth, Hingham, 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 changeable, 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 largesse, while a picturesque new hotel at the landing takes the afternoon 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 Summer-land 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 contemporary.

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 officers are women. 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 Cibley, 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 executive 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 magazines and quarterlies. A lady member is always ready to receive strangers and give information 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 fruit, 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 houses or hotels. There are even women living in homes of their own who need

the refreshment and exhilaration 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 boundaries, 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 conversation.

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 such 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 committee 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 subjects connected with the higher human interests, the readings 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 recitation in concert of the Lord's Prayer.

It is well to add that all its officers are non-salaried. 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, occupying about a hundred feet of front, 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 constant 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 interest. At another time we will speak further of the wise women of Boston.

Letter from Dr. Monck.

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 18th 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 servant, FRANCIS WARD MONCK, English Inspirational Speaker, etc., 25 Southampton Row, London, Aug. 4, '81.

Partial List of Magazines for September.

The Pheenological Journal. (Fowler & Wells, New York.) Contents: Paul H. Haynes; Imagination connected with Science; Comparative Phenology; 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; Hygiene 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 Dramatist; The Society of Decorative Art; The Coniferous 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; Leon 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.

New Music Just Received.

God Bless the Little Women. Song and chorus, composed by Charlie Baker, published by F. W. Helmick, Cincinnati, Ohio.

What Ails You?

Is it a disordered liver giving you a yellow skin or costive bowels; which have resulted in distressing piles or do your kidneys refuse to perform their functions? If so, your system will soon be clogged with poisons. Take a few doses of Kidney-Wort and you'll feel like a new man--nature will throw off every impediment and each organ will be ready for duty. Druggists sell both the dry and liquid. --Evansville Tribune.

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, etc.

"Female Complaints."

Dr. R. V. FIERCE, Buffalo, N. Y.: Dear Sir--I was sick for six weeks, 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.

There is a joy in good fortune. There is a far higher in the mind's gain of knowledge or truth. But there is no joy like the joy of resolved virtue. --Orville Dewey.

A Great Disappointment.

For the last few years, physicians who have made a note of parties purchasing early counterfeits, water-melons, etc., have been greatly disappointed because of "no cures" as the people have found Dr. Pierce's Compound Extract of Sarsaparilla to be a prompt and certain cure for colic, cramps, dysentery, diarrhoea, cholera-morbus, and all pains in the stomach and bowels. By druggists.

The effect of water poured on the roof of a tree is seen aloft in the branches and fruit; so in the next world are seen the effects of good deeds performed here. --Buddhist Scriptures.

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We know whereof we affirm when we say that Warner's Safe Kidney and Liver Cure has performed more wonderful cures than any medicine ever brought before the American public.

Make sure that there is not a day you can live, bending over your work, with a bad sense, perhaps, that the life is going out of you in the mere necessity of living, but brings you nearer to some divine surprise of blessing, some great unfolding of God's very glory.--Colyer.

Horsford's Acid Phosphate.

Horsford's Acid Phosphate is an invaluable tonic in any case where an acid tonic is indicated. J. L. PRATT, M. D., Greenfield, Ill.

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BY JAMES MONROE. PRICE, 75 CENTS. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

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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 pulpits 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 wrong—all 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 tent-

makers 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 of a latent power which all men possess. This, of course, is purely an assumption. Granted 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 humanized, 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 regarded as the more grave—by those who regard it as a blemish at all—because of the inference that Mr. Clarke considers the truthfulness 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 standpoint? 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 attuned, 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 accepted.

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 unwieldy 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 Poore 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 subject.

Transcendental Physics—Atlantic Monthly Twaddle.

The Atlantic Monthly for September has a four page article on Professor Zollner's book. Had we seen this article in a third-rate 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 best conditions. Zollner, a critical scientist, gives facts, surroundings, apparatus, etc., with great care, and this muddled 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 mind words, this is a falsehood—bold and impudent as ever came from human pen, only excusable at all on the ground of idioeity.

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 because 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 Capital."

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 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 public, by Mr. A. Swift of Cincinnati.

The Brahmans—Candid Statement of an Orthodox Clergyman.

The Rev. Dr. Scudder, says the San Francisco Occident, does not regard the Brahmans 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 Brahmans 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, self-centred, 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 Brahmans under the leadership of Babu Kesab 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 among men."

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.

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 idioeity. 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 nanby-pamby legs they stand propped 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 so-called 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 idioeity 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 fifteen 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 souls."

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 for that man to pray after this boy's harangue.

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 lately arrested, charged with giving information to the Nihilists.

Prince Krupatkin, a Nihilist refugee, has been expelled from Switzerland by order of the Federal Council.

A late number of the Revue Spirite (Paris), 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 mining 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 Moscow, the old capital before the day of Peter the Great.

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 mediums 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."

Ferdij 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 Cyclopeda 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 8,000,000 Italian women have equal rights with the same class of men?

Light says: Hon. Alex. Aksakof returned from Ventnor 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 sances 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 Elliot in the Highgate cemetery. It is an obelisk, twelve feet high, of blue granite, and bears the following inscription:

"Of those immortal dead who live again in minds made better by their presence." Here lies the body of "George Elliot," 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 July 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 silk purchased by our people is really manufactured in Paterson, Newark and Philadelphia? The more home manufactures, the nearer the farm and factory are to each other, the more varied and finer our industry, the better.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

"The Foolishness of Preaching."

BY EDWARD WILLETT.

Doctors in plenty, doctors of laws and divinity, Each with his satisfied air, in his well-padded place; Each with his time-worn notions of God-head and Trinity, Justification by faith and salvation by grace!

Methodist "Ray Preacher" at Des Moines, "Fire and Frenzy" Wanted.

The Inter-Ocean of August 23rd, gives report of the Methodist Camp Meeting at Des Moines, and of the sermon the day before of Harrison, "the boy preacher," who spoke to 4,000 people.

Excitement was what was wanted. Hell was full of excitement, and why should they be deprived of any advantage that could be got from it.

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A Vision—Heart Echoes.

(Sent us by a woman in distress, as her experience.) 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!

Converting the Heathen.

At the Chautauque Missionary Conference a few days ago the statement was made that "Christians contributed annually \$5,000,000 for the conversion of each heathen in the world."

Heathen can be found nearer home who certainly 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.

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.

Another class of home heathen is represented by the large army of "unmerciful disaster" which followed the "great famine" and "great pestilence" almost on the verge of crime, forced there by necessity.

Weather Indications—Iowa Sagacity.

It is an easy matter to forecast the weather, like Prof. Tice and Mr. Vennor. If people will only give their minds to it.

When a woman leaves a piece of soap on the stairs where her bare feet will tread upon it, it is a bad sign.

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 United States or Canada.

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 spauking 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.

Artist's Bill—Repairing the Devil and Angels.

An artist employed in restoring the properties of an old church in Belgium, being refused payment in lump, was asked for details, and sent in his bill as follows: "Corrected the Ten Commandments, 25¢; embellished Pontius Pilate, and put a ribbon in his bonnet, 18¢ 00¢; put a new tail on the rooster of St. Peter, and mended his comb, 18¢ 25¢; re-plumped and gilded the left wing of the Guardian Angel, 17¢ 50¢; washed the servant of the High Priest, and put carbuncle on his chest, 16¢; re-waxed Hebrews, adjusted two stars and cleaned the moon, 33¢ 75¢; re-animating the flames of purgatory and restored souls, 14¢ 25¢; revived the flames of hell, put a new tail on the devil, mended his left foot, and did several jobs for the damned, 16¢ 30¢; rebordering the robe of Herod, and re-adjusting his wig, 9¢; put new spatter-dashes on the son of Tobias, and dressing on his ass, 17¢ 00¢; cleaned the ears of Rahab's ass and shod him, 14¢ 75¢; put earrings in the ears of Sarah, 9¢ 20¢; put a new stone in David's sling, enlarged the head of Goliath, and extended his legs, 14¢ 50¢; decorated Noah's Ark, 13¢; mended the shirt of the Prodigal Son, and cleaned his ears, 20¢. Total, \$501. 60¢.

Startling Phenomena 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 of age.

On Monday, the 12th, some hundreds of persons assembled round, or rather in front of the house, to hear the ghosly knocking, when strange to relate, about 10 P. M. the raps were again made, and hundreds of persons heard them.

One of our local men summoned up courage to investigate the thing with a policeman. They awaited the ghosly visitant, watching the bed in which the little girl and another (aged five) were sleeping.

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, a Chicken Little says, the sleeping girl of Brooklyn, Mollie Fancher."

"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."

"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 to 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 persons 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.

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 list so great an extent as to have the audacity to name living persons as authorities for these remarkable statements.

Residents in Utah report that there is but little sympathy among the Mormons with the feelings of the rest of the country in regard to General Garfield. This might have been expected.

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To Dr. E. D. Babbitt, Greeting.

Dr. E. D. 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.

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 seriatim and numbered them, I then took them up one by one and elaborated each point entirely from my own brain.

Dr. Babbitt writes from Petoaky, Mich., Aug. 14th, and Mrs. Spinney joins in signing the letter.

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

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Notes and Extracts.

Honor cannot be given; it must be earned. Subject faith is barbarism; reason is civilization.

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

The various religions require sitting, 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. Abbott.

Great men seem to be part of the Infinite—brothers of the mountains and the seas.—Lycer-sol.

One of the objects of our philosophy is to bring heaven down to the comprehension of mortals.

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 sectarian, 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 statement is a pernicious doctrine; it robs manhood of its greatest charm, and takes from Dely 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 precisely 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 forward, 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 apostrophe 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—their in essence, and not by accident?

But to it always remembered that pleasure followed for pleasure's sake, wears a man out sooner than any ordinary work. Such pleasures, unearned 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 shiftness, a world peopled with dreams—we don't want to go there; rather, let us stay here, where we can enjoy the beauty of the opening seasons, and abide through the long winters; anything is preferable to this much-talked-of land of rest.

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 Spirit-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 distinct and independent existence, apart from flesh and blood, even as a jewel is distinct from its house of wires, or as a spirit distinct from its earthly tabernacle.

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RAIL ROADS.—TIME TABLE. CHICAGO, ROCK ISLAND AND PACIFIC. DEPART, CORNER VAN BUREN AND BERNARD STREETS. CITY TICKET OFFICE, 54 CLARK STREET, BERNARD HOUSE.

WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY, WILL BE BY EXAMINING THIS MAP THAT THE... CHICAGO, ROCK ISLAND & PACIFIC RY. IS THE GREAT CONNECTING LINK BETWEEN THE EAST AND THE WEST!

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Continued from First Page. moral truth and beauty, if the political condition of the world had allowed the natural progress of those nations to continue undisturbed.

"It is this political condition of the world which renders it impossible to overthrow the glorious civilization of the present age. The overlying 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.

"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 mere passive consequences; it works backward and produces a powerful reaction upon the condition of the world.

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 accuracy; the deadly mitrailleuse, enormous guns made to throw half a ton of metal for long distances; great ships 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 trying the most destructive torpedoes; what a frightful schedule of 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.

I have sometimes heard the argument—no 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 soul—courage 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 unbending will even in the midst of defeat and disaster.

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.

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 hail with joy any combination of their government which would secure lasting and universal peace.

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.

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 Frothingham'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.

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.

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 upon that hill, saluted them, and was the first evidence of what they must expect on their way back to Boston.

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.

Dr. Jones is the Platonic exponent. He is tall, vigorous, sixty-one years of age, clear-headed and positive in his expression. He believes in Plato, at least as he understands him.

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THE CONCORD SCHOOL OF PHILOSOPHY.

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.

There was a galaxy of star talent to celebrate the Kant anniversary. One whole week was employed to render honor to the world-famous author of "The Critique of Pure Reason."

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, President Porter, Henry James, J. Cotton Smith, Alexander Wilder, Prof. Park and Mrs. Cheney, Miss Peabody and Mrs. C. E. Lowell, one each—in all forty.

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