Ernth Mears no Mask, Bows at no Buman Shrine, Seeks neither Place nor Applanse: She only Asks a Bearing.

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MRS. EMMA HARDINGE-BRITTEN.

Her Lecture on Mediumship, Its Uses and Abuses, at San Francisco, Cal.

SPIRITUALISM A SCIENTIFIC RELIGION-MEDIUM POWERS TECHNICALLY EXPLAINED.

Before commencing her lecture, she first invoked guidance from the Great Spirit, who knows all needs of earthly lives; who feels in human hearts the timid wish that long-ing speech fails to utter; whose timest atom of speechless stone yields sermons of lofty wisdom to discerning eyes. Him she implored to make all stronger to do, wiser to know and more patient to bear life's varied visitations necessary to develop the divine purpose. She then said: Spiritualism is a scientific religion. Our

time of judgment. Spiritual science is the logical sequence of all physical science, attainable by analysis of material things. Spiritualists accept as universal all principles correctly determined by physical science, from material forms, manifest to physical sense, and by projecting them farther orward, coutinue the analysis beyond the range of material senses among the undetermined quantities and imponderable forces manifest only to the finer senses of the human spirit. Portals closed to igno-rant blindness yield to scientific methods of approach, and are preparing to swing wider open; to let all realize they have lived before in a state of evolutionary progres sion; preparing for earth-life among tangible objects, even as we now live, preparing for life in spirit spheres, and that every step, known or unknown to human souls at the time, is a mathematical advance according to the eternal sequence of infinite

THE HUMAN SOUL MUST LIVE AND ADVANCE FOREVER.

And every act, according to its force, develops a resultant joy or sorrow, and can bring neither more, less, nor any other re-The breath of life animates our flesh for a few brief moments, compared to two infinities, that bind the soul's past development and future destiny.

Spiritualism makes no war against any

existing principles of religion, but urges such as neglect to keep step with tramping ages to humbler lives of greater purity Religion is moral, progressive science. Its foundation stones are laid by God, who is a spirit, and revealed by spiritual utterances through mouth or pen of holy prophets, moved by divine inspiration. Ancient revelations were exactly gauged to the understanding of the age and people to whom they became apt illustrations of wise laws, beneficently adapted to the condition of mental growth and knowledge at the time. Much recent stupor, contention and embarrassment arise from modern interpretations of ancient forms of expression, quite simple and necessary as metaphoric illustrations in an atmosphere of primitive ignorance, but liable to mislead those skilled in our exact sciences, a knowledge of which God has since given to the world that all who desired may advance in power and wisdom by gaining a clear understanding of their immediate surroundings. Devine princi-ples are written by the infinite all over the

EARLY REVELATIONS

have been ignorantly ascribed to either miracle or a suspension of known law. Neither can be correct, for no law established by the Infinite can be broken; hence everything incomprehensible to man is become higher manifestation of law them many which many availing growth. known, which man's existing growth of known, which man's existing growth of knowledge rendered him incapable of understanding. Thus intricate results of analytical chemistry are often popularly illustrated by the simple analogy of imperfect parables or necessarily symbolized by some known objects. A belief in the possibility of miracle implies a partial knowledge of God's law. Hindoo asceics still devontly practice ancient rites in Central Asia, work-

ing wonders with as much system as in years gone by. Christian missionaries have witnessed their natural magic and prononnced it diabolism. The chemists of early science were feared as sorcerers. All forms of faith claim to be founded on revelation, which must imply immortality or life be-

Spiritualism stands coeval with the ages. Its modern forms of phenomena are now being industriously resolved by the best scientific talent of the age into a new and higher expression of known and inflexible Any thorough understanding of the science of Spiritualism requires a critical examination of mediums through whom its phases come. All past and present spirit-ual phenomena manifest to any earthly person have always required the co-inci-

PRESENCE OF TWO EXCEPTIONAL INDIVID-UAL BEINGS;

one in the Spirit-world, who is yet alive to material influences; and one on earth, whose magnetic potes are wide open to obey the impressions of spiritual forces. Such beings are now exceptional in their constitutions, and little understood, even by themselves. No phenomena/known at the present day can take place without the simultaneous presence of two such mediums, who should be in harmonious conditions of mind.

Ancient Hebrews rejoiced and trusted in their specially endowed prophets, who stood higher in national estimation than simple priests. Hindoo sacred records are the words of prophets preserved by priests. The inspired prophets of Persia stood foremost above all priests. Chaldean soothsayers gave place before a nation's prophet. In mighty Babylon, Daniel, prophet of the Most High Spirit, was a born medium, so developed as to be a prophet by nature. The various phases of Spiritualism, displayed in the mission of prophets recorded in the Holy Bible, differed in degree from any among the dedinary priesthood. Amid the chang-ed conditions of later times, Isaiah's fearess prophecies ignored laws taught by

PROGRESS MARKS EVERY AGE

earth's history. Later prophets never conformed to earlier styles of utterance, whose flowery and unavoidable in agery having blossomed and borne fruit in their essary relics of an evolutionary history.

Greece, during two thousand years, had her destinies shaped by sybils, sung by Virgil and quoted by Ovid. They were always women who were called to serve the oracle, because of their peculiar susceptibility to delfic influences. We are told they were generally selected from peasants, ruddy in health, pure in life and uncontaminated by communion with the world. They submitted to long and frequent fasts in prayer-ful spirit, and indulged in frequent abluions. Delphic oracles were assisted by inhaling certain mephitic vapors at the mouths of caverns. Thus the Pythiad oracle of Apollo, or the Sun, inhaled the vapor of nitrous-oxide gas while standing beside a tripod. Their modes have been different at all times. Virgil records ten sybils in suc; cession who served the oracle of Apollo The history of the most famous Cumman sybil, differs in that no mortal being upon earth selected her, but the natural unfoldment of her own special gifts of medium-ship drew the wisest and hest to listen to the words of wisdom uttered through her. She dwelt in a cavern, and her exalted phase of mediumship was pure and spontaneous, and higher, than other Grecian sybils. Her utterances ruled the fate of armies and guided the destinies of nations. She ip-scribed words of wisdom on palm leaves, which she scattered to enlighten and improve mankind. In Greece, where laws of prophecy were best studied,

THE PROPRET WERE MOSTLY WOMEN, and these conducted their temple worship. In Judea prophets were mostly men, although some women were inspired. In our age of exact analysis its modus operand? comes wholly within the dominion of laws capable of clear demonstration to minds familiar with the attained results of modern science. Modern Spiritualism now claims its definely ordained place among the exact sciences, and shrinks from no possible test honestly applied within those conditions of law by which, in common with all known things, it is wisely and beneficently hedged about. It is being developed as a gift to bless suffering humanity and in its present phase presents itself ity, and in its present phase presents itself as a purely spiritual science, which man-kind may study and now understand. All its known manifestations reveal matter as servant of soul, subject to be acted upon by fluids, gases and imponderable principles of reasonable force, the highest of which is spirit, acting in harmony with the Supreme spirit, acting in harmony with the Supreme Intelligence. Man's five material senses, with his higher sense of perception, illumined by an influx of light, are now transforming superstitious hypothesis into spiritual science, capable of exact demonstration. Every living creature in God's boundless universe is the subject of silent spiritual influences. All breathe in daily spiritual food. Without the presence of spiritual intelligences, the wealth of human thought, instinct and impression would be wanting, and human progress would pall and wither. We must not venture on any unproved hypothesis. Among the ancients, natural mediums were considered superior to any whose development was simply cultivated. Persons as ordinarily constituted, have not

the peculiar organization capable of being controlled, to receive and impart messages, conveying intelligence, between dwellers in spirit spheres, and earth's dwellers in flesh, WHEN MANKIND BECOMES MORE PURIFIED there will be more exalted mediums. In this examination we have the comparatively first principles of matter, force and spirit to deal with. Matter is vitalized by force, Spirit is will, and, when manifest by force, enters into different atoms, which take it up in its general unorganized state. Death disorganizes all forms of spirit atoms in vegetable life, but cannot in any race of mankind: Human brains are the complex batteries which organize a subtile animal magnetism, more refined than mineral magnetism, and less so than spiritual. On these personal character is inscribed. All its traits variously result from accretions of force, which quicken local atoms into activity, and result in expressions of character exactly corrresponding to the condition of the material acted upon. By the repeated stignulus of laborious study artistic and other tastes are developed, while other brains absorb force in organs that stimulate muscular development of the body, determ ining color, length and tirmness of limb. For purposes-of illustration look at three chases of matter: First. Absolute force is in every organism. It has two modes-positive and negative, or attractive and repulsive. When force, gathered together by higher powers, charges the receptive organs of negative mediums such sensitive persons are magnetized. Where these charges remain, and cluster around organs of the physical brain, the endowment

STIMULATED MEN TO PROGRESSIVE ACTION, as great statesmen, generals and successful men, who, if they realize the secret of the power they are using, may carve their up-ward fortunes from lower walks of life. Many have found their so-called luck, has forsaken them when their disobedience to an inward mounter has broken the attraction that brought them higher power. All persons around home circles are active bat teries, physically emitting blessed or evil emanations, according to their character and condition. Force, stimulated in tissues, becomes a magnetic heater. Within scientists admit that force most escape wh n death disorganizes our flesh; and, as force indestructible, it must live and continue to act. Force individualizes man, whatever his outward condition. As the same powers, which are patent on earth, exist in the next life beyond, the soul of man, when withdrawing from flesh, takes, all its characteristic force, which continues to sur round it, and becomes manitest as its star-itual body. Second. Force is a fluid, ever seeking an equilibrium; and some varieties of mediumship, absorb its wega iye quality. Such appear nervous, or often strange and incomprehensible. They are parps unequal-ly strung, and may give that exquisite music under master hands. They are like flowers, perpetually parting with their aura. Third. The neutral class of common life, who are neither magnetizers nor mediums. All nature is tending irresistibly to an equilibrium; and towards the day when all shall behold their faithful touchers and, through them, perceive a true reflection of the overruling Spirit of Influity

IN THE GRAY DAWN OF A NEW PIRITUAL EPOCH,

the advanced corps of mental telegraphists have imperfectly succeeded in bridging the chasm, using such human instruments as were found able to respond. Hereafter many will be properly prepared by spirit influence, and better results will naturally ensue. Man suitable mediumistic children are rapidly growing up, whose active force gives off by exhalation the pabulum necessary to accomplish demonstrative pho nomena; but spirit telegraphers are forbidden to cause any drain from use until their growth is attained. When this dynamic material is drawn from grown persons only the excess they produce should be used. In sick chambers diseased persons, so thrown off their equilibrium as to be unable to properly retain life's forces, temporarily expepabulum suitable for such spirit use. All manifestations require equally suitable me diums in spirit-life. Two classes of mediims on earth; each comprise great variegies. First, those whose outward exhalations of physical life produce a suitable battery, whose power oozes out and enables the chemists in spirit-life, operating through their mediums, to use it as our earth chemists use copper and zinc. Spirit power manifests forms of expression by using the aura of the medium in spirit-life as copper is used, and exhalations from the physical body of the medium on earth as the zince To these unequal substances, a force contained in the atmosphere is adapted by

THE WILL POWER OF A SPIRIT TELEGRAPH ER'S BRAIN,

for use as the solution, whose action, in de-veloping a uniformity of media causes a tiny detonation, as when atmospheric pres-sure collapses, a condition earth chemists sure collapses, a condition earth chemists call a vacuum, and walls of earth's air come suddenly together under pressure of nearly fifteen pounds to a square high. The second class am psychologized by spirits, who pour their magnetism into medismistic minds, which they control by impressing mental impulses, moving muscles automatically to speak, write, express music, etc., and thus manifest intelligent communication. Some mediums include giff of both classes, and between the lowest physical to the most exalted inspirational forms of mediumistic

gifts there exist successive gradations, exactly coinciding with the individual character of the earth medium, whose co-acting spirit medium is necessarily that what af-Anity of personal character is sufe to attract Those in simple magnetic affinity to the purely spiritual rarely come to possess physical gifts, but physical mediums are more liable to develop into the intellectual. All powers of mind are ever stretching upward for control. The third class unite the two, and all individual forms result from some specialty of organism and strictly conform to law.

HIGH AND HOLY SPIRITS ... have patiently witnessed the uses and abuses of these powers by a blind and superstitions world. Whole spheres of the Great Physician's angelic legions await as ministering spirits your first token of will-ingness to be advanced. They cannot interfere with your free will without destray-ing God's gift to man, but they are ever ready to give to those who ask. The ascents of eternity continually unfold new phases of thought and action. The manifestations of modern Spiritualism offer Cicts, not theories, in proof of immortality afal lead our steps toward that great temple of spiritual science where all must learn for themselves. This is a glorious use. Its alluses result from that want of pure enlightened morality, lack of honor; justice and good faith that pervades the world generally at this time. Spiritualism naturally ripens such seeds as exist in human souls It is coming to control popular thought, and exhibit much now hidden in humanity by an exhausted condition of society. Spiritualism simply unfolds character as the sun uufolds a bud: Some craven vultures, unable to realize what a holy and sacred gift inspiration and spirit mediumship is, use it unworthily to simply trade on life's best and tenderest feelings. Until the general character of spiritual life is deepened in many mediums /

FRAUDULENT AND UNWORTHY EXAMPLES, will exist. Ignorant and thoughtless or determined investigators, anxiously seek won-ders for amusement. Spirit circles unfold power, by centering magnetism; and deceitful mind may eject, like a puff-ball seeds of fraud into the pabulum of the air. Strong psychology, exercised by positive may stimula mediums to answer their expectations, being sufficiently powerful to neutralize the spirit control. The seeker after spirit communication should aim to be as passive as

Mrs. Britten protested vigorously against dark circles, denouncing them as injurious to health, as they attract spirits of grosser quality, whose unwholesome presence is degrading and dangerous. Mediums made sensitive at every magnetic pore are the martyrs of to-day. Being liable to be psychologized for evil as well as good, they often suffer as the general public cannot appreciate. Act kindly toward them, and, by bringing good influences to bear upon them, surround them with a better and holler atmosphere. Spirit circles should be churches, and every one a step nearer to God. Circles do not aid mediums once properly developed. They should be post-live to all earthly influences, and only negative to spirit power. All powers may be abused. The phenomena of Spiritualism are almost as experimental to spirits as to us. United action is establishing a communication which will soon unfold new and important moral and scientific revelations to the world. Let all who study the Great Spirit in his works be faithful and true to the impressions of their highest nature.

In Joseph Cook's Parlors.

On Monday evening last, an invited company met for the estensible purpose of ex-changing views upon the subject of "Wo-man's Suffrage." Our invisible reporter being present, however, informs us that the leading thought in the minds of a large majority was that of wonder and inquiry respecting the statements made by Mr. Cook at his noon lecture in the Old South Church of what he had recently seen of the phenom-ena of Spiritualism. Venerable clergymen whispered to each other of what they them-selves knew in regard to this "modern her-esy," and timidly said, "Perhaps there is nomething in it after all;" and though Bronson Alcott spoke pleasantly of Woman's Suffrage, and the distinguished vio-linist, Ole Bull, chimed in a tuneful word, and Mrs. Julia Ward Howe and other ladles spoke nobly for the subject, this did not avail in the least to keep the train of thought upon the right track, for about two-thirds of it would switch off to the psychic branch. -Banner of Light.

The Hancock (lows) Independent says: "The RELIGIO-PHIROSOPHICAL JOURNAL is an advocate and exponent of Spiritual ism, and probably the best of its class pub lished. It is a paper of unexceptionable tone, fair and liberal, and at least deserving of the liberality it so generously extends to others. Specimen copies can be seen at this

Thinkers are scarce as gold, but he whose thoughts embrace all his subject, pursue it uninterruptedly and fearless of consequences, is a diamond of enormous size .-- REV.-JOSEPH COOK.

His Lecture on The Scientific Triumphs of the Biblical View of the World.

[Boston Transcript.]

The closing lecture in this season's course was delivered at the Old South to-

After prayer by Rev. Dean Grav, Mr. Cook took up the consideration of his main subject, "The Scientific Triumphs of the Biblical View of the World." An account of certain experiments ob-

served by himself was given by Mr. Gook, who said-No one knows how shy I have all my life been of quacks, but of all quacks, the theological quack, the quack who stands between man and his fear of heaven and hell, has had the bulk of my lostlying. In the library of Mr. Epes Sargent last Saturday, I consented to meet a psychic. I took with me my family physician and my wife, and the friend of hers, a lady who herself had performed psychic experiments for Mrs. Stowe, and that lady's husband. Of the hine persons present, five were unbelievers. The experiments had satisfactory and unsatisfactory results. The following were satisfactory:

Satisfactory Points: Five strong gas jets, four in a chan-delier over the table and one in a dentral position on the table, were burning all the while in the library where the experiments took place.

the sight of any one of the nine persons who watched them. The writing was not produced, as was Stade's in London and at Leipsic, on slates held under a table. 2. The utmost care was taken by all the

At no time were the slates taken from

observers to see that the slates were perfectly clean just before they were closed. 4. During the first experiment, nine persons clasped each one hand or two, over and under the two slates. The psychic's hands were among the others, and he certainly did did not remove his hands from this position while the sound of the writing was

heard. 5. While a dozen hands in full light were tightly clasped about the slates in the first experiment, we all distinctly heard the peculiar grating sound of a slate pencil moving between the slates, I said "Hist!" ince or twice: and, in a nearly perfect atlence, we every one of us heard writing going on between the surfaces. Afterward we saw the fragment of pencil which was used, and we noticed that it was worn by

the friction of writing.

6. Each observer had written on a scrap of paper given him by the psychic the name, of a deceased friend and a question addressed to the person named. All the scraps-were folded into tight small pellets and placed in a group on the table and then mixed, until I could not tell my pellets from others in the collection. Half a dozen names were correctly given by the psychic while the pellets remained unopened. One of the two pellets which I had thrown into the group contained the following words: "Warner Cook. In what year was my father born?" The psychic, who certainly had not seen me fold or write the pellet, for he was not in the room at the time, told me correctly the name it contained, which was that of my grandfather. I thought this perhaps merely a case of mind reading. The psychic wrote on the slate, "I wish you to know that I can come. I do so long to reach W. C." I thought this perhaps were fraud, although I was told it came from a

spirit. The psychic, however, began to suffer, or assume singular contortions, and said they were the results of the efforts of a spirit to communicate through him. I very much doubted whether he was not acting a part, and watched him, as all the rest of the company did, very closely in every one of his motions. He placed two slates on the table before him, and a hand, palm down-

ward, on each slate. Me seemed to be making a strong effort of will, and said he could not tell whether the experiment would succeed. Biting a small fragment, not much larger than four or five times the size of the head of a pin, from the top of a slate pencil, he placed the bit on one of the slates, and called on us all to see that both surfaces were clean. This we did in the full light, to our perfect satisfaction. The psychic then shut the slates with the fragrent of slate special between with the fragment of slate pencil between them, and required us all to grasp the edges of the slates. He drew my hands into a position near his and made several strokes over the back of one of them. Meanwhile, the fragment of the slates are affected of will. over the back of one of them. Meanwhile, his face showed strong efforts of will; his whole countenance energized; he seemed to be in an agony of volition; his features changed their expression to one of great vigor and determination; and yet, while this look was kept up, he was shedding tears. It was in this mood of the psychic that the audible writing began; and when it was finished he returned to his usual state.

state.
The writing found on the slates when 7. The writing found on the slates when they were opened was in response to my question, and was as follows: "I think in 1812, but am not sure. Warner Cook." This date was correct. The doubt expressed in the reply did not exist in my own thoughts, for I knew what the date was. During the writing I was not thinking of the date, however, but very cautiously watching the psychic to detect fraud.

8. In the second experiment the psychic Cosmost on Egon Page.

A SERMON.*

Which Shows How Inflated Discourses are Evolved from Scanty Texts.

BY THERON.

"Mary had a little lamb, At a fleece was white as snow, And every where that Mary went The lamb was sure to go."

In the whole range of English literature there is not to be found a verse possessing such a dulcet flow of rhythmic sweetness such exquisite beauty of poetic imagery, and such a profound power to thrill the deepest and tenderest sympathies of the heart, as the yerse that forms the subject

of the present discourse. Poetry includes all that is to be found free and diffused in knowledge and in art; but in poetry beauty is intensified and knowledge condensed. Thought is trans-mitted with an instantaneous vividness that illuminates the soul with the splendor of dazzling significance. In each verse, as in a gem, are beauty and value in small compass. Poetry is concentration.

Beauty, feeling and significance are crys tallized in the verse I have selected for my text. The exquisite taste of the poet is, in the first place, manifested in his selection of the name of Mary. What tender associa-tions cluster around that name. It has been the name of our mothers, our sisters, and our female relatives generally, and, indeed, of other people's sisters who have been dear to us. The name is memorable en dear to us. in history, and is hallowed in Mary, the mother of Jesus, who must have been the embodiment of all that is lovely and good in woman. The mysterious is an element of the sublime, and the character of Mary has been exalted into sublimity from the fact that she was enveloped in an inscrutable mystery, inasmuch as she was at the same time a virgin, a wife and a mother. Upon none other of her sex has ever been conferred so amazing a prerogative, and from the time of the phenomenal and unprecedented formation of Eve from a rib of Adam down to the present hour, no other woman has been blessed with the consummate ability to be a virgin, a wife and a

mother at the same time.

There were Maries who occupied an anomalous and unenviable place in history, as Mary, Queen of Scotts, and some who were notoriously evil, as Mary de Medicis and Bloody Que Mary, of England. I wish, however, to call particular attention to the fact that the name "Mary" is, in it self, in no manner accountable for the evil conduct of those who have disgraced it. The probability, indeed, is that if such con-tumacious and wicked women had not been named "Mary," that they would have been much worse than they were.

A peculiar beauty of the name is to be

found in its orthographical construction. It is composed of the smooth, full, consonant "M" followed by the melodious vowel "A," succeeded by the resonant consonant "A," succeeded by the resonant consonant "R"—the gentle trill of which gives such a grace to elecution—and the word terminates with the short sound of "Y," giving it a delicate and pleasant finish. How delightfully is the admirable taste of the poet displayed in the selection of a name that is in its very utterance harmonious rhythmical and dignified.

The Mary of the poet is evidently a child radiant with the light of youthful beauty, and fascinating the senses by her attractive grace; while she wins the heart by her innocence and goodness. What a lovely picture! Youth, beauty, grace and innocence all combined in Mary. True the author does not give us a detailed description of her, for with the felicitous tact of the true poet he leaves to the imagination of his reader the joy of supplying those ex-cellenges which the mind can pleasurably conceive as existing in Mary in a most ex-alted degree. That her disposition was most affectionate, cannot be doubted, otherwise she never would have had any lamb; never would have made a pet of that de-lightful animal that from time immemorial has been the emblem of unsullied inno-

Now this brings us to the consideration of the lamb. Jesus was called a lamb be-cause he was offered as a sacrifice in expiation of the sins of those who were living when he was on earth, and those who have lived since. As to those who lived before he was on earth the authorities differ, but that does not enter into the consideration of the present subject. Mary was the mother of Jesus, and behold how appropriately the poet has associated Mary with the lamb. Of course it is not intended to convey the idea that the lamb in the poem had anything to do with cleansing the sins of Mary. She, bright and beautiful as she was, was a single property of the course of t ner, and if she had died suddenly in all the glow of her beauty she would most certainly have gone to hell if she did not believe that Jesus died for her; and her friends when they died would be edified by seeing her in torment, and their happiness would be increased by knowing that they were spared, although many of them had led bad lives, while Mary, the young, the good, the beautiful—but the unbelieving—was, in consequence of being stained with original sin, writhing in eternal agony. The lamb, as I have said, had nothing to do with expiating the sins of Mary-nothing at all. He or she was merely Mary's companion. The poet is particular to tell us that "Its fleece was white as snow." What a lovely com-parison, and how original! White as the beautiful snow! White is an emblem of purity and, doubtless, Mary took pains to wash her lamb and preserve unsulfied the whiteness of its snowy vesture, and prevent her pet from being anaoyed by the irritating attacks of parasitical insects that so often infest the fleeces of pretty lambs as sins torment the best natures. We should endeavor to purge ourselves from sin and emulate the stainless whiteness of the

fleece of Mary's lamb.

We can see Mary laughing amid the flowers while the lamb gyrates around her in graceful gambols. We can see her among her playmates a queen, loved by all for her amiability, and the lamb decorated with blue ribbons sharing in the admiration be-

blue ribbons sharing in the admiration bestowed spon his young mistress. We can see her at home the pride and joy of her parents, dutiful and affectionate; while the lamb behaving in doors with decorum is reposing in a corner of the cheerful room.

The poet having drawn the impressive picture of Mary and the lamb, next gives us a pleasing and wholesome lesson of fidelity. Here he conveys the excellence of his thought. The beauty of glowing words, the melody of cadenced rhyme, and even cplendor of gorgeous imagery would not be truly poetry, did they not all combine and interweave their excellencies to form the superb setting of a gem of thought, for thought is the soul of poetry.

Here the author of my text shows his power in the lesson he conveys of love, con-

fidence and fidelity: "Everywhere that Mary went the lamb was sure to go." Such was the lamb's love for Mary, such his conndence in her gentle nature, such his fideli-ty to her, that he accompanied her every-It certainly must have been very agreeable to Mary to have this specimen of mammalian ignocènce and beauty continually following her and showing its love in the exuberance of its delightful frisking, and its fidelity in the persistence of its constant attendance.

My friends, we should endeavor to emulate the beauty of the character of Mary and the fidelity of her lamb. We should study to attain perfection in all the virtues and to do this we must believe in Jesus. We cannot be virtuous unless we do, and if we reject him we shall never see the light of heaven. Vain is the language of those who say that if a man is an honest man, a moral man, a just man, a good neighbor, an affectionate father, and an example of excellance in every possible particular that he is worthy of eternal life. I tell you that no man is so worthy unless he believe in Jesus and is a zealous member of a church.

The purpose of the preacher is to tell you what you should do to be good, and not how to do it. We do not teach people how to be good; how to cultivate their moral sentiments and restrain their propensities. To do so would require a thorough comprehension of man's nature as an animal, an intellectual and a moral being. It would also involve the construction of a formulated system of scientific morality. With these things we have nothing to do. We preach Jesus and him crucified and that is suffi-

cient for every purpose.

In the beautiful verse which I selected for my text you find inculcated, love, purity and fidelity. Ponder upon these things, my friends, and may their contemplation aid in the salvation of your souls.

*It is quite a common thing for an orthodox minister in preaching from a text, to distort the sense in such a manner as to evolve from it irrelevant conclusions that manner as to evolve from it irrelevant conclusions that are not warranted by the language of the verse or verses selected to form the theme of the discourse. By instituting an unlooked for comparison here, by an eloquently worded appeal to the prejudices of his audience there; by a display of learning in this place and a skilful sophistry in that, and by many an artifice of pulpit oratory, he manages to expract from the text a meaning corroborative of the dogmas of the creed he has been educated to perach, and induces his hearers to believe that they have enjoyed a nourishing mental feast, when, in reality, they have only been inhaling evangelical gas.

This satirical sermon shows how a text can be twisted to suit a purpose. Its publication is not intended as a slur upon the christian faith, in any sense; but merely to show up one of the tricks resorted to by some

LIFE WITH THE SPIRITS.

By Ex-Clericus.

[Continued from last Number.]

It was through Mrs. Hayden that I first learned of the interest of Queen Victoria, in the subject of Spiritualism; and she had the information directly from a lady of the Queen's household, whom she met at a scance holden at the Lord Chancellor's. This lady told Mrs. Hayden that the Queen had, on surprising some of them whilst making experiments around a table, expressed an interest in what they were doing, and the wish to join them in their efforts. This was comparatively early in the Queen's life, before those severe afflictions of a later day had been visited upon her. In these later days, there is good reason for believing that the consolations of Spiritualism have been her chief comfort and support in her afflic-

The scances of Mrs. (Hayden, while in England, were held mostly among the up-per and more influential classes, whose members were too polite to treat her with open suspicion; yet they were often quietly on the watch for some indications of a "Yankee trick." But a perfectly open and lady-like frankness on the part of Mrs. -, a trait essentially belonging to her character, seems to have soon disarmed her visitors of their suspicion, and rendered them more open to a fair examination of the phenomenal intelligence that was ever seeking an expression through her extraordinary capacity. The puzzled visitors would sometimes enter into a conversation with her somewhat as follows: What kind of a table does it require for

your purpose? "Any table will do-one about as well as

"Could you have the raps on our table, at our own house?" Certainly there would be no difficulty in that.

"But what preparation should we have to make for you? "None at all; I am ready to go with you now, if you wish it."

By this fair and open method of meeting suspicion, éven captious skepticism could not but be greatly modified; and it was probably owing largely to this perfectly ingenuous manner of Mrs. Hayden, that her success in Fingland was so widely extended especially among the leading intellectual

classes of society. After her return to Boston, I had many a pleasant time at Mrs. Hayden's usual scances, which were open to all investigators. On these occasions, I have witnessed incidents of the most interesting and touching character, one of which I find lingering in my memory with especial vividness. A venerable and fine looking gentleman was present, in whose behalf the rapping reponse came unusually prompt and loud. It was not till after the lapse of some time, during which many interesting responses had come to this noble looking old man, that the others present found out that he was nearly deaf, and that hence came the extraordinary efforts of his spirit friends, who themselves knew very well the fact.

Often have I seen persons in deep habili-ments of grief enter Mrs. Haydes's rooms, evidently hoping, and yet fearing as to what might be the result. In almost every instance of this kind, some striking proof of the reality and nearness of a loving pres-ence would be given; and then would the aching heart find relief in tears—not of sorrow, but rather of joy for that which had

thus come to them. On one occasion, I took a dear friend of my own to Mrs. Hayden, under circumstances of deep and painful interest. This friend had just parted from the visible presence of an interesting and only daughter about a warr of are and the heart of presence of an interesting and only daughter, about 6 years of age, and the heart of the poor mother was left sadly desolate. She had, however, if I remember rightly, two boys still left to her; but the pet of the family had vanished from her vision, and she seemed inconsolable at her loss. I had called to see if I could not say something to help the afflicted ones in their great trial. She (the mother) had known but little of the new claim and methods of spirit communication, but she was not especially opposed to the idea, as was her husband, who fortunately was absent at the time of

my call. After taiking a while with her, the thought came suddenly into my mind-after the usual manner of spirit-impression -to invite her to go with me to Mrs. Hay-den's, telling her that I thought she might thus receive something which would af-ford her some comfort. My invitation was accepted, and we soon tound ourselves in Mrs. Hayden's calm and cheerful presence. The raps came quite promptly-joyfully as it were. My friend was invited to ask questions, which she did, and got replies that seemed so real and satisfactory, that she was soon overcome with emotion. Her spirit-daughter was declared to be present; with other dear friends, and now came a most interesting and striking test. With touching earnestness the mother said to her spirit daughter, "Were you with us the oth-er evening when we were looking at the stars and talking about you?"

"Can you tell me what it was that your little brother said about one very bright

"O, if she will but do that! I should then feel that it is indeed my darling daugh-

The alphabet was called and the sentence, "Sissy's star," was spelt out, much to the astonishment and joy of the mother, who said that these were the exact words used by the brother at the time; to his child fancy it was Sissy's star because it was so bright and twinkling. Other interesting communications and tests were received, and when that mother went back to her home, it was with a heart from which the sharpest agony had been removed, never again to return.

But perhaps the most pleasant of all my privileges of Mrs. Hayden's mediumship, was what sometimes took place when I would make a friendly and social call-upon her. It was more especially then that my own dearest ones in the spirit life would come into vividly conscious nearness to me. This was particularly the case with my spirit children, who, with a lively band of child spirits—including especially those of Mrs. Hayden herself—would gather around us for something like a regular frolic. Their favorite amusement was to make some kind of playful use of the raps. On several occasions I have heard an almost perfect imita-tion thus given of a shower of rain falling upon the roof of a house. First would come a few scattering drops, then a rapid increase, until the climax of the shower would be reached and then a gradual dying away of the sounds until the rain was over, and we could almost see in imagination, the clear sky breaking through the opening clouds. Of course more mature spirits must have been present, assisting on oc-

casions like these I might add still more of my interesting experiences of Mrs. Hayden's mediumship, but I must hasten on to other matters. She was, on the whole, the most satisfactory test medium of the kind I have ever known. Her visit to England had resulted so satisfactorily that, at about the time I gave up my public hall in Boston, she departed on a second mission to that country, and a large farewell meeting of her friends was held at which she received the highest commendation of the speakers, both as to her moral and social worth and the excellence of her mediumship, sentiments which were embodied in an address to the people of England, and signed in behalf of the meeting, by Allen Putnam and A. E. Newton, the chairman and secretary. This was on the 27th of March, 1855.

To be Continues.

A Dream-If it Was a Dream.

The following strange dream-story is published in Lippincott's Magazine, and can only be rationally explained by the factthat some persons become highly during sleep:

There is an inexplicable story-which I believe has never been published—among the traditions of the fat, fertile hill country of Western Pennsylvania, the most unlikely quarter in the world to serve as a breeding place of mystery It was settled almost wholly by well-t-do farmers from the north of Ireland, economical, hardworking folks—God-fearing too, after the exact manner described by John Knox, and having little patience with any other manner. Not a likely people, assuredly, to give credence to any fanciful superstitions, and still less to, originate them. The story, in-deed, has a bold, matter-of-fact character in every detail which quite sets it apart from relations of the supernatural. I have never heard it explained, and it is the best

authenticated mystery in my knowledge. Here it is in brief. Among the Scotch-Irish settlers in Washington county,in 1812. was a family named Plymire, who occupied a comfortable farm and house. Rachel, the daughter, was engaged to a young far-mer of the neighborhood. On a Saturday evening in July, having finished her week's work; she dressed herself tidily and started to visit her married sister, who lived on a. farm about five miles distant, intending to return on Monday morning. She tied up her Sunday gown and hat in a checkered handkerchief, and carried her shoes and stock-ings in the other hand, meaning to walk in her bare feet and to put them on when she came in sight of her destination, after the canny Scotch fashion. She left home about seven o'clock in order to have the cool even-ing for her walk. The road to the farm was lonely and unfrequented. The girl did not return home Monday, but no alarm was felt, as the family thought her sister would probably wish to detain her for a few days; and it was not until the latter part of the week that it was found that she had never been at her sister's. The country-was scoured, but in vain; the alarm spread and excited a degree of terror in the peaceable, domestic community which would seem ininexplicable to city people, to whom the newspaper has brought a budget of crime every morning since their childhood. To children raised in those lonely hamlets and hill-farms | murder was a far off, unreal

The girl had left home on Saturday at seven o'clock. That night long before ten o'clock (farmers go to bed with the chickens), a woman living in Green county, about forty miles from the Plymire farm, awoke her husband in great terror declaring woke her husband in great terror, declaring that she had just seen a murder done, and went on to describe a place she had never seen before—a hilly country with a wagon road running through it, and a girl with a bun-die tied in a checkered handkerchief, and die tied in a checkered handkerchief, and shoes and white stockings in the other hand, walking briskly down the grassy side of the road. She was met by a young man—the woman judged from their manner the meeting was by appointment; they sat down on a log and talked for some time.

The man at last rose, stepped behind her, and drawing out a hatchet, struck her twice on the head. She fell backward on the wet,

rotten leaves dead. Presently the man was joined by another, also young, who asked, "18 it done?" He nodded, and together He nodded, and together they lifted the body and carried it away out of her sight. After a while they came back, found the bundle of Sunday finery and the shoes and stockings, all of which were stained with blood. There was a ruined old mill near the road; they went into it lifted a loose board in the flooring, put the bundle, shoes, etc., with the hatchet, under-neath, and replaced the board. Then they separated and went through the woods in different directions. The farmer's wife told her dream to her husband that night; the hext day (Sunday), going to a little country church, she remained during the intermission between the morning and af-ternoon services. The neighbors who had come from a circuit of twenty miles to church, gathered, according to their homely habit, in the churchyard to eat their lunch and exchange the news. Our dreamer told her story again and again, for she was impressed by it as if it had been reality. After the afternoon service the congregation separated, going to their widely scattered homes. There were thus many witnesses ready to certify to the fact that the woman had told the dream the morning after the murder was committed at a distance of forty miles, when it was absolutely impossible that the news should have reached her. There were no telegraphs, we must remember and no sailways in those days-not even mail carriers in those secluded districts.

When the story of the girl's disappearance was told over the country at the end of the next week, the people to whom the dream had been repeated recalled it. Nowadays the matter would serve as a good material for the reporters, but the men of those days still believed that God took an oversight even of their dreams. Might not this be a hint from him? The Rev. Charles Wheeler, a Baptist clergyman of Washington, well known in Western Pennsylvania and Virginia a generation ago, and Eph-raim Blaine, Esq., a magistrate, father of the present Senator from Maine, and as popular a man in his narrower circle, drove over to see the woman who had told the dream. Without stating their purpose, took her and her husband, on pretense of business, to the Plymire farm. It was the first time in her life that she had left her own county, and she was greatly amused and interested. They drove over the whole of the road down which Rachel Plymire had

"Have you ever seen this neighborhood?" one of them asked.

"Never," she replied. That ended the matter, and they turned back, taking a little used cross road to save time. Presently the woman started up in great agitation, crying, "This is the place 1 dreamed of!" They assured her that Rachel Plymire had not been upon that road at "I know nothing about her," she said, but that girl I saw in my dream came along here, there is the path through which the man came, and beyond that turning you will will find the log on which he killed her." They did find the log and on the ground the stains of blood. The woman, walking swiftly, led them to the old mill and to the board under which lay the stain. ed clothes and the hatchet. The girl's body was found afterward, buried by a creel near at hand. Rachel's lover had already been arrested on suspicion. It was hinted that he had grown tired of the girl, and for many reasons found her hard to shake off. The woman recognized him in a crowd of other men, and startled her companions still more by pointing out another young fellow from the West as his companion in her dream. The young man was tried in the town of Washington for murder. The dreamer was brought into court and an effort was actually made to put her on the witness stand; but even then men could not be hung on the evidence of a dream. .Without it there was not enough proof for conviction; and the jury unwill-ingly enough, we may be sure, allowed the prisoner to escape. It was held as positive proof of his guilt that he immediately mar-ried the sister of the other accused man and removed to Ohio, then the wilderness

A Haunted Castle in the Ninetcenth Century.

[From Revue Spirite.]

[Translated for the Religio-Philosophical Journal by Mrs. Mary M. Crepin.]

The readers of the Revue may have read in a recent number an article entitled. Futs de prevision," and signed "Algol." As a fervent propagator of the spiritualistic philosophy, and especially as an eye witness of these facts, I wish to testify in favor of the truth of these relations of Algol and to add some details of those extraordinary phenomena which occurred daily before our eyes for the space of a year. I throw them out as a triumphent challenge to our illus-trious leaders of positive and materialistic schools, the most part of whom take a very weak and gloomy pleasure in relegating to the domain of impossibilities, all great questions of God, of the soul, and of spirit-

I am certain that if this recital should. happen to fall into their hands, they would not fail to shrug their shoulders with disdain and to smile with pity on us whom they fancy to be the victims of hallucina-tion or maniacs. What matters it? Be-cause there are blind people, does it follow that the sun and the stars shine with a feebler light? Listen then, O you who are puffed up with vain glory, and reject a priori everything which according to you is not susceptible of scientific explanation. Listen, I say, you-who believing fourselves greater minds than Aristotle overthrowall logic by taking for the basis of science this monstrous absurdity: A posse adactum valet consequentia! The castle of D, in the neighborhood of

St. A, of which Algol writes, has, I think for several centuries been visited by the inhabitants of the other world. As proof of this statement I will mention the nocturnal noises which were heard by the master of noises which were heard by the master of the house, and what is more, the sighs and groans which several times a month dis-turbed the sleep of his guests. They have been heard and they certainly can still be heard with sufficient distinctness to preclude all idea of hallucination. These were about the only phehomena which were observed until the year 1878. At about nine o'clock until the year 1878. At about nine o'clock of Easter night of that year, mysterious lights appeared in the shadowy alleys of the park. They were red, vacillating and bizarres, and were visible for more than an hour that avening. hour that evening. When we approached them they instantly faded away. To these extraordinary occurrences others followed, which left them entirely in the shade. From the first night all the bells in the house, from the largest to the least, were rung, or

rung themselves, faintly at first, then with full force and in concert. In vain did we examine the bell ropes, they were motionless; we even saw that three of them were without cords, and perhaps had not been rung for a cen ury. They continued to ring in this way until morning. On the They continued next and following nights the noises were redoubled; for three weeks they sounded like blows of hammers on the barrels in the cellars.

In vain did we arm ourselves and descend there; as we approached the noises gradually died away, and when we arrived in the cellar we found it perfectly quiet as it is usually in those subterfanean places. As soon as we ascended the noises commenced louder than ever, and at the same time a frightful racket resounded through the upper halls, which froze us with terror. Imagine two or three hundred dishes clattering down the stone stairs and a sound like clanking iron and chains; add to this harsh screeching voices and piercing cries, whist, lings, knockings to the right, to the left, on the ceiling, on the furniture, fine sand and stones thrown about and falling on us (notwithstanding the doors were securely closed)-finally frightful howlings on every floor of the house, and you will have a faint idex of what happened in that manner every night for three consecutive weeks. During a repair the very massive dining table began to move and turned slowly around on tself; then it raised itself up and stood on one end, while violent knockings like loud blows of a hammer were heard on the un-derside of it, seemingly near the middle. During this time the dishes were rattling and clattering about, jumping up and fall ing down with a great noise. Then we questioned it for more than an hour, the hammer strokes replying to our questions in four languages, and with perfect intelli-gence. What do I say! Did we not hear that table howl and imitate in a horrible fashion the death-rattle of a victim of strangulation. Those powerful and ghastly sounds alternated with the questions asked.

The spirit told us that he was a criminal of the olden time, tormented in the very place where he had committed his crime, In fact, this chateau has a legend of a crime perpetrated at the entrance of a subterraneous passage, which is in disuse, having been closed up by an iron grating. This table scene was re-enacted several times, but nover with a similar intensity, and the direct writing obtained more than a buildred

We know that since Byron Guldenstubbe this is not a new or astonishing experience, so I will merely state that all that was necessary was for one of us to place a note in any part of the chateau, to receive a few moments afterward a reply written in red pastel. These replies were for the most part vain threatenings, which were rarely carried out. I recognized in them certain cabalistic signs. Now I come to the facts of the apparitions; and, first, to those who will say to me, "You thought or imagined you saw them," I simply reply, "No, we did not think we saw, but we did see." I cannot force you to believe my recital, only I assure you upon my honor that I invent absolutely mothing, and more than this, more than twenty of my friends will affirm that they have witnessed these scenes. will'state, then, that after the fourth night during a pouring rain and by the feeble rays of the moon which was nearly obscured by clouds, we all saw a gigantic spectre stalk majestically over the large lawn, for more than five minutes; he walked there groaning and moaning. It was only necessary to manifest a desire to see this supermatural being who measured twenty feet in height, to have him appear. At that time all the noises in the house would cease, and if we cast our eyes on the solitary avenues of the park, we could see him perfectly, although the darkness was sometimes so great that we could not distinguish the trees and tall pines. The spirit kept at a distance and seemed like a phosphorescent column in the human form. His wallings softened our hearts toward him, and he seemed to be touched by our commiseration. More than fifty times we contemplated this troubled phantom by moonlight, but it was not prudent to approach it. My friend J., of D., received a violent blow on the face which caused it to bleed several minutes. I was attacked by a shower of stones without knowing from whence they came. I wore an armor which protected me from

I should never finish if I attempted to relate all that passed in this mysterious manor. Little by little these demonstrations became more, calm, and finally less frequent. At the time of writing these very strange phenomena certainly occur, but I repeat, they are now fleeting and vague; perhaps we have one in about every three weeks. However, I will say that some special circumstance is needed to attract them, and I feel sure that the noises would return should the spirits be provoked ever so little. There is an outline of the facts. I will mention as witnesses of them, the entire family of D., with the domestics, Mesars. Saladin and H., of M.—, Mr.—B., former tutor in the chateau and priest; also there were several other reliable persons whom I think a vertex to present the several other reliable persons. think useless to name. All those people saw and heard. Now, discuss as much as you will, rationalists and savants, and try to explain all this by your science. In vain do you ring in our ears the big words of modern medicine, hallucinations, spectromania, hystérodé, monopathy and others similar, which are nothing but absurd evasions, and which have about as much value as the following explanations: Opium produces sleep, because it possesses a soporific virtue. Senna purges in virtue of its purgative properties. Can you not see that you are inventing words, and nothing but words without explaining anything? But I cease and refer you to more ample works on these subjects. am merely relating facts, and do not attempt to prove anything. Strong-minded gentlemen, do not presume upon your strength, and remember the words of your honorable colleague, M. Arago. "He, who outside of mathematics, prenounces the word impossible, is wanting in prudence."

Presesseur Tahen Levy.

Note by Editor of Beries: - Several of our corres-pondents tell us that the recutal of Mr. Tahed Levy is very truthful, and we insert it by advice of our friends.

As the sweetest things put into sour ivessels sours them, or put into a bitter vessel
embitters them, so murmuring puts gail
and worm wood into every cup of mercy
that fod gives into our hands. The murmurer writes Marah upon all his mercies,
and reads and tastes bitterness in them all.
As to the hungry soul every bitter thing is
sweet, so to the murmuring soul every
sweet thing is bitter.—Thomas Brooks.

The plainer the dress with so much

The plainer the dress, with so much great er lustre does beauty appear. Virtue is the greatest ornament, and good sense the best equipage. Seek these first.

Tears like rain-drops have a thousand times failen to the ground and come up in flowers.—H. W. Beecher.

Woman and the Mousehold.

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

A LITTLE WHILE. A little while, my friend, a little while,
And sullen Winter yields his frigid sway,
Though now there comes a long and dreary file
Of leaden days, and o'er heads no smile Of the pale, sickly sun lights up our way

Sometimes to you and me Come hours so bright and free, That we can wait, and waiting smile alway.

Dear heart, be patient but a little while, For now all things take their long night of rest; Without, the snow is stretching many a mile O'er desolate hills, whose rocky, ice-bound

Holds no warm nook no flowers, no feathery nest
Of gladsome singing bird,
Whose trills, whenever heard, Awake in us such youthful, jocuud zest,

A little while, dear one, a little while! We only wait the coming of our Spring; And though the path is long, let us beguile The way with hope, let faith bear us on wing
So strong she falters not, until we bring
With love's compulsion sweetA life so full, 'tis meet
That waiting thus, all gloom away we fling.

A little while, my friends a little while!
The earth bears seeds deep in her faithful heart,
In the dark modid they lonely wait, meanwhile
For the glad sun, through the long weeks apart. Then, when they feel the quick, electric smart.
Of the God's rapturous kies, That wakes to life and bliss, Each softly climbs, to find the other's heart

A liftle while, dear one, and we shall bloom! Our lives shall find their fulness in the Spring Which Nature gives to all. Is there not room

Somewhat to shadow with its darkling wing The rapturous flood of joy which Love will bring, When death has lost its sting As, on victorious wing 4
We soar, to find in Heaven eternal spring.

In the eternities above, for gloom

One of the most hopeful lights which dawns upon woman's horizon, is the more enlightened view which society at large takes of marriage. True, there is enough of earthliness still stifling the ethereal fire, enough of passion and selfishness and greed to taint a great share of the very springs of life. But in looking back over ten years, we can see even in that comparative space,

*a change in many respects.
Until a late date, the term "old maid"
was one of contempt. No career opened to
an unmarried daughter, but menial occupation, teaching and millinery. To step out-side of this pale, was to undergo social ostracism. No matter what her talents or aspirations—she may have not felt the sweet necessity of domestic affection, but she must shape her course so as to marry, or lose all consideration and dwindle into nonentity with advancing years. All her little stock of attractions and accomplishments were stored and aired for one unexpressed purpose. Society took its cue from men's appreciation of women. The girl felt from her cradle, an indefinable atmosphere of expectation and coyness—of desire to attract and yet not to seem to desire. She was not in open market, no master could bid for her hand, yet in Christian families the sale of bodies and souls went on. Marriage, more than at the present day, was s commercial transaction. The maiden was spoken of, in a narrow-way, as one who would make a "good wife," instead of a larger term, "a good woman," Among well-to-do people, good woman." Among well-to-do people, the best words that could be spoken of her was. She is a good worker." In precisely similar terms would a man speak of his

Society is a tyrant still, but woman is partly emancipated from the tyranny by ust those measures and women whom it has denounced as "strong minded," as though to be weak minded were a virtue. By their efforts avenues are opening on every hand and women quietly step into them, and while no one is made worse thereby, many lives are made glad and helpful. Two generations ago, the renowned Dr. Lardner scientifically demonstrated to his admiring listeners that it was ridiculous and absurd to imagine that a steam vessel could ever cross the Atlaptic. Before his words could be scattered over a doubting country, a ves-sel arrived in New York which had actually crossed the Atlantic, and several more

horse or oxen.

have followed. Just so with women. Physicians asserted that none but themselves could minister to the sick, and while they were declaiming, Mary Putnam quietly went through the College of France and confounded all the professors. Doctors of Divinity preached from the words "Women must keep silent in churches," and directly Phebe Hanaford, Celia Burleigh and Mary Livermore began Celia Burleigh and Mary Livermore began to minister acceptably from the platform. One strong hold they could not evade—the law was enthroned in honor high above their capacity to understand, and lo! scores of women lawyers are practicing at the bar, and one has even been admitted to the sacred precincts of the Supreme Court!

The platform is open to but few from its yery nature, but a variety of pursuits are gradually unlocking their jealous doors suitable for as many tastes. Nor is domestic life at all the sufferer by this enlarged area. If there are those who evade family cares, it is not those who desire to do something worth doing, but the idle, luxury-loving and fashionable who crowd boarding houses and hotels, and ignore all duties but those which minister to pleasure. And it shis crowd who go to swell the ranks of mercenary and loveless marriages; they are those whose frivolous souls are hungry and yet know not what they want, and not those who try to do something and do it well.

O race of unmarried women, who have struggled, faded and gone out of this unwelcome existence, how my heart weeps over your loneliness, your unspent affec-tions, your wasted capacities! Deprived of tions, your wasted capacities! Deprived of your birthright for want of opportunity, cramped by narrow social restrictions, dependent-upon unwilling relatives for homes, with unused and frequently brilliant capacities, you were the target of odious jests, the synonyms for daily martyrdom! It was not enough that you nursed the earnestest affections of life, through perhaps your own delicately pure andlunworldly capacity for a consecrated love you were made to pay the penalty of your refinements or your misfortunes. misfortunes.

Sad as it was to be an "old maid," there Sad as it was to be an out and some of was sincerity in the sadness, and some of the noblest and best of our sisterhood lives the noblest and best of our sisterhood lives the noblest and best of our sisterhood live been found among those lonely women who chose to walk alone, unless their steps could pace with true companions. How much better such a pathway, than to be bedizened with the trappings of a marriage made for material ends? That, which is but a respectable name for legal prostitution, taints and blights the very germs of the spiritual nature, which it is the object of this life to cultivate.

I shall not now speak of what marriage

can and should be-of the boly sacrament which it may become to the earnest, pinte and loving—of the unutterable peace and blessedness of those who are truly joined together in spirit as well as in form. The conjugal principle has been too much dis-cussed by lips stained with foulness, by the shifting and unstable, by the selfish and sensuous, such as can not understand the divinely tender and consecrated beauty of true marriage. The ideal has been made actual, and dwells among us, and the number will increase precisely in proportion to the unfolding and harmony of human nature.

The Rule of Love and Wisdom.

I believe in the law of Love, but I also believe in the law of Justice. I pity the sinner, I loathe his sins; I love the erring, but I cannot force myself by the sympathy I feel, to call their errors by any other name. There is right and wrong in the world, and to hesitate to call each by its true name, is to confound the distinctions of language and of thought. The optimist eries to me: "Hold your peace, everything is right and for the best. Do not censure; do not criticise; do not blame! Love all, as brothers!" Nay, I would say to the optimist, "Everything is wrong; there is nothing right." Man, naked, defenseless, savage, thrust into a wild, brute world countless ages ago, had it to conquer and himself to re-create. Tell me all is right! Let me unroll the panorama of history, and reveal its interminable stream lost in the mists of ages, broadening, deepening down to the present, thick and purple with human blood! Oh! the agony, the pain, the torture, the endless martyrdom that arises from that blood-stream, a quivering fog of human agony! By this terrible experience man was re-created, and nature made subservient

Whatever is, must be, and such was nec-essarily the order of development through which the race was forced to pass, but to say that it was right, is to destroy language

and make words a meaningless jargon. Wrong existed, wrong exists, and our chief efforts are put forth in making it right. How shall we do this? By love guided by wisdom, which leads to justice. Will this be by force? Aye, by the strongest and most relentless force in the world. If a planet swerve from its orbit, with what energy gravitation holds it in place and with iron hand clutches it fast and bends it to its will. So of the individual, when he swerves from the path of right the force of love and justice must fold him fast; not with brutal strength of passions, which burn and tor-ture and kill, but with firm intelligence, acting for a purpose. The old method of force was relentless revenge; an eye for an eye, a tooth for a tooth. This was the outgrowth of the passions. It was brutal retaliation. It did not reason or reflect—it

The new doctrine of force is restraint for the good of all. If a man commit crime, the law deals with him with cold impartiality, free from every taint of revenge or passion. Now, let us with wisdom add to this the power of love. Let us not say we will rule by love alone; we know we can not. The loving and lovable, we may. The unloving unlovable we cannot. Aye, say you, all men have the germs of these and but what are we to do until these germs, but what are we to do until these germs expand? Will you have us gather the golden apple while the seed has not even begun to expand? What are we to do while. we wait? The tiger, even, may be tamed, but does his keeper go into his den the hour he is taken from the jungle? Ordoes he by a thousand arts, prepare the way, and he by a thousand arts, prepare the way, and hy degrees through wisdom gain his end? The most wretched criminal may be reclaimed, will be in the ages of future life, but that is not saying his past is right, his crimes blessings, and his sine stepping stones to perfection. Society cannot be lacerated by wrong doers while love is reforming them. If men will not respect the rights of others, they must be restrained and the restraint must be exerted by force. This force may be softened by love.

HUDSON TUTTLE.

Communication from a Spirit.

To the Editor of the Beligio-l'miosophical Journal! Several years ago an expellent lady of this city, who was also a medium, but not al-ways willing to admit the fact, in its fullest sense, was passing her summer vaca-tion in one of the lovely villages on the Connecticut River, when the following quaint message came, written under her hand, as she assured me, and I believe, without her own intelligence acting. It tertainly does not lack in originality and its point is just as valuable to-day as when it was uttered to the medium:

"You who are determined to annex your self, neck and heels, to our service, hold your head up! Repeat the Lord's prayer and then consign the fear of ridicule to oblivion. I. Archie Young, come here this day to stand between you and mortal comprehension and to sift the spice of spirit seasoning over the human pie of life, and send a little relish for heaven among the tight laced hell believers among whom I tight laced hell believers among whom I lived for forty-nine years. I was crippled and my mind was tortured from the time I was born, with the fear of the devil and a recitation of the catechism. I have been in spirit life fifty-two years and have learned a little since I have been there. I do not try to force man or woman into faith of their own free agency, but I go back to that old world and edge myself about the pulpits and beg a hearing until I am actually able to impress the preachers and cause them to to impress the preachers and cause them to say things which, the strictest begin to think, sound heterodox.

"I am a spirit, yet Tam a man, composed of the mental and spiritual. I take all that I can honestly obtain from both sides. We all draw upon earth for information, and deposit it in the bank of heaven, where it is sorted and weighed and paid back to us with the interest of perfect judgment, by which we are made wise unto salvation. I am not out of patience because all the world don't believe us. We can walt, for time is long; but it would make the foolish people happing to know that they have not people happier to know that they have got certain foot hold when they cross the ferry of dissolution. If you look you will lind my name on the stone in the old barial ground.

A. Youngs."

It may be well to add that the lady (Mrs. Juliette T. Burton, now deceased) soon af-ter hunted the burial ground and found ter hunted the burial ground and found the stone with the name. I think she said it was of an old pastor of the church there. What a text for reflection is the passage, "We all draw upon earth for information." How decidedly in harmonly with all existence subject to one sight! How decidedly, too, we learn by observation of that part of nature which is below us, and what more likely and reasonable than that spirits do learn by observing and by practicing

upon the human race, both by day and by night; both in their reasonings when awake and their "dreams" when "asleep."

So long as educated physicians practice vivisection on animals, let not intelligent people think it monstrous that our pleasant dreams and visions may be the work of educated spirits seeking further knowledge, vivisecting the fiuman minds brought, by whatever means, within the sphere of their Who shall undertake to limit the processes by which the Divine Teacher illuminates and advances the intelligences his children—and by which they may all arrive at "perfect judgment," by which they may be "made wise unto salvation."

BRONSON MURRAY. New York, March 12th, 1880.

Heads and Hearts.

CELIA P. WOOLLEY.

[From the Unity.] .

I like that latest word from Mr. Savage 'It is not the heart's business to lead the head, but the head's business to lead the heart;" and I am far from sharing those apprehensive views of rational religion which discover in it a growing tendency to cold intellectuality. We can never have too much intellectuality. The liberal pulpit can never over-estimate its high opportuni-ty and obligation to present to the world the latest investigations of philosophy, science and ethics, and their practical relation to the duties of life. Its relation to the multitude of waiting souls who attend upon its ministrations, is first that of teacher, and afterwards that of friend and comforter. History shows us only too plainly the position the church has occupied in all past ages with regard to the mental growth of the world. The degree in which she has helped on the cause of human progress is exceed-ingly small compared to the measure of influence she has used against it. It remains for the liberal church of to-day to decide whether the old order shall be reversed, and religion place itself in the van of civilization, rather than keep up a halting and unwilling place in the rear. If she is to do this, she must not be afraid to think, nor to bear the consequences of thinking, which at first are quite as apt to be fraught with pain as pleasure. That faith which is determined by a continual prying into the state of one's feelings, which persists in a forced and violent exercise of the various faculties of the soul in order to keep itself in a perpetual state of spiritual glow and satisfaction—is not ours. We do not or ought not, to pretend that religion concerns the heart more than the head; that the emotions are any higher or more trustworthy incentives than the convictions of reason. Culture is as much a part of true religion as good works. That may sound extravagant, but let it stand. for by culture is meant the perfection of the whole man -the slow, harmonious de-velopment of the head and heart, the former taking such slight precedence as belongs to it by right of its superior skill and sagacity in the time of emergency. If I am in sore trouble or danger, I do not seek the counsel of one who through excessive sympathy shares my doubts and fears, but turn to one of courage and resolution, who can do my thinking for me for a space. The great trials of life do not pertain more to the affections than to mental strife and perplexi-The heart suffers because the head has blundered, or rejoices because the head ap-There are no safer guides to

It is true that, more carefully speaking, most of these distinctions made between head and heart are as unprofitable as they against the other and decide which is at all times the very best, any more than you can define those subtle mental differences which distinguish the sexes. Each is indispensable to the other and they work well together, when the head is kept well supplied with its fit nutriment, and the heart not allowed to run riot over domains where it does belong. Only for the present and some time to come, I would lay greater stress on the head, as comprising the elements most to be

happiness than sound judgmnt and good

relied upon in the present juncture of thought and affairs. As ilberal religionists, devoted to the "faith of reason," let us not be forever digging up the seeds of our religious affections, to see if they are beginning to sprout. Let us give ourselves time to grow, for, to quote again from Mr. Savage, "emotion is called out by those things that we have long associated with. It is our business to find out what is true and let the heart come after, and learn to love, and venerate and worship the truth."

Magazines for March not before Mentioned.

Health and Home. (P. Sweet, M. D., Boston, Mass.) A family and medical news-paper, devoted to the best interests of man-

Andrew's American Queen. (W. R. Andrews, New York City.) Devoted to art, literature, music and society.

St. Louis Illustrated Magazine. (No. 720. Olive St., St. Louis, Mo.) Contents: Nashville, Tenn.; "Oh, Come to the West Love;" A Story of the Olden Times: Probation; Fashions for March; Divided; Timely Topics; Manners of the Girl of the Period; The Postman's Knock; Poems of Fannie Isabelle Sherrick; Writing Under Diffi-culties; Our Purchasing Agency; Editorial Miscellany.

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CHICAGO, ILL., MARCH 27, 1880.

Rev. Joseph Cook on Spiritualism.

Rev. Joseph Cook, of Boston, whose lecture on the investigations of the German philosophers, made in the presence of Dr. Slade, we published a short time since, has been investigating the subject of Spiritual ism under such conditions as gave him eyidence of a force causing "motion of matter without contact;" he relates succinctly the particulars is disclosing lecture, which will be found in another column of this

paper. Mr. Cook presents the matter with all the candor we could expect from one whose whole metaphysical training has been concentrated along the line of theological dogmatism. It is a hard matter to cut loose from the ideas in which one has been grounded and rooted from early life, and particularly so as to the religious ideas in which one has been reared, and to which all other ideas have been shaped or inclined. We could not therefore expect Mr. Cook to accept modern Spiritualism without reserve,

to what he regarded as established facts in theological history. We must, however, regard his courageous investigation and public presentation of the phenomena, in following the precedent of the illustrious German philosophers, as an advance step among the clergymen in this country and one which can not fail to impart a new impetus to the growth of Spiritualism among church going

or to receive it at all only as it in some de-

gree conformed to his former opinions, or

Let Rev. Joseph Cook amuse them by denominating the manifestations of Spiritualism "psychic force;" we shall offer no objections. Let the church loving people once come to understand that there is a soul-force which can operate unseen by the physical eye, and produce writing by its invisible power between closed slates-that it can do this while the slates are in the hands of the Rev. Joseph Cook, bound together with brass clamps and held away from the medium, and a world before unknown to them will be opened for their exploration. When-once they have witnessed the phenomenon, no cry of evil spirits can cause them to desist from further advance in their investigations; they will go on until they have demonstrated that what Mr. Cook denominates the superhuman on the one hand and the supernatural on the other are relegated to the same sphere of causes

The parallels Mr. Cook draws between biblical and modern Spiritualism, show the similarity of the phenomena and would seem to clearly demonstrate a like origin, and while we cannot help admiring his research in this direction, we fall to see how he arrives at his conclusions, except in the fact that he allows prejudice to usurp the domain of reason and theological predisposition to take the place of scientific analysis and logical deduction.

and must, of necessity, have a similar ori-

The manner in which he jumps at his conclusions smacks of theological dogmatism, His statement of the scientific problems of ancient and modern Spiritualism lacks the one essential element which is necessary to the proper solution of the equation, namely, one known factor from which to find the unknown. He says:

"If matter can pass through matter we can understand how one who was raised again passed through the doors that were shut and was present with his disciples when they were in an inner room."

His logic is sadly at fault in this statement. Before we can understand how that parallel was accomplished, we must know the modus operands of the one now presented. The fact he does not deny-the hose he cannot explain. ' His factors are then all unknown quantities and admitting the facts of both parallels, the how of one phenomenon cannot be explained by the other where both are unknown.

Nor can he assume logically that one event is simply superhuman and the other supernatural. To be supernatural implies

Then it logically follows that if the phenomena of psychic force to-day produce certain parallel results to those he denominates supernatural in the past, both must be produced by the same psychic force and consequently what he claims as supernatural must be under the domain of natural

laws, as is psychic force. We are unable to understand on any other hypothesis than we have already named how, with these facts before him, he can assert that "The most important duty of the pulpit in regard to Spiritualism is to insist on the distinction between the merely superhuman and the strictly supernatural, and to show that spiritualistic communications, even if real, are merely superhuman, not strictly supernatural and so cannot come into rivalry with those christian miracles which imply creative power."

If he will carefully gather the history of modern Spiritualism he will find a parallel for all of the so-called miracles of the Bible, even to the causing the lame to walk; the deaf to liear, the blind to see, and the seeming dead to be raised again to life. The psychic force which can cause "motion of matter without contact," can'vivify matter also. "It is the spirit that quickeneth; the body profiteth nothing." John 6th, 63rd.

Mr. Cook's "general conclusions" are as lame as his logic. No really representative Spiritualist concedes there is any thing supernatural about the phenomena. It is not Spiritualism that "has a divided voice and teaches every form of doctrine held among men;" but the educational influences of those old doctrines in which men have been reared. They have taken hold of the new Savior of the world-Spiritualism-with one hand, while with the other they still hold on to the "traditions of the elders and doctrines of men," and Spiritualism is charged with their shortcomings, growing on of their former connections, the influence of which still adheres to them like barnacles to a ship.

Prostitutes are known to attend revival and camp meetings, to be forward in expressing their convictions and proclaiming their conversion; joining in the exercises with unwonted fervor in order to delude and lead away their votaries. Would Mr. Cook allege this to be the effect of the religious teachings inculcated in those meetings? Again, we will suppose that some of those persons are magnetic sensitives, and while under the magnetic influence of the preacher and the prayer circle really become imbured with a desire to lead a better life, and honestly profess a change of heart and unite with the church, but afterward follow the former ways of life. Will Mr. Cook say it is their religion? Would Mr. Cook esteem it fair in us to state in this relation, that the religious influences and exercises of the Christian people had "been especially effective in stimulating in half-educated minds and coarse natures infidelity in faith, and libertinism in morals?' Or that christianity, "When accepted as a source of religious knowledge, leads its votaries into practical mischief and often into moral ruin?"

Mr. Cook's charge against the trustworth inesa and morality of psychics, requires more than a passing notice. / Those whom he denominates psychics, are the world's sensitives, whose brain and nervous forces are so delicately strung that they vibrate under the influence of all the magnetic waves which flow over them, as the strings of an molian harp are made to vibrate harmonies in the gentlest breeze, or to wall the discords of the storm. The "guardians they need for their own good and that of society" are a higher soul cultivation and a purer morality in that society, together with more honest motives, loftier aspirations, and a nobler devotion to truth. Mediumship implies a go-between. In Spiritualism it signifies one en rapport with mortals and immortals, through whom intelligent messages can be conveyed from one to the other. In this condition mediums are subjected to the influences of both worlds. When men-when ministers of the gospel-can entirely free themselves from selfishness, from trickery, from every thought of deception and fraud, from every immorality, then it will be time for them to charge to Spiritualism, per se, the tendency to produce fraud and immorality, if they still find it among mediums.

The history of the earlier church was marred by all the evil practices of the nations and peoples who espoused the doctrines of the church. The spirit Jesus, when he appeared unto John, upon the Isle of Patmos, and showed him the mystery of the seven stars and the seven golden candle/ sticks as relating to the seven churches and their angels, found in those churches, members who held the abominable doctrine of the Nicolaitanes and also, "their that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication." He also complained of them because they suffered "that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants to commit fornication." Did christianity have "a divided voice" in its infancy and are its one thousand six hundred different sects a unit to-day? Was the Church in its earlier years free from practical mischief and the grossest immoralities? and do the criminal records of our country demonstrate its laymen or its clergy are free from "libertinism in morals," frauds, impositions, felonies and crimes? If not, why should Mr. Cook expect those who have left the churches, carrying with them the vileness gathered therein, to at once be re- at 207 Pennsylvania Avenue.

to be above, beyond and outside of nature. | generated by Spiritnalism? Spiritualism teaches that errors cannot be blotted out except as they are outlived; and only then by constant endeavor to rise into purer and more exalted conditions, and by noble and unselfish acts of goodness done to others.

Mr. Cook's concluding assertion and illogical deduction "that the trustworthiness of the communications cannot be proved. that even if their reality be admitted, all that is established is the existence and agency of evil spirits," shows the desperate make shift to which the clergy are forced when confronted with the indisputable evidence of the truthfulness of the spiritual phenomena. Does death change the spirit! We know that here, as it is commonly exi pressed, it takes all mauner of people to make the world; then, if they are not changed by death, we will have all manner of people in the Spirit-world; and before they have progressed, like will seek its like, and evil spirits here will attract evil communications from that class over there.

Those whom Mr. Cook pronounces as un trustworthy and immoral, have all, or near ly all, been members of churches and have brought their vagaries along with them. Moses' distribution of the "thirty and two thousand" Midianitish yirgins by command of the Lord -(Numbers 51st-35, 40 and 41, 46 and 47); the recorded doings of Abraham-Noah, Lot, Kings David and Solomon and other biblical characters, have been taken as their exemplars in the past, and they cannot all at once forget their early instructions. Even in the early church, plurality of wives was only forbidden to bishops. (1st Timothy, 3d - 2d; Titus, 1st - 7th.) Singe that time the civil law has established monogamic marriage as the only legal form and the church has claimed the paternity.

But Mr. Cook concludes as follows:-"Such being the moral dangers of Spiritualism, its investigation may well be left in general to experts in physical and mental

Can such experts as Mr. Cook refers 'the investigator of Spiritualism to, adduce any irremagible evidence of his claims of supernaturalism in religion? Can they demonstrate that there is not as much "creative power" displayed in showing a spirit hand now, or in writing between closed slates as in the case of writing by the materialized "part of a hand" on Belshazzar's

But what peculiar qualifications do his experts possess to enable them to decide matters pertaining to the realm of the psychic forces? Are they born sensitives whose brains have been touched by spirit fingers and attuned to angel harmonies? Or are they those whose dogmatism would chill the sensitive soul, whose magnetism would drive away the angel visitants, and whose influence would lead the psychic to "mischief and immorality"?

Would Mr. Cook have the whole subject turned over to the great "expert of experts of whom there are probably not more than five in the world," and thus end the matter? The Jews, even, would have been more liberal. They would have referred it to the Sanhedrini. Suppose Mr. Cook should refer the matter to that self-constituted expert of experts -Dr. Beard -who has already de cided the matter by saying, "It would be unscientific to investigate at all."

It is strange that men claiming to be experts in science, like Mr. Cook and Drs. Beard and Hammond, should so stultify their better natures as to prejudge upon the most limited investigation, or without any investigation, a subject which some of the very best minds of the age have been studying for years, discovering in it the grandest and noblest problems of being, which lead up through the galaxy of stars, along the corridors of the angel world to the Temple of the Infinite.

But if Mr. Cook thinks he can in this way put an end to all investigation of this, the most important subject that ever engaged the attention of mankind-involving right living here, with all that the expression implies, to perfect us for the better life of the spirit -he has evidently placed his worldly wisdom above that spiritual knowledge which buildeth unto enduring worth and perpetual growth in goodness, wisdom and power, and will sometime discover the folly of his inconsistency.

Strange Materialization.

The Medium and Daybreak, of London, England, gives an account of a remarkable materialization that occurred during a seance held with Mrs. Esperance. It seems from the account given that a piece of something white appeared to be kicked out of the cabinet, and then spreading itself on the floor, resembled a white pocket handkerchief. This something white gradually increased in size until it appeared to be about the size of a little baby. One lady remarked, FIt's just like a baby under a sheet, throwing its arms about and trying to fight its way out." While this baby-form continued to "fight its way out," it gradually grew larger and larger, until it appeared to be about four feet in height. At this stage, as though exhausted with the exertion, it seemed to rest for a few moments, and then again commenced throwing its its arms rapidly about, growing still larger and larger, until it added about two feet more to ita height, the bulk increasing proportionately, and then at a height of six Yest it was distinctly seen that the something white like a pocket handkerchief had grown into the form of a man.

Wella Anderson, the spirit artist, is now in Washington, D. C. He may be addressed The Salvation Army.

The Australia, which lately arrived from Londen, Eng., brought over seven women and one man, steerage passengers, constituting the advance guard of the Salvation Army, a religious order founded only fourteen years ago by Wm. Booth, a clergyman, and now numbering one hundred thousand members. They wear a unique uniform of dark blue cloth, and on their hats are inscribed the words, "The Salvation Army." The growth of this order in England has been remarkably rapid, and shows that earnestness of purpose and strenuous efforts, only are required to make any religious order a success. It appears from the New York Herald, that there were in England 122 corps, under the command of 195 officers, using for services weekly 148 theatres, music halls, warehouses and other buildings, holding at the annual rate of 45,000 open air services and 60,000 in door services and preaching to 74,600 persons indoor every Sunday evening and to 2,000,000 in the streets every week. Through its instrumentality 257 persons have become wholly employed in religious work, and 3,256 others stand ready to speak or labor in the cause whenever called upon. The "army" is said to be approved by twentythree Mayors and magistrates, seventeen Superintendents of Police, and 129 clergymen. Its funds are raised mainly by collections taken at the services. Last year there was raised in this way £12,000, while the general fund only amounted to £4,540. Some of their hymns are set to American tunes, such as "Way Down on the Swanee River" and "Old Kentucky Home," They are all fresh, strong-looking young persons of about thirty years of age.

On March 14th, the Salvation Army first commenced its active aggressive warfare against sin in New York, at Harry Hill's Variety Theatre, the audience being attracted by the following advertisement: THE SALVATION ARMY WILL ATTRACT

the Kingdom of the Devil at Harry Hill's Variety Thea-tre, on Sunday, March 14, 1880, commencing at 6 3s P. M., sharp. EF After which the panorama of "U.cle Tom's Caida. Admission, 20 cents.

The intention undoubtedly was to attack instead of "attract," the kingdom of the Devil: The ladies engaged here in thisto them-religious and humanitarian work, were "Captain" Emma Westbrook, and "Lieutenants" Elizabeth Florence Morris, Alice Coleman, Elizabeth Pearson and Ann Shaw, and they were all dressed anke, in short black dresses, black cloaks, the collars of which were edged with red cord, and black slouch hats, with crimson ribbon bands, on which was printed, in gilt letters, The Salvation Army."

It appears, however, that these zealous workers do not meet with the encourage ment in New York that they expected, for no one has a right to engage in religious exercises in its streets or capacious parks, hence the principal avenue through which they propagate their peculiar views is closed against them "General" Railton, who has charge of the "Army" has written a letter to Mayor Cooper in which he insists on being granted the privilege of holding "openair" meetings, whereby he can reclaim the drunkard and those of an evil tendency.

Thomas Gales Forster.

Maj. Forster has finished his series of lectures in Baltimore and is temporarily located at No. 935 Ninth street, N. W. Washington, D. C. He writes us that he will come West ere long and would be glad of lecture engagements at different points. Those who have in years past listened to Bro. Forster will recollect he spoke in the trance condition; now, however, his lectures are written out by his control before delivery and the change is highly approved by most of those who hear him. What little may be lost of magnetic fire by the change is more than compensated for; the lectures being more compact and logical than ever they were before, which is saying considerable, and therefore better adapted to the intelligent inquirer as well as to the promulgation of intellectual spirituality. He should be kept constantly employed.

The Philadelphia Record states that the Philadelphia University of Medicine conferred a diploma upon a man who has been confined three times as a patient in an insane asylum. The relatives of the man paid seventy-five dollars for it. Speaking of bogus physicians, a Boston dispatch to the Cincinnati Gazette, Says:

"At a hearing before the legislative committee, Feb. 17, the names of nine legally chartered medical colleges were read whose diplomas are not recognized by the Massa-chusetts Medical Society, because of proof positive that these colleges sell their diplomas without any evidence of study or fitness for medical practice, one of them (the Philadelphia University of Medicine and Surgery) maintaining an agency in Europe for the express purpose of selling diplomas. Three of these nine institutions are in Cinfinnati. The list is as follows: American University of Medicine and Surgery, of Philadelphia; Philadelphia University of Medicine and Surgery; Physio-Electric Medical College, of Cincinnati, O.; Physio-Medical College (new issue), of Cincinnati; Ameri-can Eclectic Medical College, of Cincinnati; St. Louis Homeopathic Medical College; St. Louis Eclectic Medical College; New Eng-land University of Medicine and Survey. and University of Medicine and Surgery, of Manchester, N. H.; University of Medicine and surgery, of Haddenfield, N. J., and American Vitapathic College, of Cincinnati,

Mr. W. J. Colville will conduct an anni versary meeting on the 31st at Berkeley Hall, corner of Berkeley and Tremont streets Boston. The exercises are to begin at three o'clock P.M., the entertainment will be well worth attending.

Spiritualism in Australia.

The Harbinger of Light, in an able editorial, reviews the status of the great spiritual movement, and is well pleased with the progress for the past year. There is a decided movement in the ranks of the churches, and the pulpit enunciates more liberal views; evidently the leaven of Spiritualism has permeated the minds of both the ministers and laity. In this movement the Victorian Association of Spiritualists has been an active factor, by furnishing lectures, library and public séances. The editor says: 'The agitation and interest in Spiritualism and freethought is not confined to Victoria, but is manifest in New South Wales, Queensland, and New Zealand, where large meetings have been held and considerable enthusiasm manifested. That independent and energetic worker, Mr. John Tyerman, has also done much towards the spread of free thought in this and the neighboring colonies, and recently broke ground in Adelaide, meeting with fair success." The coming of Prof. Denton is eagerly anticipated, and Thomas Walker is expected to return.

The Bishop of Nelson admitted everything when he said, after hearing Mrs. Britten, "I heard nothing but what I have long believed and preached in substance, though not with so well-chosen or beautiful lan-

WHAT CONSTITUTES A SPIRITUALIST? One who signs himself, "As much a member of the Church of England as most, etc.," gives the following definition, and considering the standpoint from which it comes, is exceedingly good:

"A Spiritualist is the highest order of christian-being tolerant of all truths and even opinions without distinction of class

"He believes in and can worship God anywhere, and in any congregation. By his generous latitude of thought, desire for truth, and for what is right and good, to lows Christ's example. He knows that a spirit exists in every ody; that it does not die with the body, but lives on in appearance similar to the body, but much more reflect in substance; that after leaving the earthly life, with imperfection, it gradually progresses to a more perfect state. He believes that its happiness or unhappiness is measured by its life in the body; that is to say, the more wrong it has done here, the more trials and purification it will afterwards require for its progress. He knows by proof and by innumerable living witnesses, that some persons have the power of communicating with the spirits of those whose bodies are dead. This is no theory, but can be proved by fact.

Most Spiritualists believe that Christ was divine; that we are all divine; he much more so than others; that if it pleases or comforts people to do so, it is well to pour forth aspirations to him as well as to the Great, Good, Unknown God, for if he was God, in worshiping the one you also worship the other. All thoughtful members of every christian religion are Spiritualists to a certain degree, requiring only more easily attained knowledge and experience to be fully so on all the points herein set forth.

A Higher Court.

A yestryman named Thompson has sued the paster and trustees of the West Hobok-en (N. Y.) Reformed Episcopal Church for the price of a carpet which he had become ponsible for and was compelled to pay The case was just resumed in court, when the pastor, the Rev. D. McFadden, arose and ex-claimed: "Hold! hold! If the court please. I have just been spoken to by a voice from above which bids me stop this case. It will be removed to a higher tribunal, and by di-rection and advice of God, will settle with this man," pointing to Thompson, "and he may go his way and I will go mine." Proceedings were stopped and a settlement fol-

. If the Reverend gentleman really was spoken to by a voice from above, the probability is that he is clairaudient, and a spirit see. ing that he was really responsible for the carpet, told him so, and he thinking that God had spoken to him, readily yielded assent to the proffered advice. He undoubtedly acted wisely.

Mr. Thomas Walker, the trance medium, lately delivered a lecture in England, in which he severely criticised the action of the British government. He argued that England had no right to shed the blood and burn the homes of the Afghans simply because they had protected their own hearths and homes. Their country their independence, their religion, their homes were as sacred to the Afghans as they were to Englishmen, and England had no right to go into Afghanistan and hang the men for fighting for their own liberties and protecting their country against an invader. If there was any danger from Russia and if there was such a great need of a scientific frontier, why did not Lord Beaconsfield attack Russia and give her a thrashing instead of going and fighting half of vilized and half-naked savages? If Lord Beaconsfield wished to have peace with honor and to excel Alexander, Julius Casar, Hannibal, or the great Napoleon, let him take his troops and his powder to attack those who were at least on a level with them and not put the skilled forces of Great Britain against uneducated and half-clad savages.

Our brother publisher, Mr. Isaac B. Rich, passed through the city last week on his way to Silver City, New Mexico, where he is largely interested in mining, being president of the Plymouth Rock Mining Company. Every publisher of splritual literature ought to own a good paying silver mine; there are exigencies in the publishing business when a profitable hole in the ground adds to one's peace of mind. However, Bro. Rich is not likely to ever require. such an auxiliary aid to add to his philosophical placidity of mind, which always sees a silver lining to the clouds that shadow the pathway of every mortal. .

-Mrs. Olie Childs, the inspirational singer, was lately married to Mr. James C. Denálow, of South Bend, Indiana.

A. J. Fishback has been delivering a course of lectures at Milton and Time, Ill. They gave great satisfaction.

Dr. J. Wilbur, who has for many years been a successful healer in this city, is of fered inducements to go to Denver.

Dr. A. B. Dobson, magnetic healer of Maqueketa, Iowa, will be at 510 Jefferson street, Milwaukee, by invitation, about the 30th of March.

Mrs. Crocker-Blood lias not been giving sittings to the general public for several weeks, but will, we understand, soon resume in obedience to the general desire.

Bishop A. Beals has closed his engagements at Chatsworth, Ill. Last Sunday he lectured at Schoolcraft, Mich. He will attend the State convention at Battle-Creek.

At Time, Ill., where A. J. Fishback has been delivering a course of lectures, the Methodists kindly opened their church for his use. A vote of thanks was given them for so doing, by the Spiritualists.

Mrs. M. J. Clark, a magnetic physician and an old medium and Spiritualist, formerly of East Saginaw, Michigan, now practicing at Erie, Pennsylvania, has been in the city for a week past, visiting her son.

Dr. N. B. Wolfe has gone to Jacksonville Fiorida, to spend a few weeks. The Windsor Hotel at that place is owned by the Doctor and is said by tourists whom we have met to be the finest kouse in the South.

Miss Celeste Connell, the musical medium, gave a public entertainment last week at the West Side Opera House. Her claim to remarkable power is said to have been well sustained. Dr. Connell is arranging for further public exhibitions. From all accounts we judge it will well repay all, who have the opportunity, to attend.

The governor of Vienna has prohibited Dr. Hansen from giving any more public exhibitions of magnetism. The order is apparently the result of a protest from the medical faculty of the University of Vienna, in which the performances are described as injuriously affecting the nervous sensibility of the audiences.

Mrs. Elizabeth Thompson, the philanthropist, in a curious tract compares the relative cost of religion, living, education, rum and tobacco. Rum costs the country yearly \$657,668,502; religion \$47,636,450, and and education 895,406,727. Rum, she says, costs each person \$17 a year, whether they drink it or not. The question naturally arises, Why not drink it, then?

Mr. Silas Bigelow, formerly editor of the Independent Age and now representing in Michigan the large publishing house of Sheldon & Company, of New York, spent last Sunday with us. Bro. Bigelow is about to make his home at Kalamazoo and we commend him to the Spiritualists of Michigan as an earnest Spiritualist and worthy

House and Home is a weekly journal intanded for all classes, discussing sanitary house construction, overcrowding, improved dwellings, hygiene, building societies, dietetics, and domestic economics. There is a large amount of valuable information contained in each number. Terms, 82.50 per year. Direct to John Pearce, 335 Strand, London, Eng.

E. V. Wilson will lecture and give tests in Colfax, Iowa, on the 6th, 7th and 8th of April; at Osceola, Iowa, on the 9th, 10th and 11th, at Anita on the 12th, 18th and 14th, He will attend the Omro Convention of Spiritualists of Northern Wisconsin. He expects to lecture in St. Louis, Mo., Saturday evening and Sunday the 3d and 4th of April, 1880. His home address is Lombard, Dupage Co., Ill

One of the most remarkable features of the scene presented at the chapel in Knock, the Irish Lourdes, is the collection of discarded crutches and walking sticks alleged to have been left behind by people who stated that they had been cured of lameness of one kind or other. There were about a dozen crutches and three or four dozen sticks, which had been left as evidences of cures effected.

J. M. Allen has been very busy lecturing in Michigan. At Pierson he gave four lectures, March 6th, 7th and 11th, and numerous public test readings, test scances and private siftings. At Rockford he conducted a.two days' quarterly meeting, the 13thand 44th. He also delivered two lectures at Sparta. He is to return to Battle Creek by the way of Grand Rapids, in time for the Michigan State Convention which convenes on the 24th.

We have received a package of books for children by the well known author, Mrs. H. N. G. Butts, for which she will please ac. cept our thanks. They are pretty stories well adapted to the young mind and will be found interesting. The following are among them: "Little Harry's Wish," Ralph and Tommy," "Out of Work," "Bertha and Willie." Those who wish to buy them for their children, can address the author at Hopedale Mass.

Going Back.—The governor of hassa-chusetts has appointed the eighth of of April as a "day of fasting, humiliation and prayer. He wants it kept in the "spirit of our fathers." He falls to say what the "fast" is for, or why the commonwealth should feel particularly "humiliated" at the present time. Massachusetts has always done her duty and what more can be asked? She is one of the most enlightened and pro-

gressive states in the union, and why she should have such a governor is a mystery.

We have had frequent letters asking us to induce Mrs. Simpson to attend anniversary meetings. In reply we would state that she has all the business she can attend to at home and cannot undertake other engage. ments unless the pecuniary inducement issufficiently liberal to justify its acceptance. With a family of four children to support added to very delicate health, she cannot in justice to herself afford to give her time tothe cause and should be generously paid.

Golden Days, a weekly paper, published by James Elverson, S. W. corner Eighth and Locust Sts., Philadelphia. It is a high toned, unobjectionable illustrated paper, and is devoted to the interests of the young. The editor in his salutatory says:

"Recognizing the fact that our young friends demand stories, we shall give them warm, interesting and vivid narratives, prepared by the most popular and compet-ent writers—writers who understand childhood, and comprehend their own responsibilities in this respect."

Subscription to Golden Days, \$3.00 per annum; 81.50 per six months; \$1.00 per four months, payable in advance.

Joseph Cook's Second Lecture on Spiritualism: "Transcendental Physics; or a New World in Philosophy."

Mr. Cook has shown an integrity and fearlessness in his recent bold defence of the cardinal position of Spiritualism, few could have credited him with. This second lecture did not open any new fields not traversed by the first. It clearly states the great issue as being between Spiritualism and Materialism. He is apparently honest and sincere, certainly he is fearless. In closing he said:

"It is the theory of Serjeant Cox and President Mahan, that the psychic force as controlled, consciously or unconsciously, by men accounts for all the phenomena. It is the theory of Crookes and Zoellner that the phenomena are explicable only on the sup-position that this force is controlled by both men and spirits. Matter passes through matter. A conch-shell passed through a conch-shell and dropped on the floor. How can that be explained? How did our Lord enter the room when the doors were shut? What if matter is only visible force? Here is a piece of ice. I apply to it what you call heat, and heat is only a form of motion. What does the application of it effect? It changes the relation of the molecular particles and the ice becomes water. I continue to apply heat and it becomes vapor, and I walk through the steam. Have I done any-thing superhuman in all that? I have simply applied natural law in such a way that matter is made to perheate matter. I don't know but a conch-shell could be carried through the bottom of a chair by a man, if the man had the power to put the particles of that chair into an electrical state, so that the particles would repel each other. Strange land I am leading you into.

That is my business. Pardon me if now, as
we part, I say that only persistent and
mercilessly exact research can decide between these two theories. Meanwhile, it is safe to assert that enough is already established to annihilate materialism and destray utterly the mechanical theory of matter. If Zoellner and the rest did see a hand, as they say they did, there has come forth on the wall of Belshazzar's feast a hand, and the writing of it immensely behooves materialism to read. Materialism has been a king, indeed, but not a king without opponents.

A Book for the Hour.

A work needed jest now is to be published soon-"After Dogmatic Theology, What? Materialism, or a Spiritual Philosophy and Natural Religion," by G. B. Stebbins. In one hundred and fifty pages it aims to show the decay of dogmas and that, as these decay and die, people will be either materialists or Spiritualists, and should learn to know the difference, wide and clear, between these two modes of thought. Both are examined, scientific dogmatism is criticised, valuable facts of spirit presence are given, the study of the inner life of men and things is commended, and the careful research of the author is manifest. It is needed just now, to clear away the fog and help to wise thinking, and real spiritual education and culture.

G. L. writes us from Geneseo, Ill, that Samuel Watson, the veteran worker, has just made a hasty trip through a part of Illinois, and spoke at Bushnell, Monmerkh. Geneseo and Quincy. At Geneseo he delivered two discourses in the Unitarian church on the 11th and 10th inst. Nothing having been done there for years to direct public attention to Spiritualism, the audiences were tnot so large as they should have been, but such was the power and excellence of the discourses that they made a profound impression, and on the second evening the attendance was largely increased. All who met and heard the man would like to see and hear him again. He created a longing for more of such vigorous thought and uplifting of soul.

Ausiness Motices.

MRS. D. JOHNSTON, Artist, 165 Farwell Ave., Milwankee, Wis. Water Color Portraits aspecialty.

SHALED LETTERS answered by R. W. Flint, 25 E. 16th street, N. Y. Terms: \$2 and three 3. cent postage stamps. Money refunded if not an-

[From Hon. Andrew Cornwall.]/ EX-MEMBER OF LEGISLATURE, NEW/ YORK BTATE, ALEXANDRIA BAY, Jan. 3, 1880.

STATE, ALEXANDRIA BAY, Jan. q. 1000.

H. H. Warner & Co.

GENTS: I have been troubled with hidney difficulty for the last three years, and in October last had a very severe attack. I then commenced taking your Safe Klidney and Liver Cum and obtained relief at Sncs. I have used two bottles and feel as well as ever, and I shall always keep a supply of Warner's Selle Kidney and Liver Cure in the house.

Yours truly,

A. CORNWALL.

C.ssan covered his bald head and bray hair with | Spiritualist's and Medium's Meeting. a laurel crown. Ayen's ILAIR VIOOR covers gray heads with the still more welcome tocks of youth

FOR AN IRRITATED THROAT, Cough or Cold, "Brown's Bronchial Trockes" are offered with the fullest confidence in their efficacy. They maintain the good reputation they have justly acquir-

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Reader, the price of my book, The Truths of Spiritualism, 400 pages of startling facts together with my photo, a fine one, is only two dollars. You need the book and photo. We need the money Come and help us in our hour of trial. Remit us two dallars, post office order on Chicago dit, and we will mail the book and photo at once. Direct to me, box 64, Lombard, Dupage county, Ills. E. V. Wilson.

Dr. D. P. Kayper, the oldest Medical Seer now in the field, can be consulted daily for Clairvoyant examinations and prescriptions, from 9 to 11 and 2 to 4, at Room 52, Merchant's Building, N. W. La Salle and Washington Sts., Chicago, Exami-nations made in person or by a lock of the patient's hair. Magnetic, Electric, Medicinal or Surgical treatment directed and applied as the case de-mands. See advertisement in another column.

CLAIRFOTANT EXAMINATIONS FROM LOCK OF HAIR.-Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y.

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Circular containing testimonials and system of practice, sent free on application.
Address, MRS. M. C. MORRISON, M. D.
26-201f P. Box 2519, Boston.

Brooklyn (N.Y.) Spiritual Fraternity, Downing Hall, Cor. Fulton and Clermont Aves.

These meetings are held every Saturday evening, at half-past seven. The themes selected thus far are as follows:

March 27th .- Anniversary exercises in commemoration of the advent of modern spiritual phenomena through the Fox girls of Hydesville, N. Y., March Stst, 1848, Opening address by Henry Kiddle.

April 3d.-"Materialization." Prof. S. B. Brittan.

April 10th .- "Evolutions in Religions and Governments, and their Prophecies for the Future." Dr. Wm. Fishbough.

April 17th .- An Experience Meeting. April 24th .- "The Religions of the East." Mrs. Imogen C. Fales.

May 1st.-Giles B. Stebbins, of Detroit, Mich. May 8th,-Col. Wm. Hemstreet.

May 15th.-"Mediumship and Mediums." Henry Kiddle. S. B. NICHOLS, President.

Spiritual Meeting.

There will be a spiritual meeting in the M. E. Church, in Ottokee, Fulton Co., Ohto, Sunday April 11th, Speakers: Hudana and Emma Futtle, Speaking at 10: 0 o'clock, A. M., and at 2 o'clock F. M. All are corolady toy test to artend.

Spiritual Conference.

The treathers Wisconsin species Conference will hold a three days' meeting in Spiritual Hall, Omro, April 18th, 11th and 18th, 18th. E. V. Wilson, the man who has given more public tests of spirit communion than any other living meanism, is engaged as speaker. He will give one of his scannes on Saturday evening and one shaday r. a. at 2 o'clock, in which he will give inclosents in people's lives, describe spirit friends and many other interesting things to lavesticators. Admission to seasor, 25 cents. Other speaker invited, and expected to participate. The meeting petition alled to order at sharp 10 o'clock Friday. A. M. The Opposition will entertum free to the expent of their billity. Osnal rates at hotel. Let there be a grand raily!

CORA B. PRILLIPS, Sec. Wm. B. LO. EWOOD, Frest.

Onrro, March 16th, 1880.

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A Spiritualist's and medium's meeting will be held by Dr. Win Wiggin, Sundays, at 3 r. M. at 508 What Madison street. There will be trance speaking, teste.

Reduced Ratiroad Rates.

All parties expecting is attend the Annual Meeting of the Michigan State Association of Sprittualists and Liberaluse which taxes place at Bartie Crock, March 20rd to 29th, is other to get reduced railroad pairs over all the lines of the roads annual red. Will be unlayed to go on the 20rd or 20rd, A. B. SPINNEY, President.

Auniversary Meeting.

The Free Society of Spiritualists of New York, Mr. Henry J. Sewton. Provident, are making arangements to coleinsts he anniversary of modern Spiritualism, to a manner worthy I the oreasion, and of the management which characterizes. of the o casion, and of the management which characterize that body. A mosting to that end will be held in Treno Hall, Mondway and Bind St., on the Starmon of March Sh, commencing at 2 h r. N. and will be addressed by such problems; speakers as Mrs. W. J. T. Brigham, the regular speakers Mr. A. J. Davis, Mrs. Mary F. Davis, Prot. Brittan Mr. Henry Kindle and Dr. Bucha pan. Fine unisic, both voral and ins rumental, with appropriate ractivitions, will enhance the interest of the accasion. In Wednesday evening Marchdist, a social and dancing congressment will be given at the same piace.

S. W. VAN HOUN, there were

S. W. VAN HORN, Cor. Sec.

Anniversary Meeting.

The Spiritualists of Wonewoo will celebrate the Thirty scoopd Anniversary of modern Spiritualism in their Ball, in the Village of Wonewoo, commencing Friday, the 20th of Moch, and closing Sunday, the 20th of Moch and closing Sunday, the 20th of Moch and closing founds in adjoining towns to come and help swell the chorus of our redemption from theological thraildom.

By order of Committee.

By order of Committee

....

Wonewoo, Wis., March 1st, 1880.

Anniversary Evergises.

The Brooklys Spiritual Fraternity will celebrate the Sin 1. Analysersary of Modern Sylvinary in at Republican Hall, Analysersary of Modern Sylvinary in at Republican Hall, Analysersary and Fulton (upp is hall over the Vinyard, Safurdayeve, March 20th, 112 e. Henry Kiddle, late want, of Public Instruction, will give the openic goddress. Salged: The Ries and Progress of Mod en Spiritualism.

Mrs. John Hindly, of New York City, who was developed as a medium, to a Cathoric convent, will be on the platform, and if conditions are favorable, Spirit it spe similar to those heard by the Fox children at Hydrydile. March die, is is, may be bearn Dr. J. V. Mandeld the wiell known feet medium of New York City, will be present and give tests from the platform. Hr. Win. Fishbough, Dr. Engens Crowell, Charles Phrintigs. Mrs. A. Chocky, M. D. Jr. S. Ston, Prof. J. R. Buchanan, Mrs. F. O. Hyzer, Dr. J. M. Peebers, among many others Joyce been invited to be present and guitte with us in making the exercises a grand success.

Bests free, and everybody swinning.

Celebration of Anniversary Dallin Cleveland, O.

The Stad Anniversary of the Advent of Modern Spiritual-lam, will be enjohrated in Cieveland, with inquanal festivity, on Marin, the Birt, in Halle's Hall, 221 Superior St. The Friends from all partia of the Birts, or Sta'es, are cortially in-vited to participate with us in this Annual Jubiree, and as far as constitute will be emericalized by the resident friends here. For programmes apply to Tillte H. Lees, Secretary, 105 Cross St., Cleveland, O.

Thus Lars, Prix 1st Society. N. H. Dixox, Conductor C. P. L.

Convention of Spiritualists and · Liberalists.

The fourteenth annual meeting of the State Association of "piritualists and Liberalists will take place as Stuart's Hall and Hamilus Opera House, Battle Creek, Michigan, commencing Wednesday, March 24th and closing bunday, March 28th. Some twenty five or thirty of the most distinguished speakers and mediums are expected to be present. Mrs. Oile Childs Beaslow, assisted by the Hattle Creek Choir, will furnish singing for the occasion. Ealiroads will give the following reduced rates: Northwestern Grand Truck, 26ts, per raile each way. Tickets good from March 28th to April 1st, inclusive. Grand Rapids and Indians, at rate of one fare and a third for round trip tickets, from March 28th of the Michigan Central, two cents per mile such way, warch 28th to 33th, Inclusive, Chileago and West Michigan delegates will pay full fare going and I cent per mile on returning. If members of the Ntate Association, with Secretary's endorsement on card. Find and Pere Marquette, round trip tickets at the rate of two cents per mile. The following hobsicates can be secured at Hattle Creek during the convention: Potter House, 31 25 perday; American House, 31.00 per day, meals under the Opera House, all hours, at 15 cents per meal.

Committee of Arrangements, Battle Creek:

A. Whither, Chairman, G. S. Colle.

Dr. J. V. Spancers.

A. A. WHITSEY, Chal G. S. COLE. DR. J. V. SPENCERS R. B. CUMMING. R. B. CUMMING.
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MRS F BROOMS.
MRS., HORACE CTARE.
MRS. L. E. HALLET.
MRS. A. J. PISHERCK.
MRS JOHN ESTELLE.

B. P. STANN, L. S. BURDICK. Directors.

MRS. L. E. BASLEY, Du. A. B. SPINNEY, Proident.
Miss J. R. Lang, Secretary.
This is expected to be one of the largest meetings ever held by this Society in the State.

Certificates may be had by writing to either President or Secretary State Association. Passed to Spirit-Tife.

Passed to spirit-life, from Pennfeld, Mich., near Battle Creek, February 20th, 1880, CHABLES CARROLL GOOLD, aged

He was born in Clarendon, N. Y., January, 1829; attended college at Aiblon, N. Y.; engaged in teaching in N. Y. and 111, and in 1857 removed to Michigan, where he has abor resided. His beath was accidental and instantanious, being caused while hauling lose, by a blow from a lever which had alight its fastenings. He was very widely knows, This universally preported and esteemed for his gonial and stouching qualities, and high-smoral worth. He leaves/a serie with whom he has sived most hospick for more than a quarter century, and three children. Bod funeral took place on Sunday, Feb. 12.d., in Battle Creek, in the Presslyterian church, which was kindly thrown open for the purpose, and which from the peculiar circumstances of his departure, etc. was crowd-din every part by the friends and old neighbors of the deceased, both from the city and the country. The discourse was given through

Passed to spirit-life from Pierson, Mich., Jan. 28th, 1880, MARIA McConnull, aged 76 years and 25 days.

She was born in Washington Co., Pennsylvania, but had lived for many years in Indiana and Michigan. She was a firm believer is spirit communion for more than twenty five years, and also calming a waited her departure from this world, where she had been a life-long, sufferer to that bleet home above, where pain can not enter, and where the heart's deepest longings shall all be sweetly met. Funeral discourse March 7th, through

Passed to spirit life from Goznac Lake, Battle Creek Mich., Dec. 17th, 1879, WINNIN G., tnfant son of S. W. Surby and wife, aged 8 months and 7 days.

Funeral services by the writer. The mortal bod to rest 'neath the forest trees on the hillside by lake, and the spirit consigned to the tender cangols.

"Fold the little wasted hands
Over the still white breast;
Shut the whiteard cyclez down,
Baby 2 gone to res.
Speak in only whitered tones
Near the pubelose form,
For the tender bud has flown
From earth's dreary storm.

J. Mading Alley.

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BY THE SAME AUTHOR

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Poices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE

Brooklyn (N. Y.) Spiritual Fraternity.

HARMONIAL PHILOSOPHY.

We were honored this evening by the presence of Dr. G. B. Clark and wife, of London, England, who on their way hence from Australia via San Francisco, were pleased to come to our mesting at a good deal of personal inconvenience. Dr. Clark was formerly President of the London Psychological Society, and has given the subject of modern Spiritualism music shought and investigation for the last sixteen years. The substance, of his remarks will be given in their appropriate place. It is a cause of congratulation to us that thinkers all over the world are interested in the thinkers all over the world are interested in the work of our Fraternity, and take the opportunity by letters and their presence to express their hearty sympathy and co-operation. Thus we are strengthened to new efforts in the cause, and we welcome every earnest, hodest man or woman who love the truth, and who are trying to solve the perplexing problems of all the ages.

D. M. Cole gave the opening address on "Individualism." 'He was listened to with close attention, as his remarks are generally so positive that

tion, as his remarks are generally so positive that his hearers have to keep awake. He said: "Man is both a solitary and a social animal; as to all matters of intellectual or spiritual perception and matters of intellectual or spiritual perception and feeling, he stands alone; as to manifestations of these he must have society of some sort, for manifestation is a pouring out of what the man has or is, upon some one or some thing else.

"Man is born alone, is conscious, at no time of any other life than his. The things he knows, believes are his own, others."

believes, are his own; others may say they know or be the universe, so far as the perceptions can reach; for that and no more, as far as he is separately concerned, does the universe seem to have

"For him there is in truth no revelation pos sible, but of himself, to himself; no authority but what he creates; no law that is respectable for what he creates; no law that is respectable for any other reason than because he respects it. His religion is the best in the world for him, and God is but a name for his grandest conception. Called into being by the spirit of the living God, upheld day by day by the same spirit, it does not make him holy; it only makes him to be—himself.

"The foulest evil, the purest good, they are his, for he controls the operation of the spirit. But such as he is, whether divine or devilish, for he is called both when we think of him expressing himself, we at once think of man and some one or something else to whom or which he does this, and he becomes a social halimal. Others are not and be becomes a social animal. Others are no cessary to him that he may express himself. is not sufficient for bimself; he must manifest himself to live, for life is motion and motion is manifestation. Hence, I call individuality identity in action, the war which your soul mani-fests itself to others, as way it moves, always from itself to others. A man may hold a great truth, but he does not know that he does till he truth, but he does not know that he does till he tries to formulate it for utterance, and when he does utter it, his utterance will be modified by the peculiar way in which the truth has been perceived by him, and by the peculiarities of his organization. His mode of speech, posture, gestures, pitch and force of tone, all help to make up his individuality, the fullest expression the soul, which is the man's true identity, can give.

"It has asserted to me often that the frequent exceptions and the soul of the second to me often that the frequent exceptions and the second to me often that the frequent except its me often that the frequent exceptions are the second in the second to the soul of the second to the second to

"It has seemed to me often that the frequent ex-altation of the ideal, humanly or divine; the exhoriation to cultivate and keep your individuality, with only an occasional detached hint of the ly becomes selfishness. Humanly becomes ideal-lsm; an isolating tendency, directly contrary to a, true individualism, is encouraged. The absolute truth is relative; that is, to a man dwelling among men, a lie. Standing alone like a statute, motionless, lifeless, so far as any one else knows. Man is all they claim; but man does not, can not stand alone. A man in catalepsy, rigid, pulseless, but intensely conscious, able to hear the discussion about burying him, in Tearful terror lest he be buried alive, but incapable of manifesting himself in any way, is something like—not perfectly so—the individualized man. He has all the powbut some thing else is necessary too. He must matifest the possession of life, or life will soon cease. We must move his muscles, or he will soon lose the power of doing so. A true Individuality is, 'Be yourself that you may give your-

elf—not some thing that you have borrowed or tolen from some one else.

'I said once to Mrs. Hyzer, 'You say that God dwells in man.' He is divine; is not that true of a soul? 'Of course it is,' replied she. Pursuing the theme afterwards, I thought, 'How much better is a man than a sheep?' Said Jesus. I must take the question lower, 'How much better is a man than a stone?' Only this much: Man can manifest himself to others, not accidentally but consciously; of set purpose, man can help, com-fort and instruct others. The stone has capabili-ties, but they are useless if they are never discovfered. Man's capabilities are rightly judged in the same way. If he could live without manifests. tion, expression of his powers, he would be no higher in the scale of creation than a stone. Hence, too, we find it is not what a man gains, but what he gives that determines his rank and defines his dignity. Naturalists long ago, in classifying all things in Nature, took for their standard the differing degree in which the particular thing or animal could communicate with the natural world, touch or modify other lives. It is true also that it is not what a man is in and for himself, but what he is to others that determines his happi-What are riches worth if you can not ac upon others with them?

The evil of a conception of individuality, which makes self the center, the all, is, I think, clearly traceable in the condition of Spiritualism among ism has of itself become abstract—te not the guid-ing power it might be or ought to be. Reducing all truth to the level of individual perception, has come to mean denial of all truth not perceived. The individual not perceiving truth, can not look for it. Duty can mean nothing else in such a system but doing whatever you like to, and nothing else. You are the judge and there is no stand-ard of comparison. I am immortal and I am ard of comparison. I am immortal and I am satisfied, is a speech I have heard, and no effort is made to enable others to escape hell, which seems to he only a slight inconvenience in their thought, or to reach heaven which is no more than 'pretty good' separately. Under the sweet influences of home, they are loving helpful beings, but as Spiritualists—ten christians beginning a new enterprise, would accomplish more in'a year than the ten thousand supposed Spiritualists o Brooklyn combined, if they could combine.

"It is strange, too, that those who exait mediumship and the mediums themselves, fail to perumship and the mediums themselves, fail to per-ceive that while all manifestations partake of their own individuality, they are always, so far as I have heard, for some one else. A medium can prophesy for some one else—not for him or her-self; can comfort others with a comfort depied to them; can heal others—not themselves. If they need a communication for themselves, they must seek another medium. It is not uncommon for two mediums to exchange sittings, each helping seek another medium. It is not incommon for two mediums to exchange sittings, each helping the other. Mediumship is not a power for the me-dium, but for others. Mediumship is self-sacrifice. So, too, our circles teach the same lesson. Exalt what you conceive of as your individuality—be strongly self-assertive, you know there will be no manifestations. 'You must be passive, the spirits say, or we cannot come. Any one who takes the abstract idea of individuality alone into consideraabstract idea of individuality alone into consideration, can never be, if the doctrine is carried to its
ultimates, a good citizen, for he will not obey law.
We need to sharply define and limit individuality,
and when we urge the duty of cultivating and asaisting it to be careful to confine it within the
limits to which alone such teaching is adapted.
Hence the advanced Spiritualist will keep his
negations to himself, because only for himself.
"There are times when a true respect for individuality should cause us to be alient, when doctrines we intensely dislike for ourselves, are uttered. No man has the right to put his individuality against another's, to attempt to subdue it, or to
irritate by attempts to do so. If you could by any

words of yours, destroy all beliefs in the creeds you think erroneous, and could give nothing better in exchange, what a cruel tyrant you would be to do if. Beware of this, and never attack anyone's faith but by giving them a purer one. Let the new faith push out the old. Do not you try to do it.

me of you will perceive, or think you do, an "Some of you will perceive, or think you be, sevil in this, never to denounce error, never to attack evills 'Have you not arrived at the very apotheosis of individualism yeu have objected to?' You will say, 'No! I have not.' The stream of indignant denunciation may—nay, ought to—flow from your lips. Your arm should strike sturdy blows, and be blameless—nay, praiseworthy; but the denunciation to be holy and pure, must be of a wrong to some one else; the blow must be for those who cannot help themselves. The evil you attack must not be merely an inconvenience to you, but a hurt to community, a peril to the un-

The speaker in conclusion said: "A true individuality would be guided by an unselfish spirit of love and self-sacrifice, and hence be a blessing to the race."

Dr. G. B. Clark, late President of the London Psychological Society, said: "I have been much interested in the address of the evening and in your meeting here to-night. I have found much to study in the phenomena of Spiritualism, and in the sixteen years of investigation, I have found fully three-fourths of what I have witnessed, to have been impostures or purely from natural causes, but a fourth of these manifestations I can not attribute to other than that of the individual

spirit that has passed to another life."
Prof. Henry M. Parkhurst, Judge Good and
Judge Wm. Coit followed, and after the meeting adjourned an opportunity was given to greet and shake by the hand our friends from London, England, Mr. and Mrs. Clark.

S. B. NICHOLS. Brooklyn, N. Y. March 6th, 1880.

- Notes from Philadelphia.

To the Editor of the Religio-Philosophical Journal:

The Thirty-Second Anniversary of Modern Spiritualism will soon be here, when our greatest ex-ultation must be in the rapid spreading through-out every land, of this glocious philosophy News comes from all quarters of the globe that spirits are at work, startling the people with their mani-festations. Even the Little Church at Knock, in Ireland, has its strange apparitions, seen by scores of eye-witnesses. Thousands flock there the sick, the lame, the blind, and are healed the sick, the lame, the bind, and an art and this can not all be fiction when the priests and bishop are ready to endorse it as truth. (See Cutholic Shindard, March 6th.)

From England comes the news that two lead-

ing clergymen have been made converts to Spirit-ualism within the hast year, and a third confesses to the fact that while seated in a library room, a pirit sat down beside him. One of these new onverta speaks thus:

"Though I have now seen my sixty-four winters, my belief, or I may more properly say, my conviction in Spiritfalism only dates from just twelve months ago; and now I feel that I am blessed, and many of my family, with a new birth, so much so that all old things seemed passed away and behold all things are become new, and I daily thank my heavenly Father for his wonderful mercy and love to mg surroundings, which have brought in our hearts that true and blessed peace

of mind which passeth all understanding."

The second brother speaks like this:
"Personally, I have been acquainted with Spiritualism only for a few months. I had previously heard from it, but had only thought of it as a de-lusion and an imposture. But I now acknowledge. with the deepest humility and regret, that this was from the same cause that led Paul to persecute the christians; I did it ignorantly and in unbelief. You will realize my position in reference to this when I say that I am a minister of one of the Methodist denominations, and in common with most of my brother ministers. I had always thought of Spiritualism (when I deemed it worth while to think of it) as the worst of delusions, or if there was any reality in it, it was contrary to Scripture and the work of demons. But a more complete change never took place than the re-volution of thought that I have experienced through becoming acquainted with the facts of Modern Spiritualism."

Ministers and clergymen being the presumed leaders of society, that the new light so rapidly advancing in the world should reach their hearts and fascinate their attentionals not so strange. The strangeness lies in their determined opposi-tion to those facts and truths which their own book (the Bible) teaches. Spiritual intercourse is the very soul-life of the Bible; began with Adam and ended with John on the Isle of Patmos, and nowhere can it be shown that these heavenly gates have been closed to the Spirit-world; then, why, O servants of God, will ye longer resist the truth and keep from the people the bountiful feast of Jesus said, "I will send you the comforter, and he will teach you of things yet to come." Those things have now come. They are the union of angels and men." The new Jerusalem has come down from Gol out of heaven. Will fou receive these heavenly hosts? There is a feafful responsibility resting on the shoulders of him "who know eth his Master's will and doeth it not." They array themselves against the truth, combat the ir, and will be ground to powder in the mill of God, when the day of recompense arrives.

Listen to the voice of Baboo K. Chunder, as he spoke to the people in an address delivered at Calcutts, January, 1879. This Hindoo brother says: "I say to myself if there is any thing in my church which is opposed to science, rather let the church perish than science perish, and the so-called creeds of life, let these perish and perish for-ever. May the Lord God abolish and annihilate this church if it be an enemy to science. I will give up all my mysticism, my daily communion with God, my asceticism, my every thing, if it can be proved these are opposed to science and contrary to the revelations of nature. The God of science is my God; he who in all ages works wonders and continually exhibits, his wisdom, power and love throughout the amplitudes of nature. All science is religion; and all religion is science. There is as much science in prayer as in the locomotive engine: as much science in inspiration as in the microscope and the telegraph wire, and in any of the latest inventions of science."

Wild and ambiguous as the above language seems, it is nevertheless thoroughly honest and leading in its inspiration to a path of freedom for

both soul and body.

I know the chains that bind to the christian church, having been there myself, and I know how to sympathize with those who see the light, but have not sufficient moral strength to open the windows and let the floodtide of the noonday. glory in. God help you, is my prayer, and that not a single worldly consideration may stant between you and your spiritual duty. On the 18th and 15th of February many of the Spiritualists of Philadelphia met for the first time Col. John C. Bundy, publisher of the RELIGIO-PHILOSOPHICAL JOURNAL The reception in the parlors of President Champ. The reception in the pariors of President Champion on the evening of the 14th, was a very successful and pleasant affair; many of our old spiritual veterans were there, all glad to meet a man,
good natured, genlaband yet withal stern in the
line of duty; one in whom we place full rellance,
and who will ever present Spiritualism pure and
simple to the people, without dragging on its pure
white skirts all the current isms of the day, which
divide the world so much and which must finally divide the world so much and which must finally

end in sorrow and shame.

Col. Bundy also shared the playform of the First Association, Sabbath evening, Feb. 15th, with Dr. Peebles, and delivered an interesting lecture, giving some synopsis of work done and marking out

Mrs. Sarah S. Byrnes, of Boston, is to supply the rostrum of the First Association for March. She fostrum of the First Association for march. She is a very attractive speaker and her lectures fill the hall. Her delivery is rapid, eloquent and logical; she has a habit of constantly eyeing the deak as if reading from manuscript. Many go away with this impression. This, however, is not the fact. As Mrs. Byrnes is, however, an inspira

tional speaker, that may be possible on the spirit side of the question.

Thousands of well substantiated cases of spiritual phenomena will never reach the public eye or ear, This fact comes from every day's experience of nearly all. A young gentleman, whose mother passed away a year ago, informed me that going to his home one day, he found his wife sitting outside the house crying. On inquiring the cause of alarm, he was informed by her that a tew hours hafter a low hours. before going out on an errand and soon returning

she found his mother sitting on the tocking chair, which so frightened her that she ran out of the house, and would not re-enter until her husband's

return. They are not Spiritualists.

A poor German woman asked me the other day whether I believed it possible for ghosts to come back, saying that her husband was a bad man, cursed and damned her, saying that after his death he would come back and haunt her, and now, he

he would come back and haunt her, and now, he being dead, she hears noises and believes that it is her husband haunting her. What shall she do? I gave her the advice that Adelma Von Vey (Baroness Wurmbrand) gives in her book "Studien uber die Geisterwelt," and hope, though knowing nothing of Spiritualism, she may be benefited by it. The vital power of Spiritualism is revealing itself everywhere; our triumph is near atvant. hand; let us be pure in thought, aspiring to clothe ourselves with a white spiritual vesture to enter the kingdom of light as prepared guests. JOHN A. HOOVER.

Philadelphia, March 11th.

DR. SLADE ACCORDS A SEANCE TO A NEWS REPORTER.

The Result Given Below Without Prejudice or Favor.

[Rocky Mountain News.]

There are more things in heav'n and earth, Horatio, Than are dreamt of in your philosophy.—Shak.

The presence in Denver of Dr. Henry Slade, the renowned slate-writing medium, has not become very extensively known among the people out-side of the friends of the "cause," but these have flocked about him in such numbers as to make the matter well worthy of note. A reporter of the News, who had by previous arrangement been ac corded the pleasure of a seance, called at Dr Slade's rooms, 309 Fifteenth street, yesterday after-noon at the hour of half-past three. Punctual to the moment the medium arose and warmly greet ing the reporter bade him enter an ante-room which is now being used for seauces. This room contained, besides a few articles of luggage, a leaf table spread full, without cloth, and on which lay two or three slates, a pencil or two, a compass and a few other

UNCONSIDERED TRIPLES. The medyum sat on one side of the table, the re porter at one end. The first few moments were spent in pleasant conversation, when the reporter was requested to place his hands upon the table, the medium covering them with his own. No sooner had this taken place than several indistinct knocks were heard upon the table top. The reporter instantly looked underneath to see whence

"Oh! I forgot," said the medium, "to allow you to examine this table. Do so."

The examination revealed a new table-nothing No secret springs, no trap doors, nothing unusual. Simply and plainly nothing called new Again the seats were resumed and again the gen-He taps began. Suddenly a chair, which had been standing at one end of the room, was grasped by some unseen hand and hurled so violently against the table as to startle both of the observers. A moment later the table itself was

LIPTED INTO MID AIR

while the reporter's feet were touching those of the medium, and with clasped hands as well. These purely physical manifestations were not, however, what the reporter wanted. He had been told that wonderful writing had been done by Dr. Slade's peculiar and well-tested power, and a request was at once formulated. "Certainly," responded the medium, and the operation began. Two slates, ordinary school slates to all intents and purposes, were taken from the table and given the reporter for examination. They were as clean on both sides as sponge and water could make them. The medium, then taking up from the table some small bits of slate pencil, no larger than rice grains and probably twice as long, isld them upon one of the slates and turned the other over it. He

PLACED THE TWO SLATES upon the reporter's shoulder, merely keeping a grasp upon them between his thumb and fore-finger. This was no sooner done than the little finger. This was no sooner done than the little bits of pencil began to scratch, making the sounds of writing as clearly as anybody would wish for. The sounds of dotting the i's and crossing the i's could be heard distinctly. In eight or ten minutes a pencil, which now seemed to be alone in its movements, gave two "licks" upon the slate and all was slient. The slates were taken down and apart. The reporter was astounded. The bottom slate of the two was found filled with writing—clear, legible writing—but evidently by different hands. The slate was covered from top to bothands. The slate was covered from top to bottom, and the last word was observed to be in the very corner of the bottom. The bits of pencil were also remarked. At the end of each of the paragraphs was found the remainder of the bit of late, dropped just where

THE WORD WAS ENDED An examination of this writing showed it to contain six different paragraphs, and five of these in different languages, and is different styles of hand-writing. The first was German, the second Latin, the third Greek (and in learned style, too), the fourth Latin (better than that over the Tabor block entrance), the fifth French and the sixth English. The sentences are literally transcribed as follows:

1. Meine Liebe sei mit euch Allen in Christo 2. Quis ego sum, Domine Deus quis adduxisti

3. E men ger Ekklesia, kai per kath' oles tee olkoumenes cos peraton tes tes diespasmene.

4. Regula est autem fidel, ut jam binc quid

audamus profitiamur illa scilicit qua auditur 5. Le bonheur s'achéte par le sacrifice-Dieu ne donne rien pour rien.

6. Perils and misfortune, and want and pain

and injury, are more or less the lot of all men that come into the world.

IT WAS NOT EXPLAINED.

As soon as the reporter could collect his scat-tered senses consequent upon this amazing revelation, he sought an explanation for it, but all in vain. The medium called it Spiritualism and confessed that he knew nothing of the causes leading

to the phenomens.

The medium again took the slate, placed upon it a piece of pencil and put it under the table leaf. as is his custom oftentimes, to accure the writing, when of a sudden the slate was violently jerked from his hand and appeared with a bang at the other end of the table. At the word of command the slate was returned to the hand of the medium.

An accordeon, which had been lying quietly upon a window, was brought down, and while the medium held it with one hand

SOME INVISIBLE POWER

played "Home, Sweet Home" upon it, in plain view and in passable style. An ordinary compass was laid upon the table, the needle pointing north. Though this compass was fully three feet from the medium, its needle was moved either way upon command by speech.

So the scance closed. The reporter does not pretend to know what caused these singular de-monstrations, especially that of the slate writing. If it is a trick of legerdemain, it is certainly a good one to say the least. The transcription given above is nearly correct, though in one or two in-stances the words could not be made out with aboslute accurady.

Note from A. S. Avery.

To the Editor of the Religio-Philosophical Journal: ?

I have been very much interested in your Notes of Travel, and I believe I speak the wishes of thousands of your readers when I ask you to give us a carefully detailed account of your visit to Molly Fancher while in Brooklyn, N.Y. Any reliable account of this remarkable personage will be intensely interesting. I like the idea of every seance being taken separately for what it is worth. "What is Truth," by A. J. Davis, is worth six months subscription to the Journal. Your remarks on Rev. Joseph Cook's lecture against spirit manifestations were good. The first question that suggested itself to my mind on reading the lecture was,—Can force think? Is force intelligence? If so we can all hang our ideas of a divine or human mind on the horns of Jupiter's moons.

Since my letters were published last summer, I I have been very much interested in your Notes

have seen materialized hands under test conditions, heard spirit voices and sluging through the mediumship of Mrs. Foster, of Owego.

What I wish especially to know is, is Mrs. Simp-son ever coming East, and when, and could she be persuaded to come so as to stop off here? There is a great anxiety among my neighbors to see something, and they are willing to pay for it.

A. B. AVERT.

Morris, N. Y.

Items from the Pacific Coast.

[From our own Correspondent.]

In San Francisco Spiritualism seems to have an unusually large share of votaries, judging by the audiences which have assembled at the various audiences which have assembled at the various places of meeting which your correspondent has been able to attend. Charter Oak Hall is engaged by Mrs. Ada Foye, who delivers lectures there in which are supplemented by ballot tests. At present there appears to be a semi-copartnership between Mrs. Foye and Mrs. Emma Hardinge-Britten, the latter delivering the lecture and the former closing with the tests. This is indeed, as theatrical managers would say, "a strong combination." On Thursday night, Feb. 5th, "by special request," Mrs. Britten lectured on the subject of "Bpirit Materialization," in which she denounced the dark circles as unnecessary to be fully developed materializing medium, and in their tendveloped materializing medium, and in their tendency demoralizing, consequently not to be en-couraged. Bhe gave numerous instances of spirit materialization which have occurred in her own presence in the light, and gave a long list of mediums possessing this phase, who refuse to sit otherwise than in the light, and demanded from all mediums such conditions as shall preclude the pessibility of collusion of fraud, to entitle them

In her arraignment of such as would by simula-tion or artifice, trifle with the most sacred of human feelings, she was most eloquent and severe, yet no word escaped her lips in condemnation of yet no word escaped her lips in condemnation of the spiritualistic (?) papers which are equally guilty with the impostor, when they uphold his iniquitous practices; it, perhaps, is not policy for lecturers to say all in public that they do in pri-vate, and in view of the fact that nearly all persons of intelligence and good intention, understand the absolute necessity of strict test conditions to en-title physical manifestations to credit, it may tend more toward harmony not to touch the newspa-per "on the raw." After the close of Mrs. Britten's lecture, the audience were invited by Mrs. Foye to write names of deceased persons on allps of paper; the request was complied with by a de-posit of hundreds of these ballots upon the desk, from which number she called or wrote the names and answered such questions as the friend recogshe announced was recognized, and in some in-stances very remarkable tests, were given; in the rapidity with which she called up the different ones and the exceedingly positive nature of her replies, she surpasses any medium the writer has ever known. Her demonstration of spirit presence s so nearly absolute as to entitle her to a high place among the workers.

There must be something in the atmosphere of

this coast assisting very materially in the perfect development of mediums, for there are comparatively so many of them of such a variety of phases and from what I can learn, generally fully employed. Without desiring to make any invidious com parison, permit me to mention one, who, as an unconscious trance medium, your correspondent has never but once seen equalled—Miss Mayo at 327 O'Farrell street; never having seen or heard of the sitter, nor could she by any possibility have learned any 'ling relating to him from other par-ties, yet she ; ave most remarkable tests relating to spirits both in and out of the mortal form, including a full description of the sitter's residence, members of his family and an important fact regarding one of whom, at the time unknown to the sitter, since verified by a letter written after he left his-home in Chicago, not forgetting to mention a full and perfect description of the business and editorial offices of the RELIGIO-PHILOSOPHIcal Journal, the editor-in-chief, assistant edi-tor, the correspondent and estimable clerk in charge of the mail list. It may be urged that these descriptions were read from the mind of the sitter, but that could not be true as to the one fact not then within his knowledge, besides the scriptions were far superior to any thing which ould have been given by the sitter.

This is a wonderful State, and every person who

has never visited this coast and can afford it, should make it a leisurely visit, and my word for it, if he keeps his ears and eyes open and mouth tolerably well closed, he will never regret the expenditure of time or money.

ROLLING STONE.

Trying to Defend Cowley.

The New York Methodist is very much disgusted with the public for making such a fuss about the cruelty of Cowley to the children of his "Fold." It was hardly the thing to starve the little folks, but then what was that to a great many other crimes which are daily perpetrated?

We are free to admit that Cowley is not probably

the wickedest man in the world, but the Methodis singularly unfortunate in its illustration of deeper depravity. It says that a member of Con-gress from New Jersey is the President of a swin-dling bank, and ought to be expelled from Congress, but that his party friends among his con-stituents are perfectly willing he should serve out the balance of his term, because if he were expelled perhaps the opposition would win the day. This willingness on the part of the constituents to let the map stay in office is adduced as infinitely ore criminal than the starvation of children, pity the intelligence and the conscience of the editor who could reason thus.

The man's constituency has no control over the matter. The constitution makes each branch of Congress the judge of the qualifications of its members. If the House of Representatives sees fit to expel Voorhis (for he must be the man referred to), it can do it; if it does not, that is the end of it. As the House is Democratic and Voorhis is a Republican, it is morally certain that the reason igned for his retaining his seat is not the real one. A Democratic House surely does not spare him, because in case of expulsion a Democrat might be elected. That much is perfectly self-evident. We believe that Voorhis has been judicted and escapes arrest by pleading his exemption as a member Congress. That is discreditable, but it does not justify the charge that his constituents are sacessories after the fact, or at all censurable for shield. sories after the fact, or at an ensurance for an end-ing a defrauder from just punishment. On the contrary, the fling of the Methodist betrays a mean desire to scold politicians and shield the clergy. It is worthy of note that the religious press and the It is worthy of note that the religious press and the pulpit have had very little to say about the Cow. ley case. Whenever a respectable office holder of note gets into trouble, those same public censors rarely wait for a fair hearing of the defense, butrush in eager to point out the "lesson" of their fall. The Credit Mobilier scandal will be recalled as an instance in point. But Oakes Ames was an angel of light as compared with the detestable

With superior charity, the secular press, in com-menting upon the fall of a clergyman, does not hold up the hypocrite as a specimen of the pro-fession, nor make the crime of one man the pre-text for a tirade against the "shepherds" as a class. But if an attempt is made to work up sympathy for Rev. Cowley as the victim of popular prejudice, that attempt will justly excite suspicion that he is a representative villaio, rather then an exception-al monstrosity. The Methodist treads on danger-ous ground.—Chicago Evening Journal.

"Rolling Stone" and the True Facts.

To the Editor of the Religio-Philosophical Journal:

While writing, allow me to say that myself and a number of friends feel exceedingly sorry that you should lend your columns to scatter broadcast such an amount of falsehoods as are to be found in your correspondent's letter, signed "Rolling Stone," in your issue of February 28th, in relation to the Mormon community and the intentions of the Gentile population in regard to them. Had your correspondent been less of a rolling stone, and had he stopped to learn the truth and write about it, as what he knew, instead of becoming the ready tool of some interested and far from truth-loving Mormon, he never would have penned such false trash as many of us well know his utterances to be, who have lived here since that

diabolical crime was committed in which some one hundred of America's sons and daughters had their blood spilt upon the ground at Mountain Meadows, because they were of a different faith. and under the plea, forscoth, that some of them, and under the plea, forscoth, that some of them had instigated the killing of the so-called prophets Joseph and Hyrum. Much more of the same class of crimes might be referred to, but I forbeat and trust that you will find a place for these few words of reply in behalf-of the truth loving miof our beloved country.
Thos. C. Armstrono, Sen. nority dwelling in this far of portion of the domain

Salt Lake City, U. T.

THE SPIRIT VOICE.

Messages Delivered to Mrs. Clara A. Robinson.

Nov. 3d, 1870.—My name is Martha Penniman. I have been in spirit life many years; was not a believer in Spiritualism though I had dear friends who were. My husband was a physician in Woodburn, this State. I, too, studied and practiced medicine. I belong to a medicine band here, and many of my state lands are Indiana who all principles. many of my associates are Indians who aid principally by their strong and vigorous magnetism.

Nov. 10th, 1879 -My name is Mrs. Kerr. I passed from earth about four years since in Jackson, Mich. Thank God, I am rid of my poor suffering body. Oh! how I suffered for a long time before death came to my relief. I died of cancer. This will assure the dear ones left behind that I still

Dec. 1st, 1879 .- I died in Scranton, Pa. I ain a young man. I found plenty of friends on this side when I got here. I didn't know till I saw them that I had changed worlds. I havn't been gone long from earth—not a month yet I think. My name is James Culver.

Dec. 2d, 1879.-I lived in Frankfort, Conn. I have been what you call dead a good many years (I think eight or nine), yet I am not dead; no, I am more alive now than I ever was. When I lived upon the earth they called me George Stow.

Dec. 3d, 1879.-1 am a little girl, and my name is Annie Ambrose. I am nine years old. My papa and mamma live on Staten Island, at a place called Tomkinsville. My mamma cried very much after I died. If she had known I was with her se much she wouldn't have felt so bad. My papa's name is James and my mamma's pame is Mary.

Jan. 6th. 1880.- I died in Buchanan, Mich., of consumption; was sick a long time. My name is David Beardsley. I have solved the problem, "If a man die shall he live again." I still live, though called dead many months by those I left in cour

I have been in spirit-life about twenty years. I was an old man when I left your side—nearly seventy-five years old. My name is Joseph Tilden. I was once President-of Columbia Bank, Boston. I have learned many new things since I entered this life; one is that we can return after what you call death and report ourselves as still living, for there is no death. I bring with me an old friend named Jonathan Call, who passed away in West Cambridge, Mass. He was formerly Cashler of the State Bank of Boston.

I don't know about this coming back to earth; but they tell me I can. I died in Buffalo only a little while ago—at least it seems so to me. My name is Emily Sawyer. While I lay upon my sick bed, I often saw figures of people passing and repassing my bed, and once I thought I recognized a friend of mine whom I knew was dead. I thought, perhaps, it was weakness that made me according perhaps, it was weakness that made me seem to see them. I was nearly forty five years old when I died. My husband's name was John. I wish he could know that I am often with him.

Notes and Extracts.

It is the Church of good works, whose name shall be recorded in the souls of angels and men alike.

The object of the soul's connection with this planet is undoubtedly gained only through the struggles of spirits with matter.

To elevate a man morally, requires that he be educated spiritually, for without spirituality there can be no high standard of morality.

The Materialist says that "death ends all there is of man. The stalwart form and keen intellect sleep together in the grave—dust to dust—never more to be called into active life."

The Christian idea of an intermediate state, as set forth by many of its leading advocates, is, that after the separation of body and spirit, the spirit passes into a state of inactivity or endolence.

The opposition arrayed against Spiritualism in this country is certainly very formidable. We have not far from seventy thousand clergymen, with their flocks combined to war against us:

The true minister of undefiled religion is he and only he who dispenses to the famishing multi-fudes around him, regardless of their rank or condition, the best that he has to give.

Nothing can be more immoral in its practical tendency than the theory originating with a mor-bid and sensuous priesthood that the birth of the world's exemplar was miraculous and unnatural. Raphael's Madonna, one of his very choicest

artistic productions, exciting the wonder and admiration of every tourist who visits Italy—as we gaze upon it, it suggests to our mind the beauty of motherhood, the wide world over.

I must confess that the expectation of loving my friends in heaven, principally kindles my love to them while on earth. If I thought that I should never know, and consequently never love them after this life, I should number them with temporal things, and love them as such; but I now de-lightfully converse with plous friends in a firm persuasion that I shall converse with them forever; and I take comfort in those who are dead or absent, believing that I shall shortly meet them in heaven, and love them with a heavenly love .- Baxter. A Remarkable Presentiment.-The

following is taken from the Rev. G. R. Gleig's "Sale's Brigade in Afghanistan," in which is described the former massacre of Cabul. The Rev. gentleman was stationed at the time with the troops at Jelalabad:—On the 13th January, 1843, one of the sentinels on that part of the wall which' faced Gundamuck and the road from Cabul called aloud that he saw a man in the distance. In a moment glasses were levelled in this direction, and there, sure enough, could be distinguished, leaning rather then sitting upon a miserable pony, a European, faint, as it seemed, from travel, if not gick, or perhaps wounded. It is impossible to decribe the sort of thrill which ran through men's veins as they watched the movements of the stranger. the sort of thrill which ran through men's veins as they watched the movements of the stranger. Slowly, he approached; and, strange as it may appear, it is nevertheless true, that Colonel Dennie foretold the nature of the tidings of which he was the bearer; for it is a fact, which every surviving officer of the 13th will youch for, that almost from the first Colonel Dennie had boded ill of the force left in Cabul; and that subsequently to the receipt of the earliest intelligence which told of the warfare in which they were engaged, and of the disastrous results to which it led, he repeatedly declared his conviction that to a man the army would be destroyed. His words were, "You'll see. Not as oul will escape from Cabul except one man; and he will come to tell us that the rest are destroyed." Under such circumstances it is very little to) be wondered at if men's blood curdled while they watched the advance of the solitary horseman; and the voice of Dennie sounded like the response of an oracle when he exclaimed, "Did I not say so? Here comes the messenger." Colonel Dennie spoke the truth. An escort of cavalry being sent out to meet the traveler, he was brought in bleeding and faint, and covered with wounds; grasping in his right hand the hilt and a small fragment of a sword which had broken in the terrible conflict from which he has come. He proved to be Dr. Brydon, whose escape from the scene of slaughter had been marvelous, and who at the moment believed himself to be and was regarded by others, as the sole survivor of General Elphinstone's once magnificent little army.

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5:30 p m	Lombard Pamenger	*6:45 m

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4:10 p mr Kenosha Passenger. 5:00 p m* Winnetka Passenger. 5:30 p m* Wankpran Passenger.	* 7 : 55 A 101

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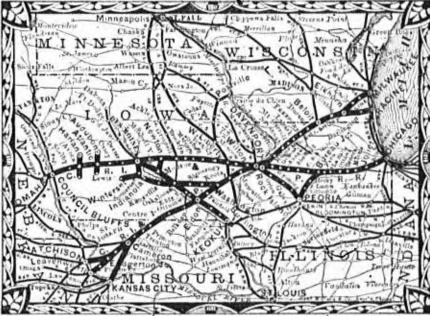
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Continued from First Page

closed the slates in our sight after they had been washed with a wet sponge and heavi-ly rubbed by a handkerchief in presence of us all, as they lay on the table. After they had been shut upon the pencil, the psychic, at my request, placed on them two strong brass clamps, one at each end. Thus arranged, the slates were placed by him in my right hand, when I extended at arm's length over the back of my chair into the open space of the room, while I left my other hand on the table. The psychic, twice or three times, turned the clamped slates over in my hand, and then returned his hands to the table, where, with the rest of the hands of the company, they were kept constantly in sight. In this position I held the slates a few seconds and watched both them and the psychic. He appeared to be making no particular effort of will. When the slates were opened, these words were found written on one of their surfaces in a feminine hand: "God bless you all. I am here. Your loving friend, Fanny Conant." I have never heard of this person; but the name was recognized by several in the company as that of, a psychic now de-ceased, and lately well known in Boston.

9. One of the observers who assisted in the experiments at my request was my family physician, Dr. F. E. Bundy of Bos-ton, a graduate of the Harvard Medical School-a man of great-coolness and penetration of judgment, and by no means inclined to adopt any spiritualistic theory.

Another of the observers was Mr. Epes
Sargent, who is known to the whole English-speaking world for the volumes which contain the results of the many years he has devoted to the study of psychical phe-nomena. Another observer was an editor who has assisted in several important exposures of fraud on the part of psychics. One of the three ladies present had herself performed psychical experiments for Mrs. Stowe and had also exposed psychical frauds. Of the nine observers, a majority were not only not Spiritualists, but thoroughly prejudic-ed against the claims made in behalf of the psychic who led the experiments. Written notes of the facts, as they occurred, were taken by Dr. Bundy and myself.

10. Among the names correctly read in a closed pellet was that of an officer in the regular army, shot dead in one of the pre-liminary skirmishes of the battle of the Wilderness. The instant the psychic pro-nounced the officer's name, the former fell backward with a quick, sudden motion, like that of one shot through the heart. After a few seconds, the psychic wrote the word "Shot" in large letters on the slate.

11. The hands the company were so-placed on the slate in the first experiment that the theory of fraud by the use of a a magnetic pencil is inapplicable to the One of the observers held an open hand tightly against the bottom and another on the top of the slate, and any magnet concealed in the sleeves of the psychic could not-have been so used as to move the

12. At the close of the experiments the company unanimously indorsed a paper drawn up on the spot—and were agreed that the theory of fraud would not explain the facts. While they differed in opinion as to whether the slate pencil was moved by the will of the psychic or by that of a spirit or spirits acting through him, the observers could not explain the writing except by the movement of matter without

Report of the Observers of the Sargent Experiments in Psychography.

At the house of Epes Sargent, on the evening of Saturday, March 18th, the undersigned saw two clean slates placed face to face with a bit of slate pencil between them. We all held our bands clasped around the edges of the two slates. Mr. Watkins's hands also clasped the slates. In this posi-tion we all distinctly heard the pencil moving, and on opening the slates found an inhand, in answer to a question asked by one of the company.

Afterwards, two slates were clamped together with strong brass fixtures and held at arm's length by Mr Gook, while the rest of the company and the psychic had their hands in full view on the table. After a moment of waiting, the slates were opened, and a message in a feminine hand was found on one of the inner surfaces. There were five lighted gas burners in the room

We cannot apply to these facts any theory of fraud, and we do not see how the writing can be explained unless matter, in the slate pencil, was moved without contact

F. E. BUNDY, M. D. EPES SARGENT. JOHN C. KINNEY. HENRY G. WHITE. JOSEPH COOK. Boston, March 13, 1880.

[The original of this report is in Mr. Co-k's possession. Unsatisfactory points.

My attention was several times diverted from watching the psychic by his requiring me to put my pencil on the pellets and pass it slowly from one to another of them. 2. Two or three times the psychic and a friend whom he had brought to the room; left the company and went into the hall together, and I did not know what they conferred about.

3. The psychic was easily offended by any test conditions suggested by the com-pany, although he finally adopted the brass clamps which he at first refused to use.

4. The psychic's friend brought to the room the slates which were used, and my slates were not employed at all in the experiments. In these experiments there is nothing to

decide whether the force which moved the pencil was exercised by the will of the psychic, or by a spirit, or by both; but, in spite of the unsatisfactory points, the observers agree in professing inability to explain the writing unless there was here motion of matter without contact.

Of course the latter fact, if established and even in the absence of knowledge as to whether the force proceeds from the psychic or pure spirits, overturns utterly the mechanical theory of matter, explodes all materialistic hypotheses, and lays the basis for transcendental physics, or a new world in philosophy.

What are the general conclusions of the discussion of Spiritualism as an iff

1. The evils of Spiritualism arise not from the admission of the reality of spiritualistic communication, but from assuming their trust continues.

their trustworthiness.

2. The most mischievous popular misconception as to Spiritualism is that the alleged phenomena, if real, are supernatural, and so may authenticate a revelation and place spiritualistic communications on the

3. The most important duty of the pulpit in regard to Spiritualism is to insist on the distinction between the merely superhuman and the strictly supernatural, and to show

that spiritualistic communications, even if real, are merely superhuman, not strictly supernatural, and so cannot come into rivalry with those christian miracles which

imply creative power.

4. More than a quarter of a century of study of the modern psychical manifestations has shown that in religion and the ology Spiritualism has nothing new to say. 5. It has a divided voice, and teaches

every form of doctrine held among men. 6. It has been especially effective in stimulating in half-educated minds and coarse natures infidelity in faith, and liber-

The great fact of experience is that average Spiritualism, when accepted as a source of religious knowledge, leads its votaries into practical mischief, and often into mor-

7. While a very few psychics are persons of trustworthy character, seven out of ten of them are untrustworthy, if not immoral, and need guardians for their own good and that of society.

It is generally conceded by the better class of Spiritualists that a large proportion of mediums are impostors, and that not infrequently psychics who have real power to produce strange phenomena have been detected in fraud.

8. It follows inexorably from the fact that the trustworthiness of the communica-tions cannot be proved, that even if their reality be admitted, all that is established. is the existence and agency of evil spirits.

0. Such being the moral dangers of Spiritualism, its investigation may well be left in general to experts in physical and mental

science. It is greatly to be desired that its investigation should be undertaken by a higher class of experimenters who are above suspicion of fraud, or mercenary motives, or scientific incompetency, or the prejudices of narrow specialists in merely physical re-

search. 10. Materialism is overthrown, utterly by the modern facts proving the existence of a psychic force.

So far as anti-supernaturalism is dependent on materialism, it is already over-thrown by the same facts.

12. The biblical view of the world as to both good and evil spirits is to be pushed to the front by the pulpit, if the wants of the times are to be met.

13. The existence in man of the spiritual faculties and susceptibilities assumed by Christianity is proved. 14. The background of christianity,

which rationalistic criticism has caused to be overlooked, is made vivid by modern/ psychical phenomena. If both evil and good spirits are around

us in modern times, we can understand why they were directed of old to believe not every spirit, but to try the spirits, and to regard not those who have familiar spirits. If evil spirits may now move the tongues of speaking psychics, we can understand

how it was the serpent said unto the wo "Thou shall not surely die!" If there is modern experience of seeing and even of photographing spirits, we can understand how it was the eyes of a young man were once opened so that he saw a mountain full of horses of fire and chariots

of fire round about Elisha. If the hand of the psychic Home burned not in the fire, we can understand how three men once came out of a furnace; nor was a hair of their heads injured, nor the smell of fire on their garments.

If hands appear among modern psychical phenomena we can understand how it was that the fingers of a man's hand wrote on the walls of Belshazzar's palace, "Mene, Mene, Tekel, Upharsin."

If levitation has indeed occurred in modern times, we can understand how Peter was found not, for he was at Azotus, and how one of old walked on the sea. If matter can pass through matter, we

can-understand how One who was raised ing and on opening the slates found an in-teringent message in a strong masculine shut—and was present with his disciples when they were in an inner room.

If there have been faces which have hone in modern times so as to produce a shadow against the light, we can understand what was meant when it was written that when thine eye is single thy whole body is full of light, and when it was written also that Moses' face shone, and that angels have appeared with faces like lightning. and that one who was transfigured was like the sun when he shineth in his strength.

If the followers of Edward Irving and others in modern times have spoken with foreign tongues, then we can understand how at Pentecost every man heard from the apostles the tongue in which he was born.
If prayers are in modern times besought

by spirits in purgatorial state in the next life; we can understand what was meant by preaching to spirits in prison.

If bad spirits are near us in modern times, we can understand how it is that we wrestle not with flesh and blood, but against principalities and powers, against the rulers the darkness of this world, and against wicked spirits in beavenly places

If modern evidence proves that the soul of man may communicate with the souls of the departed, we can understand that we are compassed about by a great cloud of witnesses, and are come unto the city of the living God, and to an innumerable company of angels, and to the general-assembly and church of the firstborn, and to the spirits of just men made perfect, and to God the

15. When the proper distinction is made between the merely superhuman and the strictly supernatural, the use of modern psychical phenomena to illustrate the laws of the communion of spirit with spirit, does not destroy the evidential value of miracles, for the latter contain, as the former do not, evidences of creative power which can be exercised by only that One Being who is

above nature. above nature.

16. The highest form of spiritual influence is that which the scriptures call communion with the Holy Spirit. This is open to all men on the condition of total, affectionate and irreversible self-surfender to

EXPERIMENTS WITH THE "PSYCHIC." [Boston Transcript

As my name occurs in the list of signers of an affidavit read by Rev. Joseph Cook in the course of his last lecture in the Old South, and has been placed before your readers in the issue of Monday last, I desire to say a few words in explanation.

Mr. Cook, in his summary, finds twelve satisfactory and four unsatisfactory points

satisfactory and four unsatisfactory points in our interview with Mr. Watkins.

First—Mr. Cook says, "My attention was several times diverted from watching the 'psychic' by his requesting me to put my pencil on the pellets and pass it slowly from one to another of them."

The object, as I understood it, of this requirement on the part of the medium was to so concentrate the attention of all present upon the table that there could be no pos.

sibility of his tampering with the pellets in any manner, Mr. Sargent being requested to do the same thing at the same time.

Secondly—"Two or three times the 'psychic' and a friend whom he had brought to the room left the company and went into the hall together and I did not know what they conferred about."

In reference to this, I would say that as I did accompany Mr. Watkins to Mr. Sargent's house, I left the room while the pellets were being written, for the same purpose as Mr. Watkins did, that it might not be thought by any present that I knew any thing of

what was being written.

I may here state that I only made the acquaintance of Mr. Watkins a day or two before, and this through being interested in the subject in question as an investiga-

The other occasions on which I left the room were simply to look after Mr. Watkins, as he appeared to be in a somewhat excited state and under the control of an influence that was not understood by the company, which subsequently proved to be the case.

Thirdly—"The 'psychic' was easily offended by any test conditions suggested by the company, although he finally adopted the brass clamps, which he at first refused to

The objection principally was to the use of the slates which were incased in wood, while no objection was made to the use of the pencil provided by Mr. Cook, except that it was too long to be held in a perpendicular position, and a small piece was re-moved from the end, which was the piece

Fourthly—'The 'psychic's' friend brought to the room the slates which were used, and my slates were not employed at all in the experiments."

would say that I had never even heard of Mr. Watkins until he came to this city last week, when he was introduced to me by Dr. Hayward, as the latter knew me to be, among others, investigating the phenomena in question; and at the request of Mr. Watkins I purchased the slates at a store unknown to him the evening on which the interview took place. I washed them in clean water, dried them, and made a package, and they were not out of my sight un-til I laid them on Mr. Sargent's table. The reason Mr. Watkins declined to use

the slates brought by Mr. Cook was because they were encased in wood, as shown by

him at the lecture.
In conclusion, I would observe that by these experiments the great fact is estab-lished that matter can be intelligently acted upon by a force outside the human organ-ism—a fact unknown to science. With Mr. Cook's theory as an explanation that "it may be the result of the will-power of the psychic" I have nothing to do.

He is welcome to his opinion; but taking a common-sense view of the matter it appears to me that for a man, by a mere "effort of will," to cause a pencil to write is as unreasonable as to suppose that he can wheel a wheelbarrow by a mere "effort of

If such a power is latent in the human mind, as the race is evoluted, we may not unreasonably expect, according to this theory, that manual labor will be wholly dispensed with, and that all our work will be done by earnestly "willing it.

But it is sufficient that by the experi-ments in question the great fact is demonstrated that matter can be acted upon by some intelligent power in a way unknown to science, and it is the mission of science to assign the true cause.

HENRY G. WHITE.

SOJOURNER TRUTH, the venerable negress, whose wonderful religious experience and active labors in behalf of abolition and other reforms has given her a world wide reputation, celebrated her 104th birthday last week. More properly speak-ing her friends did the celebrating, as a host of them surprised her in her little cottage, at Battle Creek, Michigan, and greatly pleased the old lady with their attentions.

A \$1,000 GUARANTEE.—Warner's Safe Kidney and Liver Cure will positively cure bright's Dis-case and Disbetes; and it is guaranteed that it will also cure 99 per cent. of other hidney diseases, 95 per cent. of all liver diseases, and will help in every case without injury to the system, when taken according to directions, and the sum of \$1,000 will be paid to any person who can prove that it has failed to do this.—H. H. Warner & Co.

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EFFECTS OF CATARRH IN THE SYSTEM.

Catarrb, in ordinary circumstances, whether brought on by climatic or accidental causes, is not by any means difficult to, cure in healthy persons, provided proper treatment is commenced before the disease has obtained a firm hold. But in cases where the patient has, either from hereditary predisposition or direct irregularity, a tained distness Catarrh appears in its worst form and assumes a phase of the most dangerous character, requiring the most caseful and scientific management. In these tases the disease is not confined to the linings of the interior of the Nose, but extends to the Ethmoid bones, which, forming the Nose, are like disgree in their delicate construction, and as thin as an egg-shell. The decomposition of these bones, and consequent falling in of the Nose, is one of the most painful and hi teous pictures that humanity can show as the result of neglecting this repulsive discase. The membranous lining of the Nose lies close to the Ethmoid bones with all their network of a rives and thood vessels, and when inflamed such is the vitality that the circulation of blood is increased to three times its normal condition, the inflammation extending to the Ethmoid bones, ulcers are formed that penetrate through the entire cartilages, the bone becoming necrosed, the acrid discharges assume a frightul fetul character, and in scroplous cases, simost unbearable, the extent often, a from injury of his own sense of smell, being unable to comprehend the terrible extent of this effucium in its loathsomeness to others. The membrane they becomes the keened by continuous inflammation, albuminous deposits become mixed with the discharge, resulting in destruction and absorption of the Nasal Bones.

Broughtits, or Inflammation of the Broughtal Tubes.

Bronchitis, or Inflammation of the Bronchial Tubes.

This disease is so closely connected with Cutarra that it may be truly described as a branch of that disease, only profiled and changed by the nature and organization of the parts effected. C tarra being conduct to the interior of the Nose, while Bronchitts affects the small pipes entering into the lungs, known as the Bronchial Table. Where this disease obtains its worst character, tumors grow up like mushrooms, creating inflammators adhesions and discharge of offensive matter from the throat, extending through the Eustachian Table to the ear, which becomes affected. The absorption of the tuberculous matter is very dangerous and frequently results in Pulmonary Consumption and Death.

TO THE READER.

Can you comprehend in its terrible significance that this disease is more fatal to mankind than all the fevers and other aliments we know of?—or the millions of people that abor under it? Many often are unconscious of its rayages until the discharges from the noise and threat bring it painfully home to them, in the ineffective efforts to cough and expectorate the offensive matter. Can anything be more disgusting to the onlooker than this spectacle? Yet man are so frequent. You will find it in every street-car, in every public conveyance. This is only be beginning of the disease. It requires metant scientific treatment. From the delicate organization of the parts affected, there is no time to loose; nothing but the most decided measures will arrest the slient progress of this cruel mainly. There must be no neglect.

CATARRH AND A MERICANS

There are few among the Americans who dunnet know by experience some of the symptoms of this disease, and upon many it has fastened itself with a sensitive pich dides the skill of the ordinary physician. The hawking and spitting for which Americans are observing relatively foreigners, are due to this disease, produced by the peculiarly changes it ensure of our climate, on account of which colds are contracted, and settle in the head, or the throst and lungs.

CATARRH COMPLETELY, RIDOF.

193 E. 'ayette St., Baltimore, Md., Dec. 20th, 1879.

Rev. T. P. Childs 1 have the pleasure of informing you that after a faithful use of your remedy for eight breaks ending Marchickin, 1879. I am completely rid of a symborn case of Catarrh of three/years' at ading—breathing tubes clear as a whighe, specific and digestion good. Yours, THOMAS B. HAND

The Family of a Missionary Cared-Childs' Treatment All It Professes To Be.

Rev. Thomas Allen, now residing in Dayton, Ohio, after six years' service in India, accepted the position of District Secretary of the American Mussionary Union for Ohio and West Virginia. The family contracted catarra while in India.

catarrh while in India.

Dr. Chi'ds—Dear Brother: This is to certify that I have used your Catarrh Specific and C-id Air Inhaling Baim in my family with the most beneficial results. My son, now in Madison University. New York, was so badly afflicted with Catarrh I feared for a time that he was incurable; and when I applied to you for medicine, my hope was faint. It acted speedily and efficiently, and I believe saved him from an early grave. He is now perfectly cared. My wife, who had become very much reduced by residence in Farther India, as a missionary, has derived great benefit from four I-haling Baim. I can most heartly commeted these medicines to the afflicted, believing they are all they profess to be.

THE CHANCELLOR OF THE UNIVERSITY OF NEBRASKA CURED.

Too much stress can not be laid upon the following testmonial. Dr. Fairfield is well-known all over the United States as a man of high standing, learning, and great eloquence in the pulpit. He is at present the Chancellor of the University of Nebraska. Prior to the use of Chicas' Catarrh Specific he had utterly lost the use of his voice, and was compelled to suspend his daily lectures. CAN LECTURE DAILY.

Rev. T. Pr Childs—Dear Sir: I think you have the true theory and practice for cure of Naval Catarrh, and also for the treatment of the respiratory organs. My throat is now so well restored that I lectore daily without any difficulty, and find no difficulty whatever in preaching. You are at full liberty to use my name for the benefit of others. Yours, very truly.

B. B. FAIRFIELD, D. D., LL. D., Linceln, Neb.

UNITED STATES EXPRESS AGENT CURES HIS DAUGHTER. T. P. Calids & Co.: Dear Sir—About three years ago a severe attack of Measles left my daughter with Catarrh of the Head. A severe Cold aggravated the disease. I commenced using your treatment, and she commenced to improve at once. Now my daughter is entirely well all the horrid disease gone. Your treatment is marvelous in its effects.

JOHN W. RILEY, U. S. Express Agent, Troy, O.

A Leading Ohio Judge Cured--A Thousand Thanks for Childs' Treatment. Judge J. Collett, of Lima, O., writes: "You will remember how terribly Catarrh had taken hold upon me.
Now I am cored; nead free, air passages all open, and breathing natural. I express to you again what I said in
a recent letter, "A thousand thanks to you for so sure a remedy and so very cheap."

Childs Catarrh Treatment HAS STOOD THE TEST OF YEARS

In twelve year's practice 45,00) Catarrh Sufferers have applied for tellef, and thousands of testimonials have been received from all parts of the country.



CATARRII EIGHTEEN YEARS.

Terrible headache, disgusting nasal-discharges, dryness of the throat, scute bronchitis, coughir g, soreness of the lungs, raising bloody mucus, and even night sweats for eighteen years, incapacitating me for my professional duties, and bringing me to the verge of the grave-all were caused by, and the result of, Nasal Cutarrh. After spending hundreds of dollars and obtolning no relief, I compounded my Cutarya specific and Cold Air I-haling Balm and wrought upon myself a wonderful cure. Now I can speak for hours with no difficulty, and can breathe freely in any atmosphere. At the calls of numerous friends, I have given my cure . to the public. It is certain, thorough and perfect, and . is indorsed by every physician who has examined it. T. P. CHILDS.

Many of our leading divines, lawyers and prominent business men have tried this remedy with wonderful success. We know Mr. Childs as an honest Christian man - Cincinnati Daily Gasette.

A Lady in Massachusetts Cured.

Ev. T. P. CNids—Dear Mr.: I have suffered from a severe cough most of the time for the past four years. Physicians have told me it was caused by chronic inflamation of the brenchial tubes. I procured some of your Cold Air inhaling Baim, with other medicines, about the middle of last January and have used it since with most estimatory results. I have not been so nearly free from a cough during the past four years as I am at this present time, and the result is whelfy due to the use of your baim, which I heartily recommend to that large class of invalids who have consumptive tendencies.

WRS. J. H. BULLARD, Springfield, Mass.

HORRIBLE SUFFERING OF A RESIDENT OF TEXAS.

One of the most terrible cases of Catarrh we have had in our practice was that of W. B. Sandel, of Willis, Montgomery County, Texas. He says:

In 1873 I was attacted with Catarrh, clight at first, but it gradually grew worse and worse. In the spring of 1877 the disease assumed a new form; my mouth and throat were attacked, ulcers were formed, and soon the ulvawas all eaten away, and large pores through the posterior nares. My condition was now not only deplorable, but apparently hopeless. Large quantities of very offinesive matter were discharged from the nostrile and throat; and for days together I could take no food but spoon victuals. I knew of no remedy, and the ductors could give me no relief or advice. My sufferings were intense, and distraction of mind was added to my physical sufferings.

After three months' use of our treatment he reported a radical change for the better, and again in a recent letter he says: "I am entirely cured; all the horrible disease entirely removed."

Rev. T. P. Calles — Dear Mr. I value your inhalar and inciding for bronchial troubles very highly. I would not take a farm for it if it could not be replaced. Respectfully. J. P. ROBERTS, Chicago, ill.

PASTOR IN NEW JERSEY DOES NOT REGRET THE COST.

I do not recret the moner it cost in using your medicine. I can heartily recommend your treatment.

I do not regret the money it cost in using your medicine. I can heartily recommend your treatment. Yours, E. J. LIPPINCOTT, Clarksboro, Gloucester County, N. J.

Paster of Methodist Church Cured. Your treatment cured me; your infiniers are excellent. This is the only radical cure I have ever found. S. S. MARTIN, Pastor M. & Church, Port Carbon, Pa.

WOMEN THE MOST GRATEFUL.

I have several thousand letters from grateful women all over the country. Their sedemary habits and close confinement in our heated houses make them very susceptible to this disease. Foul breath in a woman is dreading, and it almost always arises from Catarrh or its baneful attendants. Ture, sweet breath can be obtained by the cure of the Catarrh that causes it. MINISTERS, LAWYERS, TEACHERS, Who are constantly using their voice, should be watchful of the first approaches of Catarrh. After the dread-ful suffering through which I passed, I can not too strongly urge upon my brother speakers (the necessity of care. If Catarrh has obtained a hold, send at once and obtain my Catanan practific and commence the treatment at once. You may asye yourself wars of arony.

mt at once. You may save yourself years of agony. HOMETREATMEN

Unlike a patent medicine, or the many so-called Catarrh cures advertised, CHILDS CATARRH TREAT.

MENT must be adapted to the wants and constitutional needs of each individual patient. A knowledge of, this is of the first importance and of this we make a special study.

Childs Treatment for Catarrh, and for diseases of the Bronchial Tubes, can be taken at home, with herfect ease and safety, by the patient. No expense need be entailed beyond the cost of the medicine.

J. H. Green, M. D., a physician of twenty years general and special practice, is now associated in the business, and will pay special attention to all diseases of the Upper Air Passages and to Affections of the Ears, and will prescribe where constitutional treatment is necessary.

Send a three-cent stamp and obtain the facts and expense of this treatment. Say you saw this in the Religio-Philosophical Journal.

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