

ery.) "He was remarkable for continuing through his whole life, in full possession of his mental faculties" and died at about 87 Dut spotted.

the spiritual body, separated from the earthly sinful body. They were also all cloth-ed; the negro and the person who entered into rest, in white, and the other who was cast off, had his garment somewhat white,

saw also the body in which when upon earth, and also how they were laid out; but my own (fleshy) body I did not The reason why I neither - saw my 866. own body, nor entered fully into rest, I take to be this: that my soul was not quite separated from my body, as the others were; though it was so far separated as to see those things, and to hear the songs of praise before mentioned." Now Mr. Editor and friendly readers, what shall we make of this simple narrative, with which I have probably somewhat taxed your patience? It has always struck me as rather peculiarly valuable; so quaint, so simple, yet so carefully and honestly stated. Perhaps it may not seem as much so to others, yet I would like to suggest some special points that appear in it. The correct perception of the death of those three men, with the accompanying , unimportant incidents at-tending their "laying out," would seem to prove, not only the reality of the clarivoyant or spiritual sight with which he was en-dowed, but also to furnish the strongest presumptive evidence that the spiritual bodies, the "beautiful greens" and "transparent gate" that he simultaneously saw, were also true objective perceptions of existing realities. Several of the points stated are emphasiz-ed in a peculiar manner to indicate his surpfise at what was witnessed and he is therex relieved of the imputations so often cast up of subjective vision of preconceived pictures or ideas. It is not difficult to im-agine that his idea of attaining heaven was best expressed by the words "entering into rest," or that whatever songs of loyous harmony he might have heard would very naturally have been construed only into rendering praise to the "Lord God and the Lamb," in accordance with the ideas of his age, and the expression of John the Revelator; but when it comes to the evidently unexpected facts that he was "in his full shape, without the least diminution of parts," that the other three appeared "each in a complete body," and that "the walls were no hindrance to my sight," we can but esteem them as valuable statements in evidence. How beautifully, too, do his experiences indicate the truth of Whittler's lines:

strides of this young child whose natal day we celebrate in this goodly city. Our hall, although not filled, presented a

goodly number of zealous and intelligent Spiritualists in attendance, and although the exercises were merely preliminary, as our annual celebration which was to be held the Sunday following or upon the 4th day of April, they were very pleasant. The meetings were conferences or spiritual love feasts, and the .experiences of many as given were very interesting. They were presided over by Mr. Joseph Wood, whose genial soul and sympathetic insture ever answer in a responsive harmony to all calls from spirits still incarnate in the flesh, as well as the sweet communings from spirits arisen and invisible. The speakers were earnest, zealous and faithful adherents to the cause espoused. Mr. Champion, President of the First Association, gave a brief statement of the first recognition of an established and intelligent communication opened between the world visible and the world invisible, and he read, extracts from many eminent divines and christian commentators, who virtually acknowledge the truth of the principles forming the basic foundation upon which we as a people are building and which have become to us demonstrated, palpable, and indisputable facts. Mrs. Maria M. King, whose writings are so well known that she needs no comments from the pen of so late a fledgeling as myself, to assure the world of the sweet words of love and gratitude expressed by her for the benefits bestowed through the gift of mediumship. Mrs. Chandler, President of the Moral Educational Society of Dis city (which by the way is permeating and leavening a class of society that Spiritualism at present can not reach with its reformatory measures; and who is also an eminent writer, spoke with zeal of the earnestness with which we as representatives of so divine a philosophy should work ; not to make proselytes, but to elevate, refine, and purify the human race, by a superinducement of greater degrees of refinement in the mag-netic and electric forces emanating and be-ing thrown off from all individuals, and which if poisonous, generates disease; and if pure acts as a healing and curative prop-erty, and preventive of disease as well. But time and space forbids my giving a synopsis of all that was said by the many speakars. Mrs. Champion referred to the success that had attended the efforts of the members of the Ladies Aid Society, who have only been banded together during the short space of six months, and who at their last meeting had resolved to appropriate money for the formation of a long needed library and lyceum. She was followed-by proselytes, but to elevate, refine, and purify library and lyceum. She was followed by Mrs. Danforth, Damon Y. Kilgore and oth-ers, who one and all approved and appland. ed the efforts of the ladies to do a more practical work than they have been engag-ed in for some time past. In the afternoon a much larger audience convened, and the speaking was character-istic of what is usually heard at all spirit-ual conferences. All seemed hopeful for a more rapid and marked progression for our cause in the immediate future. In the evening followed a sociable given by the Ladies Ald Society. There were present about four hundred persons. The aweet music served to keep the merry dancers kripping in merriest give the light funtastic foe, and although some complain-ed that they possessed one Quaker foot and could not dance, yet there was no trouble in

Same Street in 1

voices told only too truly that the harvest was near at hand, that the gleaner would soon tap at their thresholds to gather the ripened sheats for transplanting into a more genial soil. The flush of matured manhood wertut C OVII, the clinging views that so tenderly caress and many times in the experiences of life, are found supporting and maintaining sturdy oaks, were also represented and gave their testimony in favor of the beautiful truth, the birth of which we to-day commemorate. Although Spiritualism has conferred inestimable benefits upon humanity, although t, of-itself, is the embodiment of divine love and harmony, revealing the sequence of an infinite law through an adaptation and application of the occult forces of nature, yet when listening to the theories advanced we are led to conclude that it needs a purification, but the trouble lies in the peculiar organism of men that many times debar them from seeing and adapting its purest and best leachings. This diversity what makes up the/cosmopolitan constituency of this people and which marks so distinctly the individuality that characterizes self-reliance, self-examination and, the use of individual faculties in lieu of a subserviency to specific rules and formulas, doginas and creeds, as was the result when we were representatives of the good old orthodox churches. As the imprisoned bird flutters and beats its tiny wings against the bars of its prison youse, so does the fettered souls of humanty ever rebel against arbitrary authority upon all matters, or all subjects pertaining to an intuitive conviction of right and duty. Like a bird long deprized of its freedom, it knows not the use of its airy pinions but fails to the ground, the long fettered soul when freed from creedal bondage knows not what use to make of its freedom, but snatches at every straw that can afford it even the least anchorage or hope of consolation. We have ever asserted that every man's opinions or ideas are just expressions of the degree of unfoldment of the spiritual natures, a just measure of their capacities as thinking, reasoning beings, therefore we must accord to all the award that justice demands, namely, that of giving expression demands, namely, that of giving expression to their best thoughts, and highest convic tions of right and duty. + After the close of the conference and the singing of an anniversary hymn the regular Sunday exercises were in order. We were Sunday exercises were in order. We were favored with the presence of several thor-oughly-logical and gifted speakers, Mrs. Sarah Byrnes, who has been doing a faith-ful work for the First Association for the past six weeks, Cephas B. Lyhn and Ed. S. Wheeler, who are too well known by Spirit-relists averywhere to need enloyder. ualists everywhere to need eulogies from anyone. Mr. H. B. Champion gave a brief synopsis of the progress and results from the labors of the society since he has had a knowledge of its workings, which were of a very satis-factory and encouraging character. The only exception being an indebtedness of \$100, arising from expenditures necessary to place the society upon a secure and per-manent basis before the world in a legal aspect as well as to give it a more prosper-ous financial status, but the earnest appeal of the chairman was so nobly responded to, that the old indebtedness was liquidated and a small fund left for future needs. Contact on English Pars. anyone.

Which is Faithfully Copied from the Original Manuscript, the Uncommon Vision Which He Had When a Young Man. By his Son.'

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2

delphia, this title page arrested my atten-tion: "A Short Compilation of the Extra-ordinary Life and Writings of Thomas Say;

Upon glancing at the pages it at once appeared that I had struck a prize. Speaking to the woman who kept the station, she mentioned that the book had come from a Quaker family in the vicinity, and had been used as a play-thing by her children. I im-mediately bargained for the waif and pocketed it with all the suppressed glee of "Jon-athan Oldbuck of Monk Barns," when he secured a rare old volume. I have gever as yet seen another copy, though doubtless there are many preserved in the Quaker libraries, for I have heard of one or two others. It was probably never considered quite canonical amongst the Friends, as the son remarks in his preface of "believing it proper on my part, to publish it in the form in which it was left by him, unmutilated by any one." Thank him for his good sense. Believing the accounts contained in the Thank him for his good sense book may be new and entertaining to your readers, I have berein transcribed a part of Its contents.

To illustrate the character of Thomas Say, the following several extracts from his son's biographical sketch, are made:

"He was born in the city of Philadelphia, 9 mo. 16th, 1700." "His grandfather and his mother came from England with William Penn." He was "exceedingly attentive to business and a pattern of sobriety to his day and generation." "He was remarkable for being executor to many estates and guardian to a number of orphan children to whom he was a faithful steward." "Was a zealous promoter and supporter of schools for the instruction of youth, black as well as white." "Was, for several years, one of the committee appointed by the society of friends, to attend the school for the instruction of blacks, which was under their direction, and of which board he also acted as treasurer." "Was likewise, for several years, one of the managers of the Home of Employment." "Also one of the committee appointed to the care of the French neu-trals, who flew to this city for refuge from Nova Scotia, about the year 1757; and al-though they had small pox among them. (... he maintained his post with fidelity" and he maintained his post with fidelity and thereby was so unfortunate as to cause the loss of a daughter by "that formidable complaint." [These refugees are probably, the same as those upon whose history Longfellow bases his "Evangeline."] "He had a natural talent for medicine," and therefore, after he had acquired a small capital he commenced apothecary and chemist." "If it is possible for any one to cours by the power of sympathy he appeared chemist." If it is possible for any one to cure by the power of sympathy he appeared to possess that art in an eminent degree; for there are a number of weil attested cases of wens being removed, and indolent tumors dispersed in the glands of the hu-man body, by stroking his hands over them a few times; and however this may be ridi-culed by some it is neverthelees a fact. culed by some, it is nevertheless a fact, which a number of living testimonies can

be produced to prove." (N. B. It just occurs to your compiler what a pity it was that the doctors had no law in those days to protect them against such "quackery.") "There was a circumstance which occur-

The above are the only extracts I will make from the son's quaint memorial ac-count of his father. Your readers may each one make his own estimate of the value of the accounts therein contained as compared with our more modern illustra-tions of spiritual philosophy. They seem to me specially valuable as occurring so spontaneously and yet evidencity belonging generically and with full family relation-ble to phenomena of the upseent day ship to phenomena of the present day.

The following extracts are given verbatim et literatim from the writings of Thomas Say himself, "faithfully copied from the original manuscript," and published by the son in the volume aforesaid; concerning these simple narrations we feel like insisting that their truth depends upon no light testimony. The biographical sketch above extracted from, amply indicates a man of sterling integrity combined with much intelligence and strength of character. What Thomas Say says he saw, we may at least rest satisfied he believed he saw.

About the year 1725 he had a severe illness. "On the ninth day, between the hours of four and five, I fell (he says) into a trance and so continued" about twelve hours. "Af-ter my departure from the body (for I left the body) my father, and mother and others who watched me, could not find any re-mains of life." The doctor when called said: "I believe he is so far gone that I think he will never open his eyes again.". "This they told me when I returned into the body."...."My father and mother inquired how it had been with me?" "I thought I had been dead and going to heaven; and af-ter I left the body, I heard as it were the voices of men, women and children singing songs of praises into the Lord God and the Lamb without intermission, which ravished my soul and threw me into transports of joy. My soul was also delighted with the most beautiful greens (*L.e.*, yegetation) which appeared to me on every side, and such as never were seen in this world; through these I passed, being all clothed in which and the set of the seen without the white, and in my full shape, without the least D I M I N U T I O N\* of parts. As I passed along towards a higher state of bliss, I cast my eyes upon the earth, which I saw plainly, and I beheld three men (whom I knew) die. Two of them were white men, one of whom entered into rest, and the other was cast off. There appeared a beautiful transparent gate opened; and as I and the one that entered into rest, came up to it, he

one that entered into rest, came up to it, he stepped in; but as I was stepping in I step-ped into the body. "When I recovered from my trance I mentioned both their names, at the same time telling how I saw them die, and which of them entered into rest, and which did not. I said to my mother, O that I had make one step further; then I should not had come back again. After I told them being I had to say, I desired them to say no more to me, for I still heard the melodious songs of praise; and while I heard them I felt no pain; but when they went from me the pain. In my side returned again, for which I was glad, hoping every stitch would take me off, and longing for my final change. After I told them of the death of the three

od used in the book for emphasizing.

21

# "The sphere of the supernal powers, Inpinges on this world of ours; And very near about us lies 1 The realm of spiritual mysteries."

Do they not, in the truthful narrative of Do they not, in the truthful narrative of this upright man, almost cease to be spirit-ual "mysteries" and to become natural, lawful and momentously interesting facts in the philosophy of life and being? Mack-how the real man, the sentient soul, vibrat-ed back and forth on border land between the earthly and the heavenly kingdom; how, while he heard, the melodious songs he felt no pain, "but when they went from-me the pains returned again."

For my part, even were thers not cumu-lative evidence yet more powerful, I can hardly conceive how any healthfully con-stituted mind can peruse the account of Thomas Say without becoming satisfied of the dual nature of man, and of his natural birth rights to a higher life.

Continued on Bighth Page.

## The Children's Progressive Lyceum.

BY WILLIAM EMMETTE COLEMAN.

"A child is the repository of infinite possibilities." -A. J. Davis.

"Nature knows no panse in progress and develop-ment, and attaches her curse on all inactions." - Gotte,

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"Sublime Philosophy! Then art the patriarch's ladder, reaching heaven. And bright with beckening angels; but alas! We see thee like the patriarch, but in dreams, By the first step, dull slumbering on the earth." -Bulwer L; then

I was pleased to see, in a late JOURNAL, the correction by A. J. Davis of the state-mest that he had pronounced the Children's Progressive Lyceum a failure; feeling well assured, when I real it, that Mr. Bowen must have misunderstood Mr. Davis. As Mr. Dávis has clearly pointed out, it is not that the lyceum as a system is a failure; but it is the nature of the material with but it is the nature of the inaterial with which it has had to operate, in its practical workings, that has been largely the poten-tial cause of its decadence and virtual non-success. The central ideas upon which the lyceum is based have failed of an intelligent lyceum is based-have failed of an intelligent comprehension and effective utilization by the great mass of Spiritualists; and, in the present state of the spiritual movement, such must almost inevitably have been the, out-come. Spiritualists as a rule (though there are many noble exceptions), are phenomenal-lists, rather than philosophical students,— have their hopes and aspirations largely cen-tered in the realm of external phenomena. tered in the realm of external phenomena rather than in an intelligent seeking after a due comprehension of nature's immutable principles, as manifested in the ever-varying yet ever-constant phenomena of the ob jective world of forms and forces, material and physical.

Phenomena are valuable, very valuable, and they should never be discarded or ignored. Phenomena are, universally, the exemplification of principles, and principles are an embodiment of the laws or modes of action of phenomena; the two are insepar-ably conjoined, and the wise student of na-ture will pay heedful attention to the les-sons obtainable from a careful study of each of these great departments of Uni-versal Being. (The term phenomena is herein employed in its fullest and most comprehensive sense). To seek the curious and the bizarre in the phenomena realm as mere vehicles for the gratification of the wonderloving propensity, without, at the same time, giving meet consideration to the significance of the principles underlying the "signs and were" witnessed, we re-gret to say, too often characterizes many worthy Spiritualists. A Spiritualism largeworthy Spiritualists. A Spiritualism large-ly made up of adherents of this character can scarcely be expected to have a very pro-found insight into the residentiary prin-ciples of a system like that of the lyceum, —a system having an intellectual -rather than a phépomenal basis.

The wonder-seekers in Spiritualism are like the "horse-leech's" daughters, crying, "give, givel" all the time; they require change, variety, and the "marvels" (a la Terre Haute and others), which they continually flock to see. Not content with wit-nessing, it may be, convincing exhibitions of spirit power for a few times, sufficient to establish their belief or knowledge of the existence of supramundane realities, and existence of supramundane realities, and then endeavoring to obtain therefrom use-ful lessons in the domains of psychology and ethics,—instead of practically applying the truths thus gathered into measures looking to the upbuilding of their own characters and the improvement of the world socially, intellectually applying the intellectually, and morally, -- they continue to run after phenomena of all shapes and characters, genuine and spurious, those coming through honest mediums anxious to advance the truths, and scorning all charlatanry and pretense, and those emaom the vilests tricksters devoid. alike of conscience and self-respect. Such lovers of the marvelous, of course, can not tie them down to the humdrum monotony of continuous lyceum sessions. Novelty is their daily want; something startling, strange, and queer, is their incessant cry, something not requiring any particular mental exertion on their part, but simply the open mouthed reception, without thought or discrimination, of whatever presents itself to their mystery-haunted gaze For a lyceum to succeed requires earnest soulful work; requires the co-operation, with heart and hand (and purse), of a number of sturdy workers, fully alive to the demands of the system, and competent to successfully actualize those de-mands in the practical operations of the school. Some minds of/this character may be found doubtless, in every spiritual com munity; but a few.can not do the work for all. All Spiritualists should be sufficiently interested in the rescue of their children (and not only their own, but those of all humanity), from the thraldom of the oldtime superstitions and debasing dogmas of the churches, and in the successful implanting, in their hearts and consciences, of those precious seeds of purity in morals and nobleness of character, the blossoming of which into full fruitage in their daily walk constitutes the "one thing needful" in this world,-every Spiritualist should be suffi-ciently interested in the mental and moral character of the children to be capable of at least devoting an hour or two one day in seven to the good work of the lyceum; but, though this is their paramount duty, how few there be who seem to realize it. So, as long as phenomenal Spiritualism prevails, to the exclusion of a sound philosophical Spiritualism, so long will the lyceums langulah, droop, and die. In the nature of things it can not be otherwise. A system of endeavor, founded upon certain primary philosophical principles, said prin-ciples constituting, as it were, the life's essence of the system, can not be successfully outwrought by those having a dim, confus-ed appreciation and comprehension of those principles; and until the Spiritualists in general can attain to a definite grasp, not the importance but of the significaonly of the importance but of the significa-tion of that fundamental basis upon which the lyceum fests, it will be useless to expect any very signal success in the way of lyceum culture. The lyceum movement is unquestionably one of the most important elements of the spiritual dispensation, and so regarded. I have ever taken a deep interest in it. In fact, my first contribution to a spiritual fact, my first contribution to a spiritual paper, some thirteen years ago, was an ar-ticle in advocacy of the establishment of Progressive Lyoeums in various sections of the country. Some months since, Bro. Lees, one of the lyoeum's staunchest friends, in a JournAL article urged a revival of interest in the lyceum cause, and suggested that I among others, might say a good word in furtherance of that laudable object. In the present discordant and dissentious con-dition of Spiritualism, I felt that I could accomplish but little in that regard; and, as matters now stand, I see but sount prospect of an improvement in the temper and ast-

mus of a large proportion of the Spiritual-ists of America, vieing with each other, as many of them are, in their advocacy of ab-surdity and folly, and in their scurrilous denunciation of those laboring for the establishment in our ranks of honesty, purity, and integrity, coupled with sound judgment and discriminating common sense. Much, very much, do I regret this. I should rejoice to see the Spiritualists heartily united in support of this great educational em-prise, born from the Summer-land upon our earth, with A. J. Davis as its inspired ac-couchear; and I do hope that the Spiritualists everywhere may be aroused to the im-portance of fostering it in their midst, and not suffer it to die of indifference and neglect. The friends of the lyceum should not de-

spair "as those without hope." The eternal principles constituting its ground work and substantial basis can never die. Though for a time obscured in this busy, struggling, transitional epoch in spiritual and theological unfoldment, yet, in the fullness of time, reburnished and radiant with immortal glory, they will emerge from the dark clouds of non-appreciation, non-comprehension, and unconcern now enveloping them into the full blaze of cordial approvement, adequate comprehension, and deep, abiding interest; to be embodied and utilized then, if never before; in the building up of a method of instruction here below, akin in outline and integral character to that in successful operation, through long ages, upon the sylvan slopes and ever-vernal meadows of the Isles of the Blest,—the children's paradise in the better land above! Presidio of San Francisco, Cal.

LETTER FROM MRS. E. L. SAXON.

#### Materialization-Views of Mr. Kiddle-The Murderer .Exposed-Prospective Materialization, etc.

To the Editor of the Religio-Philosophical Journal:

Every day for some weeks past 1 would say mentally, "I will write to the JOURNAL and say a few words in regard to Mr. Jack-son's review of my last letter to you," but, alas, alaal I let my firm resolves look down upon my slumbering acts, and so waited un-til I found myself again in the quiet of

Belvidere. I so entirely agree with Mr. Jackson, that I scarcely see what there is for me to say. He is less poetic, but more practical than I am; yet he thinks "Indiscriminte consulta-tion of antirity of tion of spirits more an evil than good," and I shall less regret the publication of my letter, since it called from him a communication containing his own views in language so entirely in consonance with my own that I will imitate the man who wrote the Lord's prayer, and nailed it on the bed post, then each cold night, when comfort-ably tucked away in bed, nodded his head to ward his written prayer, and not toward his written prayer, saying only, "Lord them's my sentiments." As for "my "Lord them's my sentiments." As for "my man of fine attainments," I reiterate it, and can only say with him, "Charming as Spir-itualism is in many things, to some minds it is dangerous food, and tends to weaken and stultify instead of blessing and cheer-ing".

so many and varied are the phases of this philosophy, that one stands dumb before it. Materialization is now the one phase that excites most attention, and needs the strict-est care. I heard Henry Kiddle state facts concerning this phase, that stamps it true, or else we must deny his ability to see, or else we must deny his ability to see, weigh evidence, or speak the truth, for he asserted that he had been in the cabinet with both medium and spirit, and had seen the latter slowly fade away before his eyes. He gave at least seven or eight facts fully as important as the above. I have often as-serted that the power which for years had made itself distinctly felt by me in the close tangible class of a human hand, though untangible clasp of a human hand, though unseen by me, could by some law or by some fully developed clairvoyant, be seen. I have never had a fair opportunity to investigate this phase of Spiritualism, but I fleem it a very unsafe thing for christians to deny it, as on such evidence their bible is founded, and if such facts be swept from its pages, the book is worthless. Many good Spiritualists assert that it is some tricky spirit who frequently communi-cates through mediums, and that this will account for the half-truth that one sometimes gets; as the guide, or "demon," as Socrates called it, can see our mental condi-tion in a measure and read much that is passing in one's mind. It has always seemed very strange to me, that a medium can give communications to all that come at a dollar a head. I remember a man who was a faithful believer in Spiritualism, and who on dying promised his wife he would certainly re-turn and help her. Year after year went by, and he did not in any way ever communicate, though she went to several me-diums. Nine years after his death, from a wild far off place in Texas, came a poorly spelled, badly written letter saying that the writer was a medium, and this communication had been given her: "My dear wife, for nine years I have striven to reach you, and failed to find any one that I could control, until now. Write to [naming the town and the man in this communication] and you will find that part of a section of land can be obtained by some legal process; it is valuable. He will at-tend to it for you. Is was some business transaction of my father that secured it. Your children are the heirs. This letter was signed by his full name; the statement given proved true. This would go to prove that certain individuals can, while others can not, control mediums I have heard a famous medium say that her guide could tell her any person's name that came to her, or any thing concerning them that she desired to know, but that she often refused to do so, declaring that it was dishonorable. On one occasion a man went to her with a paper folded up, and sealed. He declared that the whole thing was a hum-bug, and unless she could tell what was in the paper, and give his name (which he of course had not given) she would be de-nounced by him as a fraud. She tried as usual, placing her slate under the table, when instantly it would be firrown violentiy out. There seemed a contest of some sort going on. The man rose from the ta-ble, and going near the fire place, turned to her, and sneered in the most triumphant manner at her failure, not only to give his name, or guess at the contents of the pa-

The man left, swearing that all was false, but refused to show what was in the paper. Subsequent inquiry revealed the facts as given by the spirit.

I heard a man state a few days since, that the reported appearances of living men's spirits at the materializing circles, were the "Diakka" masquerading in imitation of such parties; so one almost comes to the conclusion that the more you know, the more you don't know. I am disposed to think that much of what is called materi-alization, is really the spirit of the medium himself, and that we play fantastic tricks I am credibly informed that a lady in

Boston expects soon to start out giving ma-terializing séances in broad day light with-out cabinet, the medium in full view; one's own spirit friends walk, talk and laugh with living ones. When this woman ex-pects to begin her journey I know not, but the lady herself told my informant. I am afraid it is too good news to be true, so I shall not state the names of the party. It It was a new name to me, but is familiar in her own town, and she has long been a successful and respected medium there, and entertained some of the scholars that went from the New York Lyceum, on an excursion as guests of the Boston Lyceum.

My most earnest efforts have been given lately to the "Woman's Cause." I look on Spiritualism as the most liberalizing of all things, and even if I did not endorse it with my entire belief, 1 would use it as a means to an end. I have never seen a man who was a true Spiritualist, and investigated with fairness, that did not soon get his ideas clear on the great question, concern-ing woman's freedom. Many of the woman's suffragists are terribly afraid to hint that they are Spiritualists, for fear of in-juring their cause, and half the time they are hiding from each other. I went with Mrs. Blake and Mrs. Slocum to Albany, in this cause, which, in passing, I will say was a triumph throughout for the women of New York, as these two representatives were well received, and had a splendid mass meeting of women, despite a driving snow storm. The day after they addressed the storm. The day after they addressed the Judiciary Committee in the general assem-bly, the house was crowded. Gov. Cor-nell and Leiut. Gov. Hoskins were in the audience, and many of the first people of the city, besides the unusually large attend-ance of senators and members. I followed Mrs. Slocum in an address of thirty min-utes. Both Mrs. Blake and Slocum are fine speakers, and if having, our heart in our work counts, we will certainly win, for -"Right is with us; victory with right and God with victory." God with victory."

It was when coming home from Albany that I had as fine an illustration of my statement that Spiritualists are frequently keeping their belief from one of their own persussion. A charming woman was anxious to see the beautiful river, so I gave her my seat next the window. We talked on the woman question, conversing for some time.' I said at last, "I think that Spiritualism, by its lecturers going everywhere, has done much to liberalize the minds of people. I am a believer in the philosophy that has demonstrated the immortality of

"Oh, I am so glad of it: I am, too," she cried impulsively, and then we had a bond of sympathy between us, that was strong in-deed. Our next two hours' ride was spent in discussing the wonderful and soul-cheer-ing facts, that rob death of all terrors, and render this life trials easy to bear, though knowing that the discipline of this plane, is needed, and that its pain and loss are only the schooling for eternity. Before closing I wish to state that women

are eligible as census enumerators, andsome will be appointed. I guess few women will find this out, for newspapers as a gen-eral thing ignore the fact, and the taking of the census is generally used to help the political canvass, in an indirect way, and as women are not voters their chance is not flattering, though (Ien. Walker has agreed to appoint women. The time begins in June; the pay is good, and women are as well fit-ted for the task as men. Correctness at figures, active habits and good penmanship, are the recommendations, and of course the women must be virtuous. I don't think they would employ a virtuous man, any way he could fix it up to establish such a character. Belvidere, New Jersey. LIFE WITH THE SPIRITS. . By Ex-Clericus. [Continued from last Number.]

Allen Putnam of Roxbury was elected President, and there wasa large list of other officers, including not only the names of prominent and well known Spiritualists, but also of several men of public note who, though believers, had not been heretofore generally known as such.

My own especial connection with this society was that of the active business agent, a position which I continued to occu-py, until in the following spring, I departed for the West, for my temporary self-banishment from a spiritual to (a mundane

The first prominent move of our association was to issue a stirring address from which I quote as follows:

which I quote as follows: "CITIZENS OF NEW ENGLAND:-It is computed that nearly two millions of peo-ple in our nation, together with' thousands in other lands, are already believers in Spiritualism. No less than twelve of four-teen periodicals are devoted to the publica-tion of its phenomena and the dissemination of its principles. Nearly each succeeding week brings through the press, some hew books treating exclusively upon this sib-ject. Every day, and much more than ject. Every day, and much more than daily, lectures upon Spiritualism are given in the presence of audiences quite respectable as to both numbers and character. Circles are held by day and by night, in nearly every city, town and village through-"Belief that spirits speak intelligibly to

man, is already working widely and deeply; it is fast gaining power for good or evil. It asks, and may well claim attention from every considerate mind. It is in our midst; it is at work among us. Is it a friend, or is it a foe to man? Examine it; try it; learn its nature; learn its purpose; learn its ef-fects; and when well informed, answer the fects; and when well informed, answer the questions, and shape your treatment of the subject. Such is the call to every influen-tial mind.... We who now unite to form an association, are firmly persuaded that the spirits of the departed come to us; that they write and speak for our instruction and im-provement. We believe that they work. In harmony with God's universal laws; in har-mony with his kind designs; and that in lending our aid to this cause, we are co-workers with the all-merciful one and with workers with the all-merciful one and with his good angels.... Calmly but firmly would we put ourselves in readiness to help extend a faith that opens the doors of immortality to the skeptic; that gives new life and strength to the believer; that sees departed friends stretching down the betping hand to bear us onward and upward to plains of clearer light and higher joy-and it is in such a work, men and women of New Eng land, that we ask your co-operation." This will suffice to show the general char-

acter and aim of the address; it was thoroughly in earnest, and to the point. It be-longed to my office to send it by mail to all parts of New England, a work in which I was greatly aided by the list of names I had accumulated in my Harmony Hall register, already spoken of.

#### A NEW PAPER ESTABLISHED.

The next work of our association was in a direction still more important. It was of the very first consequence to the success of our movement, and to the cause generally, that we should have a periodical published at our center of operations that should command the attention and respect of persons of intelligence and culture. New York al-ready had such a paper, the *Spiritual Tele-*graph, edited by S. B. Brittan, whose active energies are still so widely and efficiently felt in our cause.

But in all New England only one small paper was now published, the New Era, to which allusion has already been made. It was felt by our society that this paper did not satisfactorily supply the needed help; but not wishing unneccessarily to interfere with the prospects of the editor and pro-prietor of that paper, it was arranged that his ownership should be bought and his subscription list be made the starting point of a new paper, the name of which should be *The New England Spiritualist*. To the editorship of this, A. E. Newton was called entorship of this, A. F. Newton was called with perfect unanimity, and in due time number one of that paper was issued bear-ing date of April 7th, 1855. The new paper was continued two years and nine months, until January 1858, when it was merged with the Spiritual Age, which had been started some months previously, in New York, by Prof. Brittan, but had been sus-pended for a time. The name of this paper was adopted though the proprietorship was left in the hands of Mr. Newton and Prof. Munroe, the associate proprietor of the New England Spiritualist. About the end of 1858 Mr. Newton's health having become seriously impaired, and his partner wish-ing to engage in other business, it was thought best to dispose of the whole concern to parties from Maine, who wished to purto parties from Maine, who wished to pur-chase. They soon removed the paper to Portland, and not long after changed its name to the Spiritual Eclectic; but it did not survive long. It was, I believe, some year of two previous to this, that the Ban-ner of Light had been started, which paper had now full possession of the New Eng-land field, a position which has not been seriously interfered with down to the pres-ent time. ent time. The few years of Mr. Newton's 'editorial career in Boston, amply demonstrated that he was the right man in the right place. The New England Spiritualist was a paper of marked excellence—one of the very Dest of the kind ever published. It was a deeply felt loss to our public when one brother. with the familiar and welcome initials, "A. E. N." ceased to occupy the editorial chair; as it would be our gain should some future favorable combination of circumstances re-place him in that position. ent time. place him in that position.

#### A Test Case of Non-Explosive Magnetism Decided in Our Local Courts.

APRIL 17, 1880.

THE STATE LAW OF 1877 DECIDED NOT TO REGARD MAGNETIC HEALERS AS . PRA ... TICING PHYSICIANS.

[Sterling (III.) Standard.]

The accustomed quiet of this very tem-perate and busy city was disturbed last, Saturday by an attempt made by local physicians to reveal supposed crooked prac-tice of one Dr. J. A. Maryin, temporarily located here and professing to heal the af-flicted by magnetic treatment. The doctor's arrival was heralded in the usual manner adopted by healing agents, and the accustomed hand bills, circulars, etc., con-taining certificate letters of recommendation and other testimonials, acknowledging great benefits derived by the patient from this comparatively new mode of practice. Many sufferers in their anxious desire for relief, and, if possible, restoration to health, called for consultation and treatment by the gentleman of reputed skill and excellent reputation. The leading professors of materia medica held a council and decided to com-mence prosecution for violation of the state law, passed in 1877, regulating the practice of medicine, and requiring the practitioner to appear before the state board of health for a certificate, which should in all cases be recorded by the clerk upon the county records, or in a register kept for the purpose. Any failure to comply subjects the offender to prosecution and payment of the penalty prescribed.

prescribed. Accordingly, some two weeks since, they commenced proceedings against the doctor by indictment by the grand jury of the county—the circuit court, Judge Eustace presiding, then being in session—under two counts: lst, for practicing healing by manip-ulation as an itinerant. 2nd, for practic-ing medicine by magnetic treatment or manipulation. This indictment, was, on mo-tion quashed, for, among other reasons: tion, quashed, for, among other reasons: 1st, that the section relating to itinerants was void and of no force. 2nd, that the defendant could not be held as a magnetic header. healer.

This would probably have ended the mater had not one of the state board of health, Dr. J. H. Rauch, of Chicago, appeared on the ground and infused new courage and hopes into our local physicians, and caused further proceedings to be instituted ander able array of counsel, in which Dr. Marvin was notified to appear before Justice Alexander, where the case was commenced last Saturday P. M., in presence of a crowded at-tendance, including a large delegation of the medical fraternity and city druggists. None of the witnesses called testified that

medicines were used or prescriptions given by the defendant while treating their individual cases or complaints. It was shown that animal magnetism was

not a generally recognized remedial agent by the medical fraternity.

It was shown that the doctor had treated and cured, by magnetic power alone, sever-al cases of rheumatism, deafness, catarrh, etc., etc., and had really had very marked success here in several cases that had failed under the regular practice.

Dr. Marvin was called, and described his manner of healing by magnetic or psychic force in a manner that seemed to carry conviction to all that he understood his business.

The doctor claimed the treatment effective in nearly all cases of disease which flesh is heir to, and believes its fountain source exists and is imparted from a higher power than human or earthly agency. A battery which conducts a subtle force perceptibly from his body-to another is often too pow-erfal to be endured by the patient. He redesist from its application on account of patients' sensitiveness. Several volumes, containing reports of eminent writers upon the subject were produced, and extracts read which showed that a magnetic force existed, more or less perceptible, in all animate substances, and that this mode of healing had been endorsed by some of our best and most noted scientific minds of the present and past. The testimony and arguments occupied the entire afternoon. The court reserved his opinion until Monday morning when he decided that detendant had not been proved guilty of violating any legal enactment in such cases made and provided. Many physicians are agreed that parts of the ani-mate body, affected by diseased nerves par-ticularly those of the sympathetic system are excited by temporary increase of heat, severing the connection of such nerves tend to an increase followed by a permanent de-crease of heat which shows that animal heat is in a measure controlled to some extent by the nervous system. It has been demonstrated that electric action similar in character to that produced by chemical heat forces, may be excited by human agency and that this subtile force exists in animal bodies, the power of which may be demonstrated at pleasure with light or heavier discharges. This electrical current is constantly circulating between the internal and external portions of the muscles and derives its source from chemical action connected with the vital process constantly in motion, which can in a moment be controlled by human power. These prosecutions have been conducted entirely at the instance of our physicians and state board of health, very few, if any, of our citizens, outside of the medical fraternity, sympathizing with them. It has, however, created a very general and mark-ed sympathy for Dr. Marvin, and made him-hosts of friends and patrons where a month ago he was a stranger.

A loud rap on the table came and she put the slate under it, and these words were written by her guide:

"Your name, sir, is [full name given]. That paper has in it the name [full name given], whom you murderd sevan years ago in [town, county and State given], and whose death was attributed to suicide. He tried to write this himself. Your spir-it friends prevented him. They can't pre-vent me from protecting my medium."

#### **HISTORICAL**

It was about the first of October, 1854, that I gave up my Harmony Hall position, having transferred the same to a person who, besides being an earnest Spiritualist, was actually interested in socialistic reform.

The main reason for my giving up was that the work had proved too hard for me, and I had become much reduced in my general health-condition in consequence. The great call for conversational effort, was especially hard upon me; but more exhausting still was the constant drain of my magnetic forces in consequence of my frequent con-tact with the spheres of partially develop-ed mediums who not only drew through me from the spirit source, but also from me, it being a necessity of my condition that I con-stantly imparted more than I received. It had now become quite apparent to my own impressional perceptions, as well as from direct communication with my best friends and helpers in the spirit-life, that I must at least for a while break entirely away from mediums and circles, and throw myself into the external, material life. Hence it was that I was in a measure compelled to surrender my interesting and important posttion.

THE NEW ENGLAND SPIRITUAL ASSOCIA-TION.

It was at about this time that active steps were taken to organize a movement broad enough to include all Spiritualists, in every stage of their investigations. This was simply an organization for the purpose of a better understanding, and a wider exten-sion of the facts and phenomena of Spirit ualism.

ualism. It was clearly seen by the more intelli-gent of the believers, that to attempt an organization upon the basis of an agreement in general belief, among a class of independ-ent thinkers as were most Spiritualists, could result in nothing but a deserved fail-ure. Hence the most simple and definite statement possible was embodied in the constitution, in the following language: "SECTION I. The name of this society shall be The New England Spiritualist's Association.

Association. "SEC. II. Its objects shall be the diffusion of the knowledge of the phenomena and principles of Spiritualism."

T o be Continued.

More Portraits Upon Wildow-Panes.

We have heretofore published an account of a portrait supposed to have been photographed by lightning on a pane of glass in the window of an, old farm-house in this county. Another instance of the same curious phenomenon has been found in the window of the mansion house on the "Mount Eagle" farm, more generally known as the "Gentry place." The portraits of four per-sons are plainly discernible-two men, a woman, and a child. The faces are not all woman, and a child. The faces are not all on one pane, that of one of the men and the woman being en adjoining glasses, the face of the other man on another, and that of the child on one of the lower panes, and the theory is that the party were all looking through the window during a thunder storm, when a sudden flash of lightning, by some mysterious process, instantaneously fixed their features on the glass. The ex-istence of the portraitures are of compars-tively recent discovery, and have attracted many visitors.—*Charlottesville (Va.) Chron-*icle.

What a power there is in inpocence! whose very helplessness is its safeguard; in whose presence even passion himself stands, abashed, and stands worshiper at the very altar he came to despoil .- Moore.

Speak kindly in the morning, it lightens the cares of the day, and makes household and all other affairs move along more smoothly. Speak kindly at night, for it may be that before the dawn some loved one may finish his or her span of life for this world, and it will be too late to ask forgiveness.

The human heart is a mill-stone in a mill; when you put wheat under it it turns and grinds and bruises the wheat to flour; if you put no wheat it still grinds on, but then it is itself it grinds and wears away. So the human heart, unless it be occupied with some employment, leaves space for the devil, who wriggles himself in and brings with him a whole heat of evil thoughts, temptations and tribulations which grind the heart.—Luther.

# APRIL 17, 1880.

# RELIGIO-PHILOSOPHICAL JOURNAL.

# Woman and the Household.

BT HRSTIR M. POOLS. ~ [Metuchen, New Jersey.]

### HESTIA.

(The Goddess of Hearth and Home.) A beautiful goddess in olden times, \_\_\_\_\_ Guarded the sacred fire on the hearth; She left in love her Olympian home, To brighten and gladden the homes of earth.

The sacred central fice on the hearth, ' Was never carelessly left to die, ' Lest the good goddess her love should with-To the home her protecting care deny.

"Tis only an old oriental myth. Yet it Embodies a beautiful truth, Love is the sacred fire in the home. That gathers together children and youth.

If Hestia is no more goddess of home. We have a good angel in every one; The sacred fire in her heart dies not, Her love is of home the central sun. [Harriet W. Faranworth.

#### GENERAL NOTES.

Women are now voting on education in the States of Kansas, Michigan, Minnesota, Colorado, California, Oregon, New Hamp-shire, Massachusetts and New York. They vote on all questions in Wyoming and Utah.

The wife of the Rev. W. H. H. Murray while her husband was at the hight of his prosperity and fame, began to study with a physician, feeling a forewarning of the reverses which have come upon them. She is now practicing in a New York hospital.

The Society to Encourage Studies at Home, during the last year enrolled eight hundred and sixty-nine students from nearly every State in the Union; all of them girls or women. Of these one hundred and thirty-one are in the science course, which embraces geology, minerology, botany, zoology and mathematical astronomy. Instruction is communicated entirely by letter.

Mrs. Abba Goold Woolson, so favorably known as lecturer and author, has been giv ng a series of twelve lectures on English Laterature in the parlors of Ex Covernor Claffin, at Washington, to an audience of ladies. Mrs. Woolson has a wonderful memory, is a thorough student and a fluent speak-She uses no notes and ranges over history and literature with the enthusiasm of one who understands the philosophy of those inexhaustible subjects. She has held large classes in the principal eastern cities.

Some of the women of Clarendon Hills. Massachusetts, incorporated a society for the purpose of erecting and controlling a hall to be used for secular and religious pur-poses. Late in March this building which is complete and free from debt, was dedica-ted by appropriate exercises. The speeches by Julia W. Howe, Mary F. Eastman and Abby M. Diaz, were particularly appropri-ate, and music on violin and piano as well as songs, was furnished by the young ladies of the place. The men present testified their pleasure in the work by three cheers, and a gift of flowers at the close.

Mrs. Elizabeth Thompson, of New York, is constantly distributing a large income in projects which are intended to projuce permanent good for the rising generation, now in one direction, now in another. She has given thousands of dollars each to temperance, the colonization of the city poor, to the printing and distributing tracts containing valuable information, to the Yellow Fever Commission, and various other interests. The objects are always educational. Recently she has sent \$1,000 to the Frabel Union, for kindergarten purposes.

Twelve, women of New York city, one began a free circulating library, with 1,100 books on hand. From the first it was a success, and now they have a cor-poration with trustees of both sexes, and a large library and reading room.

hind our loved ones, than when they depart for the far away lands of the earth. Is the pang only felt by us who are shut out? Even when we know the delivered soni has met with great gain, there is a cruel rending of the heart-strings which tries even the stout-est hearted. Oh! I feel as if I could not make the comforting word but my whole speak the comforting word, but my whole soul goes out in prayer that an angel cloth-ed in flesh or arrayed in spiritual garments, may be divinely commissioned to speak it

The home life seems sweet when I remember the days of my young life with my father and mother, or the lovely hours of the babyhood of my own children. As life advances, the daughter loves the mother more and better, while I doubt if the sons make the same experience. Their hearts are occupied with other loves and interests. The married daughter draws nearer in spirit and knows a more intimate relation to her mother than the unmarried, and at last the mother stands in a double stead to her daughter, elder sister and parent, with all the love to companionship which belongs to both. I hope in that great beyond we shall feel as little children to the beautiful ones who have given their love and care to us in this world, and that that holy relation, will prove an unending one."

#### BOOK REVIEWS. .

HEGEL'S PHILOSOPHY OF ART .- BRYANT The Philosophy of Art being the second part of Hegel's Aesthetik, in which are unfolded his negers Aesthetik, in which are unfolded his-torically the three great fundamental phases of the Ari activity of the world. Translated and accompanied with an introductory essay giving an outline of the entire "Aesthetik," by Wm. M. Bryant; 194 pp., 8 vo. New York: Appleton & Co. Chicago: Jansen, McClurg & Co. Price, \$1.75.

Hegel's popularity as a philosopher, at least upon art subjects, is largely due to the subtle flattery with which he woos the Christian and orthodox sentiment of the age in which he lives. It is therefore, de served, because he who is polite to prevailing sentiment deserves the applause of his time. He has pleased his environment and his environment ought to please him. But the same pliancy which renders him popular must render his popularity an affair of today. He has bowed too low to the tempoday. He has bowed too low to the tempo-rary to maintain a good understanding with the eternal. In the long History of Art, Christianity, as a religion, is but a tempo-rary factor, which to day is and to-morrow is cast into the oven, while Hegel treats it as an eternal therity and the end to which all art is subordinate. We would smile at the Mohammedan philosopher who should make the Koran the End of Art, while pro-fessing to plant himself on principles of philosophy. derived from history. A smile philosophy derived from history. A smile is equally due to the philosopher who com-mits the same error in behalf of the myths and fables of Christianity. The historic criticism which has utterly swept away the supernatural basis from Christianity seems to have escaped Hegel's notice, or he has attached no importance to it. In his theo-logical simplicity he may be compared to a modern traveler who proposes to forget that steam and the telegraph have been invent-ed, to go around the world by frequent re-lays of fast horses, and to send his mes-sages by a special courier. We may admire the beauty and speed of his relays but we wonder at the expensive obliviousness of his system of travel. So we may admire the subtlety, and acuteness of many of Hegel's art perceptions, but we wonder that all this should be harnessed to so much fabulous assumption and philosophic sterility, or to drop metaphor, and speak in plain terms; we wonder that one who can think with so much subtlety, can fail to em-brace a /few clear thoughts which, if embraced, would totally revolutionize his entire

theory-of art Hegel defines art as beginning in the symbolic, ascending thence into the classic and culminating in the romantic. In the symbolic as in the Egyptian, Hindoo and Chin-ese, it represents the most material facts through the most material emblems-such as, Duration by the Pyramids, which are crystalline monuments of the dead-Wis-dom by many heads, power by many arms, suffering by the cross and penitence by baptism. In this form of art the idea is all but lost in the mass of matter employed to typify and set it forth. In the classic period of art, which found its fullest expression in Greece, the idea rises from a mere inert symbol to a moving and living impersonation or animal; from a pyramid to a Saturn or a serpent as the impersonation of time; from a many-headed monster to a Minerva, as the impersonation of wisdom, etc. In this period the idea to be set forth frees itself from matter as mass, and identifies itself with mere form together with the rudiments of action, which like all passages from the more simple relations of things to the more complex, Hegel is pleased to style in deference to the Christian dualism of his audience, a transition from matter to spirit. In strictness we suppose a statue of Apollo is as material as a pyramid, and that the transition is not one from matter to spirit, but from matter so adjusted as to set forth the homogeneous idea of mere duration (or permanence, to matter so adjusted as to set forth the more heterogeneous relation of life, action, power, grace, light, motion, etc., all of which qualities thus set forth will be found on close analysis to be as truly phys-ical or dependent on matter for their manifestation as the statue itself. Hegel asso ciates the peried of classic or Greek art with the highest development only of stat-uary and architecture, leaving music, paint-ing and poetry in their highest forms to be evolved in the romantic or Christian period of art and as a direct product of Christian theological lideas theological ideas. Under the term Spirit, Hegel seems to sum up all power of thinking of complex social relations, as distinguished from the power of thinking of the simpler social re-lations which are common to man and the lower animals: though, of course, Hegel assumes this spirit to be a separate and distinct entity from anything which we should find in the ant, the bee or the beaver. A scientific monist would dis-pute this fundamental proposition of Hegel and would assert that the perception and feeling which induces an ant to befriend any one of its own community of 200,000 theological ideas. feeling which induces an ant to befriend any one of its own community of 200,000 members, on its return, after being separat-ed from it for a year or two, and still fo distinguish between it and a stranger, sre as truly spiritual as any manifestation of either recognition, patriotism or love which any one being in human form has ever made toward another, aye, are even as di-vine as the alleged conduct of Jesus, who, when attending a festival was sent for by his mother and told that she waited with-out to see bim, and answered by asking. "Who is my mother," accompanied by an intimation that hereafter he would recog-nize none as relatives, but those who agreed with him in religion—a species of bigoted

a keener sense of loss and change whan disrespect, toward the ties of 'nature of the door into the spiritual home closes be which the world has seen quite enough. But Hegel does not seem to have discovered that Jesus could not quote the Old Testa ment in a single instance without grossly misrepresenting the text from which he quotes, and that therefore in the simple integrity of quotation he possessed no in-fallibility; nor that the ideas which he put forward as teachings are a rehash of pagan, Greek and Zoroastrian traditions which had been groping through the muddled brains of poets and priests for centufies.

To Hegel the alleged ascension of the body of Jesus into the air, still retains all its aublimity after the telescope of the as-tronomers has dissolved and obliterated the Ptolemic "heaven," which the authors of the story supposed that Jesus would undoubtedly reach in a very few minutes, and when the immortality of the body, which is all that the resurrection of Jesus's body could prove, has disappeared from christianity like the belief in witches, and when in the light of modern science it is clear, not only that the alleged ascending body of Jesus had no place to go to, but that fifteen minutes further ascension would convert it into ice, and an hour's further progress would disperse it into vapor, thus rendering his ascension only a repetition of the mur-der involved in his crucifixion. We can readily conceive and do profoundly admit that a philosopher who attempts to trace the philosphy of art is in a sad - dilemma, since philosophy is necessarily the pursuit of truth while art is almost, if not solely, founded upon fiction. Either he must ad-mit that fictions have a utility and perform their allotted function like truth in the march of human' progress or he must believe many of these fictions to be truths, or he well fail to catch much of the inner inspiration of all art.

Hegel treats all protestant christian fic-tion as undoubted philosophic and historic truth, accepting Luther as his pope as well in art as in religion, while retaining just so much of Romanism and Paganism as has been preserved in German protestantism and no more.

This degree of superficiality is better calculated, like the sermons of Beecher or Talmage to preserve his audiences, than to exert any wide influence toward founding a permanent philosophic system. The head of Hegelianism is in the clouds, but its feet are of hay and stubble which have already begun burning. As a theory of art it is im-possible that it should be comprehensive or permanent when its Ideal basis is as provincial and local as German protestantism and as narrow as Presbyterian orthodoxy. Its assumptions are largely false; its de finitions are accidental and its outcome is

as local and temporary as the debris of a freahet.

"Beauty"-is not as Hegel defines it, "onlya particular mode of utterance and repre-sentation of the true," any more than of the untrue. Myriads of ideas and images that are wholly untrue are very .beautiful, and myriads more that are very ugly are wholly true. It is this class of fallacious definitions that are used like wine to intoxicate the critical faculty, and prepare the way for the acceptance of theories which the reason will only believe when it is made drunk. Neither is it true as Hegel asserts that "Philosophy is the perpetual service of God;" on the contrary philosophy has found most of its time occupied thus far with demolishing the crude ideas which, though born of ing the crude ideas which, though born of human ignorance and imposition, pass in the popular mind for "God." Philosophy has always been and must always be in its highest forms, athelstical. Hegel, in at-tempting to combine it with christianity has simply invested the crudities of superstition with the subtle jargon of met-aphysics. He has not prolonged the reign of christian notions over the human mind, but he has shown how queer they can be but he has shown how queer they can be made to look when clothed in the metaphysical costume. Hegel's Philosophy of Artis useful to a philosopher as showing the systematization of the principles of art, in its theological, empirical and infantile stage. The science of art is yet to come. When it comes it will recognize religion itself not as a revelation but as one of the arts -a branch of the art of organizing barbarous men into society. In the true science of art, art itself will be defined as that which pleases, religion as that which exalts or inflates, and philosophy as that which in-structs. In art all is true which excites pleasure in him to whom it is addressed. In religion all is true which excites exaltation or inflation by making the devotee more happy. Hence all fictions which inflate the mind with a higher sense of religlous enjoyment are in the religious sense true, f. e., they make the devotee feet better and he wants to believe them for that reason, and hence does so without regard to whether they are scientifically on historically false or absurd. But in Philosophy the distinction between artistic, religious and scientific truth, is accurately maintainPart Sixth of the Second Volume of Mrs. Martha J. Lamb's "History of the City of New York."

Reveals the anthor's plan and the scope of her great work, which has now become of national as well as local interest and importance. ' This part embraces the closing scenes and events of the war. These pages are specially valuable, as Mrs. Lamb has had unusual facilities for learning the actual facts.

This number, covering the six years, 1781 1787, also treats of the evacuation of New York by the British; with sketches of the newspapers of the period, of prominent in-dividuals, of the condition of the city, and of social events.

The unique, full page illustration is a copy of West's unfinished study of "The Signing of the Treaty;" it represents the American ministers caly. But Mrs. Lamb has furn-ished the reader with what West could not obtain, and what no writer of American of the British minister who signed the trea-ty. David Hartley. The facsimile of the signatures from the original treaty in the State Department accompanies it. Among other illustrations, are excellent portraits of Lafayette and Lady Kitty Duer, the daughter of Lord Stirling.

The work is coming out in monthly num-bers, at 50 cents each number. It is always interesting to know what impression purely American works make in England, and it is gratifying to find the eminent editor of the Edinburgh Review saying: "I think no country has produced a more splendid record of the annals of a great city" than

Mrs. Lamb's "History of New York City" ispublished by subscription, by A. BARNES & Co., 111 and 113 William st., New York

#### Magazines for. April, Not Before Mentioned.

Andrews' Bazar. (W. R. Andrews, New York.) Devoted to Fashion, Literature, Art and Society matters.

Art Amateur. (Montague Marks, No 20 East 14th street, New York.) A monthly journal devoted to the cultivation of Art in the Household.

The Normal Teacher. J. E. Sherrill, Dag ville, Indiana.) Contents: Leading Articles Correspondence; Editorial Notes; Grammar Department; Miscellaneous Department; Notes and Queries; Examination, College and publisher's Depapartment.

## BENSON'S APCINE POROUS -ASTER

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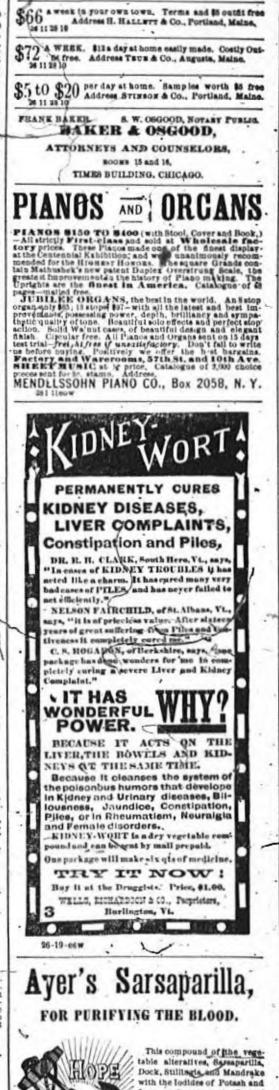
na y coughs or colds or weak lungs, it is the one and only treatment they should receive. It relieves pain at once, strengthens and cures, where other

lasters will not even relieve. Sold by all Druggists. Price 25 Cents. EWARE OF IMITATIONS.

Sesbury & Johnson, Pharmaceutical Chamtats, New York.



An Events, Veteria ary Burgeon and Chemist, now trave-ing in this country, any tint most of the Hovies and Cat-tie Powders so'd nore are worthless trash. He syst that Sheridan's Condition Powders are shoultery pure had im-mensely valuable. Nothing on earth will make hensitay like Sheridan's Condition Powders. Dose: one trasponduli to one pint ford. Bold everywhere, or sont by mail for eight letter stamps. I. S. JUHNSON & CO., Bangor, Me.



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A Delegation from the New York city Woman's Suffrage Society, on March 18th, visited Albany and presented Gov. Cornell with a gold mounted, pen in exchange for that with which he signed the bill for school suffrage for women. That evening the Ju-diclary Committee met to hear arguments in favor of the Sixteenth Amendment, and were addressed by the correspondent of the JOURNAL, Mrs. E. L. Saxon, also, by Mrs. Helen M. Slocum and Mrs. Blake. The as-sembly room was filled by a large number of assemblymen and citizens with their wives, including Governor and Mrs. Cornell. The following day a large mass meeting of women was held, at which addresses were made by the same ladies. Mrs. Pruyn, well known by her good works, and Mrs. Barnes, a daughter of Thurlow Weed, were nominated as school commissioners.

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From Dr. C. A. Bartol's "Principles and Portraits," one of the choicest books of the season, we have the following beautiful and truthful relation of a much abused topic: "Love is truth! It has no licentious secrets, but a lawful privacy, all intrusion on which is profane. On the attraction between man and woman society is based; but its refined is greater than its gross force, and its weight is like the gravitation of the globe. That is the most ardent and endearing love wherein is no aim at pleasure or prosperity, but which survives all earthly contingencies, and knows it can be out of the body and in any other or heavenly form. The hen ruf-fling for her chickens at the hawk, and the walrus making for herself a target for her young against the hunter's spear, disprove the selfish theory, as much as do men fight-ing for their homes and mothers sacrificing themselves for their offspring every day. Whoever loves would yield every drop of blood for the beloved and would not take In pay for the affection a single tear. This fact, not any temple, tower, or snow capped hill, is the glory of the world."

"The following extracts from a woman whose name is an honored one in your columns, to another well known to your read-ers, on the occasion of the translation of a mother to the life beyond, is so felicitous in its expression of true relationship, and breathes such elevation of feeling, that I

breathes such elevation of feeling, that I can not refrain from giving it a place: "I have just learned that your dear moth-er has gone to her new home in the beauti-ful country beyond the river. As I write these words, I realize how far away and cold they will seem to you, yet I assure you my heart is hurt with yours, and that in a measure I share your affliction. I am glas for the many years you possessed a morner and the pleasant communion you frequent-ly enjoyed. It is blessed for you to know that she stood ready waiting for the call to enter in and possess the kingdom. We who stay behind are never ready to let the be-loved pass from sight, and cling with the grasp of agony to the present relation. There is, and I believe that it is ordered so, spite of our faith in immortality and communion,

#### V. B. DENSLOW.

Quarterly Report of the State Board of Ag-riculture of Kansas; for the year ending December 31st, 1879.

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Owing to the continued ill-health of Hon. Alfred Gray, late Secretary of the State Board of Agriculture, now deceased, the quarterly report for the quarter ending Decem-ber 31st, 1879, has been greatly delayed. The volume has been received, and among its valuable contents will be found the average condition of crops and farm animals, esti-mated acreage of winter wheat of 1879 compared with the acreage of 1878, crop statis-tics summarized by counties, showing the number of acres, product and value of crop for 1879, a general summary of all crops, acreage increase and decrease, average yield, also summaries by counties, ahowing the number and value of live stock for 1879, number and value of live stock for 1819, valuation of property, school statistics, showing number of school districts, number of school houses, value of school buildings, number of teachers employed, etc., popula-tion of Kansas in 1878 and 1879, showing tion of Kansas in 1878 and 1879, showing increase by counties, meteorological summa-ry of the year, an article upon Egyptian corn or Pampas rice, together with a chem-ical analysis of the same, and an article or pearl miliet. Probably the most interesting feature of this report is the lengthy illus-trated part devoted to "sheep husbandry" in Kansas, giving a short history and descrip-tion of the various breeds of sheep and the expense of practical breeders in each county, closing with an illustrated sketch of "A Kansas sheep and grain farm, its receipts and expenditures." This is followed by a map showing the railroads of Kansas, January ist, 1885 and also the census districts. The volume closes with a brief biographical ho-tice of the late Mr. Gray, who gave to this quarterly report the last labors of his life. The address of Rev. Dr. McCate, which follows the biography, delivered at the fun-trat of Mr. Gray, is an eloquent tribute to a useful man. useful man.



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ceration and uteriné diseases, Dropsy, Dyspepsis, Emaciation and General Dobility. With their departure health returns.

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APRIL 17, 1880.

83

#### Religio-Philosophical Journal Editor. JOIDY O. BUNDY. . I. R. FRANCIS, - - - Associate Editor

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One copy one year,.....\$2.50 6 mos.,....\$1.25 Clubs of five, yearly subscrib-

ers, sent in at one time,.....\$10.00 Clubs of Ten, Yearly Subscribers, sent in at one time

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Entered at the postoffice at Chicago, Ill. as second class matter.

#### LOCATION: 92 and 94 LaSalle St., Northwest corner of LaSalle and Washington Sts.

CHICAGO, ILL., April 17, 1880.

Do More for the Children.

In a late issue we pursued in brief the inquiry, "What Shall the Harvest Be?" Le that article we touched upon prenatal influences and showed what a harvest of war had been reaped from the influence of one mother upon her child. Let us now discuss the influence of environment upon the growing man and woman. True, the conditions of both parents are to a certain ex-tent impressed upon the germ and largely shaped by the mental emotions and impulses of the mother before the birth of the child, molding the inclinations into the channel of her thoughts and caprices; yet it is also true that early education and after surroundings have much to do with holding children in subjection to reason, or in launching them upon the uncertain sea of emotion or passion. Early impressions are the most lasting. In the plastic years of childhood those impressions are stored in memory's cells to be brought out again in mature life and old age. . It is in these days thoughts are born and commence taking shape. How important then that we give them the right start at the outset if we would aid those now coming upon the stage of action in sowing for a future crop of worth to themselves and the world. .

The Roman Catholic church for sixteen hundred years has held its sway against all schisms, secessions and so-called heresies. How has it been done? Evidently by holding supreme control in educating the youth in the dogmas of the church. In this way by a natural succession, the dogmas have been handed down from father to son, and imparted from mother to daughter; the priest holding supreme control over theirreason. The threat to excommunicate or to withhold the sacraments of the church from the offender, is more potent over them than were the thunders of Sinal over the Jews. In this way a type of mind has been developed and kept running in its groove and it will continue to follow that particular channel so long as the old regime continues and even long after. At the present time, when our free school system is educating the masses and qualifying the youth better than ever before for the manifold duties of life, the Pope issues his encyclical letter commanding the communicants of the Romish church not to send their children under fourteen years of age to any other than the parish schools where the dogmas and creeds of that church are taught with spelling, writing, reading and arithmetic. Why all this? It is to prevent the young mind from gaining any different ideas until those formulated by the priesthood have been indelibly fixed upon the child-mind and the character molded in accordance therewith, so that future change becomes well nigh impossible, scarcely to be feared. The papal power is the most completely organized for aggressive propagandism of any on earth to-day. It not only seeks, for spiritual sway-that is, power to control in the name of the Most High the thoughts and minds of men on the subject of religion -but also for temporal dominion. Against Protestantism, divided into numerous sects, it is stealthily marching, hoping for ultimate control, and would crush out all religious thought and every liberal sentiment, declaring heretical every thing not emanating from an ecumenical council, sanctioned and declared binding by the Pope. There is a lesson in this which all of us, old or young, should carefully study. While the Romish church is working / in this way for the supremacy and actual control in religious matters, and its example is being closely imitated so far as possible by Protestants, shall we as Spiritualists neglect the proper instruction of our children, and allow the truth we have to be buried out of sight? While the Romish and Protestant churches have their Sunday schools, week-day chools and universities, shall we have not even the Sunday lyceum, and sit idly by while persistent attempts are being made by the Catholics to destroy even our free | cease slandering Spiritualism.

1.41

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school system, aided as they are in many cases by the Protestants insisting upon having the Bible read in the public schools? Shall our home altars for spirit communion be neglected or broken down, our Sunday lyceums unattended, our dear departed ones forgotten, and we who have had the glorious "light of the new revelation shining upon us turn away into the darkness by neglecting our high and holy privileges?

Spiritualists, above all others, should be workers. To them the light of interior revealments is given when they seek earneatly and in harmony with the law of supply. They have been shown the necessity of right doing here to ensure being right hereafter; and every neglect of duty will appear in their future harvest, which they must reap.

There is a principle involved in the influence of early impressions which all should understand-Spiritualists it would seem more readily than others. They have not only the examples of the Romish and Protestant churches, but their own ranks are teeming with like examples. Look for a moment at the heterogeneous mass called Spiritualists, who while agreeing in the fact of spirit communion, are disagreeing about the methods. In this, the influence of early education is plain to be seen. The outcroping of creeds once accepted as divine truth can be discovered in the sayings and writings of all who had matured in those doctrines before accepting the truth of spirit communion. They were rooted and ground-, ed in the faith, having grown up under the teachings of orthodox theology, or, it may be, of materialism, and there will be a consequent shaping of their reasoning upon the subject of Spiritualism in accordance with preconceived opinions.

The importance then of early instruction in the science of biology, psychology, mesmerism, clairvoyance, or in psycho physical and spiritual sciences, can not be overestimated. More assiduously should parents labor to instruct their children in these matters than do the Romanists work to instil their bigotry into the young mind. More earnestly than the most fervent prayer of the Protestants for the conversion of their children to their faith, should the the Spiritualiats work to lead their children into a knowledge of spirit communion. The pure incense of harmonious lives should be kept burning upon the home altar. Their evening scance should be as a golden gateway, swung open wide, to admit them to the halls of supernal wisdom. And the Sunday lyceum should be instituted in every village and city.

When Spiritualists take hold of this matter in earnest, and work not only to rightly Incline their offspring by prenatal influences, but also to surround their early years with harmonious conditions, sowing in their minds choice, selected seed bearing the germ of spiritual refinement, then will the race come into possession of the ladder which Jacob saw in his vision "whereon the angels ascended and @escended" and mankind will walk so near the verge of heaven as to hear the songs of angels, whose voices shall gladden earth anew and blend the different worlds in one. Then let us one and all resolve, and carry the resolve into active and ceaseless labor, that henceforth we will work, for the children, leading them into higher walks and purer lives, and by inspiring in them the noblest desires and loftiest impulses direct them to that knowledge of things physical and spiritual which leads up the Universal Fountain of Light and Wisdom.

# The Channing Celebration in Chicago.

One of the most hopeful signs of the growing spirit of toleration was seen in this city on the occasion of the celebration of the one hundredth anniversary of William Ellery Channing, to whom Unitarians look as their great fountain head. On the evening of the 7th inst., there being no admission fee, Central Music Hall was packed from parquet to dome, and hundreds went away unable to obtain seats. Hon. Tr.F. Withrow presided; Hon. L.N. Arnold read letters from John G. Whittier and ethers; addresses were then made by Prof. David Swing, his subject being, "Channing as a Religious Reformer;" Rev. G. C. Lorimer (Baptist) who gave, a graphic account of "Channing as a philanthropist;" Rev. W. R. Alger (Unitarian) spoke of "The character of Channing as an ideal force in the life of America;" Rev. B. W. Thomas (Methodist) reviewed "Channing's anti-slavery work," and Rev. Brooke Herford spoke on "Channing's influence in Europe." A choir composed of the finest singers in the city supported the interest of the occasion. The addresses were replete with the broadest charity and toleration, sinking all minor differences of belief and holding up in bold relief those passages in Channing's career which allowed the speakers to meet on common ground and with one voice unite in eulogizing the life and labors of a man who was too big for any one .narrow sect, and whose rich legacy of worth and work belongs equally to every American citizen. The only exhibition of bad taste came, not from any of the so-called orthodox speakers, but from a Unitarian and one who prides himself upon his high culture, good breeding and manners. It was left for the polished and very proper Rev. Wm. R. Alger, to go out of his subject and contrast Channing with Thomas Paine, to the disparagement of the latter. Paine equally with Channing loved the people, and certainly did no less service for America; and because Channing held religious views that gave him a life sweeter, happier and more charming than fell to the lot of the author hero of the Revolution, does it justify a man calling himself a liberal thinker in speaking disparagingly of the latter. and doing it, too, in the very building where only two months before an equally large audience had crowded the hall, with an admission fee of a dollar a head, to celebrate a similar event in his life? If such a spirit is the result of cultured Unitarianism, the sooner it dies the better. Not long since when Unity church of this city was anxiously looking for a man to dll the place of Robert Collyer, one who was interested inquired of a Colorado man, who was familiar with Mr. Alger's ministrations in Denver, as to the fitness of the gentleman to fill the place of the great, warm-hearted pastor. The reply was: "Alger is an iceberg ground down with a dictionary, Unity don't want him." Three months' preaching in the pulpit so long warmed by Collyer, proved insufficent to thaw the ice, and Unity church decided to dispense with cultured frigidity and seek anew for a permanent pastor. Be-

### Do More Straining.

Occasional contributors to the press and even some who write regularly, deal out what they have to give in such bulky solution that he who has the hardihood to attempt to wade through it soon finds himself floundering in a sea of vague bewilderment. Many have interesting facts or new ideas of great interest and benefit to the public, if clearly and concisely stated ; this can be done if time and painstaking care are given to the manuscript before it is sent to the publisher. Some of the most valuable articles which come under our observation are written by persons who have never received more than a common school education and often scarcely that, but their contributions show careful revision and are more gladly received than others emanating from more pretentious sources. As we have said in the past when referring to this subject : many articles are sent us within whose expansive dimensions much matter of real value is contained, but so hidden by obscurity of expression and so diluted by verbiage as to render them fit only for the waste basket. Only a few simple suggestions need be borne in mind to make the editor happy and procure for the MS favorable attention. (1) Be thoroughly familiar with what you want to say; keep the. main subject of the article constantly in view and avoid being drawn away from it to the discussion of collateral issues, or to details not absolutely essential to a proper comprehension of the subject. Write out what you have to say in the same straightforward, unreserved manner you would employ in talking with a friend; do not wait to pick your words; stop when you have got through ; this last suggestion may at first blush seem superfluous but it is one of prime importance; many a dreary paragraph is often added after the writer has, unknown to himself, finished.

(2.) Now go over the manuscript carefully and strike out every word that can be omitted without affecting the sense; substituting in some cases, if need be, words which more accurately convey your meaning, bearing in mind that the best style of composition is that selection and arrangement of words which shall convey to others in the easiest manner the fullest understanding of what you wish to express. Having gone through this process you will have strained off all the water and got your article ready to copy and send to the publisher; now carefully copy it and forward, taking care that the full amount of postage is prepaid.

The observance of these suggestions in a single instance will show the writer the great benefit he has derived therefrom and insure his adherence to the practice until he shall have not only perfected his style but added immensely to his power of concentration and ability to accurately and felicitously express himself.

We eagerly seek from every source facts and philosophical thoughts which shall tend to aid the JOURNAL in its mission as an expopent of Spiritualiam. We believe it to be the duty of every one who can assist in this work to do so, and we hope our suggestion to have the contributions well strained will not deter any one from writing, but that it will be taken in the same kindly and fraternal spirit in which we make it.

No liquor licenses have been granted in. Potter county, Pennsylvania, since 1860, and here are the effects, as claimed by an exchange; "At a recent term of the quarter sessions court of Potter county, the district attorney informed the court that he had no indictments or-bill to present to the grand jury; the sheriff allo stated that he had no criminals in the prison; the directors of the poor reported that they had no one to keep at the county's charge or expense."

The various sects in the village of North Creek, Warren county N. Y., apparently live in peace and good will toward each other after a manner somewhat remarkable. On the 31st of March, the Roman Catholic, Methodist, and Freewill Baptist congregatious held a union festival to raise money to be applied to the building of an Episcopal church at Raquette Lake, in the Adirondacks.

The main body of the Salvation Army, which is campaigning in England, has something worse to contend with there than hard hearted city officials. At a meeting in Plymouth on the Drill-Hall grounds a crowd of roughs created a disturbance, and, being remonstrated with, attacked the army. The Salvationists repelled the attack with their fists and with sticks, and held their fort for two hours, but were eventually defeated and forced to seek refuge in a house.

A writer in Unity says two parties are in this country trying to drag it back into the religious struggles so prominent before the Declaration of Independance-the Presbyterian League, which is striving to place "God," and "Christ," and "Bible" as labels. on the Nation's Constitution-and the Roman Catholics, with their apparent purpose that the Public Treasury shall support sectarian-schools or our free-school system cease to be

Wm. W. and M. T. Myers, of Lamoille, Marshall county, Iowa, write: "If you know) of any liberal speakers or medisins-we don't mean any of the who profess and go not possess assistance from above-travel ing through this section of country, please give them our cordial invitation to make us a call. We will meet them at our nearest railroad station, East Lamoille, two and a half-miles distant, or station Centre West, four miles distant, on due notice of their coming sent to our postoflice address. Here we have free preaching and free entertainment.

At the Troy Cemetery, near Birmingham, Mich., a singular scene recently took place. After the services at the grave, and before the coffin was lowered, the officiating minister announced, at the request of the sons of the deceased, that, in consequence of recenty desecrations of graves, measures would be taken to secure the undisturbed repose of their father's body, and to that end fhe coffin lid would be removed and packages of nitroglycerine would be placed about the body by persons who had been accustomed to handling the explosive. This was done, the whole company remaining to witness the proceeding.

The Torch is the name of a neatly printed monthly publication edited by James Kay Applebee; who although preaching regularly to a congregation in this city, discards the title of Rev., which he holds in supreme contempt. Never was a paper more true to name than is The Torch ; it sheds its bright and kindly rays over its friends, guiding them to a higher and broader view of life and its duties; and it also makes things exceedingly hot for those who; stand in the way of what the talented editor deems right and just. May the light of this Torch grow stronger and more penetrating the longer it burns, until its mission is successful; and as it lights its standard bearer into more happy and prosperous paths, may its rays assume a softer, milder hue; and when at last its sturdy upholder shall approach the Stygian stream, may some kind friend stand ready to receive it from his hands and holding it aloft, light him on his way to that land where every man receives his just reward. The most impressive feature in the proceedings of the late convention at Battle Creek, was the appearance on the rostrum of our venerable friend, Bro. N. B. Starr, the spirit artist. On the night before, he had been very ill and many expected that ere the morning his redned and beautiful spirit, released from its fragile earthly bonds, would have flown to that land, with which it has long been familiar. Weak, trembling' and nearly blind, the aged brother was kindly aided to ascend the stage of the Opera House, where in clear and well chosen words he presented to the Association one of his large oil paintings, representing a landscape in the Spirit-world, bidding the large audience his last earthly adleu, and in ringing words of faith founded on personal knowledge, told them of the life he was so soon to enter upon. /The scene was one never to be forgotten, and as the good man's tottering steps carfied him from view, the hearts of a thousand witnesses went out with him to support and cheer him on his brief remaining journey. Ow-ing to his extreme feebleness it was deemed best for him to return to his home at Port Huron on Saturday, and thus we missed the pleasure of a personal interview, greatly to our regret.

Huxley denies the existence of spirit communion and, behind the age, scouts investigation into its facts and derides the very quality and character of proof itself. Singularly enough, when he starts out to urge the acceptance of his favorite hobby, bacteria, he pursues the very course and line of argument and proof which he scouts as applied to the spirit question. He urges probability, because all his facts are accounted for by his proposed solution or theory. . He insists on this harmony being accepted as conclusive proof of the existence of bacteria in the earth's luvisible atmosphere, and yet he derides that very line of evidence as being demonstrative of spirit action.

The proof of spirit communion lies in the co-ordination of facts observed by countless observers and in innumerable instances. But one solution has yet been found to harmonize and account for all the phenomena or facts we refer to. That is spirit action ? This accounts for all. it was by this process of co-ordination or harmony of facts, that Newton arrived at the theory of gravitation, and by this process Huxley asks the philosophic world to accoupt his theory of bacteria. "What is sauce for the goose issauce for the gander," and fight against it as they may, Huxley and his unwilling brothers can not yet kill the line of argument upon which is based all accepted philosophic theories. It' is "useless for them to kick against the pricks, spirit communion with mortals is a demonstrated fact, as much so as gravitation.

Both before and after "conversion" to christianity John Newton, surnamed "the ous," was a slave trader, yet he was a light in the churches. This should teach moderation and charity to such as pride themselves on being christians. Their acts will be judged by posterity as are his. He abandoned the trade only because he found it to be over done, not from any conscientious scruples. What will induce so-called christians to

fore the two hundredth anniversary o Channing's birthday, may the eternal fires of love, which abound in the Spirit-world; melt the heart of this Unitarian iceberg, warm the blood in his veins, and nerve his hand to grasp in fraternal respect and esteem, the hand of the man he disparaged a hundred years before.

Mrs. Maud E. Lord, a favorite medium in the West, is once more delighting her old friends'and new investigators by her scances in this city. Through all-the trying ordeals she has encountered, her spirit friends have been faithful in their protecting watchfulness and in ennabling her to retain her mediumistic gifts. Last week we had the pleasure, in company with Mrs. Bundy, of attending a scance at the house of Mr. and Mrs. Capt. Gardner, who having known Mrs. Lord very intimately for a dozen years, esteem her highly, both on her own 'account' and for her spiritual gifts; and have had the fullest opportunities for witnessing the manifestations at all hours of the day and night and in ways.not possible in public scances. At the scance referred to there were many fine manifestations, though the medium felt chagrined that they were not so good as usual she said, but the friends were well satisfied and felt amply paid for attending. Both Mrs. Bundy and ourself had a number of satisfactory tests, concerning which we shall say more in some future issue. Mrs. Lord, it is hoped. will remain here for some time, as she has far more applications for engagements than she can fill.

The anniversary exercises at Battle Creek, Mich., Wednesday evening, March Sist, were as follows; Song by Mr. Jordan, of Battle Creek; inspirational poems by Mrs. Hallock of Jackson; original song by J. Madison Allen; circle for spirit messages, participated in by Mrs. Hallock, Mrs. Wright, of Kalamazoo; Arthur Gray, Loella Brooks and Mrs. Estelle, of Battle Creek; a strange gentleman (name unknown), and Sara S. and J. M. Allen; song, "Departed Days," by Sara S. Allen; and closing remarks and benediction through J. M. Allen. At the close of the pleasant occasion Mr. and Mrs. Allen took the night train for Boston.

Dr. White, of 318 Market street, St. Louis, again has our thanks for his steady stream of valuable clippings from various papers. We are always glad to receive newspapers containing accounts of spirit phenomens or any thing for or against Spiritualism.

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

Dr. Alice B. Stockham will lecture at Milton, Ill., this week. She is having success wherever she goes.

Bishop A. Beals lectured at Breedsville, Mich., April 19th. He lectures at Tennville, the 18th, and at Paw Paw, the 25th.

Giles B. Stebbins writes as follows from Washington, D. C. : Mrs. Hollis-Billing has given-some very interesting and valuable scances here.

E. V. Wilson, of Illinois, the veteran Spiritualist and test medium, lectured at Osceola, Iowa, on the 9th, 10th and 11th of A. . April

G. B. Stebbins will speak at Longwood, Pa., Sunday April 25th; Brooklyn, D. I., Saturday, May Ast; Harlem, N.Y., Tuesday, May 4th; Byron, N. Y., Sunday, 'May 9th. Mrs. H. Morse's present address is Port Huron, Michigan. She has several engagements in Ohio, and is to lecture at Chagrin Falls the last Sunday of April, She will remain in Northern Ohio for a few months. Lewis Kirtland, of Minneapolis, Minn.,

writes: Our speaket, Miss Susie M. Johnson, reads frequently before her lecture a poem from the JOURNAL. She is giving great satisfaction to a full house every Sunday,"

A change of location on the part of the Brooklyn Spiritual Fraternity was rendered necessary by the increasing prosperity of the society. The meetings are now held at the fine and eligible hall, corner of Fulton street and Gallatin Place.

The Trustees of Yale College are much exercised because one of its Professors, Sumner, (a good name) will insist on his privilege of his choice of text books and the use of Herbert Spencer's Sociology as a text. book. The objectors say the work is antichristian, and that the "traditions" of the college are christian."

In the Legislature of New York, Mr. Husted has introduced a very sensible bill prohibiting any medical society from disciplining its members for consulting with a physician of another school. The bill is aimed at the old school medical societies who punish members for consulting with homeopaths even where patients are dying, it is said. We hope the bill will become a law.

The human soul is like a bird that is born in a cage. Nothing can deprive it of its natural longings, or obliterate the mysteri-ous remembrance of its heritage.—Sargent.

Small debts are like small abot; they are rattling on every side, and can scarcely be escaped without a wound; great debts are like cannon, of loud noise, but little danger. -Johnson:

# APRIL 17, 1880.

# RELIGIO PHILOSOPHICAL JOURNAL ..

### Anniversary Services in Lockport, N. Y.

The Spiritualists and Liberals of Western New York, met in Son's of Temperance Hall, Wednesday, P. M., in recognition of the Anniversary of Modern Spiritualism. The meeting was called to order by the president, and Mrs Cornelia Gardner of Rochester, appointed secretary. A committee on reso-lations was chosen by the president, con-sisting of M. Gregory of Lockport, Mr. Chaplin of Hartland, Mrs. Emma Taylor of Johnson's Creek, and Mrs. Gardner of Rochester. The afternoon session was spent in conference and the reading of an inter-esting spirit communication by Mrs. A. H. Colby, given through her hand sutematic Colby, given through her hand automati-cally. An elegant repast was served by the ladies in the hall after adjournment, and the time until evening services, was spent in a very social and profitable man-

The conference opened at 7 P. M., by read-

ing the following preamble and resolutions by the secretary, which were adopted: *Whereas*, we, Spiritualists and Liberals of Lockport and vicinity, meeting in recognition of the 82nd Anniversary of Modern Spiritualism, not only deprecate, but con-demn the attitude of churches towards all reforms outside the pale of their respective communions, allowing no place for us as believers in immortality and spirit inter-communion, to give an expression of our belief, therefore

Resolved, That as Spiritualists and free religionists, we will unite to break down old superstitions based upon the creedal dogmas of an effete theology, that has outlived its usefulness, and is rapidly sinking of its own dead weight, like other relics of an old barbaric age, into a hopeless oblivion.

Resolved, That as the time has come, when the whys and wherefores are questioned, we ask why we are compelled to pay taxes upon millions of church property, held os-tensibly to worship God in, but practically as a place where the privileged few may meet from time to time to listen to the teachings of ecclesiasticism based on man's creeds and superstitions, and enjoy operatic music of paid "men and women singers," and witness the brilliant achievements in the toilets of christian worshipers, while the gospel of a humanitarian religion is entirely overlooked, and the teachings of the humble Nazarene made a mockery with such surroundings, and rendering it too expensive a luxury for the poor to enjoy.

Resolved, That as avant couriers of the in-coming dispensation of the religion of humanity; we welcome our faithful co laborers, Mrs. Colby and Mrs. Smith to this field whitened for the harvest, and present to them the thanks of this convention as a token of our hearty fellowship and good

By request, Mrs. Taylor spoke of this anselversary as commencing at a period that characterized the phenomena of spirit intercourse on a more physical plane, which have now grown into vast proportions of a fine inspirational character, bearing incontrovertible evidence of life beyond.

Mrs. Colby's subject was, 'The age of Progress in which we Live." She said that man lives to day in an age of investigation. He has weighed anchor upon the vast unknown sea of knowledge, where everything is ready for his investigation, from sandgrain up to perfected planet, and from fire mist to the souls of men. No nation, no age, nortime, but has had these spiritual manifestations. The Bible is full of their records, from the "Voice of God" in Eden, to John in Patmos, who was emphatically told the angel was of his brethren the Prophets, one like himself. Can you find a record of modern Spiritualism more start-ling than that of Saul and the woman of Endor?

What minister dare say it is not true? Not Did she tell the truth

### MISTAKES AND PREJUDICE Of Religious and Temperance Journals,

Some good Religions and Temperance journals are making the mistake of declining to advertise a most valuable anti-intoxicating medicine, simply because it is called "Bitters," while the same journals are making a greater mistake by advertising some drunken whisky stuff, or nostrum, because it has some nice fancy deceptive name, ending with "eine," "tine," printed on its label, when the bottly is filled with destruction, drunkenness and death. If these good journals would take the trouble to ascertain how many overworked clergymen have had their lost nerve-force, brain-waste and flagging energies restored by the use of Hop Bitters, enabling them to perform their arduous pastoral duties and preach the good sermons that they would have been totally unable to do but for this valuable medicine, and did these journals but know of the host of good Chris-User Temperance women who rely on them for their family medicines, and how many invalid homes they could make happy and what glad tidings they would send to every neighborhood by publishing the merits of Hop Bitters, thuy would advertise them withont money and without price. And did these journals but know how many have been and may be saved from forming intemperate habits by doctors prescribing Hop Bitters, instead of beer, where the use of hops are needed (there being more actual hop strength in one bottle of Hop Bitters than in a barrel of beer, without any of the intoxicating or evil effects of beer), they would lay saids their fear and prejudice against the word thit.

A lew of the many witnesses from "religious and tem perance sources are given below, who use, recommend and advertise Hop Bitters.

The 'President and Manager of Hop Bitters Mfg. Co is a veteran Temperance advocate and worker of forty eight years' service; every man in the Company is an active Temperance worker, and the Company spends thousands of dollars annually in Temperance and Chris tian work

#### What the Religious Press Says. . Nov. 18th, 1878.

flop Bitters Mfg. Co., Rochester, N. Y .:

Gentlemen-We do not allow anything in the line of Bitters to enter our paper that contains alcohol, but we are satisfied that your Bitters are free from that ingredi We feel responsible for the good or bad that may ent be done to the families of our subscribers that are affect. ed by our advertisements. Therefore our discrimination in your favor, and we trust that our very low rates will meet your approval and that we may hear from you "Tun Laving Caunca."

Temperance clergymen, lawyers, ladies and doctors use Hop Blitters, as they do not intexicate, but restore brain and perve waste - Temperance Times, Brockport. N. Y.

"They are not a beverage, but a medicice, with curative properties the highest degree, containing no poleonous drugs. They do not tear down an aiready debilitated watern but build it up. One bottle contains more hops, that is, more real hop strength, than a barrel of ordinary beer. Every druggist in Rochester sells them, and the physicians prescribe them -- Rochester Reening Express on Hop Bitters.

We are not in the habit of making editorial mention of patent medicines, but in case of Hop Bitters, feel free to do so, because their merits deserve to be known

free to do so, because their merits deserve to be known. - New York Independent. Northern Christian Advocate, Syraguse, N. Y. Examiner and Chronicle, N. Y. Bvangelical Messenger, Cleveland, O. National Baptist, Philadelphia, Pa. Pilot. Boston, Mass. Christian Standard, Cincinnati, O. Home Journal, Detruit. Mich. Methodist Protestant, Baltimore, Md. Southwestern Christian Advocate, New Orleans, La. Christian Mirror, Portland, Md. And over five hundred more Religions and Temper-ance papers.

ance papers.

Pitaford, Mass., Sept. 28th, 1878. Sirg-I have taken Hop Bitters and recommend them to pthers, as I found them very beneficial. Mas. J. W. TULLER, Sec'y Women's Unristian Temperance Union.

A MEDICINE, NOT A DRINK.

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Business Motices.

All Spiritualists should read Notice, headed Free to all Spiritualists," (on this page).

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MALARIA DESTROYED .- G. A. J. Gadhuls of Brock ville, Canada, certifies that he was prostrated by a malarial disease contracted in Texas, and was quick ly and completely cured by the use of Warner's Safe Pills and Safe Bitters. He adds: "I shall never travel in that climate without your Safe Pills and Bitters as a part of my outfit." 28-7.8

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 dollars, post office order on Chicago, Ill., and we will mail the book and photo at once? Direct to me, box 64, Lombard, Dupage county, Ills, E. V. Witson.

WHAT MAKES YOU SICK -- YOU have allowed your bowels to become habitually costive, your liver has become torpid, the same thing alls your kidneys, and you are just used up. Now be sensible, get a package of Kidney-Wort, take it faithfully and soon you will forget you've got any, such organs, for you will be a well man. 28.7

#### ["A drop of joy in every word."] FLEMINGTON, Hunterdon Co., N.J.

DR. R. V. PIERCE, Buffalo, N. Y.: Three months ago I was broken out with large ulcers and sores on my body, limbs and face. I procured your Golden Medical Discovery and Purgative Pellets, and have taken six bottles and forday I am in good health, all those ugh ulcers having bealed and left my skin in a batural, healthy condition. I thought at one time be could not be cured. Although I can but poorly express my gratitude to you, yet there is a drop of joy in every word I write. Yours truly. Yours truly, JAMES O. BELLIS, every word I write.

Dr. D. P. Kayner, 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. cor. 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.

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The Northern Wisconsin Spiritual Conference will hold a three days' meeting in Spiritual Hall, Omro, April 16th, 17th, and 18th, 1850. Z. Y. Wiscon, the man who has given more public tests of spirit commenten than any other fiving me-dium is engaged as speaker. He will give one of his scanva ob Saturday evening and one Sanday F. R. at 2 o'clock, in which he will give incluents in people's lives, describe spirit friends and many other interesting things to investigators, Administor to seance. Ey cents. Other speakers invited, and expected to participate. The meeting will be called to order at tharp 10 o'clock Yriday's. M. The Omrofriends will en-iertain free to the extent of their bility Usual rates at hotel. Let there be agrand raby: CORA. B. PHILLIPS. Sec. CORA. B. PHILLIPS, Sec. Wm. B. LOCK WOOD, Prest.

Wisconsin Spiritual Conference.

Omro, March 16th, 1850.

Brooklyn (N.Y.) Spiritual Fraternity, Fraternity Hall, Cor. Fulton St. and Gallatin Placel

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

April 9th .- "Evolutions in Religions and Governments, and their Prophecies for the Future." Dr. Wm. Fishbough.

April 16th .- An Experience Meeting. April 23th .- "The Religions of the East." Mrs. Imogen C. Fales.

April 30th .-... After Dogmatic Theology; What " Giles B. Stebbins, of Detroit, Mich. May 7th .- Col. Wm. Hemstreet.

May 14th .- "Mediumship and Mediums." Henry Kiddle.

May 21st. -Prof. J. R. Buchanan. -

S. B. NICHOLS, President.

'Married. ~ At the residence of O. L. Holton, April 5th, 18-0, by Allen Wood, E.q., Mr. HENSY V. VANDERCOOK and Miss Ipa JAMIESSY HOLTON (doubter of Prof. W. F. Jamieson of Minnerola), allor Allegan, Mich.

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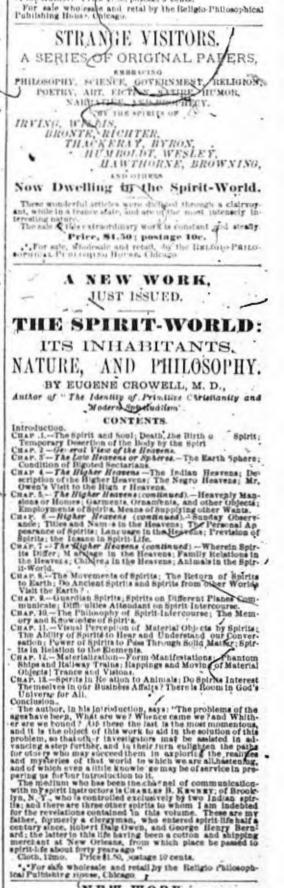
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sixty thousand ministers dare deny it? God declares "that which has been, shall be, and that which is, hath already been." God requires the things that are past. If these manifestations have been, they are requir-ed, and must be made manifest to-day. We can give but a few scattered thoughts, she so well expressed, closing with a beautiful tribute to our sister, Mrs. Penfield, who has just passed from our mortal vision into that

higher life of endless progression. The audience silently list ned for nearly two hours, and thus closed the exercises of the first anniversary in Lockport. The meeting was an entire success financially and spiritually.

Mrs Colby goes to Rochester, and commences services next Saturday morning in Odd Fellow's Temple.

CORNELIA GARDNER, Recording Secretary.

Mrs. Thayer, the Flower Medium.

2

To the Editor of the Religio Philosophical Journal. Allow me a small space in your JOURNAL. to say a few words in detense of Mrs. M. B. Thayer, flower, medium, who is now in this city. She has been most unjustly dealt with by a party here who claims to be a Spiritpalist. Mrs. Thayer gave three scances at my house, under strict test conditions. As it will require much space to describe all of them, I will confine myself to the last, at which twenty-six persons, were present. The medium was taken into a room by two ladies, and every article of wearing apparel she wore, was removed and thoroughly ex-amined. The garments were then replaced and the two examiners accompanied her to the parlor and seated her between Prof. Lyman and Major Thomas Gales Forster, both of whom will youch for the truthful-ness of what is here written. The whole company took their seats around a large dining table, and the gas was turned off. In about fifteen minutes a light was pro-duced and the table was found covered with choice flowers, and one of the gentle-men received a plant which appeared to be in perfect order, not a leaf or twig being broken. The two gentlemen who sat next to Mrs. Thayer then stated to the company that the medium sat-perfectly still during the scance, so it was not possible to have fixed the flowers in regular order as they were upon the table.

The company were unanimous in their decision that the scance was a success, and that Mrs. Thayer is one of the most i-markable and reliable mediums of the present age.

M. McEwen, M. D. Washington, D. C., April 10th, 1880.

Mother's Hygienic Hand-Book br ANT. Trall, M. D. Price \$1.00, postage 6"cents. For sale at this office.

The Hygienic Cook Book, containing many useful receipts. Price 30 cents, postage 2 cents. For sale at this office.

· Best men oft are moulded out of faults .--

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U. S. Com'r Internal Rev.

Washington, D. C., Sept. 4th, 1879. Dear Sire Why don't you get a certificate from Col W. H. W., of Baltimore, showing how he cared himself of drankenners by the beleve of Hop Bitters. His is a wonderiai case. He is well known in Bochester, N. Y., by all the drinking people there. He is known in this city, Cincinnati, New Orleans, New York; in fact, all over the country, as he has spent thousands of dollars for rum. I honsetly believe his card would be worth thousands of dollars to you in this city and Baltimore alone, and make thousands of sober men by inducting the use of your bitters. J. A. W.

#### Prejudice Kills.

"Eleven years our daughter suffered on a bed of mis-ery under the care of several of the best physicians, who gave her disease various names but no relief, and now she is restored to us in good health by Hop Bitters, that we had poohed at two years before using it. We carn-estly hope and pray that no one elee will let their sick suffer as we did, on account of predjudice against so prod a medicine as Hop Bitters, - The Purents-Good Termiore. Templars.

Mitton, Dal., Feb. 10th, 1880, Having need Hop Bitters, the noted remedy for debi-lity, nervourness, indigestion, etc., I have no hesitation in saying that it is indeed an excellent medicine, and end it to any one as a truly tonic bitters. Respectfully, Rev. Mrs. J. H. ELLGOOD,

I declined to insert your advertisement of Hop Bitters Taccined to insur your advertuement of nop bitters last year, because of them thought they might not be pro-motive of the cause of Temperance, but find they are, and a very valuable medicine, myself and wife heaving been greatly benefited by them. soul I take great pleas-ure in making them known. Rev. JOHN NEAMAN, Editor Home Sentined, Afton, N.Y.

Scipio, N. Y., Dec. 1st, 1872. I am the Pasta of the Baptiet church here and an ed-mcated physician. I am not in practice, but an my sole family physician, and advies in many chorolic cas-ter. Over a year ago Frecommended your Hop Bitters to my invahd wife, who has been under medicai treat-ment of Albany's best physicians several years. And has been greatly benefited and still uses the medicipe. I believe she will become thoroughly cured of her vari-ous complicated diseases by their use. We both recom-mend thein to our friends, many of whom have also been cured of their various aliments by them. Ray, E. R. WARHEN. Curred of Drinkling.

#### Cured of Drinking.

"A young friend of mine was cured of an insatiable thirst for liquor that had is prostrated his system that he was unable to do any business. He was entirely cured by the use of Hop Bitters. It allayed all that barning thirst; took away the appeiltd for ilquor; made his nerves steady, and he has remained a sober-and steady man for more than two yerss, and has no desire to return to his cures, and I know of an unbier of others that have been cured of drinking by "k"-From a lead-ing R. R Official, Chlorgo III.

ing R. R Official, Chicago III. Wicked for Clergymen. "I believe it to be all wrong and even wicked for clergymen or other public men to be led into g ving tea-timonials to, quack doctors or vile stuffs called medi-cines, but when a really meritorious article is made up of common valuable remedies known to all, and that all physicians use and trust in daily, we should freely commend it. I therefore cheerfully and heartily pom-mend Hop Bitters for the good they have done me and my friends, firmly believing they have no equal for family use. I will not be without them. Rev. — Washington D. C. A good Baptist clergyman of Bergen, N. Y., as strong and disziness almost to blindness, over two years after he was advised that iloy Bitters would cree him, be-cause he was afraid of and prejudiced against the word "bitters." Since hais cure he says none need fear but trust in Hop Bitters.

My wife and daughter ware made healthy by the use of Hop Bitters and I recommend them to my people.-Methodist Glergyman, Maxico, N. Y.

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English edition, cloth, 133 pp. Price, \$1.5, postage 10 cents.
Tor als, wholessie and retail, by the Harlieto-Pricosof BOTRICAL PUBLISHING HOURS, Chicago.

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

#### Celebration of the 32d Anniversary of the Advent of Modern Spiritualism in Cleveland, O., March 31st.

#### THE PREPARATION.

Owing to the well announced intention of celebrating and the extra preparation made for the annual festivity of Spiritualism in this city, the invitations rent to all the suburban towns, and the mention of the fact through the spiritual press, the public here generally was on the qui rice for the event and the friends of the cause rallied in numbers that fairly opened the eyes of our "orthodox" neighbors.

#### THE DAT.

No cause before celebrated ever had fairer weath. er for the purpose; the sun shone forth in all the brilliancy of Spring; the very robins that had re-turned to us caught the inspirations of the day and caroled forth their songs of praise and greet-ing to the friends as they trioped through Monu-mental Park towards the hall, making the 31st of March glorious indeed.

#### TRE,PLACE OF MEETING.

Halles' Hall, on Superior street, the regular lace of meeting of the First Religious Society of place of meeting of the First Religious Society of, Progressive Spiritualists, with a sesting capacity of aix hundred, was artialically decorated with the Lyceum's beautiful flags, motices, etc., and the beautiful aix pointed "Star of Spiritualiam," about nine feet in diameter, formed by two equilateral triangles, with the motio in the center of "Spirit-ualism, 1848," surrounded by six others, "Love." "Wisdoh," "Truth," "Justice," "Liberty," and "Peace," the whole executed in gold, white and blue, and perfectly symbolical of our philosophy. "Peace," the whole executed in gold, white and blue, and perfectly symbolical of our philosophy. Over the arch in abining allver letters was, "Our Thirly-Second Anniversary," and under it on the proceeding of the stage the word "Welcome." /On entering the hall the Reception Committee, Dr.G. Newcomer, Mrs M. C. Batchelder, Mrs. P. T. Rich, W. G. Hatcher and Chas. Collier greeted the trienden that arrival fact among whom were the

Rich, W. G. Hatcher and Chas. Collier greeted the friends on their arrival, first among whom were the venerable Samuel Swart, of Willoughby, O.; E. D. Howe; of Palnesville, O.; W. H. Saxton, Jos. Brett, and Miss Gleason, of Geneva, O.; Dr. Underbill, of "Akron, O., the veteran ploneer and defender of the cause since its inception; Mrs. Orlando Bas. sett, Milan, O.; E. B. Mossly, of Ashtabula; J. E. Palton, Wisconsin; Wm. Waison, of Lowell, Mass. and a best of others incomputer to mention nd a heat of others too numerous to mention. Happy were the greetings as the scattered friends rallied once more to do honor to the cause they so dearly love; many were the incidents recounted of the early days of Solritualism as they waited for the dial to mark 10.30 A. M., the time announced for the meeting; when promptly at the time Mr. Thos. Lees, the presiding officer of the day, took the chair and

by calling the speakers in the platform, promiby calling the speakers is the platform, promi-nent among whom were Father Jas. Lawrence (author of Anilversary Day), Hudton and Emma Tuttle, of Berlin Heights, O.; MFr. H. Morse, of Mich.; Mrs. R. Shepard and Prof. W. Stymour, of Philadelphia; and Dr. Underhill. Conspicuous amongst the public mediums of this city were Mrs. 8. Pirnle, Dr. 8. G. Turner, Mrs. T. V. Cooke, Mrs. Dr. Newcomer, and Dr. Ceila M. Hill. The services commerced by a heavilful chant

The services commenced by a beautiful chant by the Grattan Smith Quartette, of Painesville, 7., followed by Mr. Thos. Lees, who said, in his

#### ADDRESS OF WELCOMP.

FRIENDS: To day we have mot to celebrate the birthday of the healthy young giant-Modern Spir-itualism. To-day he is thirty-two years of age, and still growing; by many he was thought too sickly to live, and many wished that he might not For a time the 12d was delicate, growing beyond his years, but being blessed with a good constilu-tion he has julied through, is now out of danger, and bids fair to live and bless all who may become acquainted with him, and to-day he's as fine a lad of his age at the world has ever seen. Born in the year 1945, it was not until 1968 the little walf was considered of sufficient consequence to make any fusa over his birthday; but 'through the medium ship of a Clevelander the suggestion was first heard about keeping his birthday. It may be fresh in the rescliction of many here that, at the Na-tional Convention of Spiritualists held in this city in September, 1867, a well-known Spiritualist and medium of Cleveland anatched the opportunity com that excited and busy gathering long enough to tell them that he had in the fall of the previous year, October 12th, 1866, through his dial (a fac simile of the one used by Professor Hare) received a spirit communication he withed to submit to them, in which the idea was first suggested that this day should be annually celebrated, a portion of which with your permission I'll quote: "Some ac-knowledgment should be made for this most glorianowicegment should be made for this most giori-ous change, the advent of which has never yet been celebrated as a matter of public rejolcing by the assembled multitudes of Spirinalista through-out the land. Shall all the minor circumstances of earth-life have their days of commemoration, and this glorious, new, and holy dispensation be neg-fected?....It is time such tribute should be paid to those who have thus presented to the world a means of emancipation from error, such as will meet the requirements of all. A day of univer al jubility, to be observed through all coming time." And to use the language of the medium (who was none other than our venerable friend and brother who sits by my side on this platform. Mr. James Lawrence), who said he brought/it before the con-vention "ander angel guidance, as coming from the highey realm to keep alive the gratitude of those who can accept and comprehend the glori-outs boon-the sequence of immortality. ous boon-the assurance of immortality-furn-ished by Spiritualism." The timely resolution was WHEREAS, Spiritualism has become a power in the land and may be deemed the great growing religious idea of the courtry; and WHENELS, It is well to revert to the time of small beginnings, and hold in remembrance the first pioneers in this spiritual movement; therefore RESOLVED, That this convention recommend to RESOLVED, That this convention recommends all State conventions and local societies to make, the time of the appearance of the Rochester rap-pings an anniversary day, the service of that day to be conducted in each locality as may be deemed most practical. Since the passing of which, the Sist of March has been set apart by Spiritualists (whenever organ-ized) all over the world as a day of rejoicing, com-mencing with the celebration of the 20th anniversary, a memorable day for those who participated. ry, a memorable day for those who participated, and continuing every successive year until to-day we meet to celebrate our thirty-second anniversa-iry, and, is the fitting language of another now on this platform, our highly esteemed friend and well-known author, Hudson Tuttle, "Every society which claims to be based in anywise on the recep-tion of Spiritualism should celebrate this auspi-tion of Spiritualism should celebrate this auspiclous day, and make it for the future incompar-ably more suggestive than Christmas has been in the past." Bo, catching the inspiration of the hour, I say, all hall to the day! the glorious Sist of March, the birthday of modern Spiritualism. All hall to the day, the glorious Sist of March, 1848, and thanks to the cunning little Fox (Mar-garet), who intelligently interpreted the bitherto meaningless and meaning in the home the meaningless and mysterious raps at her home in Hydesville; and all hall to the rest of the family of meaningless and mysterious raps at her home in Hydesville; and all hall to the rest of the family of Forces and the investigators who then came for-ward to its defense, and those who have since car-ried forward the work and made it possible for us to meet on this day compailing the respect, if not the approval of egan Mother Grundy herself. Time will not permit me to trace the growth and pro-gress of the cause since its birth, but in spite of the disorganized condition of the ism it is spread-ing as fast as its best friends could wish, and its all church organisations. The timers rapidly draw-ing to a close when the publit, press, or so-called scientists, can any longer blind the people by the eries of "diabolism," "humbug," or "odic force," for one by one they succumb to the many evi-dences of its varied manifestations, and fresh re-cruits are yeaily drawn from each of these lines at for an elity of poster, Jöseph Ocot, being in imminent danger through the wonderful manifest-ations he has himeelf recorded as witnesting at a seance on March 13th, in the home of the distin-guished Spiritualist, Epse Bargent, of Boston.

To enumerate the notable converts to Spiritual-ism of the past few years the entire morning could be taken up in merely mentioning their names. In no place of its size has the cause been more successful than in this city. The assembled few here in no wise represent the Spiritualists of this city; the fresh converts of the past year would alone fill this hall. Notwithstanding the "expos-ors," Bishop, Everett, Baldwin, and others, the mediums of this city have not only stemmed the tide of opposition, but furnished an antidote to these miserable parasites and mountebanks, and have added hundreds to the already lengthy roll of believers in Spiritualism. The demand for bet-ter test conditions in mediumship on the part of mediums and spirits has been heard and the result To enumerate the notable converts to Spiritualmediums and spirits has been heard and the result medums and spirits has been heard and the result is most gratifying and conclusive. Many in this city, who are not here with us to-day, could, if they would testify to the indubitable proof they have had of its truth through resident mediums to'h public and private, all of which tends to nonvisite the movement popularize the movement Spiritualism, however, has yet strong and bit-

ter prejudices to overcome, and in no way can we better do it than by living true and practically incorporating its beautiful lessons into our daily corporating its beautiful lessons into our daily lives. Every tree is judged by the fruit it bears, and our daily lives, more than our be-liefs, is the criterion of our moral and cocial status. Notwithstanding the slanders of Moody when here, statistics show that Spiritualists, as a class, are fully the peers of their "orthodox" neighbors, physically, mentally, and spiritually, but that is not enough; of them to whom much is given much is required. Few of us who believe in the higher truths of Spiritual-ism so embody them in our lives as to obtain the ism so embody them in our lives as to obtain the physical and spiritual perfection that we ought and might. But this is a day that we can afford to Yorget the unkindnesses of our "orthodox" neighbors and dwell only on the beauties of our never and more sdvanced system of ethics as taught in the spiritual philosophy. The object, I presume, of every system of religion, whether born in the past or present, is the elevation of humanity, and s but experimental. Spiritualiam will only supplant the errors of other creeds in proportion to the truths it has to work with-for one I neither wish not do I expect to see the destruction of the churches, but I do hope for the promulgation of bigher traths, and a more rational conception of God and the great future from the pulpits of edi-fices which have cost so much, and which we, with the rest, indirectly help to support. The germs of truth implanted by the Church in

my youthful mind have been as far as I have lived irue to them, the guidlog star along the rough road on the pathway of life, and I strive to retain them, tut the errors I discaid as fast as I realize them to be such. For the gifts I have received from the Church I am thankful; for those I am now pscelving from Spiritualism I am also thank-ful, for

### "It is a faith sublime and pure, That ever around our head, Are hovering on spiseless wing

The spirits of the dead."

The cui bono of Spiritualism is summed up in its demonstration of immortality, and the necessity of Alying good lives on earth if we wish to enjoy Spiritus'i-m comes to the rescue of the Church with its demonstrations of immortality against the prevaiiing skepticism, and in time will be its ally against the advancement of cold materialism. Then will both christianity and Spiritualism unite to do honor to this day. Even now, if all were true to their faith, instead of a few hundred celebrating the 31st of March'm this city, there should be thousands; instead of only one place of meeting, there should be dozens; in fact every church now In the city, in the county, sye, in the world, should te filled with zealous at uls striving to outdo each other in sending up anthems of praise on this thirty-second antiversary of modern Spiritualism, If for nothing else-than the demonstration it has furnished us of immortalit,

The two distinctive features of Stiritualism from chrivianity are that our salvation in no wise de-perds on the goodness of another, but on the natural unfoldment and growth of our own stirlt, even after so-called death, and that pirits can and do ut der certain conditions hold intercourse with those in earth-life. To the friends and co-wo kers here from a distance permit me, is behalf of the society which I represent, to extend you the hand of welcome. To the hiends who are in the habit of meeting here with us we also say welcome. To the investigators of Spiritualism essembled here the welcome is also extended; in short, a hearty welcome is extended to all, even to the curiosity seeker. Though limited in time to one short day I hope, by making short, pithy speeches, that all who are desirous of speaking in the time set apart for conference will have an opportunity, and we trust at the close of the day you will all feel amply repaid for your attendance on this, our thirty. second anniversary, and receive that benediction that naturally attend all well performed duties.

Mrs. R. Shepard, of Minneapolis, Minn., pert delivered a discourse, replete with earnest thought. She said they did not believe in a personal God; they however recognized a primal spiritual power, that moves in harmony with natural law. It was a mistake for the disciples to have made of Christ a God, when he had himself said to them, "Ye are all gods." Spiritualism has solved the problem of life; has established on a firm foundation the belief in immortality; it takes us behind the very phenomena of nature. A collection of \$19.35 was Denot in immortality; it takes us benind the very phenomens of nature. A collection of \$19.35 was then secured to assist in paying the \$75 debt, con-tracted as expenses of the occasion, and the song "Good bys, Old World" was song. Speeches were then made by Professor W. Seymour, of Philadel-phia, and Mrs. H. Morse, of Port Huron, Mich. The latter said that Spiritualism had been clearing the dates of the model the human stores. The latter shid that Spiritualism had been clearing the darkest corner in the world, the human stom-ach, and was also working to clear the brain of mankind. They had asked the angels to come and tell them how to live, and they were enabled to enter into communion with the heavenly pow-ers. Some questions were asked regarding death by Mrs. J. H. Ammon and answered by Mrs. Shep-ard.

#### IN THE EVENING.

-15

After the business of the day a fine programme of music, recitations, etc., was enjoyed at Halle's Hall under the suspices of the Children's Pronau under the subjects of the Children's fro-gressive Lyceum, deserving of itself a full and separate report. At its close the floor was cleared for dancing and the merry making was continued to a late hour, it being nearly 2 A. M. before the music ceased, and thus closed one of the most suc-cessful anniversary celebrations ever held in Cleve-bind or any when closed one of the most sucland or any where else; such was the verdict of all who attended, the only regret bing that two days instead of one were not set apart for so im-portant an occasion. In conclusion I must add that the proceedings were favorably and fully re-ported by all the city papers, and the cry of the news boy was heard on the streets, "Here's yer Herald, Leader, and Plaindealer! all about the spirits and the anna-versary." TILLIE H. LEES, Secretary,

## What Does He Mean?

"THE MATERIALIZATION OF SPIRIT." (

A late issue, Vol. 23, No. 3 of RELIGIO-PHIL-osornical Journal contains an article copied from the London Spiritualiat, headed "The Materi-alization of Spirit," upon which subject the author undoubtedly manufests bbt alimited knowledge of facts in phenomedal Spiritualism, however amply supplied he or she may be with the truths of its philocophy, and as L have grown beyond the plane supplies he or she may be with the truths of its philosophy, and as I have grown beyond the plane of censure for difference of opinion, and learned to regard each expounder as being equally honest with myself is the theory he promulgates. I feel quite sure that the astan of said paper, who ever he may be will call heliced to these whose the he may be, will feel inclined to thank, rather than censure me, if I take the liberty to teach or show him the egregiousness of the error into which he has thoughtlessly fallen. That I am correct in my charges of error against said author, and for demonstrating the same, allow me to quote from bis article such statements as will place before your numerous readers the grounds for this, my friendly, but earnest criticism. In the second paragraph the following language is used: "Throughout the whole range of thirty years,

spiritual manifestations, during which many solid substances transported by abnormal means dur-ing séances, have been given to the observers, we believe there is not a single instance in which the recipient is now able to produce any fabric so presented which can be demonstrated not to be of human manufacture, or any substance (such as locks of hair) demonstrably not of terrene growth." - Also, fourth paragraph: "If it be true that nothing from the world of departed spirits can be materialized at all, and that the most enthusiastic Spiritualist of twenty or thirty year's standing can not produce any thing from another world ma-terialized at a scance, it follows that at spirit circles the governing powers but move, transport and transform objects belonging to this world, to give us some idea about themselves, but are in reality manifesting to us indirectly by sign and by

It will be seen that paragraph No. 1 sets forth declaratively the conviction, that no positive ma-terialization of supramundane origin has ever occurred, while paragraph No. 2, in doubtful mood asserts that all materialized substances made manifest at spirit circles, are of "terrene growth." Now, the little word "if," may sometimes furnish Now, the little word "It," may sometimes furnish a basis for arriving at fundamental principles in the solution of profound problems, while at other times it misleade, and shows to what depths of ludicrousness one may subject himself for want of mature deliberation. With all due deference for the author's houest opinions. I must here say, that with a broader range of theoreth and a more for the author's honcest opinions, I must here say, that with a broader range of thought, and a more thorough acquaintance with facts in spiritual phe-nomena, he might have saved himself from much effort based on doubtful premises. But to extri-cate my friend from the labyrinth of false views and uncertainty into which he has involved him-self. I will here state, that I in company with many other persons, have witnessed under the auspices of my wife's mediamship, in the full blaze of lamp light, various fabrics manufactured by the manipulations of the materialized\_spirit by the manipulations of the materialized amiri when within three feet of my own pres; said fabrice, in obedience, as it were, to the movements of the spirit band, becoming visible or emerging (apparently) out of nothingness; assuming in their incipient stages of entity something like the va-pory cloud cirrus, or a thin, gauzy substance simliar to a log, or smoke on a clear morning. An the process of manputation continued, said fabric made rapid progress toward solidity or material-ization; when, in less than thirty seconds of time a beautiful cotton, woolen, drashk fabric appeared with all the properties of materiality and the ad-ditional qualities of the finest finish of human art or mechanism. These fabrics were handled, measured, and closely examined by myself and others, and known to be real, substantial cloth. I have observed the rame articles, when receiving a single dash like motion by the spirit hand, to instantly dissolve into nothingness, so to speak. On some occasions I have seen portions of the same cut from the person or body of the spirit with scissors, and when thus cut, were of the pur-sat cambile while and on the more passing from est cambric white, and on the merc. passing from the hand of the spirit into my own, the same arti-cle became solid black lustre, etc., etc., and vice That there is no delusion on my part in this matter, I have in my possession now, small bits of said fabrics, obtained nearly four years ago, remaining intact; also a lock of jet black hair taken from the massy flow of hair more than four feet in length, cut from the temple, of a female spirit recognized as the mother of the medium; the condition of said hair previous to being cut was tested by myself, and I know it was solid as was tested by myself, and I know it was solid as if grown upon the head of the splitt. That the lock of hair was not of my wife's, is evident from the fact, not only that the person from whose head it was taken was recognized as being my mother in law, but hers (wife) is of a very light aubura cast. And if it will furnish any additional proof or benefit to those whose brain is troubled and fewared with fear of "fraud and trickery." I will say there that my wife never sits for material. and fevered with fear of "fraud and trickery," I will say here that my wife never sits for material-ization only under such test conditions as will entitle any such diseased person to \$1,000 if he or she of his or her own experiness extricate them-selves from said fastenings. Having thus from the standpoint of facts, demonstrated the claims of my unknown Loudon friend to be wholly in-correct, his claims set forth in paragraph No. 4 fail to the ground of their ewn weakness... Other claims, such as "The transformation, abstracting, and freeing from bands the medium," I had thought not to allude tool but upon second thought, I con-clude a brief notice may be taken with beneficial results, and will say, that, such phenomens are not clude a brief notice may be taken with beneficial results, and will say, that such bhenomena are not only possible, but are, no doubt, on many occa-sions, practiced by both good and evil designing spirits; and as this claim was made partly in be-half of wronigly ceasured mediums. I will conclude my present effort by saying, that when inve tiga-tors learn more fully the philosophy of Spiritual-ism, and the law governing its phenomena, also how to govern themselves, wisely during the in-vestigations, the great clamor and real now mani-fested for censuring and persecuting long tried, and proven mediums, will become one smong the things of the past. things of the past.

## Death of Mary L. Scoft.

Bald a good old churchman a few weeks sgo, Baid a good old churchman a few weeks sho, "Spiritualism may do as a philosophy for life, but will it do to die by?" This question was once more triumphantly answered a few days ago, by the removal to the higher life of Bister Mary L. Scott, beloved wife of Brother Andrew J. Scott, aged forty-four years. She aided in the formation of the First Spiritual Church, of the Good Samar-itan, organized in this city a few years ago, by the latter passed quietly to his spiritual home, blessed with the kind and tender administrations of dear departed Sister Scott. Her door was alof dear departed Sister Scott. Her door was all ways open and her heart full of sympathy for the ways opin and her heart full of sympathy for the poor and the distressed. Ever at her post she did what she could to help along the great cause of Spiritualism that was to near her heart. She loved the little society of which she was a mem-ber, in a way that might be an example for those of greater pretentions. Her dear little blue-cyed boy and tender, angel-faced girl were always by the slde of their mother; truly these dear little ones have lost in the outer life a very kind moth-er, but in the inner life she is still with them, to bless them and guide them with true angel guard. bless them and guide them with true angel guard Ianship. The sickness that released Bister Scott from the

form, was of such a nature as to leave her in full possession of her mental faculties, by which bless ing she was able to speak to her friends and de-clare, though racked with bodily pain, the beati-tude there is in the glorious truth of Spiritualism at the dying hour. When asked whether she did not feel lonesome, confined so long to the sick chamber, she said, "No! I am never alone; the angels come and sing to me; they are ever with me and I hear their awest voices.">A few days before her release, she was in great'bodily pain and her little boy came to her for the good slight kiss, when she said, "My son, when you kneel down, ask the dear angels to take mamma away from her great suffering; then I will come back to you in spirit and watch over you and bless you with my love."

Though a kind and tender husband and three beautiful children were left behind, Sister Scott felt that she would not be removed from them in spirit; that as an angel mother she would still be-long to the household.

She gave orders as to her funeral, and who should be the main speaker; wished the hymn, "Nearer My God to Thee," to be sung, a hymn that she loved so much in like and through the

trials of her severe sickress. At her funeral, which took place in the Good Samaritan Hall, 8th and Buttonwood streets, April 1st, Katle B. Robinson (the main speaker), Cephas B. Lynn, President Champion, Dr. Rhodes, and Brother Allen, of the Good Samaritan Society, participated. Tears of sympathy for the bereave-ment of husband and children fell from the eyes of many in the hall. The society feels the loss of one who was ever kind and true to all, but this is of the mortal; in spirit we feel that—

"She comes with the first soft tints of morn, She comes mid' the stri'e and turmoil of life, She stands by your side when tired and worn, And warns by impression when danger is rife.

"She comes with a step so noiseless and still When trouble is nigh or temptation is strong, Breathing kind blessings this word to fulfit-Turning the wanderer from the pathway of wrong.

"She smiles when she sees hearts noble and great, She breathes words of cheer and Leckons them on ; To the fallen she sighs-"It is not too late,"

And shows how forgiveness can always be won. "Then why should you say that your dear one is

dead, Abl she skeps not beneath the mouldering clay;

Released from her sorrows, her spirit has fied-And she lives in a land "That is fairer than day." JOHN A. HOOVER. Philadelphia, April 2d.

### Items from the Pacific Coast.

Another week here smong the mediums has de-veloped the fact that like mediums elsewhere, and like other mortals, they do not agree in all things, and in the matters in which they disagree, they make each other very much disliked by the inters-its of discussion of the util and the body the intersmake each other very much dislited by the inters-ity of disagreement. It will not benefit your read-ers to particularize, but it is well for all to reflect that if this that is so strikingly apparent to a Sufficiently, haw much more unfavorably will it appear to the general public? Can it be expected that disbelievers will not ask, "Why not display among each other that charity of which you so loudly mate?" Adde from this unfactured eachd loudly prate?", Aside from this unfortuna'e condition, the cause appears to be most favorably pro-gressing on this cosst.

# APRIL 17, 1880.

1000

## A Good Medium at Salt Lake City.

To the Editor of the Religio-Philosophical Journal: To the Editor of the Religio-Philosophical Journal: This brief account of the mediumship of Mrs. Margaret Hunt, of this city, is offered for publica-tion as being a matter of justice and gratitude towards a medium who has been the means of doing much good by her various phases of medi-umship (consisting of clairvoyance, clairaudience, inspiration and trance) in this far off city of "the Baints." The following are some of the tests re-cently given by Mrs. Hant in her weekly scances. The spirit of a lady was described by her who lately passed to spirit-life in Australis. Entranc-ing the medium she held a conversation with a gentleman present, identifying herself unmistak-ably by referring to matters unknown to the me-dium, also stating that he has manifested herself to a daughter residing in California, which was aby by reserving to matters unknown to the me-dium, also stating that she had mahifested herself to a daughter residing in California, which was not known to any person present at the time, but which was afterwards confirmed by a letter from said daughter. The spirit of a little girl was de-scribed to a lady who attended the circle for the first time, and her name given, and the name of the doctor who attended her in her last sickness. The fact was mentioned that she had gathered some wild roses shortly before her last sickness, which was an excellent test of identity to the mother. Another striking test was given to a gantieman who was in busicess relations with an-other person whom he supposed to be alive and well in Colorado. The medium, who saw the spirit place bis hand on the shoulder of his friend, told him that he would hear serious news from Cin-cinnati, which proved to be true, for the individual spoken of died very suddenly in Colorado, and was taken home to his friends in Cincinnati, and from there came the news that he had passed to was taken home to his friends in Cincinnati, and from there came the news that he had passed to spirit-life. This was a striking test, for neither the medium nor the person addressed were cog-nizant of the facts given. In testimony of the above we subscribe our-selves on behalf of the members of the circle. ALFRED WARD, THOS. C. ARMSTRONG, Senr, LOUD GUNN.

JOHN GUNN, LUCY WARD.

Salt Lake City, Utah.

#### Notes and Extracts.

To depreciate the manhood of Jesus is to deface one of the grandest pictures of human heroism that the world has ever known.

It is said that Martin Luther refused to look through a telescope for fear it would upset his theology, by revealing worlds which were not down in his catechism.

Mind should blend with mind, and aspiration with aspiration; respect the conscientious convictions of every person, no matter what their con-victions may be, for by ro doing you challenge the love and respect of every honest person.

The death of Jesus was, one of anguish, gloom and longliness; and fully realizing the nature of the sufferings close at hand, it is no wonder that the sweat poured from his brow in streams as Xe pleaded for a milder form of liberation.

The point of aim for our vigilance to hold in view, is to dwell upon the brightest parts in every prospect, to call off the thoughts when running upon disagreeable objects, and strive to be pleas-ed with the present circumstances surrounding us .- Tucker

The mission of Spiritualism to day is not only to reveal and to demonstrate the immortality of the individualized human soul, but to break down creeds and all barriers which now exist, and are the means of keeping the different families of mankind apart as strangers.

When death, the great reconciler, has comeit is never our tenderness that we repent of, but of severity. This we should always bear in mind and by keeping bitter words from our lips, drive them from our hearts. Love we can never regret, but hate may fill all our lives with bitterness.

Simple belief in God has never cured trouble. Until we come to distinguish between creatures and children, and believe we are not simple pro-ducts of God's skill and power, but the real off-spring of His heart, our simple belief can produce no agreeable feelings toward Him. - Dr. Deems.

Everything in our daily life is but a shadow Everything in our daily life is but a shadow of our spiritual life, and so that feeling which we all have that we can speak more freely to a friend in the dim twilight than in the glare of noonday, is only a type of the freedom that we are meant to be igd to exercise toward the dear friend, who darkens our surroundings to win us more com-pletely to simself. — Hope Ledyard.

Heaven is not reached by a single

#### PATHER LAWRENCE.

Then followed a ringing Hallelujah Chorus by the Quartette, after which good old Father Lawyence tremblingly stepped to the front, and spoke of th pleasure at once again being permitted to meet with the believers in the faith and hoped, if he could they would bear with his feebleness corsequent on his advanced years (eighty-eight). He spoke of the duty of Spiritualists to propagate their truths, and make their belief plain to suyone. He deplor-ed his inability to communicate with the Spiritworld as he had done in former years, but his feeble health precluded the possibility.

More singling and then Mrs. H. Morse, of Mich., a comely dame just in the youth of old age, favor-ing strongly the picture of Mattha Washington in appearance; an carnest advocate of Spiritualism and reform, recited a beautiful poom descriptive of the grandeur of the spiritual philosophy, supplementing it with a few remarks in which she thought they were becoming a wiser and better people if they were bringing nearer to the ears of the people the sweet voices of angels. She was not parilal to isms. She would be glad to see the day when all isms should be banished from the earth, and there would be cause and effect from which to reason. Her remarks were very elequent. Mrs. Emma Tuttle way then introduced and

gave in ter l'imitable mapner, Helen Hunt's poem of "The Parson's Sabbath Breaking," provoking considerable merriment and applaute. Then came the gladiator, Dr. Underhill, of Akron.

O, the veteran Spirimalist champion of Ohio, and early defet.der of the faith, who told of the early days of Spiritualism in Cleveland, and of its pro-gress in the past thirty years. He thought that the lead in the spiritualistic progress must be taken by women. He said that undgr the present non-uniformity of the planetary system theory non-uniformity of the planetary system, there would be ro harmony even among Spiritualista, let alone the churches which were considerably jostled. He thought the progress of Spiritualism was nowhere more marked than in its liberalizing effect on orthodoxy. Thos. Lees here took a few minutes to call at

tention to the spiritual papers and the duty of Spiritualists in this direction, claiming that all ought to subscribe for at least one paper, and that the excuse they could not afford it while they had a cigar stuck in their mouths, was not a good one. He advised all to take the Religio Philosophi-CAL JOURNAL, or the Banner of Light, and thus show a live interest in the cause.

Then a general conference followed which was participated in by Samuel Bmart, Levi Nichols, Mrs. Lawrence, Wm. Josejyn, Prof. Seymour, and others, the morning session closing with a foem from little Bertha Smith (a member of the Chil-dren's Lyceum), and a quartette from the choir.

#### AFTERNOON SESSION.

The smiling faces of each one as they be appear-ed in their seats told plainly the story that their physical natures were satisfied and were again ready for the spiritual feast about to be spread by

#### HUDSON TUTTLE.

the well known author, poet, and lecturer, who proceeded to give the anniversary oration which no synopsis could do justice to; suffice it to say it was in his happiest strain, and all showed by their earnest attention, his remarks sank into their their earnest attention, his remarks sank into their very souls. He thought that Spiritualists should be the most moral people in the world, and that they wers. They don't want any Church organiza-tion, of any Savior, for they would fight life man-fully in their own strength. Mrs Emma Tuttle followed with an allegory entitled "The Old Wom-an that Dida"t Live in a Bhce," the old woman rep-mention that supposed abartician and blocks resenting the supposed skepticism and bigotry of orthodexy, while her children and grandchildren were costantly calling her attention to knocking upon and voices outside of a certain mysterious door, which also oresed, and disclosed certain spirits-standing for Modern Spiritualism.

#### J. H. MENDENHALL. Unionport, Ind.

Reason ever moves in advance. It is the lamp sent from God to light mankind through the cir-cultous paths of life, and by reflecting a light a little in advance, gives, assurance to the traveler that beyond the present environments are condi-tions greatly to be desired.

The Lyceum at B'nai B'rith Hall, presided over by Mrs. Matthews, and meeting on Sunday at 10 A. M. was, owing to irelement weather (so consid-ered here), not as numerously attended as is usual, but sixty-right out of something over one hunbut sixty-eight out of someihing over one hun-dred pup is being present. The exercises in the use of the voice, conducted by Prof. Von de Mark, were bighly advantageous and pleasing, and the recitations by the pupils generally, were well selected and delivered in a style showing the bene-fits of the lessons; nearly every little one could be heard di-tinctly throughout that large hall, and without any apparent effort on the part of the pupil. This Ly:cum has several groups of adults, which always gives the children a greater interest. It is a splend dight to see an entire family engag-ed in Ly:ceum duties, not as is to often the case in Sunday schools, where the parents attend through conscientious motives or those of policy, and who compel the children to attend for the same reasons, heree the routine is gone through as a matter of form only, but where each is earnas a matter of form only, but where each is earn-est and enthusiastic because pleasure. Is found in these beautiful exercises.

est and enthusiaatic because pleasure. Is found in these beautiful exercises. Mr. Mayo is leader of a group, the eldest son librariun of the Lyceum, and the daughter, Miss Mayo (the medium mentioned in a former letter), leader of snother group, with the younger broth-ers and siters in groups suitable to their ages. This must indeed be a harmonious, joyeus, happy home, the next thing to heaven. Master Nat'ie Mayo, editor of the Lyceum Month-ly, did himself groat credit is the manner in which he discharged his responsible duty. Many a paper is put forth by adult teachers possessing but a tithe of the merit of that by Master Natile, either in style or usefulness of the subject matter, the reading of which it a clear tong and confident manner, secured for him on its conclusion well meilted applause. Mrs. Emma Hardinge-Britten lectured at Charter Oak Hall in the morning, and answered questions in the evening, at the conclu-sion of which tests were given by Mrs. Ada Fore. In the afternoon Mrs. Crindle gave tests at Social Hali, and in the scenner to House. Not having been present at any materializing scances by this medium. I can pot express an opinion as

at her parlors in the Sacramento House. Not having been present at any materializing scances by this medium, I can not express an opinion as to the trath of the reports that a Mady was em-ployed to manipulate the birds and flowers, and another to "play angel;" but certainly her dark circles are conducted in as fair a manner as could be desired, and under test conditions which pre-clude the possibility of the manifestitions being produced by the medium. Spirit touches and voices occurring at distant portions of the sircle at the same timy, music upon three different in-struments simultaneously, one upon the floor while the other two were floating above the heads of the sitters in the circle, but never together; singing of solos and duetts by spirit voices float-ing about the room, are all hard to account for spirit manifestations. spirit manifestations.

ROLLING STONE. San Francisco, Cal.

"The death of Socrates was as penceful and as happy as if he had been passing upward from the bosom of a loving family circle. No conditions of bosom of a loving family circle. No conditions of release could have been more favorable then ex-isted in the Athenian prison where Socrates heav-ed his farewell sigh, for not only was he surround-ed by disciples who loved him, but the very gaoler had grown so attached to the philosopher that he wept like a child at the thought of what was to succeed the draining of "The Bowl." The spirit-ual surroundings at the time when Socrates quit-ted his body must have been of the most heavenly character, and as, moreover, age had in his case almost snapped the "silver cord." death—or the severance of the spirit from the body—must have been like the falling of a faded leaf before the su-tumn's sigh.

But we build the ladder by which we rise From the lowly earth to the vaulted skies, And we mount to its summit round by round.

I count these things to be grandly true, That a noble deed is a step toward God, Lifting the soul from the common sod, To a purer sir and a nobler view.

-J. O. Holland. .

Some of the Rabbins tell us that the cherubim are a set of angels who love meat: Whether this distinction be not altogether imaginary, I thail not here examine; but it is highly probable that among the spirits of good men there may become who will be more pleased with the employment of one faculty than of another, and this perhaps ac-cording to those innocent and virtuous habits or inclinations which have taken the deepest root --Addison.

When I consider the multitude of associated forces which are diffused through nature-when I think of that calm balancing of their energies which enable those most powerful in themselves, most destructive to the world's creatures and economy, to dwell associated together and be made subservient to the wants of creation, I rise from the contemplation more than ever impressed with the wisdom, the beneficence and grandeur, beyond our language to express, of the Great Disposer of all .- Furaday.

At Chicago, one of the busiest cities of Amer-ica, is published one of the two most prosperous and widely circulated journals devoted to modern and widely circulated journals devoted to modern Spiritualism. The number of its subscribers we have seen stated at pearly 30,000, and they are scat-tered all over the world. It is a bold, incluive paper, and its editor seems really anxious to expose fraud and its contor seems really anxious to expose fraud wherever, he can find it practiced by /mediuma upon the credulous. Recently, it has earned the thanks of the public by unmasking a gross cheat mamed Mrs. Stewart, who for years has been pre-tending to produce materialized spirit forms, when in fact they were only herself and confederates dressed up for the occasion. — The Theosophist.

Worth Remembering .- "If any one speaks ill of thee," says Epictetus, "consider whether he has truth on his side, and if so, reform thyself, that his censures may not affect thee."

that his censures may not affect thee." -Wien Anaximander was told that the very boys laughed at his singing, "Ah!" said he, "then I must learn to sing better." Plato being told that he had many enemies who spoke ill of him, said, "It is no matter; [ shall live so that none will believe them." Hearing at another time that an intimate friend of his had another detractingly of him, he said, "I

of his had spoken detractingly of him, he said, "I am sure he would not do it if he had not some reason for it."

This is the surest as well as the noblest way of drawing the sting out of a reproach, and the true method for preparing a man for the great and only relief against the pains of calumny.

relief against the pains of calumny. Zetus has assigned to each man a director, his-own good genius, and committed him to that guardianship; a director alsepless and hot to be deceived. Bo that when you have shut your doors and darkened your room, remember devise to say you are alone for you are not alone; bub God is within, and your genius is within; and what need have they of light to see what you are doing? To this God you, likewise, ought to swear such an oath as the soldiers do to Casar. For they, in oath as the soldiers do to Casar. For they, in order to receive their pay, swear to prefer before all things the safety of Cabar; and will not you swear, who have received so many and so great favors; or, if you have sworn, will you not fulfill the oath?...And what must you swear? Nover to distrust, nor accuse, nor murmur at any of the thing a spointed by him; nor to shrink from do-ing or enduring that which is inevitable. Is this outh like the former? In the first oath, persons swear never to dishonor Casar. By the last hever to dishonor themselves.—Epictotus.



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#### Continued from First Page

Our audience had increased so rapidly in numbers that the seating capacity of the hall-which is eight hundred-was over-crowded. Mr. Wheeler followed, referring to the change made in the charter as being necessary, to enable the association to-hold property and transact business in a thor-oughly legal manner. He also spoke of the adoption of a declaration of principles, that had become not only the foundation of our charter, but the corner stone of the Brook-lyn Spiritual Society. He referred to the adoption of a code of by-laws which had been published in connection with the charter and declaration of principles which were there for free distribution.

Mr. Lynn then gave us a lecture, choosing for his subject an estimate of Spiritual-ism in 1880, and dwelt at leagth upon the perils attending its growth and development in this present era, which he denominated the era of acceptance. His discourse was logical, but interspersed with wittleisms and humorous hits with which he knows so well how to interest his hearers. He extended congratulations not only to this society, but to the cause everywhere, and gave the names of many eminent German scientists who had recently endorsed the truthfulness of spirit communion, or the control of spirits incarnate in the flesh by spirits or invisible intelligences who were once clothed in the fieshly habiliments as we are clothed now. To this list he added the names of eminent men in all departments of life, who were firm believers in our philosophy. He was listened to with that quiet soul earnestness that denotes the scholarly handling of a subject, dear to all our hearts.

In the afternoon there was a conference from two to three o'clock, and lectures from Mr. Champion and Mr. Wheeler filling in the time until quite late. Both speakers presented thoughts of interest, full of logic and good sense, and an honor to the cause. Many were disappointed as it was expect-ed that Mrs. Byrnes would speak in the afternoon, but time would not permit as some have yet to learn that brevity is the soul of eloquence as well as of wit. The day was inauspicious, but the rain was not sufficient to keep the people away as our audience numbered many more in the afternoon than in the morning. The music which had been selected for the occasion was of a high order and helped to render more glorious and grand the exercises of our natal day, as it attuned in sweetest harmony the aspirations and inspirations of the human souls there convened.

But what shall I say of the evening, with its silent beauty of myrid is of flowers that were seen looking down from above, peeping from rostrum and floor, sending out their sweet inspiration from beneath, above and around, softened into a more radiant beauty by lights from the many chandeliers; with its sea of human faces turned upward in anxious soul-felt earnestness, ready to catch every scintiflating echo that fell from the gifted and highly inspirational speakers, Mrs. Byrnes and Cephas B. Lynn; with its balmy spring breezes and gently falling rain that seemed ever murmuring, God is good, God is good. Every soul seemed wafted into a realm of infinite grandeur, and a holy reverence to fill with a sweet calm every heart. O that the same sweet, pure and benign influence might linger forever with its refining power, but, alas, as the day star of reason assumes its regal coronet, it admonishes us that we still dwell in a material realm instead of a spiritual one, and that we have material wants that must be met, and we turn reluctantly to the stern duties and sterner demands of real life, and have only the sweet memories of this hallowed day left, so indelibly stamped upon the leaflets of being that neither time nor eternity can efface them.

The hall was crowded to its utmost cawity, there being at least one thousand people present, while hundreds went away unable to find even standing room. Thus ended a day long to be remembered by those who fully enjoyed its beauty and loveli-ness, its intellectual feasts and holy baptism from the eternal fount of infinite love and truth.

of a spirit form being weighed, the result of such weighing 100 lbs. avordupols. ."It is only in modern times that the para-

phernalia of dark cabinets is deemed necessary. The pages of sacred and profane his-tory are illumined with the presence of spirit forces; this can not be explained by hallucination. In spite of popular skepticism and scientific research, no solution can be given the overwhelming array of facts. Admitting the phenomena, and assume that they are produced by spirits, do spirits clothe them-selves materially? Spiritualists who deny the Jewish and Caristian accounts of the presence of spiritual beings, run wild with credulity reference to a phenomenon incompatible with the law of nature. I can not touch the points made by some, notably Allen Kardec,

of elementary spirits." The speaker illustrated his position by facts from the Bible, of the woman, of Endor and the appearance of the prophet Samuel, and how Saul went in disguise, and that the rec-ord does not show that Saul saw this spirit. "In the Book of Kings we have a most remarkable illustration of the power of the angelic +hosts. The Jews were at war with Syria, and were surrounded by the Syrian army, and the prophet Elisha saw the armies of heaven, and he prayed that the eyes of his servant might be opened, and he saw as well as the prophet did, and this vast host paralyzed the whole Syrian army, and they blinded this army and the Jews escaped. So with the handwriting at Belshazar's feast. The King saw the spirit hand form and write the mes-'Mene Tekel, Upharsin' The multisage: tude all saw the writing-the King only saw the hand-that wrote it.

"Jesus appeared first to Mary Magdalen, out of whom he had cast seven devils; again to the eleven apostles, and Paul later on narrates how he was seen by five hundrad people. John on the isle of Patmos saw one of the prophets, who revealed to him beautiful psychological pictures of the supernal world, and

chological pictures of the supernal world, and he fell down to worship him; but the spirit told him only to worship God. "Before Phillipi, a spirit appeared to Junius Brutus. Cromwell was visited by a mysterious woman. The Maid of Orleans was addressed by an and the main with a model." addressed by a spirit in an audible voice. The spirit told her where she could find in an old crypt a-sword to lead her armies on to victory. So with the Swedish Seer, Swedenborg. You have had your experiences and I have mine. At Bridgeport, Conn., A was sitting in a gen-tleman's parlor, and the spirit of a friend ap-peared, I recognized him as Stephen Dutcher, of Buffalo, whom I supposed was living. Mrs. Anna M. Middlebrook also saw and described him securately. He spoke to me. . If any one says a spirit can come with bone, muscles and nerves. I say that this is impossible. They come as we see a cloud visible but intangible. and your hand will pass through them if they are the genuine production or emenation of the spirit. If it takes God forty years to pro-duce a man, can an Indian maiden do this in the twinkling of an eye? I object to this word materialization-that matter materializes spirit; the opposite of this is true. It is the spiritualizing of matter.

" If we look into this in the light of sound philosophy we can classify it into three classes. I do not deny but that a spirit can produce an outline of the spirit form, but if you place your hand upon it, it would pass through it as a cloud of steam. It would have taken ten thousand pounds of matter to, have surround. ed the Syrian army. If it is really a spirit form you see and not a trick, you will find that there is not matter enough to stop the movement of the most delicate chronometer. It is the image of the spirit produced on the sensorium of the brain. I have made myself visible one hundred miles sway by the power and force of my will. I can produce affidavita of, my presence seven hundred miles away, by this will power. Another class is away, by will power. Another class, is composed of psychological pictures. I admft the fact, and that I can produce the same by a similar law. But you will say, is not this explanation doing away with this fact of spirit presence. I say no, and that it sustains and corroborates it, for what I may be able to do in this life the spirit to whom all the glory and beauty of the spiritual world is revealed, must have far greater power. I do not believe that any human spirit over loses any power that it ever had. "The third class is where the spiritual senses are opened; they have two modes of perception, the external and the internal, and through the internal we see spirits, as spirits see one another, and to those who have the power, whose interior sight is opened, they see the realities of the invisible and spiritual world. When we get into the realm of souls all space and distances are overcome." In conclusion the speaker urged upon his audience the necessity of studying these occult forces, and urged us to lives of goodness and purity and that we most earnestly culti vate "spiritual gifts." On motion of D M. Cole a vote of thanks was given Bro. B. for his kindness in speak. ing from our platform. D. M. Cole and Wm, R. Tice followed with short speeches. Our next meeting, and all future meetings will be held at Fraternity Hall, corner Fulton street and Gallatin Place, every Friday evening instead of Saturday evening. We have secured a very fine hall, centrally located, formerly occupied by the Young Men's Christian Associ-ation, and we cordially welcome all who may be inclined to unite with us in our work. S B. NICHOLS.

He had invited Liberalists to convens with us, and desired free discussion upon all points. He alluded to the Mediums' Medical Assoclation as a necessity for the protection of healing mediums, which he thought ought to work in conjunction with the State Association and become a combined power.

On Thursday, after an hour's conference, S. C. Coffinberry, Chairman of the Committee on Organization, made a report embodying articles for a new organization, which were adopted.

Battle Creek was fixed upon as the place of holding the regular yearly meeting, the Satur-day on or immediately preceding the 20th of March.

During the remainder of the session many short addresses were made on various subjects and important matters were brought to the no. tice of the convention.

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A Scroll Saw Will pay for itself in a week. I keep in stort all hinds of Treadie Berry Raws, the Hally being and the set of treadie Berry Raws, the Hally being and the set of the store and the set of the first and factories in the C. S. My treads and the rank Woods, Berlem, Arthery, etc. the family contains any Woods, Berlem, Arthery, etc. the family sold call it in the set of the set of the set of the rank of the set of the set of the set of the rank of the set of the the set of the the set of the the set of the the set of the the set of the s JOBN WILLINSON, Importer and Manufacturer, Na T Fitalo Street, Chicago, Ill.

To Florida! Tourists!! The attention of tourists visiting the State, and Northern tamilies wishing a comfortable home for the winter, is invited famille to the COLEMAN HOUSE WALDO, FLORIDA.

APRIL 17, 1880.

Brooklyn Spiritual Fraternity. DR. BRITTAN ON MATERIALIZATION.

A very intelligent and deeply interested au dience listened with rapt attention to the very able and instructive lecture before our Fraternity, by Prof. S. B. Brittan, of New York city, upon a subject of such wide difference of opinion as "Materialization." It has been many years since Bro. Brittan had addressed a conference, and it was with grateful hearts that we welcomed our friend and brother to our platform Coming as he did in a severe storm of rain to keep his appointment, was to us encouragement to go on in our work, for when such tireless and faithful standard bearers, are willing to come and interest us, it shows that a common bond of sympathy binds us heart to heart and soul to soul. Prof. Brittan is an easy and forcible speaker, command-ing the attention of his audience and keeping it to the close. His language, always chaste and thoughts pure and eunobling, gives tone and character to any cause, and we are grateful for the co operation and sympathy of such a representative of Rational Spiritualism, and take fresh courage to do our work as it seems to be laid before us by the angel world.

In a brief synopsis I can hardly do justice to the lecture. The speaker said:

"Nature works through regular laws that are never suspended or laid aside. We see how grandly and beautifully this is done in the production of the sparkling diamonds from carbon. None can tell the long ages that the primal forces have worked to produce re-sults so wonderful, and it has been demon-strated that it takes three hundred years to produce a full grown tree that covers the rugged mountain's slope, and also that it takes God full forty years to produce a human being whom current theology pronounces totally depraved, and only fit to be damned for eternity. If it takes God thousands and eternity. If it takes God thousands and thousands of years to accomplish this, how absurd it is to accept the theory of some Spiritualists, that a spirit can produce a tang-ible body of blood, bone and muscle by the mere force of will, and dematerialize them again in the twinkling of an eye. Satisfy me that a single law of nature can be suspended for the hour, and I dose my confidence in di-vine government, whose laws are fixed and unchangeable now and forever. From these unchangeable now and forever. From these general observations, I pass to the phenomenon entitled, "Materialization." I, believe that spirits have power to reveal these forces. Spirits have come to me in broad daylight, spoken to me, taken me by the hand and man-ifested themselves in countless ways; human history, both sacred and profane, is full of these examples. They were visible in times of great distress and trouble, in scenes of great spiritual exaltation; were with the old prophets. They now come more frequently; they not only walk in the darkness but in the light. They give us volces, and keep their machinery out of sight. We are gravely told

467 Waverly avenue, Brooklyn, N. Y., April 3, 1880.

#### Annual Meeting of Michigan State Association of Spiritualists and Liberalists.

No account of the convention held at Battle Creek, Mich, (commencing March 24th, and continuing six days) having reached this of fice from the secretary, April 12th, we select the main points of the proceedings from a very interesting report by Mrs. L. E. Bailey, published in the Battle Creek Journal.

The President, Dr. Spinney, called the meeting to order and briefly stated the object of, the Resociation. He said that steps had recent ly been taken to reorganize the Association, and legalize it under a special act of the Legis-lature, passed last spring; that it rested with the members whether they accept the proposed change or not, and proceeded to read the new constitution signed by the officers of the Association, after which he read the bill under which it had been framed. The queetion of reorganizing was ably discussed by S. B. McCracken, Rev. Charles A. Andrus, Daniel Earl, and others.

Wednesday evening Dr. A. B. Spinney took the floor, and after some introductory remarks, said he understood that a division of the Spiritsaid he understood that a division of the Spirit-ulists and Liberalists was desired on the part of many. He doubted that the Association did desire such action. He had written to all speakers and prominent persons, who replied unfavorable to such change. An open leiter published in the RELIMIC - PHILOSOFHICAL JOURNAL, written by Giles B. Stebbins, was then read decidedly approving of a division. Dr. Spinney contended that the Association was as much a Liberal league as a Spiritual organiza-tion, and should and could work in harmony.

The Lesson of the Pocasset Murder.

When Freeman, the man who, instigated by his interpretation of the Bible, slaughtered his beautiful little girb was in prison, he was visited by a clergymen desirous of administering religious consolation. A mind of average comprehension would have thought the lunatic wanted anything elsa but that, and so the minister found that Freeman was in-dignant: "The idea," he said, "of his visiting me as he did! I am so far ahead of him in religious progress that we are no more to be compared than the Mississippi and a rivulet." He spoke truly, for if Abraham when called to sacrifice his son, unhesitatingly obeyed, and for thousands of years, has been held up as an example of godly zeal, should not Freeman when called to offer up his daughter, obey ? Does not his obedience show the same reigious zeal, and should it not meet the same praise? True, our views have changed after thousands of years, and Freeman escapes the gallows to pass his life in a lunatic asylum, Were Abraham living now, and had he been caught with his son bound and his knife up-lifted, he too,would probably have been sent to keep Freeman company. Freeman is insane, and his insanity is the

cruel result of too much Bible. Other Christians take the book and give a passing assent to its pages. He took it as the actual words of God, as his religion commanded, and it dethroned his reason just as it has the reason of countless others. If any one doubts, let him read the reports of his conversation. He is full of the Bible,-so full he has room for nothing else. A gentle, affectionate father, yet he feels no more remorse for killing his child than his. Jehovah did for the massacre of the Midianites. He said: " I feel perfectly justified. I feel I have slone my duty. I would not have her back. I am not disturbed about the matter. I have trusted God just as far as the matter. I have trusted God just as far as possible. The work is mine, the result is his. Whom he has called he will justify, and those he will justify he withglorify, and it is only a, work of time. I want to see the end come that the world may see that there is a God in Israel." He believes, founding his belief on Rev. x:8-11, that he and his wife have enter-ed the third state of Christian progress, through the "baptiam by fire," or the death of their child. child.

What is most singular in this awful tragedy is the complicity of the mother. The activity of her religious faculties has dried up the fountains of maternal love, withered motherly instincts, burned to sakes the affections, and left only blind adoration for a bloody tyrant. When asked if she still believed the act was When asked if she still believed the act was right, she replied: "Why, if. I did not be-lieve it was ordered of God, what should I do? I should become insane!" What depth of insanity could she reach greater than the one to which she has fallen? Yet with her husband she has a horror for being pronounc-ed insane. He says: "I am not insane be-

regard to newspapers: There are 10,131 American (United States and Canada) newspapers-899 dailies, 8,428 weeklies, triweeklies and semi-weeklies, 804 monthlies and semi-monthlies. The total circulation of a single issue of each of these papers (omitting 1,920 not given) reaches the enormous aggregate of 20.677,538 copies, divided as follows: Dailies, 3,540,156 ceklies, tri-weeklies and semi-weeklies, 13, 511,424, monthlies and semi monthlies, 8,625,-938. This is an average of 2,041 to each paper for a single issue, and taking all issues of the whole for one year a grand total of 1,836,473,-592 copies. Taking ordinary 40 lb. newspaper at its average measure of 40,000 sheets (solid) to the foot, one issue of all these piled up would measure 5,170 feet (nearly a mile) in height, or for a whole year 459,119 feet (over 87 miles) high. Counting them all at the average size of \$7x41 inches and placed end to end, one issue would extend 70,649.255 feet (13.380 miles); for one year 0,274,618,106 feet (1,188,384 miles), or over forty-seven times around the earth, and five times the distance from the earth to the moon. In a thousand ems of type there are nearly 2,000 different pleces, and in an average four page eight col-umn paper, set in solid brevier type, there are umn paper, set in solid orevier type, there are 148,000 ems (about 450 pounds), or 296,000 types in one newspaper. To/print one issue of the total 10,131 papers of this average size, there must be handled nearly five million pounds of type, or 2,098,776,000 types. The total number of editions of all these dailies, weeklies and monthlies for one year would make 724,796, and to print them occasions the handling of 2,173,499,849,696 000 types. These averages are minimum rather than maximum. There is usually twice as much type, at least, in an office as will set the paper, consequently, for this purpose alone, there must be ten million pounds in use, the value of which is about five million dollars. The book is to be an octavo volume of nearly 500 pages and contains besides all the American newspapers, a complete list of all the lead. ing foreign newspapers of the world, even to the Fiji Islands.

cept your Freemans; they are rightfully yours, being the perfect fruitage of your teachings.

Poetry of the Multiplication Table.

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"Newspaper Directory of the World," pub-

lished by him at New Haven, Conn., we are permitted to extract the following highly in-

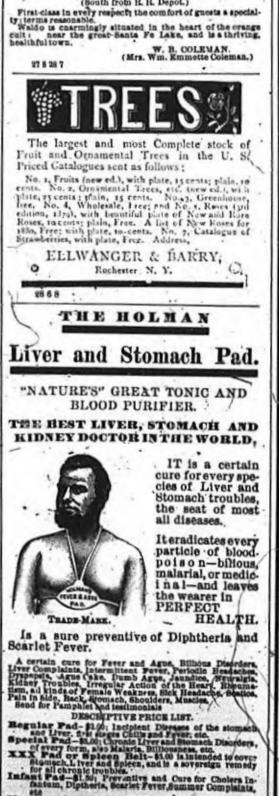
teresting and instructive lacts and figures in

The

world has outgrown the age of lunacy,

BETTER TIMES -The business revival and new era of prosperity which is now fairly inaugurated, is in keeping with the increased health and hap ploess seen all over the land, and is one of the re-sulta obt ined from the introduction of Warner's 8afe Kidney and Liver Cure. "The changes wrought by this remedy," says 'Rev. Dr. Harvey, 'seem but little less than mirac ulous." 28-7-8





Medical Absorptive Body and Fost Flasters, 50 cents-Unserpased, Bent by mail, free of postage, on receipt of price. Fos SALS BY ALL DECOURTS, Agents wanted to sell these goods in the country. Send for terms.

BATES & HANLEY, Western Managers, 134 Madison Street, Chicago, Ill. 28 545

#### . Continued from First Page.

Our audience had increased so rapidly in numbers that the scating capacity of the hall-which is eight hundred-was overcrowded. Mr. Wheeler followed, referring to the change made in the charter as being necessary, to enable the association to hold property and transact business in a thoroughly legal manner. He also spoke of the adoption of a declaration of principles, that had become not only the foundation of our charter, but the corner stone of the Brooklyn Spiritual Society. He referred to the adoption of a code of by-laws which had been published in connection with the charter and declaration of principles which were there for free distribution.

Mr. Lynn then gave us a lecture, choosing for his subject an estimate of Spiritualism in 1880, and dwelt si-length upon the perils attending its growth and developent in this present era, which he denominated the era of acceptance. His discourse was logical, but interspersed with witticisms and humorous hits with which he knows so well how to interest his hearers. He extended congratulations not only to this society, but to the cause everywhere, and gave the names of many eminent German scientists who had recently endorsed the truthfulness of spirit communion, or the control of spirits incarnate in the flesh by spirits or invisible intelligences who were once clothed in the fieshly habiliments as we are clothed now. To this list he added the names of eminent men in all departments of life, who were firm believers in our philosophy. . He was listened to with that quiet soul earnestness that denotes the scholarly handling of a subject, dear to all our hearts.

In the afternoon there was a conference from two to three o'clock, and lectures from Mr. Champion and Mr. Wheeler filling in the time until quite late. Both speakers presented thoughts of interest, full of logic and good sense, and an honor to the cause.

Many were disappointed as it was expected that Mrs. Byrnes would speak in the afternoon, but time would not permit as some have yet to learn that brevity is the soul of eloquence as well as of wit. The day was inauspicious, but the rain was not sufficient to keep the people away as our audience numbered many more in the afternoon than in the morning. The music which had been selected for the occasion was of a high order and helped to render more glorious and grand the exercises of our natal day, as it attuned in sweetest harmony the aspirations and inspirations of the human souls there convened.

But what shall I say the evening, with its silent beauty of my ads of flowers that were seen looking down from above, peeping from rostrum and floor, sending out their sweet inspiration from beneath, above and around, softened into a more radiant beauty by lights from the many chandeliers; with its sea of human faces turned upward in anxious soul-felt earnestness, ready to catch every scittillating echo that fell from the gifted and highly inspirational speakers, Mrs. Byrnes and Cephas B. Lynn; with its balmy spring breezes and gently falling rain that seemed ever murmuring, God is good, God is good. Every soul seemed wafted into a realm of infinite grandeur, and a holy reverence to fill with a sweet calm every heart. O that the same sweet, pure and benign influence might linger forever with its refining power, but, alas, as the day star of reason assumes its regal coronet, it admonishes us that we still dwel in a material realm instead of a spiritual one, and that we have material wants that must be met, and we turn reluctantly to the stern duties and sterner demands of real life, and have only the sweet memories of this hallowed day left, so indelibly stamped' upon the leaflets of being that neither time nor eternity can efface them.

The hall was crowded to its utmost capacity, there being at least one thousand people present, while hundreds went away unable to find even standing room. Thus ended a day long to be remembered by those who fully enjoyed its beauty and loveliness, its intellectual feasts and holy baptism from the eternal fount of infinite love and

of a spirit form being weighed, the result of such weighing 100 lbs, avordupois.

"It is only in modern times that the paraphernalia of dark cabinets is deemed necessary. The pages of sacred and profane history are illumined with the presence of spirit forces; this can not be explained by hallucination. In spite of popular skepticism and scientific research, no solution can be given the overwhetming array of facts. Admitting the phenomena, and assume that they are produced by spirits, do spirits clothe themselves materially? Spiritualists who deny the Jewish and Christian accounts of the presence of spiritual beings, run wild with credulity in reference to a phenomenon incompatible with the law of nature. I can not touch the points made by some, notably Allen Kardec, of elementary spirits."

The speaker illustrated his position by facts from the Bible, of the woman of Endor and the appearance of the prophet Samuel, and how Saul went in disguise, and that the record does not show that Saul saw this spirit. "In the Book of Kings we have a most re-markable illustration of the power of the angelic hosts. The Jews were at war with Syria, and were surrounded by the Syrian army, and the prophet Elisha saw the armies of heaven, and he prayed that the eyes of his servant might be opened, and he saw as well as the prophet did, and this vast host paralyzed the whole Syrian army, and they blinded this army and the Jews escaped. So with the handwriting at Belshazar's feast. The King saw the spirit hand form and write the message: 'Mene Tekel, Upharsin:' The multi-tude all saw the writing-the King only saw the hand that wrote it.

"Jesus appeared first to Mary Magdalen, out of-whom he had cast seven devils; again to the eleven apostles, and Paul later on narrates how he was seen by five hundred people. John on the isle of Patmos saw one of the prophets, who revealed to him beautiful psychological pictures of the supernal world, and he fell down to worship him; but the spirit told him only to worship God.

"Before Phillipi, a spirit appeared to Jupius Brutus. Cromwell was visited by a mysterious woman. The Maid of Orleans was addressed by a spirit in an audible voice. The spirit told her where she could find in an old crypt a sword to lead her armies on to victory. So with the Swedish Seer, Swedenborg, You have had your apperiences and I have mine. At Bridgeport Conn., I was sitting in a gen-tleman's parlor, and the spirit of a friend appeared. I recognized him as Stephen Dutcher, of Buffalo, whom I supposed was living. Mrs. Anna M. Middlebrook also saw and described fim accurately. He spoke to me. If any one says a spirit can come with bone, muscles and nerves, I say that this is impossible. They come as we see a cloud visible but intangible, and your hand will pass through them if they are the genuine production or emenation of the spirit. If it takes God forty years to pro-duce a man, can an Indian maiden do this in the twinkling of an eye? I object to this word materialization-that matter materializes spirt; the opposite of this is true. It is the spiritualizing of matter.

" If we look into this in the light of sound philosophy we can classify it into three classes. do not deny but that a spirit can produce an outline of the spirit form, but if you place your hand upon it, it would pass through it as a cloud of steam. It would have taken ten thousand pounds of matter to have surrounded the Syrian army. If it is really a spirit form you see and not a trick, you will find that there is not matter enough to stop the movement of the most delicate chronometer. It is the image of the spirit produced on the sen-sorium of the brain. I have made myself visible one hundred miles sway by the power and force of my will. I can produce affidavits of my presence seven hundred miles away, by this will power. Another class is composed of psychological pictures. I admit the fact, and that I can produce the same by a similar law. But you will say, is not this explanation doing away with this fact of spirit presence. I say no, and that it sustains and corroborates it, for what I may be able to do in this life the spirit to whom all the glory and beauty of the spiritual world is revealed, must have far greater power. I do not believe that any human spirit ever loses any power that it ever had.

He had invited Liberalists to convene with us, and desired free discussion upon all points. He alluded to the Mediums' Medical Association as a necessity for the protection of healing mediums, which he thought ought to work in conjunction with the State Association and become a combined power.

On Thursday, after an hour's conference, S. C. Coffinberry, Chairman of the Committee on Organization, made a report embodying articles for a new organization, which were adopted.

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The Puritans were godly people, stark mad in their godliness. Pleasure and happiness were their devils; psin and suffering, their heaven; and God a despot, with only one idea and that to make man shout his glory. No ever had a more abominable conception of existence and God, than these Puritan fathers, who braved the dangers and hardships of a foreign shore, for the liberty they denied everyone else, and they never relished a breakfast so well as they did after hanging a Quaker or burning a witch!

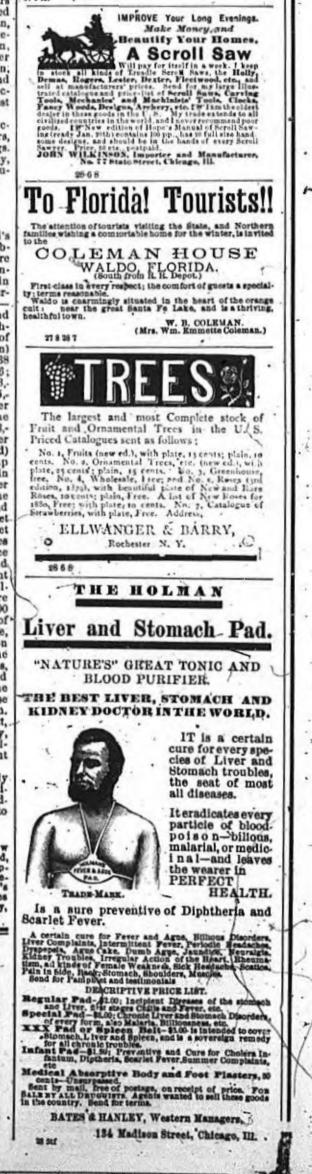
or burning a witch! Here, then, we say to the orthodox world who would make the Bible the source of constitutional law, here you trave an example of what the actual acceptance of the Bible leads to. Do not blame Freeman; he should be canon-ized, for he thoroughly believes, just as you-would have all believe. Nearly all the world once believed, and then was the death of reason, when a myriad of madmen could be hurled on Asia in crusade after crusade, and the plains of Europe resounded with the rush of fanatical armies, contending to the death about points of faith of as little real consequence as the cut of a last year's garment. The nature of God has been the bone of contention in the Christian world for 1800 years or more, and the trinity of the orthodox creed is beyond the comprehension of any sane man, and has never been interpreted. The onethree God; the Father who is his own Son, and the Son who is his own Father; the Father who begot himself with an immaculate virgin; and the Holy Ghost, who was both Father and Son, and yet neither, - can you find in the records of incoherent rayings of the wildest lunatics anything comparable?

We say to the worshipers of the Bible, accept your Freemans; they are rightfully yours, being the perfect fruitage of your teachings. The world has outgrown the age of lunacy, which to you is the paradise and goal of human destiny. HUDSON TUTTLE.

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From advance sheets of H. P. Hubbard's "Newspaper Directory of the World," published by him at New Haven, Conn., we are permitted to axtract the following highly interesting and instructive facts and figures in regard to newspapers: There are 10.131 American (United States and Canada) newspapers-899 dailies, \$428 weeklies, wi-weeklies and semi-weeklies, \$04 monthlies and semi-monthlies. The total circulation of a single issue of





truth. Brooklyn Spiritual Fraternity.

DR. BRITTAN ON MATERIALIZATION. A very intelligent and deeply interested audience listened with rapt attention to the very able and instructive lecture before our Fraternity, by Prof. S. B. Brittan, of New York city, Jupon a subject of such wide difference of opinion as "Materialization." It has been many years since Bro. Brittan had addressed a conference, and it was with grateful hearts that we welcomed our friend, and brother to our platform. Coming as he did in a severe storm of fain to keep his appointment, was to us encouragement to go on in our work, for when such tireless and faithful standard bearers, are willing to come and interest us, it shows that a common bond of sympathy binds us heart to heart and soul to soul. Prof. Brittan is an easy and forcible speaker, commanding the attention of his audience and keeping it to the close. His language, always chaste and thoughts pure, and eunobling, gives tone and character to any cause, and we are grateful for the co operation and sympathy of such a representative of Rational Spiritualism, and

take fresh courage to do our work as it seems to be laid before us by the angel world. In a brief synopsis I can hardly do justice to the lecture. The speaker said:

"Nature works through regular laws that are never suspended or laid aside. We see how grandly and beautifully this is done in the production of the sparkling diamonds from carbon. None can tell the long ages that the primal forces have worked to produce results so wonderful, and it has been demonstrated that it takes three hundred years to produce a full grown tree that covers the rugged mountain's slope, and also that it takes God full forty years to produce a human being whom current theology pronounces totally depraved, and only fit to be damned for eternity. If it takes God thousands and thousands of years to accomplish this, how absurd it is to accept the theory of some Spiritualists, that a spirit can produce a tangible body of blood, bone and muscle by the mere force of will, and dematerialize them again in the twinkling of an eye. Satisfy me that a single law of nature can be suspended for the hour, and I lose my confidence in divine government, whose laws are fixed and unchangeable now and forever. From these general observations, I pass to the phenomenon entitied, "Materialization." I believe that spirits have come to me in broad davlight, spoken to me, taken me by the hand and manitested themselves in countless ways; human history, both sacred and profane, is full of these examples. They were visible in times of great distress and trouble, in scenes of great spiritual exaltation; were with the old prophets. They now come more frequently in they not only walk in the darkness but in the light. They give us voices, and keep their machinery out of sight. We are gravely told

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"The third class is where the spiritual senses are opened; they have two modes of perception, the external and the internal, and through the internal we see spirits, as spirits see one another, and to those who have the power, whose interior sight is opened, they see the realities of the invisible and spiritual world. When we get into the realm of souls

all space and distances are overcome." In conclusion the speaker urged upon his audience the necessity of studying these occult forces, and urged us to lives of goodness and purity and that we most earnestly cultivate "spiritual gifts." On motion of D M. Cole a vote of thanks

On motion of D M. Cole a vote of thanks was given Bro. B. for his kindness in speaking from our platform. D. M. Cole and Wm. R. Tice followed with short speeches. Our next meeting, and all future meetings will be held at Fraternity Hall, corner Fulton street and Gallatin Place, every Priday evening instead of Saturday evening. We have secured a very fine hall, centrally located, formerly occupied by the You'z Men's Christian Association, and we cordially welcome all who may be included to unite with us in our work. S. B. Nicitola.

S B. NJCHOLS. 467 Waverly avenue, Brooklyn, N.Y., April 3, 1880.

Annual Meeting of Michigan State Association of Spiritualists and Liberalists.

No account of the convention held at Battle Creek, Mich, (commencing March 24th, and continuing six days) having reached this office from the secretary, April 12th, we select the main points of the proceedings from a very interesting report by Mrs. L. E. Balley, published in the Battle Creek Journal.

The President, Dr. Spinney, called the meeting to order and briefly, stated the object/of the Association. He said that steps had recently been taken to reorganize the Association, and legalize it under a special act of the Legislature, passed last spring; that it rested with the members / whether they accept the proposed change or not, and proceeded to read the new constitution signed by the officers of the Association, after which he read the bill under which it had been framed. The question of reorganizing was ably discussed by S. B. McCracken, Rev. Charles A. Andrus, Daniel Earl, and others.

Wednesday evening Dr. A. B. Spinney to k the floor, and after some introductory remarks, said he understood that a division of the Spiritulisis and Liberalists was desired on the part of many. 'He doubted that the Association did desire such action. Ha had written to all speakers and prominent persons, who replied unfavorable to such change. An open letter published in the RELIGIO - PHILOSOPHICAL JOURNAL, written by Giles B. Stebbins, was then read decidedly approving of a division. Dr. Spinney contended that the Association was as much a Liberal league as a Spiritual organization, and should and could work in harmony. The Lesson of the Pocasset Auriler.

When Freeman, the man who, instigated by his interpretation of the Bible, slaughtered his beautiful little girl, was in prison, he mas visited by a clergymen desirous of administering religious consolation. A mind of average comprehension would have thought the lunatic wanted anything else but that, and so the minister found that Freeman was indignant: "The idea," he said, "of his visiting me as he did! I am so far ahead of him in religious progress that we are no more to be compared than the Mississippi and a rivulet."

He spoke truly, for if Abraham when called to sacrifice his son, unhesitatingly obeyed, and for thousands of years, has been held up as an example of godly zeal, should not Freeman when called to offer up his daughter, obey? Does not his obedience show the same re-

Does not his obedience show the same religious zeal, and should it not meet the same praise? True, our views have changed after thousands of years, and Freeman escapes the gallows to pass his life in a lunatic asylum, Were Abraham living now, and had he been caught with his son bound and his knife uplifted, he, too, would probably have been sent to keep Freeman company.

keep Freeman company. Freeman is insane, and his insanity is the cruel result of too much Bible. Other Christians take the book and give a passing assent to its pages. He took it as the actual words of God, as his religion commanded, and it dethroned his reason just as it has the reason of couutless others. If any one doubts, let him read the reports of his conversation. He is full of the Bible,—so full he has room for nothing else. A gentle, affectionate father, yet he feels no more remorse for killing his child than his. Jehovan did for the massacre of the Midianites. He said: "I feel perfectly justified. I feel I have done my duty. I would not have her back. "Fam not disturbed about the matter. I have trusted God just as far as possible. The work is mine, the result is his. Whom he has called he will justify, and those he will justify he will glorify, and it is only a work of time. I want to see the end come that the world may see that there is a God in Israel." He believes, founding his belief on Rev. x: 8-11, that he and his wife have entered the third state of Christian progress, through the "baptism by fire," or the death of their child.

What is most singular in this awful tragedy is the complicity of the mother. The activity of her religious faculties has dried up the fountains of maternal love, withered motherly instincts, burned to ashes the affections, and left only blind adoration for a bloody tyrant. When asked' if she still believed the act was right, she replied: "Why. if F tild not believe it was ordered of God, what should I do? I should become insane!" - What depth of insanity could she reach greater than the one to which she has fallen? Yet with her husband she has a horror for being pronounced insane. He says: "I am not insane be-

each of these papers (omitting 1,920 not given) reaches the enormous aggregate of 20.677,538 copies, divided as follows: Dailies, 8,540,156; weeklies, tri-weeklies and semi-weeklies, 13, 511,424, monthlies and semi monthlies, 8,625, This is an average of 2,041 to each paper for a single issue, and taking all issues of the whole for one year a grand total of 1.836,473,-592 copies. Taking ordinary 40 lb. newspaper at its average measure of 40,000 sheets (solid) to the foot, one issue of all these piled up would measure 5,170 feet (nearly a mile) in height, or for a whole year 459,119 feet (over 87 miles) high. Counting them all at the average size of 27x41 inches and placed end to end, one issue would extend 70,648,255 feet (18.380 miles); for one year 6,274.618,106 feet (1,188,884 miles), or over forty-seven times around the earth, and five times the distance from the earth to the moon." In a thousand ems of type there are nearly 2,000 different pleces, and in an average four page eight col-umn paper, set in solid brevier type, there are 148,000 ems (about 450 pounds), or 296,000 types in one newspaper. To print one issue of the total 10,131 papers of this average size, there must be handled nearly five million pounds of type, or 2,098,776,000 types. The total number of editions of all these dailies, weaklies and monthlies for one year would make 724,796, and to print them occasions the handling of 2,173,499,849,695,000 types. These averages are minimum rather than maximum. There is usually twice as much type, at least, in an office as will set the paper, consequently, for this purpose alone, there must be ten mill-ion pounds in use, the value of which is about five million dollars. The book is to be an octavo volume of nearly

The book is to be an octavo volume of nearly 500 pages and contains besides all the American newspapers, a complete list of all the leading foreign newspapers of the world, even to the Fiji Islands.

BETTER TIMES - The business revival and fiew era of prosperity which is now fairly inaugurated, is in keeping with the increased health and happlaces seen all over the land, and is one of the results obtained from the introduction of Warner's Safe-Kidney and Liver Care. "The changes wrought by this remedy," says Rev. Dr. Harrey, 'seem but little less than mirac ulous." 28-7.8

