Ernth Bears no Bask, Pows at no Human Shrine, Seeks neither Place nor Spplause: She only Ssks a Searing.

VOL. XXVI

JRO. C. BURDY, Epiron.

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Modernized Theology.

Under this title the Rev. Wm. Mountford publishes, in a recent number of the Banner of Light, some excellent remarks on the position of the clergy towards Spiritualism. They will serve to supplement the article from the pen of the Rev. Mr. Tyrrell, which appeared in our JOURNAL of March 8th. Mr. Mountford is a clergyman from Manchester, England, and has lived in this country some thirty years. He is the author of "Euthanasy," a work of rare beauty and devotional earnestness, a fresh edition of which has been lately published in Boston. It originally appeared some twenty-five years ago under the auspices of Bishop Huntington, now of Central New York. Mr. Mountford has for some twenreferred:

SPIRITUALISM BEFORE THE ROYAL 50-

CIETY. "Stranger still than any civilized Caliban, is the man famous for philosophy, who can say and write, Spirit! With the best of instruments, it has never yet been seen. Miracles! Let them be shown at a meeting of the Royal Society, in London, specially con-

"Such things as these have been said in all earnestness and simplicity, by men of great prominence; and as though it were expected that certainly God Almighty would appear in court—by his angels, at least—if distinguished men should show themselves willing to pronounce as to some

"But Royal Societies and Academies of Science, as regarded from high heaven, are not so very much superior to rockeries or ant-hills. Theology has been wofully trimmed and toned, to suit the materialism of ignorant and the learned. And this is plain enough from even most of the definitions of a miracle which have been madeduring the last century.

"As far as they are known of publicly, the theologians who dare draw a long breath, at this present time, are very few indeed. Theologically men dread to believe in one direction, just as much as they are afraid to deny in another. Faith is the fac-ulty by which man inhales, as it were, the atmosphere of the angels. But what breath of life or heaven can there he with believe of life or heaven can there be with believ-ing in a theology, for which the best thing claimed is that it is rational in the extreme and thoroughly modernized?

CLEBICAL FOLLY IN IGNORING OUR PHE-NOMENA.

"What in Latin was called a miracle, in "What in Latin was called a miracle, in our Saxon-English is a wonder. And it has been thought that the 'wonders' and the 'signs and wonders' of the Scriptures might be best secured for belief by an utter denial of the marvelous, outside of the Bible. But from that thing alone it is plain that of the market was acceptable describes modernized. apirit, as a scriptural doctrine, modernized theology has no sense whatever. A compromise with science badly understoodthat is what modern theology is on the subject of miracles.

Oh, for honesty as to the Bible, down-right honesty! And all the more knowledge men get, the more will honesty have to be wished for, even as to reading the Bible. What St. Paul wrote as to the Spirit was written as to its nature, and therefore as to the possibility of gifts from it, forever. And where there is neither faith, nor exnectation, nor even hopes as to the gifts of the spirit, because of these modern times, it is certain, that there is no right belief

even as to the Spirit itself.

"As to anything which might be taken for a sign, and as to even the possibility of a modern demonisc, the policy of modern theologians has been that of unserrupulous denial and insulant contradiction. There denial and insolent contradiction. There is no way for men of intellect, there is no way for a good lawyer with all the evidence before him, there is no way by which men can believe in Elijah and Elisha, and in Isalah and Malachi, as having been prophets, without believing also in the possibility of prophecy in every age, and to the end of

AVERSION TO NATURAL RELIGION.

What strange aversion there was, no long while since, to Natural Religion, as though even a thought of it were disloyalty to revelation! And yet actually the Scriptures themselves involve it, and all the best part of it, probably. Ancient history has been often regarded as an impertinence while affering itself as a witness about some Pharach, or about the captivity of the Jews, or as to the Roman rule in Palestine. But of this bibliolatry, directly and still more indirectly, there have been effects as to the spiritual subjects which have been in their nature utterly anti-scriptural.

WHAT YER BIBLE PRESUPPOSES.

"The Gospel, as it addresses itself to man, through the New Testament, presupposes that he is a believer, as to some things, which it does not itself teach, and the necessity of this presupposition, when it is

made manifest, is akin to a renewal of revelation itself for some people.

"Demoniacal possession is no doctrine of Christianity, but the reality of it was assumed by Jesus Christ. Soothsaying is not vouched for by the Gospel, but in the Scriptures the reality of it, as a practice, is presupposed, when, as to the young woman possessed by a spirit of Pytho, Paul 'said to the spirit, I command thee, in the name of Jesus Christ, to come out of her.' Also, as to baptism and the Lord's supper and the to baptism and the Lord's supper and the laying on of hands and the importance of an assembling of themselves together by believers. Christianity presumes as to knowledge and as to tendencies in belief, which only few persons know of, and which most people would not even care to know

"There are theologians of the day, hosts of them, who think that they would be doing Christ service by denying or ignoring the possibility of there being demoniscs in the islands of Greece, or in Asia; and also ty years been a studious Spiritualist, both here and in Europe, and we are glad to see that his faith grows firmer and broader with advancing years. His style is peculiar, but will be found to repay close study and attention. We present the following extracts from the article to which we have referred:

the islands of Greece, or in Asia; and also by their ridiculing the notion of there being anywhere in the world, anything like 'a familiar spirit' in connection with any body. Eminent theologians they may be, as to time and place; but, at the best, as before heaven, and for seeing, they are but the hapless fellow-creatures of the blind. Not to know of there being demoniacs anywhere in the world, anything like 'a familiar spirit' in connection with any body. Eminent theologians they may be, as to time and place; but, at the best, as before heaven, and for seeing, they are but to know of there being demoniacs anywhere in the world, anything like 'a familiar spirit' in connection with any body. Eminent theologians they may be, as to time and place; but, at the best, as before heaven, and for seeing, they are but to know of there being demoniacs anywhere in the world, anything like 'a familiar spirit' in connection with any body. Eminent theologians they may be, as to time and place; but, at the best, as before heaven, and for seeing, they are but the hapless fellow-creatures of the place. sons; but to be careless about the possibili-ty of their existence, and scornful as to all evidence on the subject, shows in a man thet he does not think as Jesus Christ did about human nature, or about what may be called the philosophy of it, spiritually—and shows, indeed, that his theology has been thoroughly modernized.

FALSE VIEWS OF MODERNIZED THEOLOGY. "How precise has been the talk of those people, and also how insane! The Bible is a book by itself. The miraculous is a thing by itself; and there is nothing like it pose of the gospel was to prove the immortality of man, and therefore no Pagans ever really believed in it, nor Jews either before Christ.' That is the manner after which theology has been made to talk, because of its having been modernized, and therefore also falsified.

"It is cruel kindness, it is hollow cunning, it is faithless reverence, which would isolate the scriptures in the world of thought. For they do not gain, but they lose wofully by not being treated as fearlessly as the literature of Greece, and by not being com-pared for analogies with the literatures and the experiences of all nations and all ages.

SEEING, THEY SEE NOT.

"As concerning the world at large, and its relations to Spiritualism, there is nothing, intellectually, more disgraceful than the present state of theology; and of this truth, it is an illustration, that an earnest, very honest party among theologians are what they are. For they look after mint and cummin, and the botany of Palestine; and they are ankious about the old stones of Jerusalem and the temple, and how they may, any of them, have been marked; and they are also laudably curious about ancient manuscripts of the New Testament, while yet they are blind as to the ghost-belief, which is involved in the Scriptures, and never think as to whether possibly there may be a science of spirit implied in the Bible—a pneumatology; and all that is 'because they seeing, see not; and hearing, they hear not neither do they understand

"There is much to be said in excuse, but excuse does not diminish the reality of a fact. And it is the instinct of modernized theology to keep to itself, and to believe as little as possible, for fear of being chal-

lenged. But what an attitude that is toward the spiritual world, for a soul believing itself immortal! Let it be understood that on looking about me, the less I am obliged to believe, the more certain I feel as to my po-sition. And what an absurd position that is for anybody to be occupying, as to the universe or as to the soul of it! But yet there are people everywhere, and there are myriads, with whom the best hope is, not as to how much they may have to believe, but only as to how little they may be forc-ed to. Also for modernized theology and its cold-blooded fanatics!

HE THAT HATH EARS TO HEAR, LET HIM HEAR.

"The word of God, on its coming, presupposes the possibility of receptiveness on the part of its hearers. Let this be noticed. The word of God by Jesus Christ presum-ed on a belief in God, and in prophets as being channels for his spirit—presumed also on there being existent, already, some knowledge as to the spiritual world, and presumed on faith as a characteristic of human nature; and presumed, too, on the words, prophet, signs and wonders, heaven, spirit and vision, as being well understood and in common use. That word of God, as it reaches a person to-day, reasonably pre-supposes a willing ear, and some kind of 'spiritual understanding.' And positively, it is not directly addressed to those men who are ready, in a moment, to reject any report of the so-called supernatural, and report of the so-called supernatural, and who love intensely to maunder over anything which may seem like kinship between themselves and apes, and through spes with the ichthycsauri; and through them again, ultimately, with the primitive monads, whatever they may be. People do not all hear slike, and especially as to spiritual subjects; nor do they attend slike, any more

than David Hume and William Ellery Channing may be supposed to have done.
"Notwithstanding what modernized theology might seem to indicate, there really was spiritual difference among men, presupposed, when Jesus said, 'He that hath ears to hear, let him hear.'

MISTAKE OF SOME SPIRITUALISTS.

"Some mere Spiritualists are as ignorant about the Bible in one way, as some mere scientists are in another way; and as between the two there is not much good to choose; except that the irreligious scientist

choose; except that the irreligious scientist is likely to be a more consistent man than an irreligious spiritist.

"The way in which some few Spiritualists have sometimes taiked, is as though some silly traveler should boast himself of having been able to spit on the tombs of the prophets. But any Spiritualist ought to know better than that. For, if there be anything hopeful, reliable, prophetic, glorious in Spiritualism, it is because of its connection with past ages, and with the long continuous thread of marvetous narrative, which reaches up through certainties of which reaches up through certainties of fact and adumbrations of truth, into the mystery of the Garden of Eden.

MISTAKE OF SOME SCIENTISTS.

"If the man of science is to be trusted on his reports, for having properly availed himself of his opportunities for outlook as to insects or stars, or worlds in convulsion, he ought, reasonably, to acknowledge that what some Spiritualists testify, as to phenomena, may be not incredible, even though the avidance offered he that only of persons the evidence offered be that only of persons eminent for common sense and for healthy full possession of all their senses. For al power of observing and reasoning has not yet run to crucibles, telescopes or micros-copes; nor is the ever likely to do so. There is a disputed region, old enough historically, as to which modern science professes to feel like an outsider, but that is because of its own self-imposed restrictiveness. And here comes in Spiritualism, in the broad sense of the word, with its high claims, which are so readily resented as insane in-trusiveness. But as it suppered many a time before, so it may prove again, and as to this very controversy, that wisdom is justified of her children.

SPIRITUALISM OF THE WESLEY FAMILY. "And, no doubt, very largely John Wesley and his brother Charles were such spiritually-minded men as they were, because of their certainty as to a spiritual world and its nearness to them; which they had got as young men, through manifestations from it at the house of their father. It was a certainty about one haunting ghost, but that certainty was like a diamond-point of light in the materialistic darkness which was thickening over England. It was an experience which they were never likely to have forgotten; but it was kept fresh in their minds by a sister, who, probably, was what would now be called a medium, and who would seem to have been a lady of fine faculties and a very fine character: because. many years later than the manifestations at the Lincolnshire vicarage, in a letter to Charles Wesley at Oxford, his sister wrote that she longed to see him, that she might talk to him about what had called itself. Jeffrey, at their old home, during the dis-turbances, and which continued still to visit her in London.

MR. CHARLES BEECHER'S RECENT BOOK. "And every Spiritualist of fair intelli-gence ought to account himself as being a Hebrew of the Hebrews, and of the tribe of Levi, for conserving and interpreting the vestiges of ancient life, and thought, and spirit-history in Bible lands. And Mr. Charles Beecher is much to be thanked for his recent book on Spiritual Manifestations, and the fine manner in which he has written according to his lights. And it is to be hoped that he will soon be followed by other witnesses of like temper, who shall report about Spiritualism according to their personal experience, and their various stand-points in philosophy and learning."

Psychometry and Trance.

BY MRS. MARIA M. KING.

"May not the phenomena of psychometry throw some light on the analogous facts of trance mediumship?" is the pertinent inquiry in the opening paragraph of an editorial in the Journal of March 25. The editor has evidently been questioning his "inner consciousness" on matters spiritual, and has received responses such as ever come to the determined seeker after truth, by the means of opening the mind to the influx of spiritual light. The suggestions he has of fered are most timely, and deserving of the discussion he invites. Is there a relation between the phenome-

na attending the trance and that of pay-chometry? An analysis of both, it is believed will reveal a close relationship; in fact, will demonstrate the one equally with fact, will demonstrate the one equally with the other, to result from psychologic force exerted upon a sensitive brain and nervous organization. The psychometrist is im-pressed in her or his sensitive organiza-tion by ethers of the many grades that inhere in substance and forms, and attach them-selves to everything, like symbolic characters, which record vaguely, unwritten his tories of all times, all deads and thoughts of men. The force which magnetic eithers excite in a subject, is according to sensitiveness. It may be such when exerted upon an inspired subject as to arouse mental energies

to unwonted activity, and impress upon the mind scenes and conditions, thoughts and motives, with a vividness only equaled by the reality. This is psychologic force, the same as excites exalted mental activities; in any and every case it is psychologic force added to psychologic force. Ethers of mind impress mind, and impressions imparted to the nervous sensibilities are impressed on the mentality with a force that amounts to the mentality with a force that amounts to the same as that conveyed through other channels. The trance and all phenomena attending it, are induced by the same character of force. Controlling mind imparts a volume of force that overcomes that of the subject. This compels unconsciousness, while it excites mental activity to a degree beyond the normal capacity, by the thoughts instill-ed, which are ethers of mind, that arouse their like in the subject, and cooperate with them for bringing out thought. Paycholog-ic force is exerted from a brain magnetically related to that of the subject when it is effective for producing these results; or the force exerted must be so related whether it comes from one operator, or from a circle, or audience. Forces of different individuals in a circle or congregation may combine in a current to affect psychologically a sensitive, to induce the phenomena in question, sitive, to induce the phenomena in question, when there are no opposing forces interposed to prevent this. A sensitive is at the mercy of the sphere of force which surrounds her or him, unless protected by spiritual supporters qualified for their task. The editor questions if there may not be stored-up forces in the mind and memory, which impel to the expression of thoughts when no spiritual prompter is concerned in the work. Most assuredly there must be a power in stored-up opinions and fragment-

power in stored-up opinions and fragment-ary thoughts derived from various sources, to act psychologically on the mind, in unison with a force which impels the activity of these. There must be a stimulating force to excite this activity as in the exercise of pyschometry. It need not, necessarily, be MICDIO COO it must be from mind in sympathetic connection with the subject, for only mind and related bodily forces can thus operate on mind and its related elements. To induce an abnormal state extraordinary forces must be brought to bear. A subject of trance can draw upon the imagination for force to induce the state, but imagination draws from the source that originally subjected the organism, the latter having become so sensitive to this force that it succumbs at a breath of it. drawn by the force of thought into contact with its forces. This principle is illustrated abundantly among mankind and in the animal world. Epileptics illustrate it to perfection—those subject to the various manias that from time to time afflict society, and which have unhesitatingly, been attributed by some to the malignant influences of spirits. This point involves so much of importance, that its discussion must stop here lest it be continued beyond bounds allowable in this article.

Illumination of the spiritual perceptions is the effect of their stimulation by an outaide force. It is the principle forcibly illustrated in an old school-book, thus: man cannot lift himself over a fence by the straps of his boots." One cannot elevate himself above himself without a leverage a hold on something that will assist his own powers. Mediumship is this leverage, if it is of the sort the word is understood to imply. If it is not, if it is only that sensitiveness that makes a subject the vehicle of mundane forces while the effort is to subject it to super-mundane, then the leverage is inadequate to the task of elevating the unfortunate above the hazy atmosphere of the lower world, where indistinct and contradictory impressions confuse and distract the mind.

A word here in respect to the injustice done genuine mediums, sometimes, by a misunderstanding of the law of mediumship, suggested by the seventh paragraph of the editorial. The writer has made pertinent inquiries here, which will in part find their solution in principles pointed out above. Nevertheless, something remains to be said in defence of true mediums, who often disappoint expectation by the incoherent and bungling manner in which they express inspiration from spiritual prompters. "Theodore Parker," "Shelley," "Mapes," "Raphael," "Mozart," could not be themselves in accuracy of enunciation through a medium unless that medium were of exactly their own type of individuality, and as well developed as the law of mediumistic devel-opment allows. Even with these conditions there might be failure to personify the prompter on many occasions. A medium will exhibit his or her own individuality, despite the efforts of controllers, who cannot rob them of this, though they can utter truth through them if they are litted to be placed in the arena as actors and speakers of truth for spirits. Competent spirit teachers withhold their subjects from public ministration while unprepared to teach correctly. The great aim is correctness. Fluency must be dispensed with, and sometimes directness, until development has advanced to its higher stages. And what is of the utmost importance, they will use none but well qualified aubjects.

In regard to the proposition that psy-chometrists exert their gifts unassisted: Is-sue is here taken with that sentiment. Psychometrists who exercise the faculty with effect, by the law stated, require its atimulation on occasions where it is brought prominently into use, the same as any class of sensitives require to be stimulated to the exercise of a gift. The natural state is one

of quiescense of the faculty, such as is consistent with normal life. It is stimulated to activity by extraordinary forces, but from the very nature of the case, the subject could not perceive an extraordinary influx of magnetic ethers without this kind of preparation an inspired sensitive has, who utters thoughts above his natural capacity to conceive. Illumination is necessary to confer the power, to perceive all the varied impressions so spiritual in their character, and above the comprehension of the normal powers, and to conceive the ideas connected with these impressions. Spiritual forces operate in the exercise of this remarkable gift as much as in that of any possible one, since the ethers are spiritual, or material magnetic of so fine a quality as to make no impression upon persons not spiritually sensitive. A natural attribute atimulated by aspirit intelligence is natural still. No human attribute is exempt from the influnuman attribute is exempt from the influence attending spirits may exert upon it; for surely "He giveth His angels charge concerning us," and in all our way we are watched; and when it suits the purposes of the Guardian Powers, our faculties are put into use for us by these angelic ministrations, when we cannot do this effectively for ourselves. for ourselves.

Theosophy Rampant -Blavatsky, Kislingbury and Dr. Blake.

WM. R. COLEMAN.

Most extraordinary marvels are related of Mad. Blayatsky in London. It is asserted that she takes from the air or floor anything called for, makes lilles blossom from her favorite cigarettes, makes herself large or thin at pleasure, changes her complexion at will, and on one occasion was seen to suddenly transform herself into a Hindoo! Such stories told as solemn truths only excite derision in all well ordered minds How pitiable it is that cultured ladies and gentlemen suffer themselves to be hood-winked by the juggling charlatanry of this magian high-priestess, whose entire stock in trade, so far as magical powers are concerned consists of a goodly proportion of psychologic or mesmeric power, largely sup-plemented with Oriental juggling tricks, which she palms off upon her dupes as wonderful exhibitions of her occult potency.

Miss Kislingbury will be remembered as the English lady who, during a brief visit to America a year or two ago, spent much of her time with Mad. Blavatsky, and who, upon her return to London, at once began to sound the praises of Blavatsky, occultism, and Olcott, which latter individual she deemed worthy of being the leader of Amercan Spiritualists. Soon after her return to London, Miss K. joined the Roman Catholic church, and quite recently she has been endeavoring to Catholicize the spiritualistic movement in England. (We hear much of Jesuits in Spiritualus mowadays. Query: Is Mad. Blavatsky a Jesuit in disguise?) At a late meeting of the British National Association of Spiritualists Miss Kisling-bury and Dr. C. Carter Blake (another The-osophist) osophist) cooly informed the association that one day while they were sitting in the rooms of the B. N. A. S., a certain paper being wanted, Dr. Blake, by the exercise of his will, went in spirit to the newspaper office, distant a mile, took the paper from a pigeon-hole, and returned to his body with the paper, all in two or three minutes, his body meanwhile remaining silent in his chair. Being asked how the paper was produced on his return, Miss K. answered, that he took it out of his pocket—unfortunately the paper proved not to be the one wanted. the paper proved not to be the one wanted. The solution of this asserted demonstration of magical power is very easy: Dr. Blake had the paper in his pocket, and after being slient a few members, to allow time for the spiritual journey, he pulled the paper out of his pocket, and claimed to have just obtained ed it per the above magical rapid-transit

mode of despoiling newspaper offices.

Such stories as those related of Mad. Blavatsky, and this one of Blake-Kislingbury, will indicate the depths of Theosophico-Bomanist tergiversation. Lamentable it is that scholars and thinkers like Dr. Blake and Miss Kislingbury should lead their name and influence to the propagation of such extravagant fantacles, as unreal as the visionary basis of Theosophy, and as absurd as the inordinate pretensions of their Lord and Master, Leo XIII, to be the infallible vicegorent of God. It is to be hoped that Dr. Blake will in future refrain from so far taxing the credulity of the English Spirita-alists as to favor them with further resitals of his abnormous magical endowments.
Dr. Blake being so notably addicted to interlarding his contributions to the London spiritual press with multitudinous learned classical guotations, I will, in conclusion, commend to his special consideration the following excerpts from his favorite Latin tongue: Nec Deut intersit, misi dignus vindies nodus, which, for the benefit of those not so gifted in the lore of dead languages as our erudite occultic medico. will freely translate thus: "Let not a god (or a supra-material power) be introduced, unless there is a difficulty worthy of such intervention."

Fort Leavenworth, Kansas.

The first duty of a wise advocate is to convince his opponents that be understands their arguments and armpathies of well at their just feelings.—Oeleridge.

SPIRITUALISTS AND LIBERALISTS.

Thirteenth Annual Convention of the Michigan State Association-The Largest and Most Successful Gathering ever held in the State.

REPORTED BY THE SECRETARY, S. B. M'CRACKEN.

The thirteenth annual meeting of the Michigan State Association of Spiritualists and Liberalists was held at Mead's Hall, in Lansing, commencing on Thursday, March 20th, 1879. The meeting was called to order by the president, Dr. A. B. Spinney, and was opened by an invocation by J. P. Whiting, and some remarks by the president on the relation of Spiritualism to Liberalism. Giles B. Stebbins offered the following resolution, explaining the urgency for its immediate passage, as the bill to which it referred was to be considered immediately in the State Senate: ately in the State Senate:

Resolved, That this Association make earnest and un-animous protest against "A bill to protect the people of Michigan from empiricism and quackery," now before the legislature, and against any and all like class legis-lation, as unjust, illegal, and wrong in principle; as de-priving the people of their inalienable right to select their own healers, and as giving no safeguard against empiricism and quackery inside the medical schools, which it would protect in a monopoly of curing or killing.

That we deny the right, and protest against any assumption of the power by the legislature to virtually select physicians for the people and prohibit all others from practice; and that we wish all schools and methods in medicine, and all magnetic and clairvoyant healers, to stand or fall on their practical success in a fair and open field, believing the growing intelligence of the people the best safeguard against malpractice, "regular" or irregular.

The morning was mainly occupied in conference on

The morning was mainly occupied in conference on the subject of Spiritualism, participated in by B. R. Pratt, John T. Hopkins, Mrs. Graves, of Grand Rapids, Sylvester Bates, Mrs. Mead, of Mason, J. P. Whiting, Dr. W. Jordan, and others. The Rev. Geo. B. Stock-ing, a Universalist clergyman, of Lansing, in the course of some remarks, said that he looked upon the subject of Spiritualism with much interest and entire fairness of Spiritualism with much interest and entire fairness and candor. He related an experience in slate-writing, where a communication purporting to be from his great grandfather, to the effect that the phenomena was not psychic force, as he had supposed, but spirit power. He did not regard this, however, as conclusive. He submitted the following propositions on which he asked

discussion during the session: 1. You believe in the operation of law in the produc-tion of results; by what law can one become an artist without study or taste, geographer without travel, ge-ologist without sinking a shaft?

Why is darkness most favorable to spirit manifestations? and why can we not receive spirit mani-

festations in open light? 3. Are clairyoyance and Spiritualism complementary

to each other? to each other?

At the afternoon session, Mr. J. P. Whiting explained the method of a large number of drawings, purporting to represent the geological development of the earth, made by the hand of Mrs. Whiting, under the inspiration of an ancient Mede. Mrs. Whiting also gave some interesting facts concerning the drawings, which were submitted for examination. A general discussion and conference followed, participated in by Glies B. Stebbins, Father Woodworth, Mrs. R. Shepard, Mr. Ashley, Rev. Mr. Stocking, Rev. J. H. Harter, Mrs. Mary C. Gale, and others.

At the evening session the president read letters from

At the evening session the president read letters from a number of absent friends, among them Capt. H. H. Brown, Mrs. H. M. Morse, and Bishop A. Beals, conveying their best wishes for the success of the cause. The regular order of the evening embraced short addresses by a number of speakers. In this connection is men-tioned the excellent music furnished at all of the sessions by Prof. P. O. Hudson and Mrs, Olie Child. The sary length of this report will be a sufficient apology for not mentioning their efforts in the order of their

Friday, March 21st, the president submitted a letter from C. H. Dunning, member for Michigan of the executive committee of the National Liberal League tendering cooperation, which was read by the secretary with explanatory remarks. Giles B. Stebbins, J. H. Burnham, S. B. McCracken, E. Chipman, and Mrs. M.

E. French, were appointed a committee on resolutions.

Mrs. R. Shepard brought forward the subject of a
mutual benefit association among Spiritualists and
Liberalists, which after some discussion was referred to a committee consisting of Mrs. Shepard, B. F. Stamm

and Charles A. Andrus. The secretary read a report of some length, which was ordered printed with the transactions. The morning's exercise closed with an address by J. P. Whiting,

as from the spirit of Red Jacket.

Afternoon Session.—Mrs. L. E. Bailey, Mrs. Mary C. Gale, Rev. J. H. Harter and Rev. Chas. A. Andrus spoke Gale, Rev. J. H. Harter and Rev. Chas. A. Andrus spoke in favor of the plan proposed at the morning session by Mrs. Shepard, and the committee reported a plan for the proposed enterprise, which was approved, but as it contemplates a separate organization those interested are expected to give it form. On motion the election of officers was made the special order for 2 o'clock on Saturday, to be by ballot, members of the Association and regularly accredited delegates only to vote. Mrs. Mary C. Gale spoke on the subject of "Woman's Influence." Mr. Geer followed on the subject, "What is Spiritualism, and what good has it done"—impromptu on subject chosen by the audience. Rev. A. J. Fighback was called upon and made a few closing remarks.

back was called upon and made a few closing remarks.

Roening Session.—Rev. J. H. Burnham gave the address of the evening. His first position was that in the realm of inquiry the question should be not what will be the effect of our action upon ourselves or our friends, but is the line of inquiry right and proper. Religious and sacred books are the products of evolution through the imaginings and hypotheses of men which eventually cyrstallize into supposed divine and infallible teachings. The burden of his discourse was a metaphysical analysis of current theological dogmas. He closed with a strong appeal to look well to the machinations of bigotry against civil and religious liberty now being made. Rev. Mr. Stocking, (Universalist) expressing thanks for the courtesies extended to him, admitted the social and religious crisis and desired information as tathe cause religious crisis, and desired information as to the cause and remedy. Mr. Burnham responded from the ration-

alistic stand-point. Rev. A. J. Fishback also responded. Saturday, March 22nd—the first business after the opening exercises, was the report of the committee on resolutions, which were adopted unanimously as fol-

Resolved, That we consider the exemption of over \$600,000,000 worth of church property from taxation as invidious and unjust, as adding to the burthen of taxation borne by the people, as fostering sectarian pride and ecclesiastical extravagance, and aristocracy injuri-ous to all real spiritual life, and as a union of church and state opposed to the genius of American institu-

Resolved, That religious exercises, such as bible reading and prayers, in our public schools should be abolished as unjust to large classes of citizens and as creating needless strife and ill-feeling; and that all such exercises should be remanded to the home, the church, and the Sunday school, where each family or class can teach their own views without any infringement on the rights of conscience in others.

the rights of conscience in others.

Resolved, That justice and the welfare and peace, the highest culture and best progress of society, demand the recognition of the equal rights of all classes of citizens, and that the joint influence and cooperation of man and woman is of especial importance, and therefore we advocate human rights, irrespective of sex, giving woman free and equal choice of speech and action and opening to her the platform, the pulpit, the ballot-box, and the holding of places of public trust, believing that thus the home and the family as well as society at large would be better ordered and more filled with wisdom, harmony, temperance, and beauty. with wisdom, harmony, temperance, and beauty.

Recoined. That while we highly appreciate the value of genuine mediumship, and will do all possible to encourage and protect it, we hold it wise to test both mediums and spirits critically yet carefully; that it is well for mediums as well as for us that they submit occasionally to test conditions asked for and arranged in friendly spirit; and that honest spirits, honest mediums, and honest investigators can thus best reach unity and harmony, and so gain best results.

Resolved, That we urge the importance of private and family circles and personal spiritual culture, as se-lect companies of tried friends persevering quietly reach the highest harmony, the most personal benefits, and the finest spiritual manifestations.

The committee on camp ground submitted a written report that they were prepared to recommend a desirable location, which could be purchased at \$60 per acre for twenty scree or more. They recommended the appointment of a board of trustees for a camp-ground association, with power to purchase and put in order for the purpose designed. The report was supported by the president, and Giles B. Stebbins, S. B. McCracken, T. H. Stewart, S. L. Shaw, chairman of the committee. The report was adopted. The number of trustees was fixed at five, to be appointed by the Executive Board of the Association. A dispatch was received from Cleveland, inviting the Association to attend the comcing convention in that city. The secretary was directing convention in that city. The secretary was directed to forward a suitable reply.

The address of the morning was by Rev. L. H. Harter, starting with the text, "Every plant which our Father has not planted shall be rooted up." The vicarious atonement was not planted; capital punishment, prison brutality, infant damnation, hell-fire, etc., were not planted. All virtues are good plants—cultivate them.

Afternoon Session .- The special order being the elec tion of officers, it was taken up. Dr. A. B. Spinney, Dr. J. V. Spencer, and Giles B. Stebbins, were placed in nomination for the office of president. Dr. Spinney received 63 votes, Dr. Spencer 15, and Mr. Stebbins 6, and Dr. Spinney was declared unanimously elected, in opposition to his expressed wish. Miss S. R. Lane, of Detroit, was elected secretary. Mrs. L. E. Bailey, of Battle Creek, was elected one of the Directors for one year. to fill the vacancy occasioned by the death of Geo. W. Winslow, and B. F. Stamm, of Detroit, for the full term of three years. Rev. A. J. Fishback gave the discourse of the afternoon; subject: "The Truth and the Light." The burden of his address was the necessity for mental and moral progress, discussing pre-natal conditions and right training in their effects upon the race. Chas. A. Andrus followed with a short address on the sub-

ject--Man, from a Scientific Stand-point."

Evening Session.—S. B. McCracken offered the following resolution, which was adopted:

Resolved, That in the opinion of this convention, the time has come when the annual meeting should be made less the occasion for popular agitation and more a means for concentrating and systematizing the work throughout the State; that the State Association through its Executive Board, should encourage not only the formation of local associations, with the holding of more general meetings for the purposes of discussion and agitation, and that for this purpose it should be provided with some material means.

The regular order of the evening was the response by Giles B. Stebbins and Mrs. Shepard, to the queries submitted on Thursday by Rev. Mr. Stocking. Mr. Stebbins started off with the affirmation that the agitation in religious thought at the present day leads either to Materialism or Spiritualism. His argument was in favor of a world of mind or spirit as distinct from, or correlated to, the world of matter. There were two kinds of dogmatists—dogmatists in religion, and dogmatists in science. There was no greater instance of scientific dogmatism than the persecution of our medium, Slade, in Europe.

Without the Infinite Spirit how are our finite spirits possible; without an infinite intelligence how are finite intelligences possible? The materialistic idea is the supremacy of the body over the soul; the spiritualistic dea is the supremacy of the soul over the body. The body is built up upon the spirit—we are all material-ized spirits. * * * The phenomena of clairvoyance furnishes the key to the storehouse of psychology. Ciairvoyance is the royal road to knowledge—it is not the negation of study, but rather the fruit of conditions. It would of course be impossible to follow his line of argument entire. As to manifestations in the dark, he said he had seen equally striking ones in the light. As to Spiritualism and clairvoyance, if not the complement of each other, they were closely allied.

Mrs. Shepard said that while all things were the

Mrs. Shepard said that while all things were the result of laws, all laws are not yet defined. We are yet but on the boundary of knowledge. Mrs. Blair, in her paintings, executed while blindfolded, was instanced, as illustrating the law of psychology. Jesus of Nazareth was no more than a psychologically endowed mind, acted upon pre-natally. Inventors, artists, authors, are prepared and operated upon by us—that is, by spirits. It is no new law and no new phenomena. Modern Spiritualism, so called, is simply the recognition of an old law whose phenomena have been observed from time immemorial. Oratory, one of the most beatiful of human gifts, is a manifestation of the same law. Without attempting to follow her argument, we should not omit to say that Mrs. Shepard's own effort, the result of psychological control, was in itself a striking illustration of the law. She read and answered a number of other questions, one of which was, "Why do Spiritualists attack theology so much instead of telling of the beauties of their own belief?" Her quaint illustration in answer brought down the house. She answered by asking—"If you employ a builder to build a new house, would you have him build it on ton of the old one? But while clearing builder to build a new house, would you have him build it on top of the old one? But while clearing away the old, we are portraying the new. * * How can a man become a geologist without sinking the shaft?" It was one of the clumstest of methods. It was a much better way to sink the shaft of magnetic vision. She spoke at considerable length on the gener-

al principles of the spiritual philosophy. Sunday, March 23rd—The morning session opened with a conference on the subject of the education of children, participated in by Dr. Spinney, B. R. Pratt, Mrs. A. Pearsail, Mrs. Graves, Geo. H. Geer, A. J. Fish-back, Mrs. Dr. Spinney, Mrs. Hubbard, and others. The following resolution was submitted by the chairman of the committee on Besolutions, and adopted:

Resolved. That the Executive Board, officers and members of this Association, express their appreciation of the valuable services of our retiring secretary, S. B. McCracken. His able papers, his excellent reports, his self-sacrificing efforts and labors from the beginning of our associative work, have been of equal service and benefit, and we hereby bear willing and cordial and unanimous testimony to his ability, indus-

try and devotedness.

The retiring secretary had declined a re-election, on account of the state of his private business. IN MEMORIAM-GEORGE W. WINSLOW.

The regular services of the morning were commemorative services on the bodily demise of Geo. W. Winsow, of Kalamszoo, a member of the Executive Board of the State Association, who passed away on the 21st of December last. Prof. Hudson sang, "Gone on before, over the river

Giles B. Stepbins was the first speaker, who said that he met Mr. Winslow for the first time at his own home, he met Mr. Winslow for the first time at his own home, with his true and worthy wife and loving and reverent children—a strong, true teacher and brave man; diligent in business, fervent in spirit, trusted, respected by all—one of the true men who hold the world together. He believed it his great life-work to help Spiritualism. In his last illness his mind was clear, his faith and knowledge stood fast and firm. He left a provision that his beautiful Elysian Island. The Kalamazoo river near the city, should be hereafter free for meetings of Spiritualists and Liberals. This morn-Kalamazoo river near the city, should be hereafter free for meetings of Spiritualists and Liberals. This morning he came to me, through a medium, and said: "I am here personally, full of interest in your great meeting." Mr. Stebbins read as a fitting close to his remarks, of which the foregoing embraces but a few points, the beautiful poem of Leigh Hunt, "Abou Ben-Adhem." Mrs. L. A. Pearsall said: "We should remember all changes. This is one, and we do not forget him who now stands in our midst, in spirit." She related a beautiful spirit symbol impressed by him and addressed to his companion who remains behind. She alluded to his valiant battling against what he deemed wrong in our ranks, to his hospitality, and to his good qualities as a ranks, to his hospitality, and to his good qualities as a man and citizen, and hoped that all might profit by his example. He was welcome to the higher spheres.

and smiling countenance, recited, with classical accuracy of speech and jesture, one of the finest improvised poems, to which we ever listened, beginning — "Say, what is death? 'tis a moment of pain,

And we open our eyes upon life again." A shorthand reporter was present during most of the session, but was unfortunately absent during the de-livery of the poem. Mrs. Child added her inspirational

song to the exercises. It is proper to note in this connection that Mr. Winslow, from his spiritual habitation, desires his membership in the Association kept up, and his name remains on its rolls, the place of his residence being changed from Kalamazoo to Summer-land.

Afternoon Session .-- Mrs. A. E. N. Rich, of Jackson recited one of her original poems, "Only a Girl." An address was given by Rev. T. H. Stewart; subject:—
"The Certainty of Eternal Life." Dr. Bissel, a lifaterialist, asked some questions, which were replied to by Mr. Stewart. Mrs. L. E. Bailey recited an original poem, which was a fine exordium to the spiritual philosophy. Mrs. Child improvised a song, under the inspiration of the spirit of P. P. Bliss. Mrs. Pearsall followed with a short address, but the length to which this report has reached precluded any extended mention of

the afternoon's exercises. Evening Session.—The time was occupied by fifteen minute speeches by Geo. H. Geer, Chas. A. Andrus, Rev. J. H. Harter, Rev. A. J. Fishback, and Rev. J. H. Burnham. Free scope was given for propounding questions by both friends and skeptics, a number of which were presented and answered. The following resolutions were adopted unanimously:

Resolved. That we thank our officers for their faithful discharge of duty during the past year, and especially our worthy president for his abundant and earnest

efforts. Resolved, That Mrs. R. Shepard, who is about to leave our State for the East, elicits our commendation for her valuable labors, her persuasive and able speech, and her womanly character and conduct among us, while acting for and with this Association as a speaker.

while acting for and with this Association as a speaker.
Resolutions of thanks to the people of Lansing for their hospitality, to the reporters of the press, and the railroads for reduced rates of fare, were adopted.

The most exciting scene of the session occurred at the close. Mr. Burnham, during his remarks, had vigorously challenged the Christian system of theology. A person, calling himself W. H. Cox, arose excitedly and commenced a counter argument, asking, "Will we sit and hear these things?" The response from the galleries indicated that they had been packed with clacquers for the occasion, but those in the body of the clacquers for the occasion, but those in the body of the hall gave simply a quiet and respectful attention. A prearranged project for creating a disturbance was manifestly spoiled. After the gentleman had proceed-ed for some time, the president called him to order, proposing to pay the expense of the hall any evening the gentleman might name, for an open discussion, but he replied that he expected to leave town. Quiet being restored, Mrs. Child took the organ and improvised a song, keenly satirizing the gentleman's fiasco. Mrs. Shepard was called out by the audience and delivered a most scathing rebuke of the insolence. The session then closed in quiet. Mr. Burnham's address, which called out the protest of the insignant Cox, may have been sharpened a little by an insolent letter addressed to him during his visit here by one McClure, a Methodist minister, in the connection in which Mr. Burnham ed a disposition, and by implication at least, the right to apply the theological inquisition to Mr. Burnham's conduct. formerly labored, in which McClure certainly manifest-

SUBSEQUENT ACTION.

A meeting of the executive Board and friends remaining over was held on Monday morning. Nashville was fixed upon as the place for the semi-annual meeting, which will be held about the 1st of September. Dr. J. V. Spencer, of Battle Creek, was elected vice-president; Mrs. M. E. French, of Greenville, assistant secretary, and Mrs. R. A. Sheffer, of South Haven, treasurer. The following were appointed trustees of the camp ground interest: Jas. H. White, Port Huron; S. L. Shaw, Saranac; J. P. Whiting, Milford; E. Chipman, Nashville; J. M. Potter, Lansing; J. P. Buck, Lansing; J. G. Waite, Sturgis; DeWitt Spaulding,

VARIOUS FACTS AND INCIDENTS. The meeting was the largest ever held in the State. One hundred and ten memberships were added, the entire receipts being over \$200, paying all expenses and leaving a handsome balance in the tracking a handsome balance.

The utmost harmony and earnestness existed throughout. The best of order prevailed, and the large audiences gave their most respectful attention. A new era opens to Spiritualism and kindred Liberalism in Michigan, and they have shown to those who were cognizant of the scenes of the past four days, that they have not only come to stay, but to be respected. A collection amounting to some \$18, was taken up for the benefit of Father Starr, the spirit artist, who is in desti-tute circumstances. The Lansing Republican had a shorthand reporter present during most of the session, and full and fair reports appear in that journal. The Religio-Philosophical Journal, and other Spiritual and Liberal papers, were in plentiful supply and were in the hands of a committee of ladies for taking subscrip-tions. Dr. Spinney had an assortment of liberal books on sale. The books donated by Col. Bundy to the Association returned to the treasury a liberal sum from their sale. The Edgar House was the hotel headquar-ters, though many friends were hospitably entertained by private families.

SECRETARY'S REPORT.

To the officers and members of the Michigan State Association of Spiritualists and Liberalists:

The occasion of this annual meeting seems to suggest a brief review of the history of the Association. Until the advent of Spiritualism there was not, to my knowldge, any general or state meeting of liberal thinkers in Michigan. Some such meetings were held, however, about twenty years ago, of which we have no record about twenty years ago, of which we have no record. Nor do the records in our possession show the precise time of the organization of this Association. The first entry is of the semi-annual meeting held at Paw Paw, commencing June 12, 1868. An address at this meeting by the president, Col. D. M. Fox, speaks of the annual meeting at Jackson in the month of January preceding. The third annual meeting was held at Jackson, commencing January 9, 1869. Subsequent meetings have been held as follows: Semi-annual at Adrian, June 11, 1869; Fourth Annual, at Battle Creek, Dec. 10, 1869; Semi-annual at Niles, June 10, 1870; Fifth Annual at Marshall, Dec. 9, 1870; Semi-annual at East Saginaw, June 9, 1871; Sixth Annual at Battle Creek. Annual at Marshall, Dec. 9, 1870; Semi-annual at East Saginaw, June 9, 1871; Sixth Annual at Battle Creek, December 9, 1871; Seventh Annual at Allegan, December 13th, 1872; Semi-annual at Charlotte, June, 1873; Eighth Annual at Battle Creek, Dec. 12, 1873; Ninth Annual at Battle Creek, Dec. 11, 1874; Tenth Annual at Battle Creek, Jan. 14, 1876; Semi-annual at Battle Creek, June 25, 1876; Eleventh Annual at Strgis, Dec. 15, 1876; Semi-annual at Rockford, Sept. 7, 1877; Twelfth Annual at Kalamazoo, March 21, 1878; Semi-annuals at Grand Rapids, Aug. 29, 1878. Several semi-annuals not noted were probably not held, as there is no record of them. The records, however, are in a rather fragmentary state. Col. D. M. Fox was president from 1868 to ary state. Col. D. M. Fox was president from 1868 to 1871; E. C. Manchester from 1871 to 1874; Prof. Wm. F. Lyon for the year 1875; Dr. A. B. Spinney from Jan. 1876, to the present time. The names of Mrs. S. E. Wey. burn, J. P. Averill, Mrs. L. E. Drake and Mrs. L. E Bai ley appear as secretaries of the Association, the latter from 1874 to the time of the last annual meeting. Prior to the annual meeting in the year 1876, the gov-ernment of the Association was estensibly in the hands of nine trustees. There is no record that a legal quor-um of the trustees ever acted together, and the affairs of the Association were of necessity administered by the president and secretary, while during the year 1876 the vital spark was kept up only by the unaided efforts of the then secretary, Mrs. L. E. Bailey. The annual meeting for this year was held at the village of Sturgis, and the smallness of the attendance raised the serious question whether the time had not come for abandoning the organization altogether. It was, however determined to make one more effort, and new articles of Association were adopted by which the organic struc-Mrs. Shepard was introduced, and with a beaming ture was made more compact, the affair being extend-

ed to an Executive Board consisting of the president and secretary and three directors. The time of the annual meeting was also changed to March instead of December, involving a corresponding change in the time of the semi-annual meeting. Since these changes the history of the Association has been one of healthy

the history of the Association has been one of hearthy progress and gratifying success.

The annual meeting for the year 1878 was held at Kalamasco, commencing on Thursday, March 21st, and closing on Sunday, March 24th. The most important action had at this meeting was changing the name of the Association by adding the words "and Liberalists," so that it is now the "Michigan State Association of Spiritualists and Liberalists."

What the ultimate effect of this change may be, remains to be seen, but it has thus far had the effect to draw some good material to the organic work, and to attract the attention of Liberalists who had before known little or nothing of Spiritualism, and the contact has thus far proven every way congenial. Spiritualism is Liberalism, and has done more to give voice to modern free thought than any other agency. I have during the past few months, been somewhat in correspondence with the Chairman of the Executive Committee of the National Liberal League, which it is

hoped may result in placing the Association and the Liberal League in active co-operation.

The officers elected at the last annual meeting were: Dr. A. B. Spinney, President; S. B. McCracken, Secretary; and J. S. Burdick as one of the trustees. tary; and L. S. Burdick, as one of the trustees. Subsequently the Executive Board, on the recommendation of the President, seconded by a large number of members of the Association assembled in conference, appointed Mrs. R. A. Sheffer as vice-President; Mrs. L. E. Bailey, as assistant Secretary, and Dr. J. V. Spen-

cer as Treasurer. The Association at the present meeting will be called upon to elect a president and secretary, and two directors—one of the latter for three years, in place of E. C. Manchester, of Battle Creek, whose term of office expires, and one for one year, to fill the vacancy occasioned by the death of Geo. W. Winslow, of Kalamazoo, which occurred in December last, and in whose commemoration services are arranged for the present

meeting. The semi-annual meeting was held at Grand Rapids. commencing August 29, and closing September 1. The important deliberative action had at this meeting was the appointment of a committee to consider the feasibility of establishing a camping-ground for summer as-semblage and resort. This committee were instructed to report at the present meeting as to location and plan for the organization of a camp-ground association, and, if not prepared to report in full, it is understood that

they will be able to report some progress.

The Executive Board have continued the policy of appointing missionaries, so called, and a number of grove meetings were held during last summer under their auspices. These meetings properly constitute a

part of the work of the Association. Quite a number of local associations have been or-ganized within the year, but not more than three or four of them have reported officially. It is to be hoped every local organization in the State in sympathy with the State Association, will without delay report its name, location, and names of its executive officers, to the new Secretary. Although this Association would seek to exercise no control over local organizations, such knowledge is necessary for the purpose of corres-

pondence and co-operation.

The results of the year have been highly gratifying.
Both the annual and semi-annual meetings were more largely attended than similar meetings have ever fore been, both in their local representation and in the numbers drawn from distant points, while an increasing interest was manifested, many persons from recognized religious bodies lending their presence and, in some cases valuable suggestions to the meetings. The spirit of inquiry is more than ever abroad in the land, and the cry is, not "what shall I do to be saved," but "what can I do to aid in breaking the mental shackles of the past ages, and to liberalize, enlighten, and bless

The Association has a treasury, but no funds. The receipts at the last annual meeting were barely enough to pay the expenses of that meeting. Our friends at Battle Creek celebrated the spiritual anniversary with their customary earnestness and zeal, and as a testimony to the faith that was in them, added quite a number of names to the membership of the State Associa-tion, which left some \$12 in the hands of the treasurer. This, however, was used to partially defray the cost of printing an address prepared and published by the Executive Board soon after.

I was chosen to the secretaryship one year ago in view of my open declaration that my private affairs were such that I could not assume to discharge its duwere such that I could not assume to discharge its duties either in justice to the Association or to myself. I accepted the position only with the understanding that I should be at liberty to resign when the occasion should call for my so doing, and a competent person could be found to fill it. In the fall of 1878 I indicated to the president my desire to resign, but yielded to his wish that I would not do so, and his suggestion that my labors in anticipation of this annual meeting might involve no more than advisory duties as a member of involve no more than advisory duties as a member of the Executive Board. To the labors of the president are therefore due the arrangements for this meeting, including the correspondence, and the preparation, and circulation of programmes and notices.

The secretary ought to be the principal executive offi-cer of the Association. The duties, if properly dis-charged, involve both responsibility and labor, to an extent that no person ought to be called to perform them without some compensation.

The year 1875 seems to have been a turning point in the history of the Association. Dissensions and unwise counsels had reduced it to a low standard, so far as the members supporting it and the spirit with which their support was given, were concerned. But for the energy and spirit of the Secretary, it is doubtful if another meeting would have been held. The present president, since his first election in 1875, has given to the work time, energy, and money, and to these are due, almost whoily, the present prosperous condition of the Association and of the spiritual and liberal work throughciation and of the spiritual and liberal work throughout the State. Our people are too much given, many
of them, to typify the orthodox heaven in their organic action. Having found the spiritual heaven, they
can conceive of no higher beatitude than to meet together periodically and have a good time. They forget
that the world, and whatever we know or can comprehend of the universe, are the product of organic action,
and that it is only through the never ceasing energies
of nature that progress is wrought out. The efforts of
both the president and myself, have been directed to
systematizing and perfecting this organic atructure,
and whatever my own agency may have been, I will
say that only his force and indomitable purpose could
have drawn together and infused life into the dominant and repellent material with which, as a mass, he nant and repellent material with which, as a mass, he has had to deal.

All of which is respectfully submitted. S. B. McCracken, Secretary,

ALL Liberals, scientists, and Spiritualists agree and unite when each touches solid bottom, and differ when something is talked about concerning which none of us know anything. When we cannot unite we agree to disagree, and thus render our difference amicable to disagree, and thus render our difference amicable ones. We do not say to each other, "Believe my mythology or be estracised while living and slandered when dead; believe as our book says or you shall have no right to testify in our courts or hold office under any government." We do not preach love, peace, and slatty, and act out war, hate, and disfellowship. We think the minority have rights, and are willing to listen to all sides and learn from all, accepting what, to the seems true and rejecting the rest.—Mrs. E. D. Slender.

Preachers and their adversaries agree as to the natter of fact, that the hopes and fears of future retribation exert no influence upon the ordinary human being stall proportionable to their avowed magnitude. Whethat inen's intellects are too skeptical or their imaginations too sluggish, they are strangely indifferent to the most trehendous threats and the most impiring promises.—Leelie Stephen.

John Stuart Mill said: "The peculiar characteristic of civilized beings is the capacity of co-operation."

Woman and the Kousehold.

BT HESTER M. POOLE. [No. 151 East 51st street, New York City.]

The position of the school girl in France, would be shocking to our freedom-loving maidens. She knows nothing of real life save through dreams and surreptitious novels. Her list of studies is as meagre as her fare in Lent; arithmetic, grammar and music are the only branches which are taught well. History is only a skeleton of dates, and the whole mental regimen is calculated to suppress thought, and render the future woman a child in reason, and the prey of her confessor. If she be imaginative, the ideal faculty becomes unduly vivid from the repression of other faculties, and, upon her emancipation from school routine, she is ready for intrigues to which is predisposed through the stultifying process of miscalled education. A prisoner during a great por-tion of the year, she is furthermore constantly under the eye of an under-teacher. Our girls are treated more like human beings; indeed, there is a slight suspicion current that in our country the other excess is touched, and that the Miss of the family occupies the foreground of the domestic circle, to the extinguishment of the meek and worshiping mother. Of the two evils, this is doubtless the least, but it is enough to make one blush in silence, when reading the "Daisy Miller," of Henry James, Jr. Daisy is an exaggerated type of a class of American girls who are pert, forward, conceited, but, withal, innocent and lovable. At fourteen they are wiser, in their own estimation, than their mothers of forty, and, Our girls are treated more like human beestimation, than their mothers of forty, and, with a coolness and pertinacity belonging to the national character, they assert and maintain their independence, in all matters of conduct. Nor are these young people to be blamed. If there is any show of proper authority, any feeble protest against the un-wisdom of these young misses and their brothers, they are speedily silenced, and the habit of command becomes fixed in the small army of non-commissioned officers. A love of freedom and respect for individuality is so strong on this Western continent, that the parents rather invite these grave faults, until children can not easily refrain from becoming tyrants in homes whose peace and order is marred by the unwise exercise of beautiful affections. In France, girls see little of family life. Unless they belong to the poorest class, they are put out to nurse until they are old enough to be sent to the pension, where they remain until a marriage is arranged for them; or, failing that, enter upon a conventual life. The nuns, who are their teachers, are generally of such simple ingenuousness, that they reach the hearts of their young charges and supply that mother-love from which they have been early exiled, and which is a blessing to both givers and receivers. But, when the cage doors are opened, the demure little bird shakes her plumage and makes ready to make up for lost time in gay caracoling. After being presented in society, she re-ceives with dutiful submission the offer of the hand of the man who has been selected for her by her thrifty parents, and real life begins. There has been much chaffering and parleying about the amount of the dot which the bride shall take to her husband, as well as that which the groom or his parents sets a spart for the use of the menage or household. Her parents are expected to furnish a certain amount of dowry, which is safely invested in some manner, and the interest of which goes to satisfy domestic expenses. This, at her death, with her dowry, becomes the property of the children, and cannot be alienated, by the husband and father. So universal is this custom among the French, that a portionless girl, however good, intelligent or beautiful she may be, would not be approached by a suitor, and in some places there is even a fund maintained, the income of which is devoted to supplying a dot, for worthy but poor young demoiselles. The poorest peasants endeavor to begin to lay up a little store of homemade, bleached linen, for the daughter's future use. Even when she is a very little child, flax and linen are hoarded for this purpose in carved antique chests, which would make the eyes of a modern furniture collector water, but to see. Janet or Clotilde when a baby, may be swathed in coarse wrappings and hung up on a wooden peg, while the mother works in the harvest fields beside the men of the family. She may clump about in a strong tow frock and heavy wooden sabots, when old enough to toddle, but it is never forgotten that she must have a store of fresh lavender-scented linen, and a few francs yearly, to call her own; or she will stand no opportunity of a good settlement in life. In some provinces, even forty dollars is an amount not to be despised; and it is not spent in a cheap alpacea dress, much beflounced and betrained, as the same class in some other countries would attire themselves in: it is put into rentes and descends -the principal untouched through revolutions from imperialism to republicanism, or vice versa-from generation to generation. And such industry and thrift have made of the volatile nation, a power which is becom-ing more and more potent in Europe and the world. But, to whatever class the girl be-longs, be she patrician or plebian, as the world goes, marriage frees her, and a new career opens. What wonder, if the poor little bird, unused to the broad air of heaven, flutters around and singes her wings in more than one flerce flame, if her little head be turned by a love of finery, and she yields to the blandishments of folly or luxury.

. Here, as everywhere else, the necessity for labor is the best safeguard of virtue.— It is to the credit of French intelligence, that in spite of such untoward influences about the daughters of the republic, family affections hold such sway, and that devoted wives and mothers prove that nature is stronger and better than art. Such girl-life seems to us so unnatural, that we can hardgive their methods of education any credly give their methods of education any credit, but our ways are not yet wholly perfect. It is a pleasure to learn that Mr. Gambetta advocates a plan for girls' colleges, to be partly supported by the state and by municipal funds. Learned and wise men in Paris are taking the matter in hand, and will endeavor to pass a bill establishing such institutions all over France. In reality, they are about the grade of Normal schools in this country. Four will be in Paris, others in this country. Four will be in Paris, others in towns wherever good schools for boys exist, the professors in which will become teachers of the new classes of pupils. Of course, all professors will be male now, but after the rising generation shall be sufficiently advanced, it is koped that women may fill the chairs of instruction. The women of that country have great natural wit and intelligence, and after a proper development and training, we may hope that their prin-cipal exports may include more wholesome morals and more sensible fashions.

NEW YORK CITY TERMS.

thanking Mrs. Hayes for not allowing the use of wines and liquors at the White House receptions, during the last session of Con-

Sojourner Truth, though nearly one hund-red and four years old, is still vigorous and original in her mode of expression. She re-cently addressed an audience of colored women, Sunday evening, at a Mission Church in this city, where she is now stopping.

Mrs. Brooks, the Arkansas farmer's wife who exhibited the study in butter of "The Dreaming Iolanthe," at the centennial exhi-bition, has just arrived from Europe. Her figure was modelled with a common butter paddle, cedar sticks and a few straws, on a kitchen table. While in Paris, she worked at modelling, but on account of pecuniary losses, she was obliged to return home in the steerage.

At the last anniversary meeting of Sorosis, at which over one hundred members and guests were present, many good things and guests were present, many good things were said which it would be impossible to repeat. Anna Dickinson was present, and made a speech full of deep and tender feeling. She said that she loved woman with her head and heart, affections, aspirations and devotion—with all her suffering from envy, jealousy, cruelty and wrong from man, she had ever found the deepest depths of generosity, love and loyalty from woman. The club was doing good, she said, by establishing a generous sisterhood among women. At the close of the exercises, Mary F. Davis delivered a benediction—her presence in itdelivered a benediction-her presence in itself is always a most sweet and gracious one—from the loving and lofty plane of thought in which she habitually dwells. With these inspired words of blessing, Sorosis entered upon the twelfth year of its ex-

GENERAL NOTES.

In London is a society the members of which agree to use their influence to abolish the practice of wearing mourning.

At the annual commencement of the Wo-man's Medical College of Philadelphia, the degree of M. D. was conferred on twenty students from various States of the Union.

The University of Zurich has conferred the degree of doctor on a young lady from Servia, and on one from Hungary, both of whom especially distinguished themselves in their examinations and theses.

Women were allowed to vote on the question of selling lager beer at Plymouth, Mass., early in the season, and the sale of the liquor was prohibited by a two-thirds majority.

It is estimated that at least two millions of women in this country earn their own living. How it comforts the struggling, anxious horde to be told, by those who dwell in comfortable homes, supported by husband or father, that a woman's place is home, and that it is very unlady-like to step out of woman's true sphere!

In Holland women have enjoyed pharma ceutical training for the past twelve years, and the Russian government favors admitting them to drug stores. It ought to be an excellent field for them, on account of their quickness, delicacy of manipulation, near ness and order.

In Chicago, the Ladies' Art Decorative Association, has started a class for free instruction to poor women, in fine needlework. Another society has organized an "Ex-change for Woman's Work," similar to those existing in all the large Eastern cities.

BOOK REVIEWS.

THE HOME DOCTOR. A guide to health. By Dr. Bourne, of San Francisco, Cal. San Fran-cisco News Co., 1848.

This is a work of over five hundred pages written in plain language, to adapt it to the comprehension of all readers. The rules of hygiene are excellently presented, and the various modes of using water for the prevention and the treatment of disease, are very clearly pointed out. The work is devoted exclusively to the hydropathic treatment, and, for an exclusive system, may be said to be ably presented. We are pleased to note, however, that he does not ignore the influence of the psychic powers, which results from rubbing and making

proper passes or mesmeric manipulations over the affected parts. The doctor says:

"My great object in writing and publishing my book, was to furnish the masses with a work adapted to the capacity of the common school education, therefore free from all bewildering technicalities, and also designed to free the people from the imposition and tyranny of a professional class whose interest it is to "darken counsel," and keep them in ignorance of their highest good for the purpose of mercenary plunder.

"Prevention of disease and suffering you will find is earnestly inculcated, and the legitimate and successful mode of doing it, made manifest.

"My book addresses itself to the great body of Spiritualists, from its earnest reformatory tone in all that pertains to the moral and intellectual, as well as physical needs of this erring generation, so much in need of light and practical counsel for the higher

Dr. Bourne is also the author of a valuable protest against the medical bill, which was sought to have passed in the legislature of California in 1875-6, but could not be passed at that session over his protest. The doctor is deservedly popular in his own state, and his work will command a large

A Book of Mystery. The Life of Mary Whittey, the Catholic medium. By Albert Barnes Dorman, Park street and Salem Square, Worcester, Mass. This appears to be a well authenticated narrative of wonderful spiritual phenomena occurring in the presence of this remarkable medium.

Partial List of Magazines for April, 1879.

The Atlantic Monthly. (Houghton, Osgood & Co., Boston and New York.) Contents: Easter Hymns from Old Cloisters; Irene, the Missionary; The Fool's Prayer The Indian Territory; The Foots Frayer;
The Indian Territory; New York Theatres; The Saga of the Quern—Stones; The Pension Beavrepas; A Day in Colorado; New Lives of the Old Masters; A Workingman's Word on Over-Production; The Return of the Native, and other Novels; Living in London; The Burial of the Poet; Richard Henry Days; The Washington Bichard Henry Dana; The Washington Monument and Mr. Story's Design; The Contributors' Club; Recent Literature; Education: The New York Cathedral again.

The Western Magazine (Pierce & Bissell, Omaha, Neb.) contains articles under the head of Original and Eclectic. Some of the articles are illustrated.

The Nursery (John L. Shorey, Boston, At a meeting of the Friends' Temperance Union, last week, a resolution was adopted tions.

Mass.) for youngest readers, is as usual filled with pleasing stories and pretty illustrations.

St. Nicholas (Scribner & Co., 743 and 745 Broadway, N. Y.) Contents: Frontispiece; "The Tithing-man preserves order among the Little Puritans;" Little Puritans; The Flame of a Street Lamp; A Song of Easter; The Dew in the Rose; Spoiling a Bomb-shell; The Reward of Virtue; The Boy Astronomer; The Little Big Woman and the Big Little Girl; Eyebright; April Tablet; Big Little Gif; Eyebright; April Tablet; Beating the Bounds; A Boarding-School; Shower and Flower; King Wichtel the First; A Morning Call from a Panther; An Old Bachelor—A Happy Couple; Little Housemaids in the New York Kitchen-Garden; Milton; A Jolly Fellowship; For Very Little Folk; Tick, tock! Tick, tock! Jack-in-the-Pulpit; The Letter-Box; The Riddle-Box. The illustrations are as usual Riddle-Box. The illustrations are as usual profuse, and and much to the beauty and interest.

Wide Awake (D. Lothrop & Co., Boston, Mass.) Contents: The Maid of Norway; The Hedgehog and the Apple; How Spring made her Flowers; April Fools and other Rools; The Earth's Little Babies; Lily on the Plains: Funny Uncle Phil: The Dogberry Bunch; The Old Man Picking his Dogberry Bunch; The Old Man Picking his Geese; Our American Artists; A Hop; Ruffles and Puffs; "April Showers bring May Flowers;" Royal Lowrie's last year at St. Olaves; It is Dinner-Time, but Dinner isn't Ready; Poets' Homes; The Forbes-Doolan Affair; Spring Fun; Mardi Gras in Nice; Don Quixote, Jr.; The Wise and the Foolish Mouse; Tangles; The P. O. Department of Wide Awake; Music. Most of the articles are illustrated.

The Eclectic (E. R. Pelton, Boston, Mass.) The Eclectic (E. R. Pelton, Boston, Mass.)
Contents: The Electric Light; Edinburgh
Society Seventy Years Ago; Animals and
their Native Countries; Mademoiselle de
Mersac; A. Broken String; The Evil Eye;
About Joseph Addison; The Earth's Place
in Nature; At the Convent Gate; Chapters on Socialism; Ancient Egypt; Mesmersm, Planchette and Spiritualism in
China; Robert Dick, the Thurso Baker; The
Pone's new Enevelical: A. Flower: Rev Pope's new Encyclical; A. Flower; Rev. James H. Fairchild; Literary Notices; Foreign Literary Notes; Science and Art; Varicties. For frontispiece this number contains a fine steel plate engraving of Rev. James H. Fairchild, D. D.

Scribner's Monthly (Scribner & Co., New York) Contents: Actors and Actresses of New York; "Haworth's;" In a Snailery; Holy Russia; The Stickeen River and its Glaciers; Anemania; Admonition; Falconberg; The New Moon; A Trip to a Political Convention: John Ericsson: The Tendency of Modern Thought as seen in Romanism and Rationalism; Half-witted Guttorm; Henry Bergh and his Work; The Portrait; Fraulein; The Token: The Measure of a Man; A Canticle of Spring; Departments. The illustrations add much to the interest and beauty of this number.

The North American Review (D. Appleton & Co., New York.) Contents: Retribu-tion in Politics; The Public Schools of England; German Socialism in America; A Friend of Lord Byron; The Census of 1880; The Pronunciation of the Latin Language: An Indian's Views of Indian Affairs: Hartmann's "Religion of the Future; Recent Miscellaneous Literature.

The Western for March and April (H. H. Morgan, St Louis, Mo.) Contents: Poetry as an Art; Raphael's Saint Cecelia; The Literary Movement in the time of Charles the Great; The Intellect in Music; Involution and Evolution; Book Reviews; Cur-

The Shaker Manifesto, edited by G. A. Lomas, Shakers, N. J., contains articles on the following subjects: Sacred Places, Sacred Seasons, God's Laws Immutable; The Good Time Coming; besides other articles of interest.

Magazines for March not before Mentioned.

The Little Gem and American Kindergarten (Elizabeth B. Grannis, New York), contains interesting articles for the children. and devotes a portion to Kindergarten information.

La Ilustracion Espirita, a periodical devoted exclusively to the extension of Spiritualism, published by Refugio I, Gonzalez Administracion Calle Cerrada De Jesus,-Num. 1, Mexico. This is a large thirty-two page monthly ably edited and well filled with choice reading matter.

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CHICAGO, ILL., APRIL 5, 1879.

Let There be Investigation-An Outspoken Clergyman.

We have rarely read anything on the subject of investigation into supposed spiritual phenomena more admirably to the point than the communication of the Rev. S. L. Tyrrell, of Fox Lake, Wis., in our paper of March 8th. It does not appear from what he writes that he is a Spiritualist; but to our recent question to the clergy, "Are these phenomena proper subjects for scientific investigation," he frankly and emphatically answers, "Yes," And his reasons for this affirmative are most cogent and conclusive.

(1) In this skeptical crisis of the world's religious history, some new confirmation of the old evidences of Christianity would be a priceless boon to millions of earnest inquiring souls.

(2) Such a confirmation might save civilized society from the anarchy and dissolution now threatened by atheistic, materialistic socialism. For the Scripture adage,-"As a man thinketh so is he," is true, and as applicable to society and to nations as to individuals.

(8) As men lose faith in immortality their aims and life-work become superficial; life loses its significance : education, culture, and moral character lose much of their importance. The fate of nations and of individuals is determined by their thinking, and mainly by their theological thinking.

(4) All who appreciate the influence of high ideals and an exalted faith in immortality on individual and national destiny, must admit that the transit of a pencil, proved beyond a doubt, to be guided by unseen force and intelligence, is a phenomenon of infinitely more value and concern to the world today than the whole science of astronomy.

(5) The cry that the phenomena are trivial and undignified is no good reason for ignoring them. Facts and phenomens, in themselves insignificant, may, in the laboratory of a reasoning mind, like Newton's or Huxley's, be productive of undreamed-of results. (6) If investigation shouldidemonstrate a

life beyond the grave the result would be invaluable. So far does the Rev. Mr. Tyrrell approve

of investigating the phenomena, that he thinks any government would do itself honor by appropriating funds liberally for such a purpose.

Of the liability of clergyman to fall into ruts of doctrine, fatal totall free, unbiased investigation, most forcibly and pertinently does he say:

does he say:

Full organs of spirituality, stimulated by the unselfah enthasizem of youth, almost irresistibly attract them to their calling, and while students being impressed by mature and positive minds, and in college halls tenderly sociaded and guarded from contact with unsettling literature, their faith becomes a reality, and they are often thus disqualised to appreciate the needs of those differently organized and educated. The traditional evidences of religion they find sufficient for themselves, and hence conclude all farther seeking for proof unsecessary and a virtual confession of skepticism, and hence the general disposition of the clergy to ignore the whole subject as unworthy of respectful notice.

To this last quoted naragraph. Mr. Tyrrall

In this last quoted paragraph, Mr. Tyrrell clearly explains why to our recent open letter, addressed to the clergy, the responses have been so few and so cautious. "The traditional evidences of religion are sufficient for them;" and hence they conclude that they ought to be sufficient for all men, even for those very differently trained and educated. But in these times of atheistic and materialistic assault, those clergymen, who wrap themselves in their doctrinal robes, and refuse to look into the great facts and phenomena of the times, and to draw from them the legitimate inferences, are recreant to their duty as teachers and truthseekers. If they do not soon find out their fatal mistake, their successors will realize it to their sorrow. This is no time for inaction. Look at the leading scientific magazine of the country, the Popular Science Monthly, and read its articles opposing the doctrine of immortality on "scientific grounds." Ask the editors to publish an article giving facts in Spiritualism, and see what they will reply.

Mr. Tyrrell has taken the just, the courageous view of this matter. He well knows the deep-rooted prejudices against Spirit-

tells them plainly, that the religion of the future largely depends on the nature of those convictions which men and nations have in regard to the immortality of the soul; and that anything in the way of fact that fortifies and verifies the Christian view and record should be gratefully accepted. Now the supersensual phenomena of Spiritualism are so analogous to those recorded in the Bible, that every investigator, however prejudiced he may be against the Bible as an authority, is forced to admit the resemblance, and to see how the ancient and modern facts reciprocally corroborate each other.

Mr. Tyrrell has the sagacity to appreciate at its immense worth a well-attested fact like that of psychography; for he says, with great energy and truth that "the transit of a pencil proved beyond a doubt to be guided by unseen force and intelligence," is worth all that astronomical science has revealed to us. He sees that the whole supersensual. spiritual, invisible universe is made real to us by such a fact; and it is a demonstrable fact; we have witnessed it, and are as cortain of it as of any fact in our existence. What an immense gain would it be to the theology and the theologians of the day, if such a fact could be made as certain to their minds as the fact of the Atlantic telegraph! And with proper effort, it can be so made. Science has already grasped it; though only a few scientists, like Wallace, Zöliner, Crookes. Cox, Fechner, and Butlerof, know that this is 50. Sooner or later general science will accept it, and the physicists of our day who have hooted at it and tried to suppress it, will be classed with the Horkeys who refused to look through Galileo's telescope.

It is a pity that there are not more clergymen like Mr. Tyrrell, able to realize the vast significance of the facts which Spiritualists claim as demonstrable. If the clergy think they are serving religion by thus shrinking from those divine disclosures given in natural facts, they are wofully mistaken; and the time may not be far distant when they will realize the truth of all that Mr. Tyrrell has told them, and will regret the attitude they have assumed towards that body of earnest truth seekers, engaged in the investigation of supersensual phenomena.

Revision of the Bible.

The revision of the Bible, now nearly completed by distinguished scholars, denotes a pretty thorough shaking up of some very old, very dry, and very musty bones. With its introduction, and it is to be introduced, one aged god falls to rise no more. The new Bible destroys the old faith in inspiration as heretofore taught and believed among orthodox Christians. The new will not be a god as was the old.

Perhaps, after a little, when the pew ceasto believe that all the absurd things in the old book were put there by the hand of God; when it believes what the scholars of the church have so long believed, that the words were not inspired,-perhaps then we shall have less of oracular statement from the pulpit. Indeed there is every hope that. under the new, nearing dispensation, the day that Spiritualism with its facts is helping on, we may meet an orthodox clergyman with a modicum of modesty; one who will not indicate by every utterance, word, and gesture, that all he knows of truth, he knows for certain, and that there can be no religious truth outside his narrow creed.

Would it not be refreshing to meet such a man? And think of such a Christian editing a religious paper? And yet this man is a very near possibility; much nearer because the book fetichism is sick unto death. The truth of it is, the church and the world are getting ready for the grand philosophy of Spiritualism; that religious system which neither subverts nor shocks any of nature's laws, makes no mock; of reason, presents the highest rewards for well-doing, and proves that we are to live after death by evidences that are "new every morning and fresh every evening."

We can afford to wait. The world moves. But we can't afford to be idle, or indifferent to the importance of the mighty trust placed in our hands by those who have passed into the immortal life. We must keep our house in order. We must love the truth and fight error. The time has fully come for driving the money changers from our holy temple; for casting out the evil spirits. There was never more genuine mediumship than now, and it is available everywhere; the spurious article can well be spared. Let the false gods perish, and let the truth pre-

Another Valuable Endorsement of Our Position.

Among the resolutions passed with great unanimity and emphasis by the Michigan State Association of Spiritualists, were the following:

Resolved. That while we highly appreciate the value of genuine mediumship, and will do all possible to encourage and protect it we hold it wise to test both mediums and spirits critically yet carefully; that if is well for mediums as well as for us that they submit occasionally to test conditions asked for and arranged in friendly spirit; and that honest spirits, honest mediums and honest investigators can thus best reach unity and harmony, and so gain best results.

Resolved, That we targe the importance of private and family circles and personal spiritual culture, as select companies of tried friends persevering quietly reach the ighest harmony, the most personal benefits, and the fluest spiritual manifestations.

Every reader will readily recognize these resolutions as among the most important nalism among the educated class; but he planks in the JOURNAL's platform.

"Editorial Forgery."

Under the above heading there appears in the last issue of Roberts' organ the following letter;

BROWLYN, N. Y., March 28, 1879.

JOHN M. ROBERTS,—Deer 189: An article which appears over my signature in the last number of the Relation-Philosophical Journal contains interpolations of personal character, which I desire to disavow. Alterations are often made in contributions to the press, in accordance with a certain degree of editorial liceuse which is recognized as legitimate. But sometimes this liceuse is exercised to the disastisfaction of the cuntributor.

Baving a profound conviction of the sincerity and honesty of purpose of the Mesers. Tice, in their relations to Spiritualism, as well as in their social and business relations. I desired to say a word in their vindication. But I had no purpose to assail or impugn the motives of others. The sentence, "a little squad of Spiritualists manipulated by J. A. Bliss," is not to be found in the manuscript which I forwarded. In fact, Bliss name is not mentioned. Neither are the words watch charge J. M. Roberts and the Banner of Ligar with willful missepresentation. We note was one of defense—not of atrepresentation. My note was one of defense—not of at tack. Respectfully, M Howard, M. D. 145 Vanderbilt Avenue.

Unlike M. Howard, M. D., we never act on the "defense;" we so fortify every position we take that it defends itself and repels all attacks, leaving us to pursue the aggressive without fear of losing any ground already fought over. We now notice the above letter for explanation only, and not for "defense." First we offer in evidence a verbatim copy of that part of Dr. Howard's letter, to which he alludes, together with the

Context:

Just previous to the last Afred James expose in Philadelphia, the particulars of which have been published, the Spiritualists of Brooklyn en mass, sent a card to the Bonner of Light, which, in the most unqualified terms, anathined and vindicated the course of action pursued by Mesers. W. R. and Thomas S. Tice, in bringing to light the surrepitious practices which were indulged in the conduct of James' cabinet performances. This was considered due to Mr. W. R. Tice, especially in view of the gross and offensive manner in which he had been assailed in a swite of resolutions adopted by a Philadelphia society of Spiritualists and through the editorial columns of "Mind and Matter."

These imputations on the lategrity of Mr. Tice were deciated to have no foundation or justification, in fact, or in common sense. Mr. Chas. H. Miller, the president of the society, was said to be the only Brooklyn Spiritualist whose unbounded charity and almost unreasoning benevolence led him to cling to the hope that some explanation could still be made which would be favorable to James. But Mr. Miller also emphantically endorsed Mr. Tice's statements, as well as his probity of character and sincerity as a Spiritualist. For some reason the Basser of Light has failed to notice or publish this card; while a torrent of invective is still being pouned on Mr. Tice through the same channel. It is, therefore, but just that the public should know that his friends and brother Spiritualists who know him best, have not been indifferent, or failed in their duty. It is not their fault that they have not been heard from more promptly.

The italics are ours, and indicate the por-

The italics are ours, and indicate the portion of the letter where the alterations were made "in accordance with a certain degree of editorial license, which is recognized as

Said "interpolations" read as follows: By a little squad in Philadelphia under the manipulations of the well-known James A. Bliss; styling themselves. The First Spiritual Society of the Golden Rule (7), they passed with due and pretentions formality a series of resolutions which the Banner of Light published. Jonathan M. Roberts, who had also willfully misrepresented Mr. Tice, was quoted largely by the

The facts as to those interpolations we will endeavor to state as clearly and succinctly as possible. Dr. Howard's reference to the gang who passed the resolutions, as a "Philadelphia Society of Spiritualists" was, while partly true, certain to grossly mislead the general public. We therefore edited that portion of his letter to make it agree with the actual facts and to enable the pub lie to fully comprehend the value and importance of said resolutions, and to better understand the animus which actuated Roberts and the Banner in publishing them to the world; knowing as they both did their insignificant source and inconsequential character. Further, we thought that Dr. Howard, in his zeal to defend the integrity of Mr. Tice, had made this statement broader in fact, than he intended, that if taken by our readers in the full breadth and meaning of the statement, as made by him, to us, they might infer that the whole body of Spiritualists in Philadelphia united in grossly and offensively assailing Mr. Tice. We knew that this could not be true, as there is in Philadelphia a large body of Spiritualists who sympathize with Mr. Tice in his efforts to purge Spiritualism of all fraudulent practices, and who zealously sustain him in his efforts to expose the James fraud and Roberts' duplicity. So, in justice to Dr. Howard, as well as to avoid doing a wrong to this large number of honest Spiritualists in Philadelphia, we qualified Dr. Howard's statement in his letter to us, and stated what we supposed he really meant, and what was true in fact, that a "little squad in Philadelphia, under the manipulation of the well-known James A. Bliss, styling themselves," etc., passed the resolutions. We followed said explanation with these words "which the Banner of Light published"; which are in fact strictly true and deem. ed by us necessary to fully set forth the points Dr. Howard was endeavoring to show. If those words were true, and did not befog the writer's statement, why is he so stirred up? Is it because we made him tell the whole truth while he was anxious, through tender regard for the erring, to tell only a part? Dr. Howard says in the letter published above, that Mr. Tice was assailed in a gross and offensive manner through the editorial columns of " Mind and Matter.". We made him say "Jonathan M. Roberts, who had willfully misrepresented Mr. Tice was quoted largely by the Banner." Now we ask, in view of Dr. Howard's own words and the well-known fact that Messrs. Nichols and Tice have been wilfully misrepresented by Roberts, wherein have we wronged Dr. Howard, or anybody else? As Dr. Howard used equally strong language concerning "Mind and Matter," which is just now Mr. Roberts' alias, the sum of our offending must be that we again made him tell too much, tell the whole truth. In view, however of the history of the James expose from first to last we deemed it necessary so to do. True, we might have made a foot note, but we preferred to let Dr. Howard have the credit of the letter as edited, out

of pure kindly feeling toward him. Our

readers know we never shrink behind a cor-

respondent's name to express an opinion; we

are not sufficiently "developed" and don't

love "harmony" (?) enough for that.

It is a notorious fact, well known to Dr. Howard, that the Bonner of Light obstinately refused to open its columns to admit a statement of the facts of the James exposé, and that Mr. Tice was put to the trouble and expense of going to Boston and forcing that paper to do himself and his fellow citizens tardy justice.

The editor of that paper had made a pilgrimage to Philadelphia, had seen James, and going home published that he (James) was "one of the finest medial instruments into whose presence we ever entered;" and from that time forward threw the whole weight of his paper in favor of that perjured fraud, evincing such a lively interest in him as to again go to Philadelphia the week Mr. Tice's test scance was to occur.

Yet when we, in the exercise of our undoubted right, clear up and render more perspicuous an obscure passage in Dr. Howard's letter, what does the doctor do? How does he treat the only paper which has manfully battled for honest mediumship and the equal rights of mediums and investigators, a paper of which the Spiritualists of his own city, on the 15th ult., in conference assembled unanimously, said:

Resolved, That our acknowledgments are due and hereby most gratefully tendered to the Recisto-Philosophical Journal, for its manly and magnificent attitude towards the Spiritualists of Brooklyn, for its fear-less denuclation of fraud, and its grand aim to get at "the truth, the whole truth, and nothing but the truth," concerning all alleged spiritual phenomena.

How does he treat, we say, this paper? Instead of writing to us and asking for an explanation, or requesting us to publish his correction, he hastens precipitately into the embraces of the man of all men, who should be denied standing or intercourse with Brooklyn Spiritualists, except through

the U. S. Court. Why did not Dr. Howard send to Roberts for publication a copy of his original article, refused by the Banner and published by the JOURNAL? Had he done so, and it

had been published, we should have had no fault to find. Let us here call Dr. Howard's attention to the fact that the Banner of Light has not published the resolutions passed with such enthusiasm by the Brooklyn Confer-

ence. We question whether even another journey to Boston by Mr. Ties, or by the whole body of Brooklyn Spiritualists would result in the publication of those resolutions by our amiable and truly harmonious cotemporary. Possibly Dr. Howard can induce Roberts to publish them; probably he is only waiting to be asked; let the doctor make the request.

We shall not undertake to analyze the true inwardness of Dr. Howard's motives. Having been barred out of the columns of the Banner, and made to tell, apparently, more than be wanted to in the Journal, he has now found peace and satisfaction under Roberts' wing, and we hope he is happy.

The Rev. Dr. Ireneus Prime, the Nestor of the religious press, as his admirers call him-Turveydrop would be a more fitting name -is of course much disturbed because Dr. Charles Beecher has written a book, in which he confesses, honest man that he is, that he has had positive evidences that the dead are alive.

Dr. Prime reviews the book on one page of the Observer, and on another page he kills Spiritualism again, just as he has done so many times. "The only noteworthy item in the book," he says, "is that Charles Beecheraccepts the exploded theory of pre-exist. ence, etc.; the facts stated go for nothing. All the manifestations of spirit power at the home of Dr. Phelps, Prof. Stowe's seership, and the experience with planchette, are not noteworthy."

Nothing is noteworthy to such old fossils as Dr. Prime, that is not in perfect harmony with their creed. How could it be? Do they not know all that is to be known concerning the world to come? that is to say all that can be learned in the present life; for, we know well enough that each of these philosophers expects to come into possession of knowledge almost infinite, as soon as he passes into the Spirit-world. Just hear this canting old man toward the close of the review referred to:

"There is one infallible rule of faith and prac tice. Science may investigate and speculative theology may reason, but the conclusion of the whole matter is that whatever concerns the relations of the human soul to the world it lives in and its destiny in another has been clearly reveal ed in the Holy Scriptures; there is no medium be-tween God and Man but the word of his grace, and the pretended revelations or communications of professional Spiritualists are not to be received, whoever claims to be their prophet.

No medium between God and man but the word of his, grace, etc! What then of Moses, of Balaam, of Elijah, of Jesus? The truth of it is. Dr. Beecher has deeply stirred the bile of the modern Ireneus, by conclusively showing that mediumship and seership, so far as the Bible recounts the latter, are one and the same; his proofs are indisputable. Of course, this is no new phase of the subject to Spiritualists; but it is new to many Christians, and most decidedly is it new if not "noteworthy" for a Christian minister to teach such a sentiment.

Poor Dr. Prime! Writing on "Spiriualista and their dupes," on another page, wherein he fairly gloats over the work that good Spiritualists are doing, namely, their successful efforts in exposing bogus mediums. although of course he gives them no credit for casting out the devils-, he starts off by saying, "there is no limit to human cred-

Certainly not, Dr. Prime, but the wonder is that while the most noted scientific men of the century admit the genuineness and truth of the phenomena called Spiritual, because the evidences are convincing in their character, men of cultivated intellects-like

yourself for instance-are credulous to the extent of gullibility. Did ever a Spiritualist teach that one could be three and still be one; and carry it to the extent of believing that three persons could be but one person? Can you find one shallow enough to believe the stories about Jonah and Sampson? Is there any such diabolical credulity among Spiritualists as would lead them to believe their Creator a monster, a being who elected men to heaven before they were born, or consigned them in like manner to an endless

And, Dr. Prime, how do you know you are speaking the truth when you say that " All Spiritualists exhibiting for money are impostors? The RELIGIO-PHILOSOPHICAL JOURNAL denounces the frauds that have no more part with true Spiritualism than Judas had with Christ; but if with all the light in its possession on this subject it should assert what you do, it would tell a lie, You have not forgotten what your book says, have you, about liars? Let us quote, "All liars shall have their part in the lake which burneth with fire and brimstone." Aren't you scared just a little, or does Jesus' blood cover this one among the multitude of your other sins?

But why add more. What is the use of paying any heed to this antediluvian and harmless old essayist. He, and others of his ilk, honest enough in a general way, perhaps, are utterly dishonest when they approach our marvelous phenomena and our beautiful philosophy. Let them go. We can well afford to let them rave. And it is consoling to think that the old fellows are so near death's door, so near the point where they will be compelled to be honest, and where they will find the truth.

Passing Round the Hat.

The example of the Archbishop of Cincinnati, who has, by culpable imprudence and neglect on his part, fallen into enormous financial embarrassments, presents on a large scale an instance which finds many imitators in a small way even in the ranks of Spiritualism. The venerable Archbishop now calls lustily for help, and is not particular whether it comes from Catholics or Protestants, or even Infidels.

And so there are Spiritualists who, impelled by the power of example, having neglected their worldly affairs, or Micawber-like trusted to something's "turning up," or to the hope that some watchful spirit might interfere in their behalf, finding themselves disappointed in their vague and irrational expectations, now call out for financial aid. Have they not been good Spiritualists? Have they not worked and lectured in behalf of the cause? And now why should not Spiritualists generally put their hands in their pockets to raise the needed sum for their relief?

We will tell you why. It is because your claim is just as unreasonable as if you were to make an appeal to all virtuous persons to aid you financially, on the ground that you had practiced virtue, and it had not paid. There are many excellent men and women who have lectured on Spiritualism in the hope of getting enough by the work to pay their expenses. If they have failed in this, they should no more feel as if Spiritualism ought to reimburse them, than the honest man who has failed to get a living, ought to feel that he has a claim upon the honest part of the community for a subscription in his behalf. It is a mean and sordid calculation to hold that we ought to be paid for our as yet unrecompensed efforts in behalf of truth or virtue. If we enter upon the work of propagandism with any such mercenary aim, we show at once that we are no true and loval Knights in the cause we profess to have at heart.

We are frequently receiving appeals asking our co-operation in raising a subscription for this or that old Spiritualist, this or that worthy medium, this or that active lecturer. Such appeals, in ninety-nine cases out of a hundred, ought not to be made. Now and then there may be an exceptional case, where a spiritual laborer has so endeared himself to a large class that thousands would gladly aid him if they knew he was in want. But such cases are very rare indeed. We hardly know of one which we could confidently present.

Every earnest Spiritualist, if he has money to spend in advancing Spiritualism, will choose to do it in his own way, and in channels which he may think are most likely to lead to the desired end. Claimants for personal relief are all about him; perhaps not a few among his own kindred or domestic dependents. The claim that one of them is a Spiritualist, and another is not, ought to make no difference in the estimates of a just and generous mind. If appeals are made, let them be made on the fair and souare ground that the supplicant is suffer. ing and in want, and let it be addressed equally to all charitable persons, of what. ever shade of belief or non-belief.

A few examples of appeal to classes or sects because of supposed sympathy in religious or ethical belief, may be very mischievous in their effects, especially when coming from conspicuous parties. We are daily experiencing this. Certain persons seem to think that they are entitled to a reward for having become convinced of Spiritualism. If there are obligations in the case, surely they are due to the truth itself. and not to the truth-seekers. Spiritualism, and not Spiritualists, is entitled to the subsidy. We shall always be ready to help to honor and reward high and distinguished service, but, like fame, the honor and re-

"Must come unlooked for, if it come at all." The reward of well-doing is in the act it.

self, and the spiritual gain resulting. He who expects to get money out of righteousness or labor for the truth, is not at heart a well-doer, however correct he may be in allexternal respects.

WORDS OF GREETING.

The Convention of Spiritualists at Cleveland.

A special telegram from Mr. Thos. Lees, of Cleveland, Ohio, Monday, March 81st, contains the following:

To the Metter of the Religio-Philosophical Journal: The Spiritualists of Cleveland, Ohio, send words of cheer and greeting on this the thirty-first anniversary of Spiritualism, to the Spiritualists of Chicago and the West. James Lawrence, author of this anniversary present. Dr. Peobles delivered the oration. There is much enthusiasm.

The following officers were elected at the Mass Convention of Spiritualists: President, Thomas Lees; vice-Presidents, S. Biglow, and Hudson Tuttle; Secretaries, E. W. Turner, and A. H. Kendall; Business Committee, J. Madden, L. Van Scotten, A. James, S. Bigelow, and J. P. Allen; Committee on Resolutions, Hudson Tattle, J. M. Peebles, Thos. Lees, J. Y. Harter, A. H. Kendall, Dr. Cooper, E. W. Turner, J. P. Allen: Finance, Thos. Lees, N. B. Dixon, and Geo, Mayham.

There was much interest and enthusiasm manifested at the meeting. Prominent speakers were present. A full report will appear in next paper.

The Anniversary at Battle Creek.

The thirty-first anniversary of modern Spiritualism was celebrated at Howard's hall, in Battle Creek, Mich., Sunday, March 80th. The meeting was presided over by Dr. J. V. Spencer. A large number of prominent Spiritualist were in attendance from various parts of the state. The meeting was addressed by Rev. A. J. Fishback. G. H. Geer, of Minnesota, Mrs. R. Shepard, and others from abroad. Mrs. Ollie Childs. of Greenville, Mich., and Mrs. R. H. Simpson, of Chicago, were present, both taking a prominent part in the exercises. In the afternoon, in the presence of a large audience, John Deshon, a wealthy and skeptical farmer, challenged Mrs. Simpson to a publie test, and offered \$50 if she could produce flowers, permitting him to make an investigation of the stage. The challenge was accepted, and one red and two white carnation pinks were produced before him, and afterwards passed to the audience. The astonished farmer confessed the test satisfactory and fulfilled his agreement amid prolonged applause and intense excitement.

D. M. Bennett.

Our old friend who has made such a signal success of the Truth Seeker by close application and working sixteen hours a day, has had another streak of luck. He has been convicted by a New York jury, which, under the partizan rulings and instructions of Judge Benedict, was forced to find the defendant guilty of sending obscene literature through the mails. That Mr. Bennett's trial and conviction is an outrage and a dangerous precedent, is generally admitted by the influential papers of the country. We do not approve of the promiscuous circulation of the pamphlet which has created all this flurry: we believe the influence of such works are most permisions when indiscriminately scattered over the country, and placed in the hands of those whose training and modes of thought entirely unfit them to properly appreciate the motives or philosophy of the author. Nevertheless there is scarcely an issue of a daily paper which does not contain matter a hundred fold more "obscene" and we fail to see any justice in the treatment accorded Mr. Bennett.

The frugal and industrious editor of the Truth Seeker has, by strict attention to business managed to get his hands about as full of the law as he could ask or reasonably expect. That the present climax will result in his pecuniary benefit as did his first tilt with Comstock, is probable. Bro. Bennett, you have a "mission" no doubt. Go in and win! The more you are beaten in court the greater your victory with your people.

"Undenominational" truly! but quite profitable. The last issue of that "undenominational" religious paper, The Alliance, contains a two-column advertisement, in the guise of reading matter, for a specialist who knows the full value of printer's ink. The Alliance is Prof. Swing's organ and as such we should hardly expect such an undignified exhibition of its pecuniary predilections. Like a good Baptist brother of whom we know and who loans money at two per cent per month sometimes, our cotemporary can say: "Business is business and religion is religion, and there's no use running one into the other." To a Spiritualist it seems hardly fair for a paper with yery limited reading space to rob its readers of two columns, even if it is well paid for: but then circumstances after cases, as it were; and what is admissable for an undenominational religious paper with orthodox proclivities would not do for a Spiritnalist paper.

The Psychological Review will hereafter be published monthly instead of quarterly. Terms \$3 per annum. Address Hay, Nisbet & Co., 52 Ropework Lane, Glasgow, Scot-

land. E. Knapp, of Chico, Cal., would be thankfull if some one will inform him of the postoffice address of Mrs. Belle Chamberlain She is a trance speaker.

D. D. Home, writing from Nice, France, under date of March 10th, says: "We had a departure from earth-life to regret in the person of William Howitt. He was one of our true Spiritualists, ever seeking to separate the true from the false. I quite rejoice in the glorious welcome he will have in Spirit-land, where he stands waiting the coming of the beloved and gentle Mary, his wife. What a wondrous and beautiful life theirs has been. By their own exertions, surrounded by the sunshine of earthly and heavenly love, not a shadow has ever rested or even passed over their fair fame. These are the types of what Spiritualists ought to be. I have had the honor and privilege of knowing William and Mary Howitt the past twenty years. In 'Incidents of my Life,' 1st vol., you will read the touching obituary notice of my wife, written by Mary Howitt. Mr. Howitt was a great comfort to me when I was compiling 'Lights and Shadows.'"

In reply to an inquiry, we stated some weeks since, on the authority of a gentleman we deemed trustworthy, and who asserted that he spoke from his own knowledge, that Leo. Miller had deserted Mattle Strickland: the latter writes us a long and irrelevant letter denying that statement. and in justice to her we give her the benefit of the denial.

Leander George renewed his subscription to the Journal, but fails to give his post-office address.

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SEALED LETTERS enswered by R. W. Flint, 25 E. 14th street, N. Y. Terms: \$2 and three Scent postage stamps. Money refunded if not answered.

Naw York Citt, March 25, 1879.

En Journal,—Dear Sir and Brother:—In order to accommodate my patrons in the Metropolis, and to obtain increased iscilities for the prompt attention necessary to my large and constantly increasing correspondence, I have removed my office and residence to 162 West 20th Street New York City. where I can be consulted as usual, in person or by letter. Thanking my many friends for past favors I trust I shall merit a continuance of their patron-Very Respectfully, Mrs. J. W. Stansbury.

(late of Newark, N. J.)

THE U. S. SIGNAL SERVICE.—Gradually, the wild and ungovernable forces of nature are, through science, made of use to man. Following in the wake of ingenious inventions for the use of steam and electricity, comes the organization of the U. S. Signal Service. Is it not wonderful that a system could be originated and perfected whereby an operator can accurately predict the weather of a distant locality? And yet experience proves our "storm signals" to be reliable. Equally great are the sdysuces made in the science of medicine. Step by step uncertainties and doubts have yielded to absolute certainty. The discoveries of Harvey and Jumer have been succeeded by the Golden Medical Discovery of Dr. R. V. Pierce, No longer need people despair because some physical despair despair becau cian has pronounced the lungs unsound. Hundreds of testimonials are on file in the office of Dr. Pierce from those who had abandoned all Lope, and had been given up to die by physicians and friends. Incipient consumption, bronchitis and scrofulous tumors, speedily, surely and permanently yield to the healing influences of the Discovery. If the bowels be constipated, use Dr. Pierce's Pleasant Purgative Pellets. For full par-ticulars, see Pierce's Memorandum Book, given away by all druggists.

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LOSTO.		Afrive.
0:00 a m*	Pacific Express	*8:40 p tn
0: 0 a m	Sloux City and Yankton Express	78:40 m m
9:15 p mt	Omaha and Night Express	67:00 a ra
1:15 D m*	Sioux City and Yankton Express	56:30 a. m
0:90 k m*	Dubuque Express, via Clinton	*3:40 D IZI
9:15 p mt	Dobugne Express, via Clinton	67:00 a m
5:45 p m*	Sterling Express	11:00 a.m.
	Hotel Cars are run through, between C	
Omena on	the train leaving Chicago at 10:30 a. m.	No other
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COMP. LAND .		
	FREBPORT LINE.	
7-90 a mo#	Maywood Pessenger 1	\$744 a m

FREEPORT LINE.	
7:30 a m* Maywood Passenger	*10:45 p z *10:45 a z *10:45 a z *8:45 a z *6:45 a z
6:15 p m Junction Passenger	*7:00 p t
NOTE.—On the Galena Division a Sunday pas	senger traf

will leave Eigin at 7:50s. m., atriving in Chicago at 10:15 s. m. Hetarning, will leave Chicago at 1:15 p. m. MILWAUKEE DIVISION.

Depot corner Canal and Kingle streets.	
8:00 a m Milwankee Fast Mail	4:00 p r
8:80 a m Milwaukec Special (Sundays)	4:00 PD
5:00 p m* Milwaukee Express	10:20 4 1
5:00 p m* Milwaukee Express	10:45 A T
MILWAUEEE DIV'N LEAVES WELLS ST	
11:00 a m*[Lake Forest Passenger	2:20 p m
5:00 p m Winnerka Passenger	**************************************
5:80 b m* Waukegan Passenger	*8:25 a n
6:15 p m lake Forcet Passenger	**7555 8 1 **10:00 s. n
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WISCONSIN DIVISION.

1	Depot corner Canal and Kinzle streets.	Contract Contract
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	10:00 a maid. Paul and Minneapolis Express	4:00 p i
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1	4:45 p m Fond du Lao Passenger	*10:45 a i
	5:40 p m Desplaines Passenger	*7:30 a.
ŀ	6:30 p m Barrington Passenger	8:15 🗪
.	9:00 p m+St. Paul and Minneapolis Express	67:00 a. i
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i	9:00 p mi Green Bay and Marquette Express	\$6:45 a 1
1		A 77
1	*Except Sunday, †Except Saturday, †Daily. Monday.	- PEXCE

CHICAGO, ROCK ISLAND AND PACIFIC. Depot, corner Van Buren and Sherman streets. City ticket

	Arrivo.	•
Leave. 7:50 a m Davenport Express	TITIVO.	
10.00 a m Cometa Terretes	1 3 M K 1	v
10:30 a m Omaha Express,	0.70 P	
5:00 p m Peru Accommodation	10.36	
10:00 pm Might Express	18.00	
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BLUE ISLAND ACCOMMODATION	• 12.	•
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1:15 p m Accommodation	10:05 A	i

*Saturdate and Thursdays only. Hundays only.

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LOSYO.	Wanted War and Warrian Date Dranger	WATER DO.
TRIBLE DELL	Kansas City and Denver Fast Express,	
	via Jacksonville, Ill., and Louislana.	
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7.	press, via Main Line	THO P
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in others, a dryness, dry, watery, water, water,
in others, a dryness, dry, water, water, inflamed
eyes, shopping up, or obstruction, of the hasal passages, ringing in ears, deafness, hawking and coughing to clear the throat alcerations, seabs from ulcers,
voice altered, nasal twang, offensive breath, impaired
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How the Rev. John Tyerman became a Spiritualist.

Mr. Tyerman left pleasant impressions behind him among all with whom he became acquainted in America. The Melium and Daybrack, of March 17th, 1879, contains an excellent portrait of him; also an address delivered at the meeting of welcome, Feb. 20th, from which we make the following interesting extract:

The first scance I attended was at a place called Crusoe fully, Australia, two miles from the church, at the house of Mr. John Allan. I always feel a special interest in that spot, for it was in a sense my spiritual birthplace. At that first siting things occurred which surprised me. In addition to what offiers got, there was something at work there that answered a number of questions I put, which no one in the room but myself could answer, and of course I did not impose upon myself by answering them. Amongst other things I saked what purported to be my wife's mother, for the name of her eldest son. "William" was given. I thought Matthew was the eldest, and said so: but the table stuck to its text, and per-sisted that it was William; and it turned out that it was right, and I was wrong. That could not be thought reading, nor unconscious cerebration,

nor expectancy, nor mere psychic force.

I saw at that first seance that there was strange force at work, and that it was evidently governed by an intelligence; and without believing spirits were in it, I saw sufficient to satisfy me that the thir g was worth further inquiry. Some friends and I formed a circle for investigation, and got many of what we now call good tests. I can only mention two. One night we were informed that the spirit of the father of one of the members of the circle was present. The gentleman did not credit it, for he had had a letter from his father a day or two before, stating that he was alive and well in England. But the control declared that it was his father, and gave him a number of particu-lars as to his death and burial and other matters, and told him he would get a letter by the next English mail informing him of the fact. The next mail, nearly a month after, brought the promised letter, which confirmed the particulars we had re-

ceived at the circle. What could I do with a fact like that,—for fact it was? It would not fit any theory I knew of but the spiritualistic one.

At another sitting in the parsonage, my wife and I being the only persona present, a spirit gave us his same and several particulars about himself. I have never heard of such a retrop but himself. I had never heard of such a person, but inquiring I ascertained that the information got was correct I became a Spiritualist. Facts ac-cumulated and conquered me. My bishop (Blahop Perry)—an excellent man according to his light, but of the old evangelical school-was urged to interfere. He did so; Archdescon Crawford vis-ited me on the subject. If I could have suppressed my views a little, or twisted facts somewhat, I should not have been touched. But I could not do so; my license was withdrawn, and I left the church. But I cannot enter into further particulars on that point now. I determined to devote myself to the public advocacy of the new, but un-

Dr. Paul Castor.

Having been a reader of the Journal for a number of years, I take the liberty of addressing you, and to congratulate you upon the course you are pursuing to show up the frauds that would trifle with our grand cause and principles, all for the sake of pecuniary gain. We hope we now speak for all honest Spiritualists: that you may deal such blows for right and justice, that will hasten the day when all frauds may be brought forward to the aurisce, and their bogus schemes thoroughly ventilated to the

During the month of August last I had occasion to visit the infirmary of Dr. Paul Castor, with a sick member of my family, and we called it the "last recort," for our family physician, after three years' treatment, had finally pronounced the case incurable. Dr. Castor diagnosed the case, saying it was had indeed and that it cauld take ing it was bad indeed, and that it would take some time to effect a cure but that his spirit guides and friends assured him that a cure might ie expected at a certain date. So far the predictions are correct, and I have no reason to doubt as to the final result.

The doctor's mode of treatment consists in manipulations, rubbing and laying on of hands, the power being given him, he says, by the angels and spirit friends. He is uneducated, and has an impediment in his speech which prevents him from talking plantly. He will tell you, however, that he has a knowledge of the Spirit model that that he has a knowledge of the Spirit world, that he would not give for all the learning and wealth of the land. He sends treatment, as he calls it, "off hand," to parties throughout the land. To the ministers of all creeds he throws open

his parlor doors, and almost every Sunday he a sermon from a Methodist, Presbyterian or Quaker minister; they are all very friendly with him, and appear to court his attention and fayors, Many genuine mediums, and some who are fraude, have called upon the doctor. His aptness soon convinces him who are frauds, and he gen-

erally shows them the door at once, without words or parley.

Another attraction of the home is the doctor's "bone yard," as he calls it: a large room filled with all manner and styles of crutches, which the

doctor assures us he has been the means of rubbing

off from his patients during the last ter years. Dr. Castor says that for nine years he was a public beggar denounced by all humanity espe-cially his relatives, who would not countenance him. He said he always had the gift of reading diseases and healing, but would not give away to the power until a circumstance happened where-by he nearly lost his life. A log having fallen across his breast, so disabled him that he could not get out of the poor shanty he was living in; and he was only waiting for death to relieve him of his miseries, when, as he tells it, an angel appeared to him, and told him if he would go before the public and proclaim himself a healer, he should be made well. After hesitating a few mo-ments he concluded to be controlled, and from that time success has crowned his efforts, and he has laid up a bandsome fortune for his children, of whom he has several. Having only in view truth illustrated and practiced, I am yours in the cause

W. P. CLIFFORD.

Wm. Phillips writes: While in Portland. Oregon, a few days ago, I called upon your old friend, Dr. James Keck. He is so engaged in doctoring and healing the sick that he has but little time to spare for the enjoyment of the social rela-tions of his family. I also called upon Dr. Mc-Lennen, located on the corner of Fourth and Morrison streets. He and his wife are both good test mediums, and seem to be well liked by many friends, both in the city and country. The liberal books put forth by the liberal minds of to day, are doing a vast work in the way of redeeming the minds of the present generation from the cramping influences of old theology.

Leander writes: Nature is the grand totality of cause and effect. Between the vielble and the invisible all sentient beings have inter-communication by means of intuition, the former to receive truth without the intervention of testimony or argument. The human mind is limited in the acquisition of knowledge thus obtained only by the extent of its capacity for reception. Reason, or the power to deduce inferences from facts or propositions, is a faculty secondary in importance as a means of accertaining a truth, and necessari ly imperfect, for there is no recognized standard by which conclusions elicited thereby can be measured or adjusted.

Mrs. II. A. Hough writes: We wish you all uccess, and hope all who owe you will hasten to pay their dues, thereby holding up your hands in the good work you are so earnestly engaged in. Your unparalleled generosity to genuine mediums descrying of all praise.

Interesting Items from Philadelphia.

We are apparently in the very midst of great

To the Editor of the Religio-Philosophical Journal:

changes, both in the realm of thought, and that of state, and empire. Old creeds and obsolete faiths, which have enslaved the world so long, are loosening at every joint, and their dying throes may be heard in every pulpit in the land. Indeed, it is sad to be a constant witness to the almost superhuman efforts men are making to keep alive the few amouldering embers, if but for a few years, of a once powerful but now decaying religion. And what, may I sak, has brought about, in so short a time, these momentous consequences? Was it the scientist with his material hammer? I think not, though he was an important factor in the grand work. It was the tiny raps of the murdered man, by which he proclaimed himself again alive, at Hydesville, 33 years ago; his raps could not be silenced, but like a mighty whirlwind, they have swept along until every land of the habitable. globe has heard the sound and received the angel message. Bigotry, superstition, and priesteralt are being hurled back to the darkness where they belong, while truth, liberty, and fraternity are the beacon lights that lead men on to the new faith.
And how shall we best present this divine boon to
men, who are tired of, or question, the soundness
of the old faiths, and who are looking about them

for the truth? As Spiritualists, our duty is plain. We must sus tain our best men, who give to us their highest in-spirations through their literature or otherwise; we must be just and analytical in our criticism of what is truth, before we would entice others to accept it. We must be more appreciative of true and high-toned journalism; encourage no paper that caters to party, clique, or faction; no axe to grind in the spiritual workshop; truth, based upon eternal principles must be the watchword; and, as old creeds have been abandoned by many of us, when we found them full of errors, so spirits, mediums, and journals should be dropped, when they are no longer the royal channel to truth, and there-fore cannot be safely pointed to as guides to our friends whom we wish to help and encourage.

We have had recently developed in Philadelphia, a most wonderful slate-writing medium, by name Wm. Poweli; his guide claims to be the Indian Chief Tecumsel. The medium will sit under full gaslight; the strongest light is no hisdroner to the power, and when fully entranced by the spirit he will hold out his right hand, and have the index finger of the same (with which he writes), fully examined. He will not procee: until this examination is made by every one that desires to do so Then he will take one, from a half-dozen slates lying before him on the table, having all been previously cleaned and examined, and place the ball of the index finger on the slate and slowly write in a plain legible manner. Every one who wishes may come and see the process of writing; no breaking conditions by being too close to the me-

The nail of the finger is pared to the quick, but every one can see that the nail does not touch the slate; the writing is done entirely with the ball of the finger. The finger may be washed and wrap-ped in a handkerchief, and Tecumseh, will succeed with the writing. The medium took the index finger of my right hand and with it wrote on the slate I had in my keeping; the Indian through the medium seemed pleased after he had accomplished this feat, though I learn that it is of frequent occurrence. The sensation of writing, through my finger, was not a pleasant one; it felt as if a shot were in the ball of my finger and being rubbed out by the writing, though it was not painful. Any one doubting the phenomenon may bring his

Dr. Hare, son of the late eminent Prof. Hare, brought three sistes screwed and sealed together, left them a few days with the medium, when two communications were found written inside of two slates; one from Tecumseh, and the other from the late Professor. Doctor Hare stated that the slates left with the medium had not been tampered. with; his signet ring was the seal employed. Every opportunity is given to the investigator to be con-vinced, and all things done so fairly that there seems but one conclusion, that it is genuine spirit phenomenon. The substance used for writing is not like that made with a state pencil, though similar in appearance, yet under a microscope it is found to be entirely different. What it is, I leave for chemists to explain.

JOHN A. HOOVER. Philadelphia, March 18, 1879.

Before accepting Mr. Powell's claims we think further data is needed. Who are his present associates in connection with his alleged spirit manifestations? Are there persons often about him who, from their knowledge of chemistry, magical instruments, or mental jugglery, could enable him to have the necessary conditions for man-made manifestations? Is the index fluger with which the writing is done natural and perfect in shape. or has it any peculiarity either natural or accidental, which might aid the manifestation?

The account of Prof. Hare's experience has no scientific value, as told by our correspondent. It is idle to assert the impossibility of tampering with the slates without detection, when they are left a "few days with the medium "I and the probability that they were not tampered with, cannot be determined except by inquiring into the antecedents and present moral status of the medium. What are Mr. Powell's antecedents, and are they such as place him above all suspicion and entitle him to respect and confidence as an honest man? Spirit phenomena are valuable only so far as they admit of perfect demonstration.

Our,remarks in this case are entirely imperson al, and strictly in the interest of Spiritualism. We never heard of Mr. Powell before, and can have only kindly feelings for him as an individual.

A Touching Story.

A touching begging story with a good moral is told by the Pittaburgh Telegraph. A young man who had been on a three days' debauch wandered into the reading room of a hotel, where he was well-known, sat down, and stared moodily into the street. Presently a little girl of about tem years came in and looked limidly about the room. She was dressed in rags, but she had a sweet, intelligent face that could scarcely fail to excite sympathy. There were five persons in the room and she went to each begging. One gentleman gave her a five-cent piece, and she then went to the gentleman spoken of and saked him for a penny, adding, "I haven't had snything to est for a whole day." The gentleman was out of humor, and he said crossly: "Don't bother me; go away! I haven't had anything to eat in three days." The child opened her eyes in shy wonder and stared at him for a moment, and then walked slowly toward the door. She turned the knob, and then after hesitating a few seconds, walked up to him and gently laying the five cents she had received on his knee said with a tone of true girlish pity in her voice; "if you haven't had anything to eat for three days, you take this and go and buy some bread Perhaps I can get some more somewhere," young fellow blushed to the roots of his hair, and lifting the elster of charity in his arms, kissed her two or three times in delight. Then he tool her to the persons in the room, and to those in the corridors and the office, and told the story, and asked contributions, giving himselfall the money he had with him. He succeeded in raising over \$40 and sent the little one on her way rejoicing.

The Vineland (N. J.) Independent for March (579, says: "The able and cultured advocates of Spiritualism, among whom may be mentioned Brittan, Denton, Davis, Peebles, Coleman, Mrs. Maria M. King, etc., who have received but a mesgre support from the rank and fite of Spiritualists have very often been at variance with the teachings from the 'other life' through Mrs. Richmond. at al. In by far too many cases the tail instead of the head of the spiritualistic movement, has been allowed to represent the cause."

O. W. Barmard writes: Your editorial in a late number of the Journal, "Psychometrists and Trance Mediums," presents a new phase of thought in regard to psychological influences. I would like to hear it further discusseed.

A Voice from France.

To the Editor of the Ruliuso Pathosoffical Journal. I see that the charge of Jesuitlam is now being advanced against you. Do you know that I think it will be better for us to appear in true Jesuit colors? for if the ideas and language of those shout-ing "Jesuit," "Jesuit!" are, in any sense, representative of Spiritualism, every honest man and woman outside of an insane asylum or a peniten-tlary, will blush to be classed as a Spiritualist. As for myself, I am such an old Jesuiti You will not have forgotten that in 1862 Pius IX got up quite a clever little farce, and I was banished from Rome for my "belief and obedience to the heresy known as Spiritualism." Little did he think that the clever, and above all truthful, (?) journalistic exponents of American Spiritualism, would expose all our plans.

Your Jesuitical tendencies are laid bare. That honest fellow, Gerry Brown, has been hunted down, and we may as well relinquish all hopes of making our beloved brother, A. J. Davis, or the brave hearted Hudson Tuttle, pope. It well becomes us ploneer Jesuits, to reason together; let us do so. We know just what the word Spiritual-ism means in its highest sense. To the unbeliev-er it comes with its effulgent light, and his soul is made glad. To the bereaved mourners it comes as a blessed messenger of joy, and in whispers loud or low, it bids them "weep no more. We are not dead; we live, love and have our being."

Spiritualism is not a faith; it is a certitude, and no mind of even ordinary reasoning powers can, or ought, accept it without the strictest possible Since Punch and Judy boxes, curtains, darkened rooms, etc., have been introduced, can you give me the names of either men or women, se position in life have advanced the cause, who have been convinced by these means? Are not men of science rather shrinking from giving their names to the public? Knaves and fools are having their hour of triumph. The character of the so-called spirit communications now being weekly published, is worse than ever. Can we wonder that honest people shrink from being called Spiritualists, when an exposed impostor is paraded before us, and we are to believe that a "spirit that was drunk" comes to him and gives disgusting and even obscene twaddle?

You, dear brother, are doing a glorious work, and it is time an honest man should be willing to devote himself to truth, and to that alone. During my last visit to America I went with the editor of a so-called Spiritualist paper to visit a medium, an affair consisting of cabinets, shawls, etc.; in short, it was a barefaced imposture. I told this editor just how the whole thing was done. He only replied: "Say nothing about it." Is all this to be held up by Spiritualists?

D. D. Home. Nice, France, March 2nd, 1879.

A Dream and Its Fulfillment.

A certain man dreamed that he saw a tree, and a serpent was coiled around it; there was a fence between himself, and the serpent and tree. The

serpent became uncoiled from the tree, and went against the fence with a loud snap like a whip, and then fell to the ground.

The foregoing is briefly but substantially my recollection of what appeared in the RELIGIO-PHILOSOPHICAL JOURNAL SEVERAL YEARS ago. It was the experience of a gentleman residing in the state of California, who wrote and sent it to the late editor of the Journal, accompanied with the query, "Why did I dream such a dream?" That dream was truly symbolic and prophetic, but nei-ther the answer to the query nor the true inter-pretation has ever been given to the public.

But the interpretation would not have changed the results, if it had been given at any stage of the proceedings; and Its only use now is to repeat the evidence of true revelation, and teach us that su-perior intelligences are watching over the affairs of mankind.

The tree represented the organized form of Spiritualism as it existed in the United States at the time the dream was given. The serpent represented Woodhulilsm, which was then coiled and writer represented the masses of Spiritualists who had not bowed the knee to the Baal of Wood. hullism. The fence represented the RELIGIO-PHI LOSOPHICAL JOURNAL, which stood as a harrier, separating the true Spiritualists from those who had fallen within the coils of the serpent of Woodhullism. But when the serpent saw that it was cut off from all communication with the masses by the fence, it was angry at the latter (the JOURNAL), and rushed straightway against it, with a loud snap, but failing to break the formid

able barrier, it fell to the ground. If the same gentleman, or any other person, had had dreams more recently representing the cause of Spiritualism, they may have seen another ser pent (the frauds) seeking to draw its support from the cause of Spiritualism, but they may have also seen the same fence (the JOURNAL) in good repair, standing between the people and the

Ladies and gentlemen, write out your dreams study their language, and watch for their fulfill ment. JAMES MONROE.

Planchette and Religion Mixed-Chinese Mediums.

The spirits of the unseen universe are directly invoked by the Chinese, chiefly in cases of illness, In matters which involve merely pecuniary intersts, such means as planchette and various other indirect ways of consulting the oracle are preferred, being at once simpler and less costly to the inquirer. A man who wishes to learn the proba-ble result of an enterprise he has in view will drop into some roadside temple and will lay a small fee upon the alter. The attendant priest lights a fresh candle or a new stick of incense; and the suppliant, after making the usual series of prostrations, reverently takes with both hands a kidney-shaped plece of wood, which has been split into two haives so that each half shall have one flat and one convex side. These are raised above the head and dropped to the ground before the al-tar; and from the combination which results, namely(1) two convexes, (2) two flats, or (3) a flat namely(1) two convexes, (2) two flats, or (3) a flat and a convex, a propitious or unpropitious answer is deduced, being (1) negative, (2) indifferent, (3) affirmative, respectively. The more elaborate method, or that form known in Europe as Spiritualism, is to engage the services of a medium, generally a Taoist priest, whose body is for the time being occupied by the god. This state of divine possession is brought about in the following manner: The medium takes a seat, while his brother priests or confederates arrange the usual altar, light candles, burn incense, and invoke the altar, light candles, burn incense and invoke the presence of the delty required. After a short in-terval one of them advances toward the medium, and performs certain movements, apparently mes-meric passes, by which a state of unconsciousness is induced; whereupon the god takes possession of the temporarity unoccupied body. From that moment every word uttered by the medium is held to be divinely inspired, or, more properly, the very words of the god, who simply uses the medium as his mouthpiece.—Frazer's Magazine.

Haunted.

Among the floating sensations of San Francisco one of a house where several families have been empelled to move out on account of a certain class of motions and noises that disturb or frighten them. Such occurrences are quite common, and the places usually called haunted houses. A Chronicle reporter went to find an item at this house, and staid till he saw the motions of furniture, and then departed and wrote up the mystery part, leave ing the problem unsolved. Next day the explana-tion follows from the predjudiced opponents of all investigation of such anbiects, and is more ridicu-lous than the reporter's atory. It was that the disturbance was caused by a motion conveyed to the house by passing teams; and yet the frightened families had never discovered it, and neither did the reporter. Thousands of such occurrences are recorded and well suthenticated, and tens of thousands of unpredjudited and intelligent persone have thoroughly examined them, and testified that in many cases—not all—there is an invisible, intelligent cause, disconnected with physical causes; but this so slarms and arouses a religious predjudice that ridicale answers their purpose where a physical cause is not found.—Santa Bar-bara, (Cal). Independent.

MODERN MIRACLES.

Remarkable Experience of a Lady at Town Street M. E. Church.

Miss Jennie Smith, of Davion, then arose and related a most remarkable inci-dent. For over sixteen years she had been an in-valid. She was perfectly helpless, had to be car-ried wherever she went. Her friends had secured for her a couch on wheels and she was drawn about. Another device was secured for her couvenience about the house, but for sixteen long years she had not been able to move of her own accord. She had written a book on the history of her sufferings, and applied to the best medical aid her sufferings, and applied to the best medical aid in the country. After sixteen years of vain efforts for the healing of her physical infirmities she went to Philadelphia, less than a year ago. She had become very religious in the hours of her protracted suffering, and believed devoutly in the efficacy of prayer for the healing of the cick. She had felt for some time that this was her only hope. One evening in the city of Philadelphia she called all her friends to see her and told them that she desired them to remain with her and pray for her reaforation. The party remained in constant and sired them to remain with her and pray for nor restoration. The party remained in constant and fervent prayer for hours. Before midnight some of them became discouraged and returned to their homes; but a few remained with her, and they continued to pray. While they were most earnestly engaged in their supplications, Miss Smith states that she felt a strange sensation in her limbs. that her body quaked, and she suddenly arose from her couch a healed woman. She was able to walk at once, to bend her knees in gratitude for her deliverance, and to go from the place by the use of limbs that had not been able to move for sixteen years. She ascribes all this healing to her faith, and that it was in answer to her many repeated prayers.—Ohio State Journal. To the Editor of the Religio-Philosophical Journals

The Methodist people of this city are considerably exercised over the story of Miss Smith and her remarkable recovery, as indicated by the above article, which I clipped from the Ohio State Journal. This is evidently a case of direct spirit healing, and in view of the fact that we have on record many similar instances of wonderful cures through the intervention of faith and prayer, it suggests the thought that possibly through this channel we can bring ourselves more directly in harmony with the laws leading to these wonderful results, than in any other possible manner. I believe that the necessary qualifications for a perfect healing medium are: 1. A perfect man or woman, pure in spirit and

body.
2. The supplication of divine and angelic aid.
3. Unlimited faith that "whatsoever we ask, that

The precepts of that wonderful healer of old have never been, and never can be, improved upon, and if our spiritual healers to day would study them more and govern their lives thereby, I believe their powers to heal the sick would be increased many hundred fold.

J. MURRAY CASE. Columbus, Ohio.

A FUNERAL POSTPONED.

Remarkable Case of Trance Reported from Sullivan County, Ind.

Freelandsville, Ind., March 12.—What is considered a remarkable case of trance has happened here lately. The victim is Miss Flore Feinleman, the daughter of a well-to-do farmer, residing near this place. The facts, briefly as possible, are these: Miss Feihleman, whose family are Catho-lics, returned from the school of Notre Dame, Indiana, last December. She returned to stay. Since her return she has been in very ill health, seeming to be generally affected, mouning and toesing in fever at night. Immediately after the late cold spell she was attacked with pneumonia, now so fatally prevalent in this region. Notwithstanding the heat medical attendance to he present she had the best medical attendance to be procured in this vicinity, she died on Monday, March 3rd, or at least apparently died, for the village physician in charge so pronounced her.

Were it not for the fact of Miss Feihleman being an only child, it is probable she would have been buried immediately, but as it was, it was de cided to hold the corpse until relatives from Ohlo, who had been sent for, could arrive. This delayed the burial until March 8th. The Iuneral was to take place at 2 P. M. At that time as the friends and relatives were taking a last look at the corpse not having been taken from the house, the mother being last to view the remains, suddenly ben over the body, and, utterlug a cry, declared that she saw the cyclids move as if in life. The father, with other friends, commenced immediately to try by gentle movements to withdraw her from the room. They had nearly accomplished this, when the corpse, to the surprise of all, suddenly arose and assumed a sitting posture in the coffir Miss. Feihleman is said, by those who witnessed the scene, to have gazed around with a vacant, surprised stare, and then, unlike cases of trance usually, to have sunk back apparently exhausted She was immediately removed and placed in bed but it was perhaps three hours before she was conscious enough to give any account of herself.
The period she passed in trance she is perfectly

dead to, seeming a perfect blank. The last she remembers was before her apparent death when ying in bed, and the intervening space is to her like a dreamless sleep. The parents are overjoyed, and the case excites much comment in the neighborhood.

Remarkable Phenomenon.

John J. Daniels, of Bertram, lows, sends us an account of a physical phenomenon which occurred some six years since, at the home of Mr. Francis P. Frazier. Their eldest son was at that time about three years old, and was playing in a build-ing a few feet from the house in which were stored barrels, boxes, etc; among which was a flour bar-rel containing about a peck of bran. This barrel rolled on its chime against and around the boy, in such a manner it caused him to think some person was pushing it against him, and he ran to his mother and told her about it and urged her "to come in there, that some person, or some-thing was pushing a barrel against him." Mrs. Frazier somewhat excited, went with the boy "to see the curiosity, and to learn if possible the real cause of the trouble.".

The barrel was standing near the middle of the room, and without any visible force tipped from side to side three times as she entered the build-ing. Mrs. Frazier examined it inside and out, and looked under it to see if any animal was moving it, but found nothing. Turning from it she was about leaving the room when the barrel again tipped three times. In an excited and hurried manner she left the room without waiting to inquire into the cause. James P. Frazier, the boy, now nine years of age, is a conscious somnambulist, saying and doing many things in his sleep, but fully cog-nizant of them when awake. We predict, that if harmonious family circles can be held, avoiding the presence of all curlosity seekers during development, and right influences can be constantly infused into his surroundings he will become a reliable seer and conscious clairvoyant.

ID. Weeks, a veteran in the cause of Spirit ualism, writes as follows from Wauseon, Ohio: There is a growing interest in the cause of Spiritualism in these parts. Two years ago I handed a copy of the Ratigio-Philosophical Journal to a neighbor—a straight forward man of the world whose wife was a leading member of the Metho-dist Church, and the president of the social ele-ment. The leaven worked. They began to think for themselves—to study the harmonial philosophy-and to day they are rejoicing that they are free. Now, when evening comes they retire to their parlor or some suitable place, and hold an hour's converse with the loved ones on the other shore. They are now truly happy in a conscious knowledge of another life."

John J. Daniels writes: "The few Spirit ualists at Beriram. Is., feel the want of a good lecturer, or a good materialising medium. They want such evidence as will carry the skeptics beyond all doubt." However desirable such a state of things might be; as society and minds are at present organized, we fear it will be difficult to attain.

P. S. Binekmen writes: I consider your paper a high class journal; and I like its earnest and honest course.

A Biograph Report

In May, 1877, George General, a selecu-basper of Williamsburg, R. Y., was found in arridered in he bed. Among those streated as suppleten was the widow of the murdered mea, but she was discharged before her case reached the grand jury. Last November Mrs. Gunser was mirried to Russry Dierking, who now alleges that his sleep has been tdisturbed by visious of the late Gunser, ghastly and bleeding from his wounds, and warming him to quit the piace. The ghost appears nightly, and has wrought the wratched husband un to ly, and has wrought the wretched husband up to such a pitch of fright that he has commenced a suit for divorce.

Notes and Extracts.

Every human being has some mission. Death is part of the countitution of things as

Carlyle thinks that sorrow was given to us

Voltaire says that "If God did not exist it would be necessary to invent one."

Cicore says: "There never was a great man unless through divine imapiration."

Intemperance in drink is very bad, but it is only one form of transgression. If religion has done nothing for your temper,

it has done nothing for your soul. Dr. Sindo, Thomas Walker, and Mrs. Britten

are at work for the cause in Australia. To die is to pass through a perfect change;

death exists as the opposite of life. The clergymen will tell you that they believe; but that they absolutely know nothing. A child cannot learn if living in momentary fear; neither can a man learn to love God who

All knowledge is meant for us, and would be revealed were our intellects sufficiently advanced

to be in a receptive condition. Mam stands between the earthly and the spirit-ual, between the finite and the infinite, the float-ing and the eternal, the shades and the substance, St. Paul, says: "We are compassed about with a great cloud of witnesses;" but how can they be witnesses if they cannot see, and be cog-

Death effects no change of character, but such as a man is here he finds himself in the next life; and his situation will be decided by the law of

elective affinity. The truth and beauty in Spiritualism appears to lie in the union of ideas that appeal to our ma-terial senses, and again, on the contrary, ideas that appeal to our spiritual senses.

Oh human nature, what gifts you have, what prophecies of heaven! what germs of the divinus and the holiest, and yet you can pervert these while you are here on earth.

Old age burns out its poor existence When its hour is late, And frets not with a dull resistance At what is fate,

The great change called death, that terrible King of Terrors, is only the band slipped from the machinery, is the bird outside the cage, is the jewel in the spiritual instead of the earthly casket.

During his last illness Napoleon showed that his conscience was much tormented by his treat-ment of Josephine, for no punishments in life are so severe and so permanent as sins against the af-

The bigot pretends to believe more in spirit inspiration than we do, insemuch as he pretends to believe every word in the Bible was given by spirit inspiration, and then at the next breath, he denics it. A leopard and a fox had a contest as to which

was the finer creature of the two. The leopard put forward its numberless spots; but the for re-plied, " It is better to have a versatile mind than a variegated body."

What we want to know is, how man first arrived at the concept of the Divine, and out of what elements he framed it: afterwards only comes the question how he was able to predicate the Divine of this or that, of the one or of the many. This life is the infant life, and when at last

death takes from you the long robes which have imprisoned the angel feet, you step forth upon the evergreen shores and with a mind unfolding, selve the problems of the angels. No man is all bad; and for any clique, or church,

or sect, to arrogate to themselves the exclusive entry to heaven, and to consign those who think differently from them to outer darkness, is a piece of contemptible pride. The great high road of human welfare lies

long the old highway of steadfast well-doing, and they who are the most persistent and work in the truest spirit will invariably be the most successful; success treads on the heefs of every right effort.

A system of religion that cannot purify itself is not worthy a moment's consideration, and hence when we look over the records of Christianity, we see the necessity of a purifying influence; but when we snalize Spiritualism, we find this influence at We refuse absolutely to believe in spirits who

act the part of Jack Puddings at the bidding of men who carn a livelihood by the display of their tricks. This is to lower the status of spirits to that of performing French poodles.—The Standard, It appears an extraordinary thing to me that

since there is such a diabolical spirit in the deprayity of human nature as persecution for difference of opinion in religious tenets, there never happened to be any inquisition or crusade among the Pagans.

Let but the public mind once become thorough-y corrupt, and all attempts to secure property, liberty, or life, by mere force of laws written on parchment, will be as vain as to put up printed noices in an orchard to keep off canker-worms. -Horace Mann. Spirits teach us that a sin committed here in

our earth life makes a scar on the soul, and liken It to the blow of an axe upon the trunk of a young growing tree, which if never repeated will in time grow over so that no one can see the nature of the scar, and as time passes will eventually become Charles Reecher, in his work on Spiritual.

ism, says: "The communications or revelations we receive are reliable and good in proportion as they emanate from spirits of a higher sphere, and commend themselves to our reason and conscience. To obtain manifestations of truly good spirits, we must be in sympathy with them."

What heart has not acknowledged the influence of this hour, the sweet and soothing hour of twilight, the hour of love, the hour of adoration, the hour of rest, when we think of those we love only to regret that we have not loved them more dearly, when we remember our enemies only to for-give them?—Longfellow.

Death and the Rabe. Who once have lost an infant will Forever feel they have one still.

Though others come and grow in years, This dead one still a child appears. At dawn of its uncertain day Death stopped life's progress; and decay; "Twee not the babe he took away.

This incident is related of Napoleon, by Gen. Montholon: "I have seen my good Josephine, but she would not embrace me; she disappeared at the moment when I was about to embrace her in my arms; she was scated there; it seemed to me I had seen her yesterday evening; she is not changed—still the same, full of devotion to me; she told me we were about to see each other again never more to part. She assured me of that. Did you not see her?"

Henry G. Atkinson says: "There are two sides or more to most questions; you may add a column of figures up or down; you may question whether the egg was first or the hen; and you may question Mr. Darwin in vain as to how the sexes came to be differentiated and correlated; but of the jargon about natural selection. Pangenesis, and the survival of the fittest, I am sick and tired. Mr. Darwin says that the female selects her mate for his more decorated and bandsome amparance; Mr. Darwin says that the female selects nor mane-for his more decorated and handsome appearance; Mr. Walkee says very much the reverse; whereas any simple observer, free from theories, sees that with the lower animals it has no relation to any superior beauty at all?

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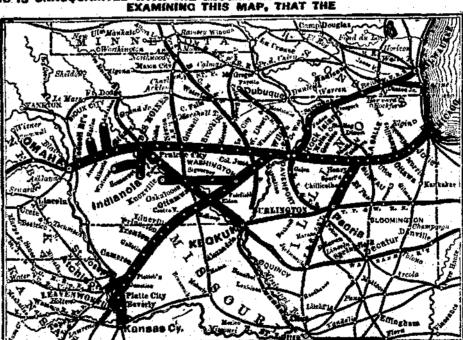
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Christian Spiritualist.

THE REV. SAMUEL WATSON. OF THE METHODIST EPISCOPAL CHURCH.

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THE "CLOCK STRUCK ONE." is an intensely interesting work in itself, and derives great additional in-berest from the high standing of its author in the Methodisc Episcopal Church, in which he has been a bright and ablaing light for a quarter of a century, a man who is personally known to nearly all the clergy of the South and to a wide circle in the North and wherever known in held in the highest setsem. These circumstances came the book to be segarly sought for. This anxiety is beigntened by the action of the Methodist Conference of which the author is a member in disciplining him for publishing the book, thus attracting the athas her at medican era on water ile to abramont to notice

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How hard it is to arrive at a satisfactory theory of this earth-life of man, if we look at that life only in and for itself! From the animal point of view, what is it? Will any theory that leaves out God and the soul make life other than a dismal failure? How are we to understand life, or live it lovingly, or even account for it reasonably, without taking into view something beyond and above

these earthly experiences?

Not morely the perplexities, the limitations, and the enigmas, but the very desires and satisfactions of life, have an outward, a distant reference, and point to an infinite station. The first blind gropings of our heart and conscience are so many strivings after a higher life and a Holy God; and we first comprehend our three-score years and ten when we look upon them as a fragment

God does not mean that this prescience of the heart and these cravings of the affections shall be dimmed or dulled by the skepticism which a narrow physical science, ignoring all that it cannot weigh and probe and handle, would propagate. And so the supersensual phenomena of modern Spiritualism are permitted to convince us that there are powers latent in man, which point unerringly to a fuller life after this. These phenomena, like everything else in this universe, have their mysteries and perplexities, but this merely shows that all is meant for our study and to exercise our mental activi-

And with the habitual recognition of the Spirit world and a future life, what ought to follow? In the first place, a sense of immortality ought to reconcile us to the inequalities, the trials, and the incongruities of this world. Regarding life here as the opening scene of an endless career, it is easy to elicit from it this assurance; that all will come out right at last. "What I do, thou knowest not now, but thou shalt know here-

Again, a proper sense of immortality ought not only to reconcile us to life, whatever it may be, but also to death, whenever it may come. Unless our present life is a mere excrescence, it must have some connection with the life to come. The answer to the question, "What is this connection?" lies in the belief that God has placed us here with a view to such an excitement and development of our moral and spiritual nature as will qualify us for action and enjoyment in another world under a different constitution

of things. Many look on death as if it would put a period to our progress; but, in point of fact, it is intended to prevent a period being put to our progress. This life is one step in our being, and but one step; we die that we may

take another.

How often have pious souls exclaimed, "O, for a full and satisfactory knowledge of my immortality!" But when we get that knowledge, do we feel its power as we ought? Do we take it in, and conform our every thought and act to the stupendous truth? Immortality! The undying nature of the soul! The dissolution of husks and envelops merely—not of the individual! change, but no death!

Ahl not merely to know, but to feel and appreciate the sublime fact, is the great desideratum: to regulate our lives by it as faithfully as we do our business movements by our clocks and watches; to do all as for eternity, and in the eight of God and of clouds of witnesses, by whom our very thoughts are read! If such considerations cannot inspire us with the elements of a noble and purifying religion, then torpid and impenetrable must be our hearts.

The turning-point in every man's religious experience is not when he says, "I believe," but when he says, "I will." And so in regard to the great doctrine and fact of immortality: It is not whether we believe it, but whether we live it.

How is it that some men, as confident of their immortality as of their present exist-ence, yet fail to manifest in their lives any pervading sense of the transcendent fact and live as if there were no Supreme intelligence, no myriads of spiritual witnesses, no divine standard of absolute goodness, purity, and right, no universal laws, under whose operation sin works its own inevitable pun-

Ah! we must have the receptive, appreclative soul, quick as the apple of the eye to recoil from the touch of evil-we must have this as well as the mere knowledge that death is not the end of our individuality.

It was not the swinging of a lamp in the cathedral of Pisa, nor the falling of an apple in the garden at Woolsthorpe, but the fact that the first was observed by a Galileo, the second by a Newton, which has made these events so fruitful of consequences to science. And so it is not the simple knowledge of immortality, but the lasting emotions, the high thoughts, and noble resolves and far-reaching aspirations, which that pregnant fact awakens, that is to be fruitful in results of everlasting good to our spirit-

RECITATIONS Sow in the morn thy seed, At eve hold not thy hand; To doubt and fear give thou no heed,

Then duly shall appear, In verdure, beauty, strength, The tender blade, the stalk, the car, And the full corn at length. Thou canst not toil in vain, Cold, heat, and moist, and dry,

Broadcast it o'er the land!

Shall foster and mature the grain, For garners in the aky. Then, when the glorious end, The day of God shall come. The angel-reapers shall descend, And heaven sing, "Harvest-home!"

RESIGNATION TO GOD'S WILL. He sendeth sup, he sendeth shower .--Alike they're needful to the flower: And joys and tears alike are sent To give the soul fit nourishment.

As comes to me or cloud or sun, Father! thy will, not mine, be done. Can loving children e'er reprove With murmurs whom they trust and love! Creator, I would ever be A trusting, loving child to thee; As comes to me or cloud, or sun. Father! thy will, not mine, be done.

O, ne'er will I at life repine; Enough that thou hast made it mine. Where falls the shadow cold as death, I yet will sing with parting breath, As comes to me or shade or sun, Father! thy will, not mine, be done.

COME, O CREATOR SPIRIT! Come. O Creator spirit blest And in our souls take up thy rest; Come with thy grace and heavenly aid, To fill the hearts which thou hast made. Far from us drive the ill we dread. And grant us thy true peace instead; So shall we not, with thee for guide, Turn from the path of life aside. Kindle our senses from above. And make our hearts o'erflow with love: The weakness of our flesh supply With patience firm and virtue high. O fount of life! O fire of love! And sweet anointing from above! O highest gift of God most high! Great Paraclete,* to thee we cry!

ADDRESS,

Graft in us. O heavenly Father, a true humility, that we may fully recognize thee as the giver of all we have of life and light, of mind and strength. Help us to use all our powers, as in thy service, for the advance-ment in good of all thy creatures. May we realize that it is for great and generous uses that thou givest us our opportunities; that in all guises thine angels come to us, and grow radiant only after they are gone. When truth knocks at the door of our hearts. may no coldness or prejudice forbid it entrance; but may we hall the angel visitant, and fail not to accept the needed lesson.

Awaken our sensibility to all uplifting in-fluences, to all wise and beautiful thoughts, to all inspiring examples of active goodness. heroism, and self-sacrifice. Keep from us all impurity, error, and sin. Endow our beloved with such spiritual gifts as may enrich them inwardly for this life and the next. In the activities of our present career, in the transition of death, and in the exper-iences of the unseen world, be still our Comforter and our Guide, O infinite and holy Spirit! Amen.

HYME.

How cheering the thought that the spirit in bligs

Will bow their bright wings to a world such as this:

Will leave all the joy of the mansions above. To breath o'er our bosoms their message of love They come, on the wings of the morning.

they come, Impatient to lead some poor wanderer home, Some pilgrim to guide from this stormy

And lay him to rest in the arms of his God. They come when we wander, they come when we pray.

In mercy to guard us wherever we stray; A glorious cloud, their bright witness is Encircling us here are these angels of heaven.

INVOCATION.

Supreme and adorable Spirit, source of all life, help us to think of thee aright. By the marvels of nature, by the teachings of science, by the profundities, the inner life of the human soul, we would form worthy conite love. We, thy creatures, can best mag-nify thee, O Lord, by cherishing pure and noble thoughts, by leading pure, noble, and active lives, devoted to the service of our fellow-men, our country, and mankind. Help us to serve thee thus. Amen.

*Paraclete.—One called to sid or support: a term for the Holy Spirit.

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MRS. G. B. MARSH. Chair. Ex. Committee, CALLIE D. M. SPRINGER, Cor. Secy.

The Shaker for April, is at hand, and for sale at our counter. It has an interesting article on the ministerial attack upon the Oneida Community.

Babyland for April, 1879, is filled with pictures and reading to please the little folks. Published by D. Lathrop & Co., Boston, Massachusetts, at fifty cents a year.

Spirit Identity.—The timely volume on this subject, by M. A. (Oxon), has appeared in London, from the press of Mr. W. H. Harrison, of the Spiritualist. It bears the marks of the thoroughness and earnestness which the author puts into all his writings. We hope to have it for sale very soon at this office, when we will give price, etc. It is similar in size and appearance to the same author's excellent work on "Psychography."

Mrs. Dr. J. W. Stansbury is endorsed by parties acquainted with her, who have tested her psychometric and clairvoyant powers. Her advertisement appears in another column.

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

Mrs. L. Wormwood, Shelby, Minnesota, has important information for Mr. Silas Arthur. Will any one knowing his address, please inform her?

Dr. S. A. Thomas, of Sturgis, Michigan, gave three lectures in Montpelier, Indiana, and vicinity the last of March, closing with a lecture at Montpelier, Sunday, March 30th.

Bro. D. D. Home has returned to Russia. and may be addressed in care of Hon. A. Assakof, Number 6 Nevsky Prospective, St. Petersburgh.

The First Society of Spiritualists, of this city, together with the Children's Progressive Lyceum, celebrated the thirty-first anniversary of Modern Spiritualism, on Sunday last.

A correspondent writing from New York, says he requested the "Allen Boy" to allow him to place a mosquito netting between him and the dulcimer, which was refused. He says, "This was so simple I thought he could not, in justice to himself, refuse."

J. Madison Allen writes as follows from Atlanta, Ga.: "We celebrated the thirtyfirst anniversary of modern Spiritualism here with appropriate exercises, in Concordia Hall. There were addresses, test readings, music, etc."

T. B. Barkas says: "I have witnessed a musical instrument played with great ability in a well-lighted room, when no visible human musician was near it; and on one occasion I have had a guitar played in my own hands with no one near it but myself."

Irving Bishop gave an "expose" of Spiritualism in Glasgow, Scotland, for the "benefit" of an Infirmary located there; but didn't he astonish the good people when he pocketed, for his own "benefit" over half the proceeds, £445. His "charity" entertainments are always profitable—to him-

Jeremiah Eshleman, of Shielville, Indiana, has passed to higher life. He had been a subscriber to the JOURNAL from its first number, and his son writes, "It was through the good old Journal he was led so calmly and quietly to meet the change called death. and may you long live to edit the best paper in the world."

Capt. H. H. Brown exchanged with Mrs. Nellie T. J. Brigham, and spoke for the New York Society-of Spiritualists, Sunday morning, March 23rd. He spoke for the "Helping Hand" Society, Thursday evening, March 27th. His course of Wednesday evening lectures in Brooklyn, is a success, being exceedingly well attended.

Mr. Herman Snow has removed his Spiritualist and Reform Book Store from 319 Kearney st., to his residence near the State University, where he will keep a supply of Spiritualist, Liberal and Reform books and papers at eastern rates. He is also to keep a Circulating Library of such books for students and others who may desire to read them. Books will be sent by mail or express as heretofore. Address Herman Snow, P. O. box 117, San Francisco, Cal.

We learn from the Psychische Studien an able monthly published at Leipzig, by the noble Aksakof, that Prof. Wagner, the eminent Scientist of St. Petersburg, has been able to reproduce in his own private circle, the wonderful manifestations obtained by Prof. Zöllner, through Dr. Slade, which excited so much attention. The editor promises soon an article from Prof. Wagner giving details, which will be translated for the columns of the Journal.

William McAlpine Cregier, Assistant Engineer of the Chicago Water Works, died of Bright's disease on the 21st ult. He was a young man of unusual ability, and under the able tutorship of his father, D.C. Cregier, was rapidly advancing to the head of his profession. He was only twenty-three years of age, and leaves a wife and infant daughter. We trust the energy "Will" displayed while in the physical, may aid him to give tangible proof to his sorrowing friends that his indomitable spirit still lives.

P. C. Mills writes: "I speak at Williamsburg, N. Y., Friday evening, April 4th; will make engagements to speak anywhere in this part of New York State or New Jersey during the first two weeks of April. Will then go west via Philadelphia, Pittaburg, and Columbus and Springfield, Ohio. Will stop over and speak week evenings or Sundays, on the route, within reasonable distance of the railroad. Terms so reasonable that any place, large or small, can avail themselves of a lecture or two. Address P. C. Milis, 120 East 16th street, N. Y.

Bishop A. Beals' lectures at Momence Illinois, and Lowell, Indiana, have been attended with marked success. He lectured at Crown Point the last Sunday in March, and is engaged to speak at Sheboygan Falls, Wisconsin, the Sundays of April.

A spirit in answer to a question in regard to the materialization of spirit forms, gives his own opinion as follows:

"My acquaintance with the production of materialized forms is extremely limited, but so far us my knowledge extends I am willing to explain. The primary elements of every earthly substance are to be found in the earth, and as the atmosphere is but the primary elements of the earth's forma-tion in an etherealized, or, if you choose, a fluidic condition, the substances may be a fluidic condition, the substances may be temporarily gathered together by persons situated as we, and used according as our knowledge directs, whether in the formation of forms resembling the human body, or drapery to clothe it. The particularity of color is owing to the fact of it being more easily manufactured. This is my opinion, and you may have it as such. I do not pretend to be conversant with the subject, and would rether have time to consider and exwould rather have time to consider and experiment before speaking more fully."

Thousands suffer without knowing the nature of this almost universal complaint. It is an alternation of the head. Its indications are, hawking, spitting, such inflamed eye, frequent secures of the farcet, dryness and head of the nose, metter numing from the head down the throat, often ringing or deafness in the ears, loss of smell, memory impaired, duliness and dissiness of the head, often in the first stages, but more commonly in its advanced stages, attended with pains in chest or left side, and under the shoulder blades. Indigestions usually attends Catarrh; a backing cough and colds are very common; some have all these symptoms; others only a part. Very little pain attends Catarrh, until the liver and the langs are attached in consequence of the stream of pollution running from the head into the stomach.

All persons take cold easily, and have frequently a running at the nos trils; the breath sometimes reveal to all around the corruption within, while the patient has frequently lost all sense of smell. The disease advance covertly, until pain in the cheet, lungs or bowels, startles him; he hacks and coughs, has dyspepsia, liver complaint, and is urged by his doctor to take this or that; perhaps, even cod liver oil is prescribed. Perfectly ridiculous to The foul niters in the head can not be reached by pouring such sing into the poor, jaded atomach. The patient becomes nervous, the voice is harsh and unnatural, he feels disheartened, memory loses her power, judgment her seal, gloomy forebodings hang overhead; hundreds, yes thousands in such areamstances, feel that to die would be a relief, and many even do cut the thread of life to end their sorrows.

THOUSANDS ARE DYING

In early life with consumption, who can look back a few years—perhaps only months—when it was only enterth. Neglected when a cure is possible, very soon it will transform the features of health and youth into the dark, pallid appearance, while the hacking cough, the excess of blood gushing from the lungs, or night awasts, all significantly proclaim it is see late; and thus a neglected enterth ends in the consumption's grass.

NASAL CATARRH.

Sometimes the disease only affects the membranes lining the nasal passages, and they may be easily reached and cured by simple means. But when it is located in the prostot since, or in the posterior naves, or if it has entered the entered by simple means. But when it is located in the prostot since, or in the posterior naves, or if it has entered the entered prostot in the posterior naves, or if it has affected the threat and broughts tubes, as all well-read physicians will readly attest, nothing can be relied on to effect a permanent cure but the inhalation of properly medicated rapor. In the same manner that we breathe common air, we can inske and breathe a medicated air; and it is perfectly simple, any one can see, thus to treat diseases of the threat, broughts and heave. How much better this method by which remedies are conveyed directly to the seat of the disease, than to resort to the uncertain and too frequently mischiseous action of medicines taken into the stomach.

THE COLD AIR INHALING BALM.

This part of my treatment I regard as very important, especially in warding of colds; (which is full half of the battle), and in relieving the head and lungs while under their effects. The flake is composed of several kinds of gums, baleams, firs, and escential oils, which are separately used by the best physicians in treating threat, broachial and lung diseases. These I have combined and concentrated their virtues, which, by the inhaling process, are drawn through the various passages of the head and respiratory organs, reaching and healing every irritated appearance—which usuay begins by an irritation of the mucous lining of the nose, and a smeare, which is nature's amphatic searchap—it will, most invariably, check it, and by producing a quicker circulation and by throwing the blood to the surface, the bed sheets of a cold are warded off. It is pleasant to use and almost instant in its effects.

Among Women catarrh is very common. The decrees of fashion compel women to go from the dry stmosphere of furnace-heated houses, into the open air, with the head but poorly projected. Many suffer keenly from broachitis and difficulties of the throat and lengs.

Temehers im Our Schools are greatly subject to this fearful malady. Confinement in close, ill ventilated school-rooms; the over heated atmosphere, charged with the steaming poison exading from the bodies of the not always over clean children, broad this disease with fearful rapidly.

Lawyers in the Court-room and judges on the bench, from the same general cause, are

The same general cause, are too often smitted in the same way.

Ministers of the Gospel, after leaving the pulpit, over-heated with the strain of their mental and physical effort, neglect sufficient precaution, and a cold is the result. This neglected, opens the way to catarrh, and to a possible loss of voice. I have suffered so keenly myself that I can not arge upon public speakers on strongly the necessity of removing this disease when a cure is possible. MY EXPERIENCE. Eighteen years of terrible headache, disgusting ussal dis-



charges, dryness of the throat, scute bronchitis, coughing, soreness of the lungs, raising bloody muous, and even night awesis, incapacitating me for my professional duties, and bringing me to the verge of the grave—all were caused by, and the results of NABAL CATARRIE. After spending hundreds of dollars, and obtaining to relief, I compounded my Cataban Specific and COLD AIR INFALING BALM, and wrought upon myself a wonderfinione. Now i can speak for hours with no difficulty, and can breathe freely in any atmosphere. At the calls of numerous friends, I have given my cure to the public, and have now thousands of patients in all parts of the country, and thousands of happy fellow-beings whose sufferings I have relieved. My

cure is certain, thorough and perfect, and is indoesed by unual MYSICIAN who has examined it. If I can relieve my fellow be. ings as I have been relieved of this loathsoms disease, which makes the possessor at once disgusting to himsel and others. I shall be satisfied, and feel that I have done my little toward re-T. P. CHILDS. moving the ills of mankind.

TESTIMONY OF OTHERS.

from the chancellor of the university of Nebraska.

T. P. Childs.—Deer Str: -I think you have the true theory and practice for the cure of Nasai Catarrh, and also, for the treatment of the respiratory organs. My throat is now so well restored; that I lecture daily without difficulty, and I find no difficulty whatever in preaching. You are at full liberty to use my name for the benefit of others.

Yours very truly,

E. B. FAIRPIELD, D.D., LL.D., Lincoln, Neb.

JUDGE J. COLLETT, of Lims, O., writes: "You well remember how terribly Catarrh had taken hold upon me at the time you were at my house, making me offeneive to myself and to all around, and withal suffering day and night. I began to use your excellent remedy about the Stih of August. Now I am cured; head free, air passages all open, and breathing natural. I express to you again what I said in a recent letter, 'A thousand thanks to you for so sure a remedy, and so very cheap.' I have laid away the instrument, having no further occasion to use it. Thus in about six weeks I have accomplished what you thought could be gained in from three to six months."

Thus in about six weeks I have accomplished what you thought could be gained in from three to six mostus. (Write to him.)

Mr. T. Gillespin, of Woodworth, Kenosha Co., Wis., writes: "I must say that I never had a medicine take hold of my Catarth by the root and root it out, as this has."

Mr. Tromas J. Darr, of Homer, Champaign Co., Ill., one of the worse cases I ever had under treatment who was six months hed fast, and nearly blind, one eye utterly destroyed by Catarth, nose and face much disfigured, and throat and lungs in a critical state, writes, June 21, 1678;

"Dram Mr. Childe: I have used your Catarth treatment, that my brother, B. O. Daily, of your place, kindly sent me, now over three months, and almost all this time in hopeleseness, as it seemed I must die. By and by it began to take effect, and I began to have hope. I improved rapidity, soon could sit up, passages of the head bagan to open, throat and bronchist tubes grew better, cough ceased, and now I can see to write. I now expect to get well and go about my business again. I owe you a great debt of gratitude. Indeed, I owe my life to your treatment.

Were truly your friend,

Mr. D. is now (Sept. 10) in Troy, looking quite well; almost every vestige of Catarth has disappeared.

A Wonderful Change.

Mr. W. S. Samber, of Willis, Montgomery Co., Texas, writes:

Rev. T. P. Churds.— Dow Mr.—In 1873 I was attacked with Catarrh, elight at first, but it gradually grew worse and worse. In the spring of 1877 the disease assumed a new form; my mouth and throat were attacked, ulcers were formed, and soon the ulwa was all exten away, and large sores through the posterior nares. My condition was now not only deployable, but apparently hopeless. Large quantities of wrw of wise matter were discharged from the noetrils and throat; and for days together I cond take no food but spoon victuals. I knew of no remedy, and the doctors could give me no relief or advice. My sufferings were intense, and distraction of mind was added to my physical sufferings. At this juncture a friend called my attention to your advertisement. I lost no time in procuring your Specific. I received it the latter part of Asgust and commenced using it immediately, and began to improve right along. My throat healed rapidity, and the change in my appearance for the better was so married that was often greeted with, "why what a change! How much better you look!" When I think of what I saffered; and the many sleepless nights of agony I spent, I am traly glad there is a remedy for this horrible disease. I shall recommend it to all suffering with Catarrh. I will cheerially answer any letters that may be addressed to me asking information.

Most sincerely your friend,

W. S. Sarden.

The following names have been selected from thousands in my possession. If desired, any of them can be consulted by letter or otherwise:

Connited by letter or otherwise:

W. L. Wilson, Troy, Pike Co., Ala.
Rev. W. L. Tillinghurst, Bloomer, Wis.
T. G. Gann', Greenville, Ala.
A. J. Cowles, Beloit, Hock Co., Wis.
Wm. H Gaylor, Ft. Piain, Mont. Co., N. Y.
Wrs. O. W. Lake, Mczens, Ashland Co., O.
Amanda Figher, Fresport, Stephenson Co., Ill.
J. M. Lytic, Brady, Indiana Co., O.
Rev. J. L. Pettigrew, Raymond, Hinds Co., Miss.
Banuel T. G. Bigelow, 10 LaGrange St., Worcester,
Mass.

Banuel T. G. Bigelow, 10 Laurange St., word Mass. Rev. P. W. Free, Waterford, Krie Co., Pa. Rev. T. Gillespie, Woodworth, Wis. Alonzo Bennett, Jackson, Jackson Co., Mich. Miss Flora Webber, Urbana, Champaiga Co., Ill. Rev. J. Lentz, Kanawhs C. H., W. Ya. Rev. W. B. Latbrop, Hartsville, Ind.

Mrs. J. A. Humphrey, Franklin, Ps.
Calvin Teegarden, Griffinsville, Iowa.
James White, Elk Co., Kan.
J. J Hancock, Irvinville, Irvin Co., Ga.
Isaac Hill, Kirkville, Wapello Co. Is.
J. Z. Barnett, St. Francuville, Clark Co., Mo.
Mrs. A. T. Stewart, Sturgis, Ind.
W. S. Sandai, Whilis, Mont Co., Texas.
J. Morton, Collinaville, DeKaib Co., Ala.
Rev. A. J. Gains, Waterford Mise.
T. B. Rose, Mattoon, Coles Co., Ill.
Re . J. W. Terrell, Rossoka, Howard Co., Mo.
Mrs. J. A. Thornton, Michigan City, Ind.
Chas. B. Day, Peoris, Peoris Co., Ill.
F. M. Mitchell, Pittston, Ms.
J. Grim, Hoopeston, Vermillion Co. Ill.
G. W. Dalbey, Shelbyville, Tean.

WHAT THE EDITORS KNOW OF T. P. CHILDS. Catarrh, in its worst and most offensive form, compelled Mr. Childs to give up his charge, after years of public speaking, and constant use of a voice, always strong. After trying all that medicine could do for him, he finally, in despair, attempted his own care, and, having considerable knowledge of medicine, succeeded, beyond hope, and relieved his own sufferings, embling him to resume sublic speaking without difficulty.

Mr. Childs was besieged by others similarly afflicted, until the good man was compaled to go into the manufacture of his medicine, by the number and frequency of these calls.—Correspondence Journal and Mossenger, Cincinnai.

cinnati.

The publishers of the Congregationalist, with multitudes of other people, are somewhat suspicious of patent medicines, as a rule, and when we received the advertisement of Mr. Childe, we at first declined its insection; but on making inquiry, we received such astisfactory replies, and one especially from a well known Congregational paster not far from Hev. Mr. Child's, the proprietor of the medicine, that we withdrew our objections.—Congregationalist, Bosson.

While not supposing that all cases of Catarrh will be cared, by the prescription advartised, the publishers of the Bissirated Shruttan Weslip, after diligent inquiry, have reasons to believe that it has in many cases proved offectual. We do not ordinarily insert modical advartisements.—Hinstrated Christian Weskly.

The medicine Mr. Childs contrives to place, by the use of his inhalers, just where it is needed, must be most powerful and searching in its character to produce such surprising results. Many of our leading lawyers, divines, and prominent hashness men have tried this remedy with wonderful success. There is no doubt of the efficacy of this method. We know Mr. Childs as an honest, Unristian man.—Gazette, Cincinnati. Mr. Childs gives a very strong description of this most annoying and loathsome disease. A number of testi-monlais from well-known publishers and others throughout the country seems to indicate that his peculiar man-ner of treatment is worthy of investigation by those thus afflicted. The physician who is able to relieve suffering humanity of such painful lils, is most assuredly entitled to the thanks and patronage of the world at large.—An-drews' Baxar, Cincinnati.

CONCLUSION.

It is now a well-astablished fact that Childs' Catarth Specific, for theroughness completeness and efficiency, has no equal in the world. Everything known to be good for final Catarth in all its horric forms, in the head, throat and brouchist tubes, arranged into one complete system of treatment. Two kinds of inhalants and two final inhalers go with each full course of medicine.

Do not trike with some cheap thing, which at best can afford but temporary relief, while the roots with disease are left to strike desper and deeper. Be in severel and two-page or do no hing! Write at once, and say what paper you saw this in. Circulars, price-lists, and all necessary information can be had by addressing (with returns tamp).

Rev. T. P. CHILDS, Troy, O.