

Fruth Gears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

VOL.XXVI. JNO. C. BUNDY, Botros.

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 tweny 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 closs study and attention. We present the following extracts from the article to which we have referred :

SPIRITUALISM BEFORE THE ROYAL SO-

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

"Such things as these have been said in "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 rookeries or ant-hills. Theology has been wofully trimmed and toned, to suit the materialism of 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 faculty by which man inhales, as it were, the atmosphere of the angels. But what breath 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?

CHICAGO, APRIL 5, 1879.

made manifest, is akin ba a renewal of revelation itself for some people. "Demoniacal possession is no doctrine of Christianity, but the reality of it was as-sumed by Jesus Christ. Soothsaying is not vouched for by the Gospel, but in the Scriptures the reality of it, as a practice, is pre-supposed, 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 laying on of hands and the importance of an assembling of themselves together by bellevers, 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

about. "There are theologians of the day, hosts of them, who think that they would be do-ing Christ service by denying or ignoring the possibility of there being demoniacs in the islands of Greece, or in Asia; and also by their vidiculing the notion of there be-ing anywhere in the world, anything like 'a familiar spirit' in connection with any body. Eminent theologians they may be, as to time and place; bit, 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 any-where, is pardonable ignorance in most perwhere, is pardonable ignorance in most persons; but to be careless about the possibility of their existence, and scornful as to all evidence on the subject, shows in a man that 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.

about.

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 outside of the Hebrew Scriptures. The pur-pose of the gospel was to prove the immor-tality of man, and therefore no Pagans ever rapity belleved in it page and there before here 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.

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

"Some mere Spiritualists are as ignorant about the Bible in one way, as some mere scientists are in another way; and as be-tween the two there is not much good to choose; except that the irreligious scientist is likely to be a more consistent man than on tradition and still the

is likely to be a more consistent man than an irreligious spiritist." "The way in which some few Spiritual-ists have sometimes talked, 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, glori-ous in Spiritualism, it is because of its con-nection with past ages, and with the long nection with past ages, and with the long continuous thread of marvelous narrative, which reaches up through certainties of fact and adumbrations of truth, into the mistery 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 phe-nomena, may be not incredible, even though the evidence offered be that only of persons eminent for common sense and for healthy, full possession of all their senses. For all power of observing and reasoning has not yet run to crucibles, telescopes or 'micros-copes; nor is it ever likely to do so. There is a disputed region, old enough historicalis a disputed region, old enough historical-ly, 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 researed as insane in-trustveness. But as it happened 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 Wes-

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 same as that conveyed through other channels. The trance and all phenomena attending it, are induced by the same charattending it, are induced by the same char-acter 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 sait thought. Psycholog-ic force is exerted from a brain magnetically related to that of the subject when it is ef-fective for producing these results: or the fective 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 senaltive, to induce the phenomena in question, when there are no opposing forces interpos-ed to prevent this. A sensitive is at the mercy of the sphere of force which surrounds her or him, unless protected by spir-itual 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 contained in the work. Most assuredly there must be a power in stored-up opinions and fragment-ary thoughts derived from various sources, to act psychologically on the mind, in uni-son with a force which impels the activity son 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 derived from spirits "within the veil;" but it-must be from mind in sympathetic con-nection with the subject, for only mind and related bodily forces can thus operate on mind and its related elements. To induce an about state activate on we 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 1108 rom 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 ellowable in this article. Illumination of the shiritual perceptions is the effect of their stimulation by an out-side force. It is the principle forcibly il-lustrated in an old school-book, thus: "A man cannot lift himself over a fence by the straps of his boots." One cannot elevate himself above himself without a leveragea hold on something that will assist his own powers. Mediumship is this leverage, if it is of the sort the word is understood to im-ply. If it is not, if it is only that sensitive ness 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 tradictory impressions confuse and distract (A word here in respect to the injustice done genuine mediums, sometimes, by a mis-understanding 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. Neverthelees, something remains to be said in defence of true mediums, who often dis-appoint expectation by the incoherent and bungling manner in which they express in-spiration from spiritual prompters. "Theo-dore Parker," "Shelley," "Mapes," "Ba-phael," "Morart," could not be themselves in accuracy of enunciation through a me-dium unless that medium were of exactly their own type of individuality, and as will developed as the haw 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 can-not rob them of this though they can utter truth through them if they are fitted to be placed in the arena as actors and speakers of truth for spirits. Competent spirit teach-ers withhold their subjects from public min-istration while unprepared to teach correct-by. The great aim is correctness. Fluency must be dispensed with, and sometimes di-rectness, until development has advanced to its higher stages. And what is of the using is here taken with that sentiment. Psy-chometrists exert their gifts unamisted : Is-mais is here taken with that sentiment. Psy-chometrists exert their gifts unamisted : Is-mentiy into use, the same as any class of sensitives require to be stimulated to the exercise of Bgift. The natural state is one the mind. A word here in respect to the injustio

of quiescense of the faculty, such as is con-sistent 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 mag-netic 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 im-pressions 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 stimulated by aspirit intelligence is natural still. No human attribute is exempt from the influhuman attribute is exempt from the indu-ence 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 minis-trations, when we cannot do this effectively for ourselves.

NO. 5

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Theosophy Ranipant -Blavatsky, Kislingbury and Dr. Blake.

> - :-BY WM. H. COLEMAN,

Most extraordinary margels are related of Mad. Biavataky in London. It is asserted that she takes from the air or floor anything called for, makes lilies blossom from her favorite cigarettes, makes herself large or thin at pleasure, changes her complexion at will, and on one occasion was seen to sud-denly transform herself into a Hindoo! ! Buch stories told as solemn truths only ex-Such stories told as solemit truths only ex-cite 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 con-consistent of a goodly promotion of cerned, consists of a goodly proportion of psychologic or mesmeric power, largely sup-plemented with Oriental juggling tricks, which she pairs of upon her dupes as won-derful exhibitions of her occult potency. Miss Kislingbury will be remembered as the Englishlady 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 which she alms of upon her d and Olcott, which latter individual she deemed worthy of being the leader of Amercan Spiritualists. y 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 Spiritualism nowadays. Query: Is Mad. Blavatsky a Jesuit in disguise 7) At a late meeting of the British National Association of Spiritualists Miss Kisling-bury and Dr. C. Carter Blake (another Theosophist) cooly informed the association that one day while they were sitting in the rooms of the B. N. A. S., a certain paper be-ing 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, hipbody meanwhile remaining silent in his chair. Being asked how the paper was pro-duced on his-return, Miss K. answered, that duced 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 solution of this asserted demonstration of margeal power is very easy: Dr. Blake had the paper in his pocket, and after being silent a few unments, to allow time for the spiritual journey, he pulled the paper out of his pocket, and claimed to have just obtain-ed it part the above magical rapid-transit ed it per the above magical rapid-transit mode of despoiling hewspaper offices. Such stories as those related of Myd. Bla-Such stories as those related of Myt. Bla-vatsky, and this one of Biake-Bislingbury, will indicate the depths of Theosophico-Ro-manist tergiversation. Lamentable it is that scholars and thinkers like Dr. Blake and Miss Kislingbury should lend their name and influence to the propagation of such er-travagant fantasies, as inreal as the vision-ser basis of Theosophy and as absurd as and influence to the propagation of such ex-travagant fantasies, as inreal as the vision-ary basis of Theosophy, and as absurd as the inordinate pretensions of their Lord and Master, Leo XIII, to be the infailible-vicegerent of God. It is to be hoped that Dr. Blake will in future refrain from so far taxing the credulity of the English Spirite-alists as to favor them with further recit-ale of his abnormous magical endowmants. Dr. Blake being so notably addicted to in-teriarding his contributions to the Lon-don spiritual press with multitudinous learned classical guotations, I will, in con-clusion, commend to his special considera-tion the following excerpts from his faver-ite Latin tongue: Nec Deus intersit, aisd dignus vindics modus, which, for the benefit of those not so gifted in the lore of dead languages as our erudite occultic medico. I will freely translate thus: "Let not s god (or a supra-material power) be introduced, unless there is a difficulty worthy of such intervention." Fort Leaven worth, Kansas.

CLERICAL FOLLY IN IGNORING OUR PHE-NOMENA.

Pr.

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"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 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 spirit, as a scriptural doctrine, modernized theology has no sense whatever. A com-promise with science badly understoodthat is what modern theology is on the subject of miracles.

ject of miracles. Oh, for honesty as to the Bible, down-right honesty! And all the more knowledge man 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 waiten as to its nature, and therefore as to the possibility of gifts from it, forever. And where there is neither faith, nor exbecation, 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 demoniac, the policy of modern theologians has been that of unscrupulous 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 Ellish and Elisha, and in Isalah and Malachi, as having been proph-ets, without believing also in the possibility of prophecy in every age, and to the end of

AVERSION TO NATURAL RELIGION.

AVERSION TO NATURAL RELIGION. "What strange aversion there was, no long while since, to Natural Beligion, as though even a thought of it were disloyal-ty to revelation! And yet actually the Scrip-tures 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 Pharaoh, 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 THE BIBLE PRESUPPOSES.

WHAT THE BIBCE PRESUPPOSES.

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

SEEING. THEY SEE NOT.

"As concerning the world at large, and its relations to Spiritualism, there is nothing, intellectually, more diagraceful 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 anxious about the old stones of Je-rusalem and the temple and how they may rusalem and the temple, and how they may, any of them, have been marked; and they may, also laudably curisus about ancient manu-scripts 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 pneu-matology; 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 xcuse 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 challenged.

But what an attitude that is toward the spiritual world, for a soul believing itself immortall '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. Alas for modernized theology and its cold-blooded fanatics!

HE THAT HATH EARS TO HEAR, LET HIM HEAR.

HEAR. "The word of God, on its coming, presup-poses the possibility of receptiveness on the part of its hearers. Let this be noticed. The word of God by Jesta Christ presum-ed on a belief in God, and in prophets as be-ing 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 hu-man nature; and presumed, too, on the words, prophet, 'signs and wonders,' heaven, spirit and vision, as being welf understood and in common use. That word of Ged, as if 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 who love intensely to maunder over any-thing which may seem likekinably between the fehthyosauri; and through apes with the fehthyosauri; and through apes with the ichthyosauri; and through apes with hear alike, and especially as to spiritual subjects; nor do they attend alike, any more "The word of God, on its coming, presup-

itually-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 medlum, 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 disturbances, and which continued still to visit her in London.

MR. CHARLES BEECHER'S RECENT BOOK.

"And every Spiritualist of fair intelligence ought to account himself as being a Hebrew of the Hebrews, and of the tribeof 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 Manifesta" tions," 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. . w BY MRS. MARIA M. KING.

" May not the phenomena of psychometry throw some light on the analogous facts of trance mediumship?" is the pertinent in-

throw some light on the analogous facts of trance mediumship?" is the pertinent in-quiry in the opening paragraph of an 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 psy-chometry? An analysis of both, it is be-lieved will reveal a close relationship; in fact, will demonstrate the one equally with the other, to result from psychologic ferce exerted upon a sensitive brain and pervous 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 charzo-ters, which record vaguely, unwritten his-tories of all times, all deeds and thoughts of men. The force which magnetic ethers ex-cite in a subject is according to sensitive-ness. It may be such when exerted upon an inspired subject as to arouse mental energies

Fort Leavenworth, Kansas.

The first duty of a wise advocate is to convince his opponents that he understands their arguments and sympathies as well as their just feelings.—Coleridge.

RELIGIO-PHILOSOPHICAL JOURNAL.

SPIRITUALIS'IS 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'CHACKEN.

The thirteenth annual meeting of the Michigan State Association of Spiritualists and Liberalists was held 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:

Resolved, That this Association make earnest and un-animous protest against "A bill to protect the people of 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 as-

That we deny the right, and protest against any as-sumption 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 heal ers, 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, "reg-ular" or irregular.

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. Geor. E. Stock-ing, a Universalist clergyman, of Lansing, in the course of some remarks said that he looked upor the subject of some remarks, said that he looked upon the subject 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

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?

2. Why is darkness most favorable to spirit manifestations? and why can we not receive spirit mani-festations in open light?

3. Are clairvoyance and Spiritualism complementary 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 inspira-tion 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 Giles B. Steb-bins, Father Woodworth, Mrs. R. Shepard, Mr. Ashley, Rev. Mr. Stocking, Rev. J. H. Harter, Mrs. Mary C. Cala and others Gale, and others.

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 ing their best wisnes for the success of the cause. The regular order of the evening embraced short addresses by a number of speakers. In this connection is menf tioned the excellent music furnished at all of the ses-sions by Prof. P. O. Hudson and Mrs. Olie Child. The necessary length of this report will be a sufficient apol-ogy for not mentioning their efforts in the order of their

Occurrence. Friday, March 21st, the president submitted a letter from C. H4 Dunning, member for Michigan of the ex-ecutive 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

sionally to test conditions asked for and arranged in friendly spirit; and that honest spirits, honest medi-ums, and honest investigators can thus best reach uni-ty 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

The committee on camp ground submitted a written The committee on camp ground submitted a written report that they were prepared to recommend a desir-able location, which could be purchased at 860 per acre for twenty acres or more. They recommended the ap-pointment of a board of trustees for a camp-ground as-sociation, 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 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 coming convention in that city. The secretary was direct-

Ing convention in that city. The secretary was direct-ed to forward a suitable reply. The address of the morning was by Rev. L. H. Har-ter, starting with the text, "Every plant which our Fa-ther has not planted shall be rooted up." The vicarit ous 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 renomination for the office of president. Dr. Spinney re-ceived 63 votes, Dr. Spencer 15, and Mr. Stebbins 6, and Dr. Spinney was declared unanimously elected, in op-position to his expressed wish. Miss S. R. Lane, of De-troit, was elected secretary. Mrs. L. E. Bailey, of Bat-tle 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-nata, conditions and right training in their effects upon the race. Chas. A. Andrus followed with a short address on the sub-A. Andrus followed with a short address on the sub-ject--Man, from a Scientific Stand-point."

Evening Session.-S. B. McCracken offered the fol-lowing 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 holdonly the formation of local associations, with the hold ing of more general meetings for the purposes of dis-cussion 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 are the static of the second 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 agi-tation 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 relig-ion, and dogmatista 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 idea 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, Clairvoyance 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

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 re-sult of laws, all laws are not yet defined. We are yet but on the boundary of knowledge. Mrs. Blair, in her paintings, executed while bilndfolded, was instanced, as illustrating the law of psychology. Jesus of Naz-areth was no more than a psychologically endowed mind, acted upon pre-natally. Inventors, artists, au-thors, are prepared and operated upon by ss-that is. thors, are prepared and operated upon by as-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 ame 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 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 clumsiest of methods. It was a much better way to sink the shaft of magnetic vision. She spoke at considerable length on the gener-

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 member-ship in the Association kept up, and his name remains on its rolls, the place of his residence being chänged 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 Materialist, asked some questions, which were replied to by Mt. Stewart. Mrs. L. E. Bailey recited an original poem) which was a fine exordium to the spi- ual philosophy. Mrs. Child improvised a song, unde e inspira-tion of the spirit of P. P. Bliss. Mrs. Pearsall followed with a short address, but the length to which this re-port has reached precluded any extended mention of

the afternoon's exercises. Ecening 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 scipe was given for propounding ques-tions 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 especial-ly 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. Resolutions of thanks to the people of Lansing for

their hospitality, to the reporters of the press, and the railroads for reduced rates of fars, were adopted. The most exciting scene of the session occurred at the close. Mr. Burnham, during his remarks, had vig-

the close. Mr. Burnham, during his remarks, had vig-orously 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 hall gave simply a quiet and respectful attention. A prearranged project for creating a disturbance was manifestly spoiled. After the gentleman had progred-ed for some time, the president called him to order, proposing to pay the expense of the nall any evening the gentleman might name, for an open discussion, but he replied that he expected to leave town. Quiet being 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 indignant Cox, may have been sharpened a little by an insolent letter addressed to him during his visit have by on McClore a Method to him during his visit here by one McClure, a Methodist-minister, in the connection in which Mr. Burnham formerly labored, in which McClure certainly manifested a disposition, and by implication at least, the right to apply the theological inquisition to Mr. Burnham's conduct.

SUBSEQUENT ACTION.

A meeting of the Executive Board and friends re maining over was held on Monday morning. Nash-ville was fixed upon as the place for the semi-annual meeting, which will be held about the 1st of Septembar. Dr. J. V. Spencer, of Battle Creek, was elected vice-president; Mrs. M. E. French, of Greenville, assistant respective, and Mrs. B. A. Shaffer of South Haven 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. Chip-man, Nashville; J. M. Potter, Lansing; J. P. Buck, Lansing; J. G. Waite, Sturgis; DeWitt Spaulding, Greenville.

VARIOUS FACTS AND INCIDENTS.

The meeting was the largest ever held in the State. One hundred and ten memberships were added, the en-tire receipts being over \$200, paying all expenses and leaving a handsome balance in the treasury.

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 collec-tion 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 subscriptions. 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 headquarters, though many friends were hospitably entertained by private families.

ed to an Executive Board consisting of the president and secretary and three directors. The time of the an-nual 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 progress and gratifying success. The annual meeting for the year 1878 was held at Kalamazoo, commencing on Thursday, March 21st, and closing on Sunday, March 34th. 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 an Liberalists." Spiritualists and Liberalists."

What the ultimate effect of this change may be, re-mains 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 con-tact has thus far proven every way congenial. Spirit-ualism is Liberalism, and has done more to give voice to modern free thought than any other agency. I have during the bast few months, been somewhat in corres-pondence with the Chairman of the Executive Com-mittee of the National Liberal League, which it is hoped may result in placing the Association and the Liberal League in active concention 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 L. S. Burdick, as one of the trustees. Subse-quently the Executive Board, on the recommendation of the President, seconded by a large number of members of the Association assembled in conference, ap-pointed Mrs. R. A. Sheffer as vice-President; Mrs. L. E. Bailey, as assistant Secretary, and Dr. J. V. Spencer as Treasurer.

The Association at the present meeting will be called upon to elect a president and secretary, and two di-rectors-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 occa-sioned 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 for the organization of a camp-ground association, and, if not prepared to feport in full, it is understood that

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 organized 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 before been, both in their local representation and in the numbers drawn from distant points, while an increas-ing interest was manifested, many persons from recog-nized 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 mankind."

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 to cour 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

APRIL 5, 1879.

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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 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 Baturday, 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 Influ-ence." 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. Fish-

back was called upon and made a few closing remarks. *Reoning Session*.—Rev. J. H. Burnham gave the ad-dress 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 big-otry against civil and religious liberty now being made. Rev. Ms. Stocking, (Universalist) expressing thanks for the courtesies extended to him, admitted the social and 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 follows:

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 tax ation borne by the people, as fostering sectarian pride and ecclesiastical entravagance; and aristocracy injuri-ous to all real spiritual life, and as a union of church and state opposed to the genius of American institu-

American institu-tions. Resolved, That religious exercises, such as bible read-ing and prayers, in our public schools' should be abol-ished as unjust to large classes of citizens and as cre-ating needless strife and ill-feeling; and that all such exercises abould 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. 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 cit-izens, and that the joint influence and cooperation of man and woman is of especial importance, and there-fore we advocate human rights, irrespective of sex, giving woman free and equal choice of speech and ac-tion and opening to her the platform, the public trust, helieving 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. Resolved, That while we highly appreciate the value

Resolved, That while we highly appreciate the value of genuine mediumship, and will do all possible to en-courage and protect it, we hold it wise to test both me-diums and spirits critically yet carefully; that it is well for mediums as well as for us that they submit occa-

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. Pearsall, 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 Resolutions, and adopted : Resolved, That the Executive Board, officers and

members of this Association, express their apprecia-tion of the valuable services of our retiring secretary, S. B. McCracken. His able papers, his excellent re-ports, 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 commem-orative services on the bodily demise of Geo. W. Wins-low, of Kalamazoo, 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 of time.'

Giles B. Steubins was the first speaker, who said that 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; dill with his true and worthy wife and loving and reverent children—a strong, true teacher and, brave man; dili-gent in business, fervent in spirit, trusted, respected by all—one of the true men who hold the world to-gether. He believed it his great life-work to help Spir-itualism. 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, in the Kalamazoo river near the city, should be hereafter free for meetings of Spiritualists and Liberals. This morn-ing he came to me, through a medium, and said: "I am here personally, full of interest in your greatmeeting." Mr. Stebbins read as a fitting close to his remarks, of which the foregoing embraces but a few points, the beautiful poem of Leigh Hupt, "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 beau-tiful 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 heapitality, 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. "Mrs. Shepard was introduced, and with a beaming

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 sugges a brief review of the history of the Association. Until the advent of Spiritualism there was not, to my knowledge, any general or state meeting of liberal thinkers Michigan. Some such meetings were held, however, 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, entry is of the semi-annual meeting heid at Paw-Paw, commencing June 12, 1868. An addresss at this meet-ing by the president, Col. D. M Fox; speaks of the an-nual meeting at Jackson in the month of January pre-ceding. The third annual meeting was held at Jack-son, commencing January 9, 1869. Subsequent meet-ings have been held as follows: Semi-annual at Adri-an Jure 11, 1869. Fourth Annual at Battle Creek Dec an, June 11, 1869; Fourth Annual, at Battle Creek, Dec. 10, 1869; Semi-annual at Niles, June 10, 1870; Firth Annual at Marshall, Dec. 9, 1870; Semi-annual at East Saginaw; June 9, 1871; Sixth Annual at Battle Creek cember 9, 1871; Seventh Annual at Allegan, Decem ber 13th, 1872; Semi-annual at Charlotte, June, 4873; Eighth Annual at Battle Creek, Dec. 12, 1873; Ninth Annual at Battle Creek, Dec. 11, 1874; Tenth Annual 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 Sturgis, Dec. 15, 1876; Semi-annual at Bockford, Sept. 7, 1877; Twelfth Annual at Kalamazoo, March 21, 1878; Semi-annual 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 fragment-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. ary state. Col. D. M. Fox was president from 1808 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. A verill, Mrs. L. E. Drake and Mrs. L. E Bal-ley appear as scretaries of the Association, the latter from 1874 to the time of the iast annual meeting. Prior to the annual meeting in the year 1876, the gov-ernment of the Association was ostensibly 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. Balley. The annual meeting for this year was held at the village of Sturgia and the smallness of the attendance raised the serious question whether the time had not come for abandon-ing the organization altogether. It was, however, de-termined to make one more effort, and new articles of Association were adopted by which the organic struc-ture was made more compact, the affair being extend-

view of my open declaration that my private affairs were 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 the Executive Board. To the labors of the president are therefore due the arrangements for this meeting, including the correspondence, and the preparation, and

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 ener-gy 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 morey, and to these are due, almost wholly, the present prosperous condition of the Asso-ciation 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 organ-ic 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, Mend of the universe, are the product of organic section, 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 structure, 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 domi-nant and remailert material with which as a more nant and repellent material with which, as a mass, he

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

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ALL Liberals, scientists, and Spiritualists agree and unite when each touches solid bottom, and differ when something is talked about concerning which none of something is talked about concerning which none of is know anything. When we cannot unite we agree to disagree, and thus render our difference amicable ones. We do not say to each other, "Believe my my-thology or be ostracised while living and slandered when dead; believe as our book says or you shall have no right to testify is our courts or hold office under our government." We do not preach love, peace, and plen-ty, 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 us seems true and rejecting the rest.—Mrs. H. D. Slenker.

PREACHERS and their adversaries agree as to the matter of fact, that the hopes and fears of future ret-ribution exert no influence upon the ordinary human being at all proportionable to their avowed magnitude. Whether men's intellects are too skeptical or their im-aginations too aluggish, they are strangely indifferent to the most tremendous threats and the most inspiring promises.—Leslie Stephen.

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

RELIGIO PHILOSOPHICAL JOURNAL.

Woman and the Household.

APRIL-5, 1879.

BY 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 futsire 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 con-stantly under the sye 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 cir-cle- 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, 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 au-thority, any feeble protest against the un-wisdom of these young misses and their brothers, they are speedily silenced, and the babit of command becomes fixed in the small 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 marri-age is arranged for them; or, failing that, enter upon a conventual life. The nuns, who are their teachers, are generally of such simingenuousness, 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 snakes 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 men who has been selected for her by her thrifty parents, and real life begins. There has been much chaffering and markeying about the amount of the dot 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 on beastiful she may be, would not be approached by a suitor, and in aces there is even ed, 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 home-made, bleached linen, for the daughter's future use. Sven 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 Clatilde, when a baby, may be swathed in coarse wrappings and hung up of 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 oppertunity 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 alpacca dress, much befounced 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, tions from imperialism to republicanism, or rice tersa-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 gpes, marriage frees her, and a new ca-reer opens. What wonder, if the poor little bird, unused to the broad air of heaven, flut-ters around and singes her wings in more ters around and singes her wings in more than one fierce 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.----if 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 hard-ly 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 muni-cipal funds. Learned and wise men in Parcipal funds. Learned and wise men in Par-is are taking the matter in hand, and will endeavor to pass a bill establishing such in-stitutions all over France. In reality, they are about the grade of Normal schools in this country. Four will be in Paris, others in towns wherever good schools for boys exist, the professors in which will become teach-ers 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 hoped that women may fill the chairs of instruction. The wome of that country have great natural wit and in-telligence, and after a proper development talligence, and after a proper development and training, we may hope that their prin-cipal exports may include more wholesome morals and more sensible fashions.

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

Sojourner Truth, though nearly one hundred 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 fasmer's wife who exhibited the study in butter of "The Dreaming Iolantic," at the centennial exhibition, 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 were said which it would be impossible to repeat. Anna Dickinson was present, and made a speech full of deep and tender feel-ing. 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 itself is always a most sweet and gracious one-from the loving and lofty plane of thought in which she habit ually dwells. With these inspired words of blessing, Sor-osis entered upon the twelfth year of its existence.

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 well in comfortable homes, supported by thus-band or father, that a woman's place us home, and that it is very unlady-like to step out of woman's true sphere!

In Holland women have enjoyed pharmaceutical training for the past twelve years, and the Russian government favors admit-ting them to drug stores. It ought to be an excellent field for them, on account of their quickness, delicacy of manipulation, neatness 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, 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 publish-ing 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 impo-sition and tyranny of a professional class, whose interest it is to "darken counsel," and keep them in ignorance of their highest good

St. Nicholas (Scribner & Co., 743 and 745 Broadway, N. Y.) Contents: Frontispiece: "The Tithing-man preserves order among the Little Poritans;" 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 As-tronomers The Little Big Woman and the tronomer; The Little Big Woman and the Big Little Girl; 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! J4ck-in-the-Pulpit; The Letter-Box; The 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 Fools; The Earth's Little Babies; Lily on the Plains; Funny Uncle Phil; The Dogberry Bunch; The Old Man Picking his Generation of the Construction of the Price of the Construction of the Geese; Our American Artists; A Hop; Rufiles 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. De-partment of Wide Awake; Music. Most of the articles are illustrated.

The Eclectic (E. R. Pelton, Boston, Mass.) Contents: The Electric Light; Edinburgh Society Seventy Years Ago; Animais 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; Mesmerism. Planchette and Spiritualism in China; Robert Dick, the Thurso Baker; The Pope's new Encyclical; A Flower; Rev. James H. Fairchild; Literary Notices; For: eign Literary Notes; Science and Art; Varicties. For frontisplece this number con-tains a fine steel plate engraving of Rev. James H. Fairchild, D. D.

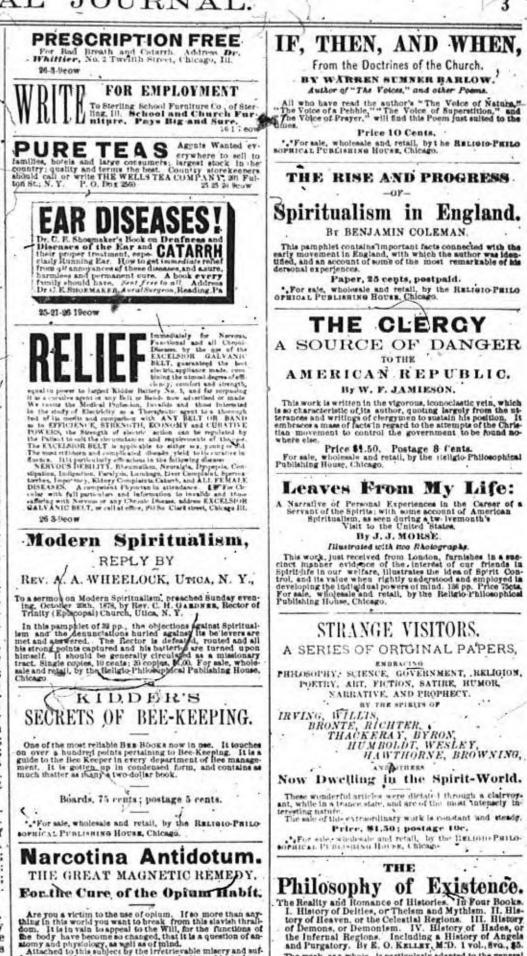
Scribner's Monthly (Scribner & Co., New York) Contents: Actors and Actresses of New York; "Haworth's;" In a Scallery; Hely Russia; The Stickeen liver and its Glaciers; Apemania; Admonition; Falcon-berg; The New Moon; A Trip to a Political Convention; John Ericsson; The Tendency of Medern Thought as seen in Romanism and Rationalism; Half-witted Guttorn; Henry Bergh and his Work; The Portrait; Frauein; 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: Retribution 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: Raphæl's Saint Cecelia; The Literary Movement in the time of Charles the Great; The Intellect in Music; Involution and Evolution; Book Reviews; Current Literature.

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

Magazines for March not before Mentioned.



Are you a victim to the use of opium. If so more than any thing in this world you want to break from this slavish thrai-dom. It is to vain to sappeal to the Will, for the functions of the body have become so changed, that it is a question of an anomy and physicilory, as well as of mind. Attached to this subject by the irretrievable misery and suf-fering caused by the haoit, we have made it a subject of pro-found in vestigation and sought to compound an antidoje for the poisoned condition of the system, guided by the uperring principles of science. It is the object of this runnedy to supply, for the time, the pheno for joinn. Was insting the processes of elimitation and compression, when the desire formed will be no longer feit-in other words, the habit cursed.

and Furgatory. By K. O. KELERT, M.D. 1 Vol., avia, 50-The work, as a whole, is particularly adapted to the general reader, not only because of the special interest that the sub-ject has, but from the variety of its characters and inclidenta, its visions and revealations, its narractwees and its marvels. The sentimental charm of the most admired poets, the highly wrought romance of the novelist, find at least their counter-part here. The objects embraced have inspired the greatest of ancient poets-Homer and Virgil; and Miltion and Dante have not been less devoted to the themes of the histories.

condition, when the desire formed will be no longer felt-in other words, the habit curved. The Magnetic Remedy is intended to destroy the fait-to using inorphine or opium by alding the individual effort is overcome the degrading habit which holds the mind chala-ed in sizvery to its influence, and if the directions accompany-ing each package, shall be strictly followed we warrant the Remed to curve the most obstrate cases, if it does not the money will be refunded. PRICE, \$2.00 PER BOX

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HAWTHORNE, BROWNING, ANDATORES Now Dwelling in the Spirit-World. These wonderful articles were dictated through a charvoy-ant, while in a trance state, and are of the most intenactly in-teresting nature. The sale of this extraordinary work is constant and standy. Price, \$1,50; postage 10c. * For site, which sale and retail, by the BELISHIP PHILO-DOPHICAL PLEASAND HOUSE, Chicago

NEW YORK CITY ITEMS. At a meeting of the Friends' Temperance Union, last week, a resolution was adopted

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 good.'

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 sale.

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.

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Partial List of Magazines for April, 1879.

The Atlantic Monthly. (Houghton, Os-good & Ce., Boston and New Xork.) Con-tents: Easter Hymns from Old Cloisters; Irene, the Missionary; The Fool's Prayer; The Indian Territory; New York Thea-tres; The Saga of the Quern-Stones; The Pension Beaurepas; A Day in Colorado; New Lives of the Old Masters; A Work-ingman's Word on Over-Production; The Return of the Native, and other Novels; Living in London; The Burial of the Poet; Richard Henry Dana; The Washington Monument and Mr. Story's Design; The Contributors' Club; Recent Literature; Ed-ucation; The New York Cathedral again. The Western Maganins (Plane & Bissall

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

The Nursery (John L. Shorey, Boston, Mass.) for youngest readers, is as usual bil-ed with pleasing stories and pretty illustra-tions.

The Little Gem and American Kindergar-ten (Elizabeth B. Grannis, New York), con-tains interesting articles for the children, and devotes a portion to Kindergarten information. 1

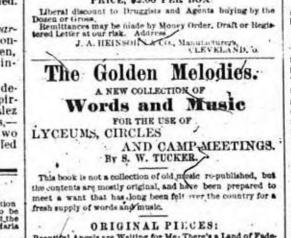
La Ilustracion Espirita, a periodical de-voted exclusively to the extension of Spir-itualism, published by Refugio T. Gonzalez Administracion Calle Cerrada De Jesus,-Num. 1, Mexico. This is a large thirty-two page monthly ably edited and well filled with choice reading matter.

SPIRITUAL NOTES

Published moathly. Price Twopence. Annual Subscription to any part of the United States, in. Protoffice Orders to be made parable to the Manager, Mr. Thomas Blyton, at the Chief Office, London, Eugland, and addressed to 11, Ave Maria Lane. London, E. C. As an independent spiritual journal Brimittal. Norms rep-r sents the profress of Spiritual Science in the United King-dom, and serves as an auxiliary to the various Societies, the home circle, the melium, and the lecturer, and is devoted to, the diffusion of useful and permanent information in the most condensed form. Beginners 1. Normal Science in the United King-

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SELECTED: We shall Meet on the Bright Celestial Shore: Angel Care; They'll Welcome us Home: Welcome Angels; Come, Gentle Spirits; Repose: Sweet Hour of Prayer; Chant; Moring Home-ward; Come up Hither; Bethany: Only Waiting; Evergreen shore: Gone Before; Chant-Hymn of the Creator; Freedom by Progrees; Chant-Brasd By; Shall we Know Kach Other There?; Angel Friends; Gentle Words; My Home beyond the River; Jonat as I Am; Sow in the Morn thy Seed; A Child's thoughts of Heaven. Bound in boards, S cents, postage free: paper, Si cents, postage free: II copies, paper, 420; D' copies and upwards to one address at the rate of Si cents, per Copy. "For sale, wholesale and retail, by the Rutioto-Philo-sopence, Punkaminge Houss, Chicago.

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Scientista agy. PART II. Contains Letters describing the Physical and Intellectual Habits of the following Meh and Women, written by them-serves: O. B. Frothingnam-Physical and Intellectual Habits of Francis W. Newman-Physical and Intellectual Habits of The Statement Habits of Physical and Intellectual Habits wentworth Higginson-His Roles for Physical and Meulai Health: Norion E. Townseed, M. D. -Mental Hyptens for Farmers: Edward Baltaer-Habits of the German Eddedi Willam Lloyd Garrison-His Roles for Offstilling E. Dodare -Stagessions from: Henry Hyde Lee-A Business Man's Sag-reideris Beccher, Fertins-Suggestions for Brain, Workers; Index States, D. D. -His Afvice to his Nameaker; Frederis Beccher, Fertins-Suggestions for Brain, Workers; Index States, M. D. -His Afvice to his Mainteaker; Frederis Beccher, Fertins-Suggestions to Students; Willam Lingentions of Non-His Alabits of Giody and Work (ages) Nark Hopkins-A few Suggestions to Students; William Colles Bernsei J. Habo-A letter written wrea his work age in the States, M. D. -His Afvice to his Habits form of the Grant-How is Conducted his Physical and Habits form of the Grant J. Habo-A letter written wrea his was heard of Becreation; Rev. Chas. Cleveland-How iss inved to suggest ito Jears; W. A. M. D. -How to Hanita Habits form; Jells K. Mary Manp-Mac Valanbie hists from Jells B. Mary Manp-Mac Valanbie hists form; Jells K. Mary Manp-Mac Val

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The publishers say this work attempts to reduce the teachings of Spiritualism to some commistent form, and investigate in a kindly spirit their relations to both science and religion. The work is not controversial in the ordinary acceptation of the term, but an earnest and discriminating effort at investi-gation. Its object is to discriminate between the uses and abuses of true Spiritualism to fovestigate the relation of the material system to the spirit world, and to establish some hypothesis or theory which will consistently account for all known facts.

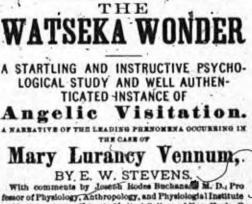
The New York Herald says it is : "Likely to cause some commotion in orthodox circles in soits of the author's explicit declaration that he speaks only for himself."

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of Medicine, in the Eclectic Medical College of New York ; D. P: Kayner, M. D.; S B. Brittan, M. D., and Hudson Tuttie.

or mentione, in the posteric mences college of sever fork; D. P. Kayner, M. D.; 8 B. Brittan, M. D., and Hedson Tuttle. To members of the various learned professions we expectally commend this, narrative, We believe the history of the cases as herein told, to be stricitly true. The second is given in a modest, unasauming way, with no stlempt to exagers in or enlarge; it could have been made far more thrilling and yet have remained within the bounds of truth. It will be observed there is no chance for the witnesses to have been boosetly mitataken and to kave thought they heard and saw that which in fact they did not. Either the second is in exact accordance with the facts or the witnesses have will fully prevariated. The evidence which we publish herewith as to the credibility of the Roff family, could pool be stronger; and the resultion of K. W. Sterwars is implicit confidence in his veracity. The case of Larancy Vennum is not by any means an isolate one, and there are others which in fine case of care of there which is some respects are even more remarkable. Yet on account of its recents once the stream of the scheme built we be servere and demands the careful, candid, unbiased could be be stronger as others which in some respects are even more remarkable. Yet on account of its recents once remer here there is no chance, but of all who are line to the source of the stream of the respective and the medities to investigation. We believe this to show the believer there its one of the second and the indicates of a future aristance or as disbeliever there its one of the second and the fact of a future aristance or a disbeliever there its one of the second and the active and the active of a future aristance or a disbeliever thereit.

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CHICAGO, ILL., APRIL F. 1879.

Let There be Investigation-An Optspoken Clergyman.

We have rarely read snything 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 flergy, "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. They are:.

(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.

(3) 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 ro is he," is true, and as applicable to society and to nations as to individuals.

(3) 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 ist 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 phenomena, 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 should demonstrate 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.

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-atteated 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 guid-

ed 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 certain 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, Zöllner, Crookes, Cox, Fechner, and Butlerof, know that this is so. 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 re-

fused 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 ceases to 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 lay that Spiritualism with its facts is helpman 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 non 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 prevail.

- "Editorial Forgery."

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

Ing letter: EBOOKLYN, N. Y., March 23, 1879. JOHN M. ROBERTS, - Dear sir: An article which ap-pears over my signature in the last sumber of the Re-itatio-PhillesorPhical Journan contains interpolations of personal character, which I desire to disavow. Alter scoordance with a certain degree of editorial license which is recognized as legitimate. But sometimes this license is exercised to the disastisfaction of the cultrib-utor

Hore is exercised to the dissatisfaction of the control-utor Baving a profound conviction of the sincerity and honesty of purpose of the Mears. Tick in their relations to Spiritualism, as well as in their violal 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 sentengy, "a little equad of Spiritualista, manipulated by 4. A. Ejiss," is not to be found in thö manuscript which I forwarded. In fact, Bilsa' name is not mentioned. Neither are the words which charge J. M. Roberts and the Samer of Lioux with willful mis-teck. Respectfully, M Howand, M. D. 145 Yanderbilt 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 Cor "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:

Context: Just previous to the last Alfred James expose in Phil-schiphis, the particulars of which have been publish-ed, the Spiritualists of Brockirn en mass, sent a card to the Banner of Light, which, in the most unqual-ined terms, sustained and visiticated the course of ac-tion pursued by Measrs. W. R and Thomas B. Tice, in birthging to light the surreptitions practices which were induged 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 series of resolutions adopted by a Philodephi society of Spiritu visits and through the edi-torial columns of "Mind and Matter." These imputations on the integrity of Mr. Tice were declared 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 Spirit valid whose unbounded charity and almost unreasoning benevolence ied him to cling to the bope that some ex-planation could still be made which would be favorship by an integrating as a Spiritualist. For some reasons the Banner of Light has failed to notice or publish this raid; while a torrent of invective is still being poursed on Mr. Tice though the same channel / It is, therefore, but just that the public should know that his friends and brother Spiritualist whok know him best, have not been indifferent, or failed in their dury. It is not their fault that they have not been heard from more prompty. The italles 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 legitimate."

Said "interpolations" read as follows:

By a Hitle squad in Philadelphia under the manipula-tions of the well-known James A. Bliss; styling them-selves. The First Spiritual Society of the Golden Rede (7), they passed with due and pretentious formality a series of resolutions which the *Banner of Light* pub-lished. Jonathan M. Roberts, who had also willfully misrepresented Mr. Tice, was quoted largely by the Banaer.

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 public 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 ing on, we may meet an orthodox clergy or 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 deemed 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 correspondent's name to express an opinion ; we are not sufficiently "developed ", and don't

love "harmony" (1) enough for that.

It is a notorious fact, well known to Dr. Howard, that the Banner 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 "ohe 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 Traud, evincing such a lively interest in him as to again go to Philadelphia the week Mr. Tice's test seance was to occur.

Yet when we, in the exercise of our un-doubted right, clear up and rendemnore 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 Spiritualista of his own city, on the 15th ult., in conference assembled unanimously, said :

Revived, That our schnowledgments are due and hereby most gratefully tendered to the RELIGIO-PHILO-soperitat. Journat., for its manly and magnificent stu-tude towards the Spiritualists of Brooklyn, for its fear-less denunciation 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 therembraces 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 up 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 Conference. We question whether even another journey to Boston by Mr. The, 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 he wanted to in the JOURNAL, he has now found peace and satisfaction under Roberts' wing, and we hope he is happy.

Puritanical Prime.

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,

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 hell?

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APRIL 5, 1879.

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 Hars? 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 Vesus' 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. 14

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, how 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 peckets to raise the needed sum for their relief?

We will tell you why. It is because your claim is just as untersonable 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

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

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does he say: Tail organs of spirituality, stimulated by the unselfach enthusiasm of youth, almost irresistibly attract them to their calling, and while students being impressed by mature and positive minds, and in college halls tenderly metuded and guarded from contact with unsettling liter-sture, their faith becomes a reality, and they are often. thus disqualified to appreciate the needs of those differ-sture, their faith becomes a reality, and they are often that disqualified to appreciate the needs of those differ-sture, of religion they find sufficient for themselves, and hence conclude all farther seeking for proof un-secensary and a virtual confession of akepticism, and hence the general disposition of the clergy to ignore the whole subject as unworthy of respectful notice.

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 suf-ficient for them;" and hence; they conclude that they ought to be sufficient for all men, even for those yery differently trained and educated. But in these times of athefatic 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 Spiritmaliam among the educated class; but he

Another Valuable Endorsement of Our Po-× . . sition.

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

Resolved. That while we highly appreci-ate 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 reach unity and harmony, and so gain best

results. Resolved, That we urge the importance of privite and family circles and personal spiritual culture, as select companies of tried friends persevering quietly reach the highest harmony, the most personal bene-fits, and the finest spiritual manifestations. . Every reader will readily recognize these resolutions as among the most important planks in the JOURNAL's platform.

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 Beecher accepts 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, Prot. 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 dome 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 rela-tions of the human soul to the world it lives in, those of the numer sour to the word of it needs 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. No medium between God and man but

the word of his, grace, stcl 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 seer ship, 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 "Spiriualists 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 devila-, he starts off by saying, "there is no limit to human credulity."

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

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 of virtue. If we enter upon the work of propagandism with any such mercenary aim, we show at once that we are no true and loyal 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 square ground that the supplicant is suffering and in want, and let it be addressed equally to all charitable persons, of whatever 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 reward

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

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Bew Advertisements.

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 all external respects.

WORDS OF GREETING.

The Convention of Spiritualists at Cleveland. 0

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

To the Bditor 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 is present. Dr. Peebles 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 Tuttle, 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 soth. The meeting was presided over by Dr. J. V. Spencer. A large number of prominent Spiritualiat 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 astoniahed 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 sprove of the promiscuous circulation of the pamphlet which has created all this flurry; we believe the influence of such works are most pernicious 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 the with Comstock, is probable. Bro. Benneft, 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 prontable. The last issue of that " undenominstional" 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 very limited reading space to rob its readers of two columns, even if it is well paid for; but then circumstances alter cases, as it were; and what is samissable for an undenominational religious paper with orthodox proclivities would not do for a Spiritualist paper.

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 1 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 falls to give his post-office address.

Business Botices.

A Couon, Cold, or Sore Throat requires immediate attention, as neglect oftentimes results in some incurable Lung Disease. "Hrown's Bronchial Troches" will invariably give relief. 25c. a bdx.

THE Cheese and Butter-Making apparatus man-nfactured by H. H. Roe & Co., Madison, Ohio, is in operation in nearly every State and Territory of the West and Northwest.

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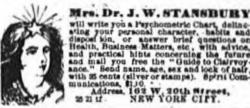
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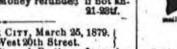
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RELIGIO-PHILOSOFHICAL JOURNAL.

Interesting Items from Philadelphia,

Boices from the People, AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

How the Rev. John Tyerman became a Spiritualist.

Mr. Tyerman left pleasant impressions behind "im among all with whom he became acquainted in America. The Medium and Daybreak, 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 follow ing interesting extract:

The first seance I attended was at a place called Crusce Gully, 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 sit-ting things occurred which surprised me. In addition to what others 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 asked 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 perstated 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 scance that there was a strange force at work, and that it was evidently governed by an intelligence; and without believ-ing spirits were in it, I saw sufficient to satisfy methat the thir g was worth further inquiry. Some friends and I formed a circle for investigation, and realist and to the second seco 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 persons present, a spirit gave us his usme and several particulars about 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 (Bishop Perry)-an excellent man according to his light, but of the old evangeltcal school-was urged to interfere. He did so: Archdeacon Crawford vis-ited me on the subject. If I could have suppress-ed 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 particu-lars on that point now. I determined to devote myself to the public advocacy of the new, but unpopular movement.

Dr. Paul Castor.

Having been a reader of the JOUBNAL 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 Bpiritualists: that you may ever continue to deal such blows for right and justice, that will hasten the day when all frauds may be brought forward to the surface, and their bogus schemes thoroughly ventilated to the world.

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 resort," for our family physician, after three years' treatment, had finally pronounced the case incurable. Dr. Castor diagnosed the case, say-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

A Volce from France.

To the Editor of the Religio-Philosophical Journal: We are apparently in the very midst of great we are apparently in the very most of great changes, both in the realm of thought, and that of state, and empire. Oid creeds and obsolete faiths, which have ensiaved the world so long, are loosen-ing at every joint, and their dying threes 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 smouldering embers, if but for a few years, of a once powerful but now decaying religion. And what, may I ask, has brought about, in so shor a time, these momentous consequences? Was I the scientist with his material-hammer? I think not, though he was an important factor in the 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 whiriwind; they have swept along until every land of the habitable globe has heard the sound and received the angel Binder and the sound and received the angel message. Bigotry, superstition, and priestcraft 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 sur 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 o what is truth, before we would entice others to accept it. We must be more appreciative of true acceptit and high toned journalism; encourage no paper that caters to party, clique, or faction; no are to grind in the spiritual workshop; truth, based upon eternal principles must be the watchword; and as 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, me-diums, and journals should be dropped, when they are no longer the royal changel 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-Rowell; his guide claims to be the Indian Chief Technisch. The medium will sit under full craslight: the strongest light is no Aindrance to

Which Technisch. The medium will sit under full raslight; the strongest light is no *hindranos* 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 1 until this exam-imation is made by every one that desires to do so. Then he will take one, from a half-dozen slates ly-ing before him on the table, having all been pre-riously cleaned and examined and place the ball viously 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 medlum.

The nail of the inger 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 slate; the writing is done entirely with the ball of the finger. The finger may be washed and wrap-ped in a handkerchlef, 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 Iudian through the medium seemed pleased after he had accomplished this feat, though I learn that it is of frequent oc currence. 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 own slate.

Dr. Hare, son of the late eminent Prof. Hare brought three slates screwed and scaled together, left them a few days with the medium, when two communications were found written inside of two slates; one from Tecumseb, 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 writ-ing is not like that made with a slate pencil, then the individual is appearance and under a microthough similar in appearance, yet under a micro-scope it is found to be entirely different. What it is, I leave for chemists to explain. Philadelphia, March 18, 1879.

Before accepting Mr. Powell's claims we think further data is needed. Who are his present assoclates 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 finger with which the writing is done natural and perfect in shape, or has it any peculiarity etter natural or aceidental, 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 "Tew 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.

To the Editor of the RELIGIO PHILOSOPHICAL JOURNAL I see that the charge of Jesuitism 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 about ing "Jesuit," "Jesuit!" are, in any sense, repre-sentative of Spiritualism, every honest man and woman outside of an insane asylum or a penitentiary, will blush to be classed as a Spiritualist. As for myself, I am such an old Jesuit! You will not have forgotten that in 1862 Plus IX got up quite a clever little farce, and I was banished from Rome for my "bellef and obedience to the heresy known as Spiritualism." Little did he think that the clever, and above all truthful, (?) journalistic expo-nents of American Spiritualism, would expose all our plans. Your Jesuitical tendencies are laid bare. That

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, be-comes us praneer Jesuits, to reason together; let us do so. We know just what the word Spiritual-ism means in its highest sense. To the unbellev-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." 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 or ought, accept it without the strictest possible tests. Since Punck and Judy boxes, curtains, darkened rooms, etc!, have been introduced, can you give me the names of either men or women, whose 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 not men of science rather anrinking 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 thes bonest people shrink from being called Spiritualists, when an exposed impostor is paraded before us, and we are to believe that a world's that a domain some is him and we are to believe that a spirit that was drunk" comes to him and gives disgusting and even obscene twaddle?

Vou, dear brother, are doing a glorious work, and it is timman 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 my last visit to America I went with the ditor 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. Hows.

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

A Dream and Its Fulfilment.

A certain man dreamed that he saw a tree, and a serpent was colled around it; there was a fence between blusself, 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 nel-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 sp-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 rep-resences Woodhullism, which was then coiled around the spiritual organization. The dreamer and writer represented the masses of Spiritualists who had not bowed the knee to the Baal of Wood-builter. The dreamer massing the knee to the Baal of Woodhullism. The fence represented the RELIGIO-PHI-LOSOPHICAL JOURNAL, which stood as a barrier, separating the true Spiritualists from those who had fallen within the colls of the serpent of Woodbuillism. But when the scrpent saw that it was cut off from all communication with the masses by the fence, it was angry at the faster (the JOURNAL), and rushed straightway against it, with a loud snap, but falling to break the formidable barrier, it fell to the ground.

MODERN MIRACLES.

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

Miss Jenule Smith, of Dayton then aross and related a most remarkable incl-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 can veniance about the house, but for sixteen long years the 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 in the country. After sixteen years of vain efforts for the healing of her physical infimities she went to Philadelphia, less than a year ago. She had be come very religious in the hours of her protracted suffering, and believed devoutly in the efficacy of then arose and related a most remarkable incl come very religious in the hours of her protracted suffering, and believed devoutly in the efficacy of prayer for the healing of the sick. 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 de-sired them to remain with her and pray for her excitation. The party remained in constant and 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 carnest-ly 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 re peated prayers .- Ohio State Journal.

To the Editor of the Beligio-Philosophical Journal

The Methodist people of this city are considera-bly exercised over the story of Miss Smith and her remarkable recovery as indicated by the above article, which I clipped from the Ohio State Jour-nal. This is evidently a case of direct spirit heal-ing, 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 beleve 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 we receive." shall

The precepts of that wonderful healer of old have never been, and never cam 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, Ohlo.

A FUNEBAL POSTPONED.

Remarkable Case of Trance Reported from Sullivan County, Ind.

Freelandsville, Ind., March 13 .- What is considered a remarkable case of trance has happened here lately. The victim is Miss Flora Feihleman, the daughter of a well-to-do farmer, residing near this place. The facts, briefly as possible, are these: Miss Felbleman, 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, seem ing to be generally affected, moaning and tossing in fever at night. I nmediately after the lete cold spell she was attacked with pneumonia, now so fatally prevalent in this region. Notwithstanding she had the best medical attendance to be procur-ed in this vicinity, she died on Monday, March Srd, or at least apparently died, for the village physician in charge so pronounced her.

Were it not for the fact of Miss Felbeman be-ing 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 Ohio. who had been sent for, could arrive. This delayed the burial until March 8th. The fuueral was to take place at 9 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 moth-er being last to view the remains, suddenly bent over the body, and, uttering a cry, declared that with other friends, commenced immediately to try by gentle movements to withdraw her from the room. They had nearly account the room the room. They had nearly accomplished this, when the corpse, to the surprise of all, suddenly when the corpse, to the surprise of all, suddenly arose and assumed a sitting posture in the coffin. Miss. Felhleman 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 lying 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.

A Haunted House. In May, 1877, George Gunzer, a saloon-keeper of Williamsburg, N. Y., was found murdered in his bed. Among those arrested on suspicion was the widow of the murdered man, but abe was dis-charged before her case reached the grand jury. Last November Mrs. Gunzer was married to Hen-ry Dierking, who now alleges that his sleep has been tdisturbed by visions of the late Gunzer, ghastly and bleeding from his wounds, and warn-ing bim to out the place. The zhoat appears nighting him to quit the place. The shost appears night-iy, and has wrought the wretched husband up to such a pitch of fright that he has commenced a suit for divorce.

Notes and Extracts.

= 1174.3 Every human being has some mission. Death is part of the constitution of things as well as life

Carlyle thinks that sorrow was given to us as a lessor

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

"licero says: "There never was a great man unless through divine impiration."

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. Sinde, 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 fears Him.

All knowledge is meant for us and would the revealed were our intellects sufficiently advanced to be in a receptive condition.

Man stands between the earthly and the spirit-ual, between the finite and the infinite, the fleeting 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 cogwitnesses if they cannot see, and be cognizant?

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 heauty in Spiritualism appears to lie in the union of ideas that appeal to our ma-terial sonses, 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 divinest 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 jew. el in the spiritual instead of the earthly casket.

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

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 deples It.

A loopard and a fox had a contest as to which was the finer creature of the two. The leopard put forward its numberiess spots; but the for replied, " 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, solve 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.

APRIL 5. 1879.

be 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 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 plainly. He will 'tell you, however, 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 has a sermon from a Methodist, Presbyterian or Quaker minister; they are all very friendly with him, and appear to court his attention and favors.

Many genuine mediums, and some who are frauds, have called upon the doctor. His apiness soon convinces him who are frauds, and he generally shows them the door at once, without ords 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

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 tec 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 disaster and healing hut would not countenance diseases and healing, but would not give away to the power until a circumstance happened whereby he nearly lost his life. A log having fallen across his breast, so-disabled him that he could 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 ap-peared to him, and told him if he would go before the public and proclaim himself a healer, he about he 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 handsome fortune for his ct lidren, of whom he has several. Having only in view truth illustrated and practiced, I am yours in the cause of progression.

W. P. CLIPPOND.

Wm. Phillips writes: While in Portland Wms. Phillips writes: While in Portland, Oregon, a few days ago, I called upon your old friend, Dr. James Keck. Here so engaged in doc-toring and healing the sick that he has but little lime 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 cramp-ing influences of old theology.

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

Mrs. H. A. Hough writes: We wish you all success, and hope all who owe you will basten to pay their dues, thereby helding up your hands in the good work you are so earnestly engaged in. Your unparalleled generosity to genuine mediums is deserving of all praise.

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 A touching begging story with a good moral is told by the Pittsburgh *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 moodly into the street. Presently a little girl of about ten years came in and looked limidly about the room. She was dressed in rags, but she had a sweet, in-telligent face, that could scarcely fall to excite symmathy. There were five persons in the room. 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 fors penthe gentleman spoken of and asked nim for a pen-ny, adding. "I haven't had abything to eat for a whole day." The gentleman was out of humor, and he said crossly: "Don't bother me; go sway! I haven't had abything 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. Bhe turned the knob, and then after hesitating a few seconds, walked up to him and gently laying the five cents she had received or his knee said with a lone 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. Rerhaps I can get some more somewhere," The days bung fellow blushed to the roots of his hair, and young fellow blushed to the roots of him thir, and lifting the sister of charity in his arms, kissed her two or three times in delight. Then he took her to the persons in the room, and to those in the corridors and the office, and told the story, and asked contributions, giving himself all 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 6, 1879, says: "The able and cultured advocates of Spiritumlism, among whom may be mentioned Brittan, Denton, Davis, Peebles, Coleman, Mrs. Maris M. King, etc., who have received but a mea-gre support from the rank and file of Spiritualists, have very often been at variance with the teach-ings from the 'other life' through Mrs. Richmond, et 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 discussed.

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

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

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 interests, such means as planchette and various other indirect ways of consulting the oracle are preferred, being at once simpler and tess 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 altar. 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 piece of wood, which has been split into two halves so that each half shall have one flat and one convex side. These are raised above the bead 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 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 Spirit-ualism, is to engage the services of a medium, unlism, 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 follow-ing manner: The medium takes a seat, while his brother priests or confederates arrange the usual altar, light candles, burn incense and invoke the presence of the deity required. After a short in-terval one of them advances toward the medium, and performs certain movements, appagentiation for 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 temporarily uncecupied body. From that moment every what uttered by the inedium is held to be divin it uspired, or, more properly, the very words of the god, who simply uses the medium as his mouthplece.—Frazer's Magazins.

Haunted.

Among the floating sensations of San Francisco is one of a house where several families have been compelled to move out on account of a certain class of motions and noises that disturb or frighten compelled to move out on account of a certain class of motions and noises that disturb or frighten them. Buch occurrences are quite common, and the places usually called haunted houses. A Chron-icle 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 myslery part, leave ing the problem unsolved. Next day the expland-tion follows from the predjudiced opponents of all investigation of such subjects, and is more ridicen-lone than the reporter's story. It was that the disturbanes was caused by a motion conveyed to the house by passing teams; and yet the frighten-ed families had never discovered it, and neither did the reporter. Thousands of such occurrences are recorded and wall suthenticated, and testi, fied that is many cases-not all-there is an invis-ible, intelligent cause, disconnected with physical causes; but this so alarms and arouses a religious predjudice that ridicile answers their purpose where a physical cause is not found.—Santa Bar-bara, (Cal). Independent.

Remarkable Phenomenon.

John J. Daniels, of Bertram, Iowa, 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."

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 yeas about leaving the room when the barrel again tip-ped three times. In an excited and hurried manner she left the room without, walting to inquire into the cause. James P. Frazier, the boy, now nine years of age, is a conscious somnambulist, saying 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 devel-opment, and right influences can be constantly infused into his surroundings he will become a re-liable amaging a be will become a reliable seer and conscious clairveyant.

B. Weeks, a veteran in the cause of Bpirit-ualism, writes as follows, from Wauseon, Ohio: "There is a growing interest in the cause of Bpir-itualism in these parts. Two years ago I habded a copy of the RELIGIO-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 philoso-phy—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. John J. Daniels writes: "The few Spirit-ualists at Bertram, Ia, feel the want of a good lecturer, or a good materializing medium. They want such evidence as will carry the skeptics be-yond 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. Binekmon writes: I consider your paper a high class journal; and I like its emmest and honest course.

The great high road of human welfare lies along 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; uccess treads on the heels 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 analize Spiritualism, we find this influence at work.

We refuse absolutely to believe in spirits who act the part of Jack Puddings at the bidding of men who earn a livelihood by the display of their tricks. This is to lower the status of spirits to that of performing French poodles .- The Standard, England.

It appears an extraordinary thing to me that since there is such a diabolical spirit in the depravity of human nature as persecution for difference of opinion in religious, tenets, there never hapened to be any inquisition or crusade among the Pagans.

Let but the public mind once become thoroughly corsupt, 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 no-lices 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 are 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 Beecher, 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 forgive them ? - Longfellow,

Death and the Babe.

Who once have lost an infant will 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 stopp'd life's progress! and decay; 'Twas not the babe he took away. -Boston Zranscripf.

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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 seated 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?" 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 whather 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 handsome appearance; Mr. Wallace 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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RELIGIO-PHILOSOPHICAL JOURNAL.

DEVOTIONAL SPIRITUALISM.

Being Short Sunday Exercises for Spiritualists.

NUMBER THIRTY-SEVEN.

[The thinkers and seers of all the ages have been laid under contribution in this Series. Credit will be given in due time; but no. distinction is here made between what is original and what is selected or complied. These articles are prepared by a competent scholar, whose wide research and great attainments well fit him for the task, and entitle his labors to the highest consideration. It is to be understood that in publishing what ap-pears under the above head, we do not thereby, necessarily, endorse it all.-Ep. JOURNAL.]

How hard it is to arrive at a satisfactory theory of this earth-life of man, if wealook at that life only in and for itself! From the animal point of view, what is it? Will any theory that heaves 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 merely the perplexities, the limita-tions, and the enigmas, but the very desires and satisfactions of life, have an outward, a distant reference, and point to an infinite 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 of eternity.

God does not mean that this prescience of the heart and these, cravings of the affec-tions shall be dimmed or dulled by the skep-ticism 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 im-mortality ought to reconcile us to the inequalities, the trials, and the incongruities of this world. Regarding life here as the open-ing 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 exence, 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.

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 acoult The disculption of husks and of the soull The dissolution of husks and envelops merely-not of the individual change, but no death! Ahl not merely to know, but to feel and

recisie the sublim sideratum: 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 sight 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.

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 aldy. 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 en-trance; 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 be-leved with such spiritual gifts as may en-fich 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.

HYMN.

How cheering the thought that the spirit in bliss

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 abode.

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

given; 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 conceptions of thy omnipotence and thy infinite 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.

*Physiclete,-One called to ald or support; a term for the Holy Spirit.

The "Carnival of Authors."

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 hert

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

Bro. D. D. Home has returned to Russia. and may be addressed in care of Hon. A. Aksakof, 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 alfow him to place a mosquito netting betweep 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 anniverpary 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 siways profitable-to himself!

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, Ban Francisco, Cal. .

We learn from the Psychische Studien,



APRIL 5, 1879.

Themsands suffer without knowing the sature of this almost universal complairs. It is an niceration of the head. Its indications are, hawking, splitting, used is found on the invest of requent sorumes of the throat, dirpness and heat of the noise, matter running from the head down the throat, often ringing or desfness in the ears, lose of smdth, memory impaired, dullases and dust-ess of the thest, often ringing or desfness in the cars, lose of smdth, starges, attended with pairs in chest or left side, and under the shoulder blades. Indigestions usually attende Caterra, a backing cough and colds are very common; some have all these symptoms; others only a part. Very little pairs in chest or left side, and under the shoulder blades. Indigestions usually attende Caterra, a backing cough and colds are very common; some have all these symptoms; others only a part. Very little from the head into the stomach.

THOUSANDS ARE DYING

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

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 frontal slow, or in the pasterior marre, or if it has enter-ed the sociachian tubes, and is injuring the ears, then nothing but finely medicated vapor can effectually reach it, and destroy it. And certainly after it has affected the throat and hrunchial tubes, as all well read physicians will readily attest, nothing can be relied on to effect a permanent care but the inhalation of properly medicated vapor. In the same manner that we breathe common air, we can inhale and breathe a medicated air; and it is perfectly simple, any one can see, thus to treat discases of the throat, bronchial pipes and lungs. How much better this meth-od by which remedies are conveyed directly to the seat of the disease, than to resort to the uncertain and too fre-quently mischierous action of medicines taken into the stomach.

THE COLD AIR INHALING BALM.

This part of my-irestment i regard as very important, especially in warding off coids; (which is full half of the battle), and in releving the head and lungs while under their effects. The Balm is composed of several kinds of grams, balaams, firs, and essential oils, which are separately used by the best physicians in treating throat, broath tall and lung diseases. These I have combined and concentrated their virtues, which, by the inhaling process, are drawn through the various passages of the bead and respiratory organs, reaching and healing every irritated spot. If used when cold first makes its appearance - which usary begins by an irritation of the macons lining of the pose, and a sneeze, which is nature's smptalle warsing -it will, most invariably, check it, and by producing a nuclear circulation and by throwing the blood to the surface, the bad adsects 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 fashim compel women to go from the dry timosphere of furnace-heated houses, into the open air, with the head but poorly protected. Many suffer keenly from bronchitis and difficulties of the throat and langs. Teachers in Our Schools are greatly subject to this fearful maiady. Confinement in close, ill ventilated school-norms; the over heated atmosphere, charged with the steaming poison exuding from the bodies of the not always over clean children, breed this disease with fearful rapidity. Lawyers in the Court-room and judges on the bench, from the same general cause, are too often afficted in the frame way. Ministers of the Gospel, after resping the pulpit, over-heated with the strain of their men-tarch, and to a possible loss of voice. I have suffered so keenly myself that I can not arge upon public speakers oo strongly the necessity of removing this disease when a cure is possible.



" Eighteen peors of terrible beadache, disgusting nasal discharges, dryness of the throat, scate bronchitis, coughing, soroness of the lungs, raising bloody mucus, and even night sweats, incapacitating me for my professional duties, and bringing me to the verge of the grave-ALL were caused by, and the results of NASAL CATAREN. After spending hundreds of dollars, and obtaining to relief, I compounded my CATARRE SPECIFIC AND COLD AIR INHALING BALM, and wrought upon myself a wonderful cure. Now I can speak for hours with no difficulty, and can breathe freely in any stmosphere. At the calls of numerous friends, I have given my cure to the public, and have now thousands of batients 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 indoreed by wymar "Brascian who has examined it. If I can relieve my follow be, ngs as I have been relieved of this losthsoms disease, which mates the possessor at once disgusting to himsef and others, I shall be satisfied, and feel that I have done my little toward removing the file of mankind. T. P. CHILDS.

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MY EXPERIENCE.

TESTIMONY OF OTHERS.

FROM THE CHANCELLOR OF THE UNIVERSITY OF NEBRASKA.

T. P. CHILDS. -Dear Sir: - I think you have the true theory and practice for the cure of Nasal 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 bonefit of others. E. B. FAIRFIELD, D.D., LL.D., Lincoin, Neb.

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 re-gard 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-ishment?

Ahl we must have the receptive, appro-clative soul, quick as the apple of the eye to readil 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 emo-tions, the high thoughts, and noble resolves, and far-reaching aspirations, which that pregnant fact awakens, that is to be fruitful in results of everiasting good to our spiritual life.

RECITATIONS. Sow in the morn thy seed, At eve hold not the hand: To'doubt and fear give thou no heed, Broadcast it o'er the land! Then duly shall appear, In verdure, beauty, strength. The tender blade, the stalk, the ear, And the full corn at length. Theu canst not toil in vain, Cold, heat and moist, and dry, Shall foster and mature the grain, For garners in the sky. Then, when the glorious end, The day of God shall come, The angel-reapers shall descend, And heaven sing, "Harvest-homef"

RESIGNATION TO GOD'S WILL.

He sendeth sun, 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, Bathent the mill not mine he dear 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.

Chicago enterprise is proverbial the world over. She never does anything on a small Her grand system of railroads; her acale. magnificent net-work of drives, boulevards and parks; her lake and river tunnels; her elevators, packing houses and great whole-sale establishments; her churches and schools; her public buildings and her press, each and all fully and amply attest her spirit and her glory. Not satisfied with all these, she now sets out to startle the country with a grand Carnival, that shall rival everything oriental in splendor and magnificence. This gorgeous pageant of beauty and instruction is to open at the Exposition building April 15th, at 8 P. M., and will continue for two weeks, including mat-inees each Wednesday and Saturday. Over one thousand of the best society ladies in the city will be arrayed in the most costly and brilliant costumes, while several hun-dred gentlemen and as many children will also take part in the representation of noted scenes and characters from twenty-five of the leading authors of the world. Some of the large cities east have brought out this splendid entertainment, and the press for weeks teemed with enthusiastic reports of the delighted multitudes who thronged to witness it, yet none of them attempted to produce it on anything like the scale of liberality, completeness and grandeur that is to work its production by the ladies of Chi-

The leading railroads will reduce rates. to parties of ten and upwards, to one and a fifth fare for the round trip. All of the leading hotels will make literal reductions

For further details see bills and daily papers.

MRP. G. B. MARSH, Chair. Bx. Committee, CALLIE D. M. SPRINGER, Cor. Sec'y.

The Shaker for April, is at hand, and for sala 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), thas 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 columi.

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. Millis, 129 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 etheralized or if formathe primary elements of the earth's forma-tion in an etherealized, or, if you choose, 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 forma-tion 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 opicion, and you may have it as such. I do not pre-tend to be conversant with the subject, and would rather have time to consider and ex-periment before speaking more fully."

JUDGE J. COLLETT, of Lims, O., writes: "Yon well remembes how terribly Catarrh had taken hold upon me at the time you were at my house, making me offensive to myself and to all around; and withal suffering day and night. I began to use your excellent remedy about the Stihof 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 thatks to you for so sure a remedy, and so very theap." I have laid away the instrument, having no further occasion to use it. Thus in about six weeks I have accompliabed what you thought could be gained in from three to six months."

Mas. T. GILLERFIE, of Woodworth, Kenosha Co., Wis., writes: "I must say that I never had a medicine take hold of my Catarrh by the root and foot it out, as this has."
Ms. T. GILLERFIE, of Woodworth, Kenosha Co., Wis., writes: "I must say that I never had a medicine take hold of my Catarrh by the root and foot it out, as this has."
Ms. THOMAS J. DAILY, of Homer, Champaign Co., Ill., one of the worse cases I ever had under treatment whe was six months bed fast, and nearly blind, one eye utterly destroyed by Catarrh, nose and face much disfigured, and throat and longs in a critical state, writes, June 11, 1678:
"DRAR Ma. CHILDS: I have used your Catarrh treatment, that my brother, B. O. Dally, of your pi ace, 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 imported rapidly, noon could all up, passages of the head began to open, throat and bronchial tubes graw better, cough ceased, and now I can see to write. I now expect to grating a babat my business again. J owe you a great debt of gratitude. Indeed, I owe my iffe to your treatment. Wrey troly your friend,"
Mr. D. is now (Sept. 10) in Troy, koking quite well; almost every vestige of Catarrh has disappeared.

A Wonderful Change.

Ms. W. S. SANDEL, of Willis, Montgomery Co., Teras, writes: Rsv. T. P. Cuines — Ds ar Sir;— In 1874 I was attacked with Catarrh, slight at first, but it gradually, grew worse and worse. In the spring of 1877 the disease assumed a new form; my month and throat were attacked, alcers were formed, and soon the nirs was all eaten away, and large sores through the posterior marse. My conditions was now not only deplorable, but apparently hopeless. Large quantities of wry of side matter were discharged from the nostrils and throat; and for days together I could 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 is friend called my ditention to your advertisement. I lost no time in procuring your Specific. I received it the latter part of August and commenced using it immediately, and began to improve right along. My throat healed rapidly, and the change in my appearance for the better was so marked that was often greeted with. "Why i what a change! How much better you look!" When I think of what I suf-fered, and the many sleepless nights of agony I spent. I am truly gled there is a remedy for this horrible diseased to me saking information. Most sincerely your friend. W. S. BANDEL

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

consulted by letter or othersize: W. L. Wilson, Troy, Pike Co., Ala, Rev. W. L. Tillinghurst, Bloomer, Wis. T. G. Gann, Greenville, Ala. A. J. Cowles, Beloit, Rock Co., Wis. Wm. H. Gaylor, Ft. Pisin, Mont. Co., N. Y. Mrs. O. W. Lake, Mczens, Ashland Co., O. Amanda Figher, Freeport, Stephenson Co., Ill. J. M. Lyttle, Brady, Indiana Co., O. Rev. J. L. Pettigrew, Raymond, Hinds Co., Miss. Samuel T. G. Bigelow, 10 LaGrange St., Wore Mass. reester,

Mass. Hev. P. W. Free, Waterford, Erie Co., Pa. Rev. T. Gillespie, Woodworth, Wia Alonzo Bennett, Jackson, Jackson Co., Mich. Miss Flors Webber, Urbana, Champaign Co., III. Rev. J. Lents, Kanawha C. H., W. Va. Rev. W. R. Lathrop, Hartsville, Ind.

All alight

Mrs. J. A. Humphrey, Franklin, Fa. Calvin Teegarden, Griffinsville, Iowa, James White, Elk Co., Kan. J. J. Hancook, Irvinville, Livin Co., Ga. Ieaac Hill, Kirk dile, Wapello Co. Ie. J. Z. Barnett, St. Francesville, Clark Co., Mo. Mrs. A. T. Siewart, Stargis, Ind. W. S. Sandal, Willis, Mont Co., Terss. J. Morton, Collinsville, Defkalb Co., Ala. Rev. A. J. Gains, Waterford Mites. T. B. Rose, Maittoon, Coles Co., III. Rev. J. W. Terrell, Brapoke, Howard Co., Mo. Mrs. J. A. Thornton, Michigan City, Ind. Chas. B. Day, Peoria, Fooria Co., III. P. M. Mitchell, Puttston, Ma. J. Grim, Hoopeston, Vermillion Co. III. G. W. Dalbey, Shelbyville, Tean.

WHAT THE EDITORS KNOW OF T. P. CHILDS.

WHAT THE EDITORS RATOW OF It to the barrow of the second do for him be finally. Catarrh, in its worst and most offensive form, compelled Mr. Childs to give up his charge, after years of public speaking, and constant hes of a voice, and, having sorrow. After trying all that medicine, could do for him, he finally, in despair, attempted his own cure, and, having considerable knowledge of medicine, succeeded, beyond hope, and relieved his own sufferings, enabling him to resume public speaking without difficulty. Mr. Childs was besieved by others similarly afflicted, nutil the good man was compelled to go into the mana-facture of his medicine, by the number and frequency of these calls.-Correspondence Journal and Messenger, Ola-

cinasti. The publishers of the Congregationalist, with multitudes of other people, are somewhat surplcious of patent medicines, as a rule, and when we received the advertisement of Mr. Childs, we at first declined its insertion; but on making inquiry, we received such multifactory replies, and one especially from a well known Congregational pastor not far from Rev. Mr. Child's, the proprietor of the medicine, that we withdrew our objections. — Congrega-tionalist, Bosson.

salis, Bosson. While not supposing that all cases of Calarrh will be cared, by the prescription advertised, the publishers of *Districted Chrustian Westly*, after dilignit inquiry, have reasons to believe that it has in many cases proved actual. We do not ordinarily insert medical advertisements.—Illustrated Christian Weskly. the Itt

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 is wyers, divines, and prominent business men have tried this remody with wonderful success. There is no doubt of the efficacy of this method. We know Mr. Childs as an honest, Christian man.-Gasette, Cincinnati.

Mr. Childs gives a very strong description of this most annoying and loathsome disease. A number of testi-moutals from well-known publishers and others throughout the country essents to inducate that his pecaliar man-ner of treatment is worthr of investigation by these thus afficted. The physician who is able to relieve suffering humanity of such painful lits, is most assuredly entitled to the thanks and patronage of the world at large. An-drews' Basar, Cincinnati.

CONCLUSION.

It is now a well established fact that Childs' Catarrh Spolle, for theroughness, completeness and efficiency, has no equal in the world. Everything known to be good for flassi Catarrh in all its horrid forms, in the head, throat and bronchial tubes, arranged into me complete system of treatment. Two kinds of inhalants and two fine inhalers to with each fall course of medicine. Do not triffe with some cases thing, which at best can afford but temporary relief, while the roots of the vile disease are left to strike deeper and deeper. Be in estrant and former and of our sing! Write at once, and say what paper you as this in. Circulars, price-lists, and all mocessary information can be had by addressing (with returns tamp).