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Where are the Yesterdays Gone?

BY HUDSON TUTTLE.

"Where are the Yesterdays gone, papa," asked my lit-

As we gain the heights of the present, And our eyes o'er the intervale cast, Below is the sweep of a river, And beyond the wide plain of the past.

which death alone can teach. Ob, trusted but most eloquent teacher! As we stand in the presence of thy white angel, Death, and still the throbbings of our beating hearts, to hear the message that he brings, we uplift our souls to thee, thou only strength and consolation, and learn to lay the burden of our cares and griefs on thee, who slone canst bear them. Help us, oh, heavenly father! and clear away the mists of sorrow from our eyes, that we may dis-cern the footprints of the beloved one, in his pathway to the land of light. Help us to retread the tracks of honor, truth and duty that he has left behind. Captain of our salvation! Pilot of souls! Thou who hast steered thy beloved one's barque to the poet of eternal safety, be with us now! We see, with streaming eyes and arms

outstretched in pain, the receding light of the white and flowing sails as his ship of earthly life is fast drifting out of view. The thickening mists of death have closed around him, and we are left alone, straining our failing sight to catch faint glumpses of the glory in which our vanished friend has cast eternal anchor. Oh, thou great spirit! Pole star of every drifting craft freighted with frail humanity! Teach us how to cry out to thee with heart and voice. now to cry out to thee with heart and voice. We trust thee, oh, our father, in life as in death, in darkness as in light, in this, our home of human grief and weakness, as in the more peaceful days of life's full blos-soming. We know that all is well with him who has gone before. We know he has gained the shores of endless day and waves aloft the banner of immortal triumph over aloft the banner of immortal triumph over death. The vail of mortal being, so dense to us, is luminous to him, and from the Mount of Vision we know that he still watches, with an angel's tender pity, the bereaved and mourning friends who linger yet behind and bear the burdens he has

dropped. We know the Immortal still loves, and e more than a was or coald be to those who love him still. was or could be to those who love him still. Thou, who dost make the very roses thy preschers, help these faltering lips to tell of the joy and glory he has gained. Show to those mourning ones, the radiant mountain of transfiguration to which the angel Death has raised him. Help us to kiss and bless the rod that smites the human heart, but sets the immortal free and once more teach sets the Immortal free, and once more teach us all to cry in spirit and in truth, "Thy will be done on earth as it is in heaven, forever and forever."

tions of the life beyond are now re-echoing through the wide, wide world, truly we may lift up our hearts in joy and triumph when we recall the noble record that our friend has made and count up the freight of duties well performed with which his gallant ship has spiled array to heaven. Besides the has sailed away to heaven. Besides the early years of his brave and useful public service, the lives of thousands have been in-trusted to his skill and care, and the fortunes, no less than the safety of countless multitudes, have hung upon the faithful performance of his untiring watch and ward.

The captain of many a ship destined to plow its way on the roughest seas and brave dangers which none but the well skilled mariner could conquer, none but those "who go down to the sea in ships" and track their way through the pathless wastes of ocean, can understand the perils of the deep—the ceaseless cares and toils, the sleepless vigils ceasesess cares and tons, the skeepless vigns of the stormy night, passed neath the ray-less skies, 'midst the howling tempest, drenching rain and piercing cold, whilst the lives of multitudes were hanging in the balance on the captain's skill and care. And yet we know that out of his brave hands no single lite was ever lost. In his clear record there's

NO BLACK MARK OF DUTIES UNFULFILLED no employer wronged, no murmuring crew oppressed, no friend forsaken, no stranger left unaided.

Not one soul he ever knew or served with but what would have united in crying, "Godspeed our gallant captain to his well earned rest. If ever seaman plowed his way to heaven he is the man?" Staunch and true! Brave man, great heart, gallant sallor, faithful servant of the king of kings! He watched and waked while others calm-He watched and waked while others calm-ly slept. He thought and thought, and battled with the stormy seas, and wrestled with the elements, until they became his subjects; and whilst the fiery scriptures of the skies stretched out above his head their

tranquil grave, while the shining soul in-hales the deathless perfume of the flowers that bloom in the land of never setting sun. The last rites paid, the last farewell said, the honored dust closed up from mortal sight, commit we all that's left to the silent grave, and bid godspeed to the new born son of heaven with the sweet, familiar closing words of love: "Our father which art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kirgdom and the power and the glory, forever and ever. Amen.'

AFTER THE HYMN

by the choir, "Rock of Ages," Mrs. Britten again said: Before we listen to the benedic-tion, which closes these sacred rites, in the name of the wife and friends of the good and true man whose spiritual birth we celebrate, I tender earnest and heart-felt thanks for the deep reverence, earnest feelthanks for the deep reverence, earnest feel-ing and kindly sympathy manifested by every friend and stranger gathered together in this hallowed ceremonial. Above all, I offer, on my own behalf, and that of those nearest and dearest to our beloved com-mander, our grateful thanks to the trustees of this church, who, in their kindness and generosity, have granted us the use of this sacred place for the performance of our last and holiest duty to our honored dead. Whilst memory lasts we shall ever cher-

Whilst memory lasts we shall ever cherish the tokens of deep sympathy, which, for one brief hour at least, have bound together this vast multitude in the ties of a

With a gallant recklessness of self-interest you have day and night struggled to bring "Spiritualism, pure and proven," triumph-antly out of the storm and tempests of fraud and fanaticism. I have been all along especially delighted, because in your hostiliespecially delighted, because in your hostlli-ty and combative assaults you did not give so much as a moment's thought to your own personal interest as publisher, which have been incessantly exposed to the incur-sions of your surrounding adversaries. And now your hard work and your devotion is about to bear fruit. Spiritualists all over the country begin to feel better and more hopeful: and the genuine mediums with hopeful; and the genuine mediums, with the varieties of duties to which the people of the other world have assigned them, respond to the new invitation. A victory for truth and justice can not be long delayed.

SPIRITUALISTS' MEETINGS IN NEW YORK. An intellectual interest in the facts of An intellectual interest in the facts of ordinary mediumship is not widening. Best phenomena only are in demand. People are weary, possibly disgusted, with mere dark cabinet puzzles. Even the exhibition rooms of "the exposers," attract few of our citizens. There are in this great city sev-eral pure-minded and eminently successful test mediums, clairvoyants, healers, and test mediums, clairvoyants, healers, and test mediums, ciarvoyants, neaters, and spirit-physicians. Their time and talents, never hidden behind dark curtains, are daily and hourly occupied. And the beautiful angel ministry of our sister, Mrs. Nellie Brigham, who is permanently engaged by the First Society of Spiritualists, is irre-sistible to a large number of the liberal inhabitants. And I hear that the other inhabitants. And I hear that the other meetings of Spiritualists are uniformly well attended. In Brooklyn the spiritleaven is working with uncommon activity, Sometimes I find myself wondering what kind of bread the "three measures of meal" is going to scatter among the hungering multitudes.

MEETINGS OF THE HARMONIAL ASSOCIA-

The Yesterdays there are encamping, In a line which extends to the wall, Where clouds with the plain intermingle, And the night drops her mantle on all.

The Yesterdays camping in silence, As they went their swift way one by one, While we only thought of days coming, When the present was measured and done.

Through mists they appear as we left them, And forever and ever will stay, As changeless and stony as silence, In the light of the lingering day.

In memory some smile upon us, And our souls are sglow with the breath Of the roses of love and affection, While some are as bitter as death!

Oh! Yesterdays how we regret you! Oh! that prayers deep and fervent would

bring Us again all blessings of childhood, And the light of its blessoming spring!

That way we shall pass again never By the headland there sets a swift tide; He who passes it passes forever, For no bridge spans the gulf to that side.

In a dream we look in the distance, Through the mists settling dark on the plain, The Yesterdays vanish in twilight, But the Morrows will greet us again.

SPIRITUAL SERVICES.

Funeral of the Late Commodore Francis Connor, at San Francisco, Cal.

ELOQUENT ORATION DELIVERED BY MRS. EMMA HARDINGE-BRITTEN.

On March 28th the remains of Commodore Francis Connor, of the Oregon steamdore Francis Connor, of the Oregon steam-ship line, were borne into the First Unitar-ian church by eight uniformed officers of the steamship Oregon and deposited in front of the pulpit, amid a white sea of choice and fragrant floral wreaths and em-blems, among which was a steamship, con-structed of helitrope and violets—emblem-atic of his inviolate devotion to his calling. Rev. Dr. McKaig read selections of Scrip-

Rev. Dr. McKaig read selections of Scripture, promising spiritual immortality, and the choir chanted Psalm xxiii. "The Lord is My Shepherd." Then Mrs. Emma Hard-inge-Britten, standing in front of the pulpit, at the head of the casket, offered this earn-est invocation for divine help and guidance, after which she delivered, under inspira-tion, the following deeply impressive and touchingly elequent spiritual address:

INVOCATION.

O Thou Infinite and Eternal Spirit; Father, God; Lord of life and death; author and finisher of being! Lo, thine hand is heavy off us in this trying hour. As we stand in the valley of the shadow, we hear thy voice calling home our heart's beloved, and our spirits fail us, as we listen to the summons which removes from our mortal vision the father, friend, the strength, the consolation of many a pilgrim in earth's rough and rugged pathways. But even now, as we bend beneath the weight of our mighty sorrow, whilst our strength is laid low, and the voice that has spoken the word low, and the voice that has spoken the word of power to the weak, and comfort to the helpless is hushed forever. Oh, teach us that thou art still the strength of our weakness, light to our blindness, the true and unfailing consolution of every heart that trusts thee. We know it is thy voice that speaks to us through the eternal silence that has closed these mortal lips, bidding to pause and consider the solemn lessons

Strength and the second

THE ADDRESS.

Friends, we meet this day to celebrate the birthday of a soul into the life immortal. Fifty-three years ago there was a birthday of another sort in the home where this as cended soul first saw the light as a helpless, wailing babe. Born into the life of earth, where care and toll are the milestones at every step of the weary way; with all the bitter pangs of humanity's stupendous warfare looming up before him, still he was ushered into being without one tear or sigh to mar his welcome. No prophetic voice of warning spoke of the thorny road those infant feet must tread. The mother's heart was full of joy, and rejoicing friends hailed the young stranger's advent on life's stormy sea, without one sad misgiving.

And now, when we know how well, how nobly life's battle has been fought and won, how gallantly he's run the race God set before him, and gained the victor's prize of a well earned immortality, shall we fail to bid the trumphant soul godspeed, or stay with a single murmur the hand of the liberty angel that sets the ripened spirit free? Rather let us strive to follow the shining sails of his true life's ship to that glorious port of rest where the storm is hushed forever and the sun-lit waves of joy are beating on the shores of eternal light. Whilst he who is transfigured from the clay of earth to the spiritual glory which our dim mortal sight can not penetrate, the mute and touch ing eloquence of the form we have beheld in all the panoply of life and strength, so strangely still,

SO DUMB AND SILENT NOW-

All, in short, of the solemn mysteries of death-prompt us to inquire their meaning and pause in the giddy rush of life to ask of God, the quiet dead and one another: What has death done to this, our friend and brother? The ways of the Infinite One must ever be mysterious to the minds of His finite creatures, but in His mercy He has taught us enough by that we do know to trust him in all things of which we are yet ignorant, and amongst the brightest revela-tions of our present day and hour are those that have stripped the grave of all its terror, death of its awe and mystery, and shown to the weeping eyes of bereaved humanity its precious dead in all the glorious reality of life immortal, and death itself to be but the archway to the higher, better, happier spirit land. Another of our Father's gifts to man has been the messages of love brought by the very beings nearest to us. They point to the weath we gather upon earth, the splen-dor that we fondly lavish upon the crum-bling dust of those we've loved, and remind us that all must be left behind, and that the spirit takes not with him the value of death's shroud in material treasure. And yet it is given to us to know there are

MANY MANSIONS IN OUR FATHER'S HOUSE;

wealth and possessions there; power and strength and noble work to do; joyful duties to fulfill, and life, with all its glorious en-ergies and powers, continuing the woof of being from the point where death has swept it. If this be so, and these revela-

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canopy of glory, he read their solemn lessons in tireless duty, and worshiped his Creator in noblest service to his fellow men. My friends, the last, beat lesson which this wondrous preacher, Death, has taught, is as we thus render the noble record of this gallant life, to emulate its beauty, retread the deep, strong footprints he has made-not in the "sands of time," but in the hewn out rock of grand endeavor; and the last best lesson which the best outpouring of the spiritual hosts have brought us, is the sweet, consoling truth, that nothing that is good and true and beautiful in manhood can over be marred by death.

GOD GATHERS UP THE BEAUTIFUL,

and he, who cares for the falling sparrow and clothes these blossoms with their wondrous beauty, has treasured up the blossoms of his noble life, and only left the dross and dust to death. "We can not make him dead," the gallant sailor! For mates, companions, friends, he is still the same, though a watcher now on a fairer, calmer sea. For the dear companioh he is still the tender guardian of her precious life; for the earth and man and all he's lived and toiled for, he's a guardian angel now, a min-istering spirit, making our path more bright, our way more plain, our lives more holy and nearer heaven, because a good and faithful man has lived and died. He may he must, have left a void which none can fill again. Many will miss his helpful, outstretched hand, and she-his best beloved one-will miss the coming foot that was ever prompt to hasten to her side; but she knows, as we do, he lives and loves and watches over her now.

The vail of earth, transparent to the eye of spirit, is only dense to us who linger yet behind it, but when we know, as God in his mercy shows us through his angels risen, that the form that sleeps the sleep that knows no waking, is not the man we've loved-that

DEATH HAS NO POWER UPON HIM,

that he lives and stands in our midst this that he lives and stands in our midst this very hour, with all that made the man, and the added glory of life immortal, why should we weep or sigh, or put on the weeds of mourning? Why should we wish him back, or stay the hands that lay away the gar-ments in the grave, and leave the guardian angel of the home behind? Remembering all we do know of the shining seas our lov-ed ascended brother is sailing over now. ed ascended brother is sailing over now, surely we can trust our heavenly father in the yet vailed realms of mystery hidden from our view. "He doeth all things well." and though the golden bowl of mortal life is broken, the silver cord of earthly duty loosed, the pitcher broken at the fountain and the wheel broken at the cistern, we can bow and lead in calm submission, look back in high emulation at the record of a well spent life, and forward with triumphant joy that he's reached the goal, from which his loving hand will becken us to follow onward. Oh, may the memory of this hour be ever green amongst us! May the record he has made, the wealth of freight with which his ship of life was laden be a never which his snip of file was falled be a never dying remembrance to us to strengthen us in the hour of trial; endourage us to speed on amidst thorns and briars to the goal of victory he has gained, until we meet and greet him in the land where the angels have welcomed him with the glorious cry, WELL DONE, THOU GOOD AND FAITHFUL SERVANT,

enter into the joy of thy Lord." And now it but remains to put away with all reverence the faded garments an immortal soul has worn. Lay down to rest the orumbl-ing form of clay. With tender reverence

common humanity. I know it has been to you, as to me, and all of us, a grateful task to render the best tribute in our power to the memory of a great, good man. Your presence and kindly feeling have helped to strengthen me in the performance of a sad, though pleasing, duty, and almost changed bereavement into gladness. Let us all go hence cherishing in our hearts the memory of the brave and true; seeking to shape our lives like his to the line of duty; striving to bring home to earth's last waymark a record as clear and true as his has been, and commending ourselves to the father of all. with the reverent cry, "Thy will be done on earth as it is in heaven," now and evermore."

The services closed with the recitation of a poem, and the benediction by the Rev. Dr. McKaig.

Letter from A. J. Davis.

CIVIL AND MEDICAL LIBERTY. Our ever-esteemed friend A. E. Giles, of Hyde Park, Mass., has recently performed an important service. It is not only important for this day and hour of bigoted proscription, but it is so justly and so thoroughly well done that it will serve equally for years and generations to come. I allude to his recent argument before the "Massachusetts Legislative Committee on Public Health," which, with much other matter of correlative value, has been published, in a neat pamphlet, by Messrs. Colby & Rich. In this pamphlet Mr. Giles, with clearness and logical cohesiveness of statement, meets and defeats the attempt of certain Massa-chusette physicians. In Massachusetts physicians to procure an "Act to regulate the practice of medicine." And in meeting by facts and arguments this proscriptive scheme of the diplomated doctors, Mr. Giles brings boldly to the front the just claims of magnetic healers and spiritual physicians of magnetic neurons and spin-ual physicians, who, under the proposed "act," would be proclaimed outlaws and charlatans. No sick person would be per-mitted to be healed by "the laying on of hands," nor would any persons, without a regular diploma, be allowed to prescribe for or treat suffering humanity in the old Bay State! Mr. Giles presents an array of facts and corroborative testimony that will apply with equal resisting force in any other State in the Union where a similar bigoted and proscriptive scheme may be (agitated by medical conservatives.

POWER OF THE BELIGIO-PHILOSOPHICAL JOURNAL.

I am more and more convinced that you have struck the master key. Honest Spiritualists and all real mediums, "thank God and take courage." You have not feared the and case courage." I ou have not reared the opposition of mistaken and partizan indi-viduals in our ranks; neither have you, so far as I know, catered to the tenderness and sentimental weaknesses of either mediums or believers. But your little or believers. But your journalistic course has been right onward! "First pure, then peaceable," has been exemplified by you. And at what a cost! Before you began the as-sault you knew that the hundreds of so called mediums, together with their thousands of defenders, were strongly entrenched. You knew that they would combine as one mighty adversary to crush you out-to suppress your power by starving you out through the subscription list-but time has shown that "ever the right comes uppermost;" for even now, in spite of the prom-inence of many of your adversaries, a bril-liant and universal victory is imminent. Your vigorous devotion to the greatest good to the greatest number of mediums and Spiritualists is about to beer good fruit.

Interest is deepening and widening week by week. What good we design to accom-plish, in due course of time, doth not yet ap-Very genuine is the fraternal bond. pear. which begins to encircle the Sunday assemoly. An inspiration pervades the congregation. It is like the golden haze of harvest time. But the grain is not yet ripe, and the gathering of the fruitage is deferred. How glorious is the light of science and true re-ligion when seen through the wisdom and love of immortal principles!

NATIONAL ORGANIZATION OF SPIRITUAL-ISTS.

Something of importance (so I am told), is transpiring. Leading minds in Spiritual-ism in New York and elsewhere seem deep-ly impressed that it is time to give "form" to that which for so long has been "void." Who these leading gentlemen are, has not fully come to my knowledge. But I learn, definitely, that Prof. S. B. Brittan, Prof. Kiddle, Prof. Buchanan, Judge Cross, Chas. Partridge, Henry J. Newton, and others Partridge, Henry J. Newton, and others moved by kindred convictions, have been and are now at work perfecting a "Constitution, By-Laws, etc., which may possibly serve to bring order out of chaos. You remember that, some two years ago, I called attention in your columns to the desirableness of an organization, with more than one phase, over each form of which a certain named well-qualified gentleman might with great propriety be called upon to preside. For I doubt, when they once begin to organize, whether one common name and one rationalistic purpose will satisfy the large majority of non-progressives which begin to enter under the wings of Christian Spiritualism. The drift of all thoughtful Spiritualists-especially the influential leaders before mentioned-is undisguisedly toward existing sentimental christianism. How all this is to subserve the greater spiritualization and liberalization of manmankind, is more than I can comprehend. You will, therefore, now and always find me "outside" of the party lines. The ways of wisdom, if we can only find them, will be ways of pleasantness. Faithfully, as ever. A. J. DAVIS.

New York, April 12, 1880.

What we contend against is, that profes-sionalism in Spiritualism which fosters the stonalism in Spiritualism which fosters the trade in mediumship, but fails to speak faithfully to the people of that self-helpful spirit, which is the grand fact in spiritual philosophy. The pandering medium—the presumptuous "inspirationalist"—is of that kind of trafficker which comes under the ban of the spirit. We are never safe when it is the interest of our would be teachers to keep us in ignorance, and it is the as to keep us in ignorance, and it is true as noonday light that, if the true spiritual and self-helpful teaching were conscientiously promulgated by spiritual workers, the present degenerating forms of mediumship and professionalism would be turned from in disgust. It is only when men think for themselves and seek truth by the effort of their own minds that they can know anything. To depend on others to do our think. ing and enlightening for us, as Spiritualists, is sheer folly, and breeds a class of priestly impostors, who hold a firmer grip of our necessities than the priests of the other systems. It is the pretension—the func-tion of the medium part the standal truth tion of the medium, not the eternal truth that is exhibited so frequently .- Medium and Daybreak.

Taylor.

RELIGIO-PHILOSOPHICAL JOURNAL.

THE PACIFIC COAST.

Grand Dual Celebration of the 32nd Auniversary of Modern Spiritualism in San Francisco, California.

REPORTED BY WILLIAM EMMETTE COLEMAN.

Spiritualists have had two grand galadays in San Francisco the past week—a double celebration of the advent of the New Dis-pensation in 1848; first, in Charter Oak Hall, under the suspices of Mrs. Ada Foye, its lessee, and Mrs. Emma Hardinge-Britten, on Tuesday, March 30th; and secondly, in B'nai B'rith Hall, under the auspices of the First Spiritual Union, on Sunday, April 4th.

TUESDAY, MARCH 30TH

Charter Oak Hall was profusely decorated with charming and picturesque floral em-blems, loyely pictures and streaming banner, while the platform fairly groaned be-neath "the weight of choice and fragrant flowers culled and intertwined by Spirit-ualism's fair daughters in honor of the ualism's fair daughters in honor of the gladsome day. At two P. M. the hall was completely illed, and still they poured in, filling gallery and aisles; and this despite the intense excitement in the city conse-quent upon a most important election then in progress. The exercises afternoon and evening were ably presided over by Mrs. Foye. The afternoon session was opened with a beautiful invocation by Mrs. Hard-inge-Britten, which was followed by a half-hour trance address from Mrs. M. J. Up-ham Hendee, for twenty-five years a medi-um of standing in California. She spokeat um of standing in California. She spokeat length, and eloquently, upon the union of the mortal and the immortal; and urged her hearers not to heed the opprobrium now cast upon the name of Spiritualist, for the time was coming when that title would be esteemed the highest honor that could be conferred upon them.

Following a song by Miss Nickerson, Mrs. Eliza Fuller McKinney next addressed the audience. She defined Spiritualism as the religion of life. This occasion, said she, is well calculated to cement the ties of huwell calculated to cement the lies of nu-man brotherhood uniting the race. All misunderstandings should be quenched in hymns of universal rejoicing and all petty differences forgotten in the recognition of the grander revelations brought by Spirit-ualism. Spiritualism has a great work to do in assisting to restore the insane through wiser and healthful magnetizers. She closed wiser and healthful magnetizers. She closed an excellent address amid loud applause. An exquisite poetical recitation was then given by Miss Clara E. Mayo, a young and popular medium. Mr. C. M. Plumb then commerced a pithe and the arbitral address commenced a pithy and thoughtful address by a brief allusion to the significance of this anniversary, and reminded those present of the importance of showing their colors when the census marshal called. He paid a passing tribute to the raps as heard in the presence of Mrs. Foye and to Mrs. Britten, for her loyalty in declining to for-sake the present place of meeting for a church, to gratify the fastidious taste of a

He dwelt upon the ennobling influence of Spiritualism, and the small occasion we had to fear the influence of "evil spirits;" and closed with the inquiry whether each succeeding anniversary brings us any enlarged ower over ourselves, makes us stronger and sweeter, more cheerful, helpful and true? He related a touching incident in illustration, which is given in his own words:— "A reporter at an exhibition of that exquisite work of art, Powers' Greek Slave, observed three ragged, barefoot and dirty street urchins, who had by some chance found their way within the entrance, and stood in speechless wonder before the sublime creation. One little girl was seen to steal silently away. He wonderingly waited her return. "She came at length and resumed her silent devotion, but he discovered that she had returned with face, and hands and feet washed! She had gone out from the pres-ence of that silent teacher of purity inspired with the need of preparing herself to look upon the form divine! And to the extent of her means, she had made herself clean, and angels doubtless witnessed the pure and holy glow enkindled in her child heart. "We are happily admitted to the enrap-turing vision of the angel world, with our earth-stained garments and soiled person-olitics." How many of us have turned aside alities. How many of us have turned aside to cleanse ourselves from all unworthiness that we may with fitting countenances and purified lives gaze upon the holy scene." Succeeding Mr. Plumb came Rev. Mr. Parker, a Universalist_clergyman, an old friend of the late Mr. Hoyt, the father of Mrs. Foye, and an outspoken advocate of the identity of true christianity with true Spiritualism. Mr. Parker narrated how Universalism was planted in America through the agency of spirit promptings as evidenced in the history of Thomas Potter and John Murray, and then gave his views concerning the harmony of his Universalism with the teachings of the spiritual philosophy. After the refreshments of a sweet song charmingly sung by Miss Cressy, William Emmette Coleman delivered an address, dwelling first upon the great good that Spiritualism had been to himself individually, and secondly, upon the various ways in which it had benefited mankind generally. [Mr. Coleman's address, which we learn was greeted with continued and enthusiastic applause, will be published in full in the JOURNAL at a future date]. Mrs. P. Stevens, sister of E. V. Wilson, succeeded Mr. Coleman, her address being devoted to the analogies between Spiritualism and phrenology, the faculties of the brain and the constitutional elements of human soci-The last speaker was "Father" Pearson. a veteran in the cause of Spiritualism in San Francisco. He protested against Mrs. Britten being suffered to leave the spiritual platform; and said if all other means failed, the spirits should be supplicated on masse to put a stop to Mrs. Britten's injurious conspiracy against mankind. "Father Pearson then gave as a rule of practice for all to follow, this:

of Spiritualism. It included a detailed ac-count of the house in Hydesville, N. Y., in which the manifestations first appeared, the first public test-investigation of the phenomena in Corinthian Hall, Rochester, phenomens in Corinthian Hall, Rochester, and all the progressive outsweep of the movement therefrom. She graphically and feelingly described the circumstances at-tending the memorable scance at which she first received demonstrative evidence of spiritual communion, through the medium-ship of the medium then by her side, Mrs. Foye, some 30 years ago, her conversion from orthodoxy dating from that scance, she being converted by the very same rape that were here sounding jubilate on that very platform. Mrs. Britten also paid at-tention to the dark side of the picture, the obverse side of the shield, and spoke of the obverse side of the shield, and spoke of the follies and fanaticisms which many professed friends had sought to fasten on Spir-itualism, particularly in its early days, with passing references, also to the free-love infamy which some had essayed to make a part of our glorious philosophy. She con-cluded amid loud and long continued ap-

plause. A rapping scance by Mrs. Foye concluded the evening's exercises. The usual number of excellent tests were given by her in the manner previously described in the JOUR-NAL. Several of the old spiritual workers announced their presence by the raps, and upon this occasion the tokens of spirit. presence and work were given more largely to Spiritualists than is usual in these scances most of her tests in public meetings, being given to outsiders, investigators, rather than to believers.

SUNDAY, APRIL 4TH, 1880.

The Anniversary exercises in B'nai B'rith Hall, April 4th, under the auspices of the 1st Spiritual Union, like those on the 30th, at Charter Oak Hall, were a grand success. The hall was profusely decorated, and the platform was almost covered with choice flowers and floral emblems. The two balls seemed to vie with each other as regards the profusion and richness of the exquisite the profusion and richness of the exquisite flowers adorning their platforms. Those of the Charter Oak and B'nai B'rith were veritably living *parterres* of flowers, as it were. Portraits of A. J. Davis, J. M. Pee-bles, and Dr. Slade and various spirit pic-tures of W. P. Anderson and others, beau-tifully festooned, graced the walls of B'nai B'rith, while spiritual literature—books and B'rith, while spiritual literature—books and papers—found ready sale at the table of Mother Snow. The lyceum exercise in honor of the day were varied and attractive, and were witnessed by a large concourse of visitors. One hundred and twenty-five scholars were present, and all seemed to enter into the spirit of the occasion with zest and earnestness. Little Annie Perkins, the musical genius of the lyceum, rendered two ballads most excellently, and other beautiful musical selections were given by Tennie Ray, Alice Cameron, Henry Andrews, Mina Robinson, Emma Booth, Maud Danskin, Delia West and Frankie nobinson. Among those most proficient in recitation and meriting special mention, I caught the names of Charles Stern, Herbert Harding, Thos. Wise, Harry Mayo, Lottie Hebe,Edna Hope Loomis, Katie Hammond, Jennie Greenwood, Lizzie Powers, Nattie Mayo, Sophia Eggert, Etta Benjamin and Daisy Peck.

A most affecting incident occurred during the recitations. The former conductor of the lyceum, Mrs. Dr. H. J. French, who passed to spirit-life over a year ago, gave a poem for the occasion through the mediumship of Mrs. Scales. This poem was given by Mrs. Scales to Mrs. French's daughter, Jennie, about twelve years old, and a lyceum scholar, to read to the audience; Jennie as cended the platform and began to read; but she had not read more than the first two lines when she burst into violent weeping, and exclaiming, "O my mother! my moth-er! I can't read it!" dropped the poem and retired up the stage to moan and sob over her mother's loss, her schoolmates finding it quite a difficult task to cause her to sub due her excessive grief and cease her lamentations. The poem was then read by Mrs. Scales. Miss Mayo, Mrs. Scales and other mediums announced the presence of several of the lyceum scholars, who had passed to the Summer-land; and a poem, given through the mediumship of Mrs. Mathews, the conductor of the lyceum, from Little Josie Stephens, one of the bright scholars of the lyceum, was read by that lady. At 2 P. M., the large hall was thronged with an eager multitude, anxiously await ing the feast of fat things in store for them and filling every seat. During the after noon and evening some exquisite singing was given by Mrs. Feathur, Little Annie Perkins and the regular quartette. Mrs averna Mathews worthily presided at each of the three meetings of the day. The first speaker was Mrs. E. F. McKinley, who delivered an eloquent and practical address portraying the beauties of the spiritual philosophy and urging on all the prac-tice of charity for the failings and shortcomings of others. Each one of us should find out his besetting sin or weak points, and ask God's angels to come to us and assist us in overcoming them. We ought to apply Spiritualism to its highest use-the culture of our own natures, the correction of the evils afflicting us and the world. Prof. W. N. Van De Mark followed in some earnest, forcible remarks, emphasizing strongly the immense benefit Spiritualism bestows upon the world through its code of ethics. Its greatest good, he thought, was in its moral pow-He also thought we ought to be thank ful to the brave pioneers in Spiritualism who had to stand the brunt of persecution and obloguy, and the reward of whose labors we are reaping now. Miss Clara E. Mayo, entranced, next deivered a pleasing and thoughtful address. This is our natal day as well as yours, said her angel prompters. Cherish the memory of this day in your daily life. Let its influences permeate your hearts, attuning them to sweetest love and charity. She then spoke of the difficulties of mediumship. If we come not as you wish, think not we have forgotten you. You can not think how difficult it is for us to linger in your atmos phere, repellant as it is to our souls; but for all this we come, in the spirit's best way, come to you. She closed by invoking the benison of the best souls in heaven upon the sore and afflicted hearts of earth. Mrs. Mathews then read an inspirational poem in honor of "the day we celebrate." Mrs. Hendee next spoke of the glory and grandeur of spiritual truth. Spiritualism was no mythical delusion, but a blessed reality. She had long continued experience of its actuality. It is the emanations from spirit-life that conveys you safely through life's troubled walk, inspiring you to heavenly fields of aspiration. Father Pearson repeated to some extent his remarks as given at the Charter Oak Hall Anniversary, urging all to do no wrong consciously. For several years he had practiced that rule and was much benefited thereby. 1881, said he, will be an eventful 1 of it.

year. Spiritualism will them be 33 years old, the length of an average human genera-tion. The perihelion of the four largest planets will also produce perturbations, following which will be beneficial changes, the character of which is unknown. The corner stone of the spiritual temple will be laid in 1881—the temple whose name will be Temple Arabula, or Divine Light. Mrs. Lewis then delivered a diacourse under influence, which for beauty of diction and sublimity of thought was the gem of the meeting. I shall not attempt to re-produce her eloquent inspirations, a full re-port being requisite to do them justice. She closed by calling upon the Spiritualists of this sun-kiesed clime, whose treasures have largely filled the coffers of the world, to build a hall, in which to voice the religion of the angels in heaven, a religion of the angels in heaven, a religion which had reason for its guide, love for its inspiration, and progression for its motto. Mrs. Scales announced that she had seen

Rev. T. Starr King inspiring Mrs. McKinley and Mrs. Lewis. Many lyceum children were present also in spirit. She described the beautiful condition of her late husband, Mr. McDonald, as she saw him in spirit-life, at his grave, where she had made request that she might see him; and said that since that time she had never shed a tear for the dead. She then described several spirits seen by her with certain ones in the audience, which were recognized. Mrs. Wiggin also described the spirits seen by her. The invisibles, she said, far exceeded the visibles present. Spiritualism is to me all that I ever hoped for a Savior. If we all do as Spiritualism tells us, we will do much better than we do. Let us all strive to do the best we can.

The afternoon services closed with a halfhour test scance of Mrs. Breed, a telegraph-ing, seeing and writing medium. She gave a number of most excellent tests, ranking among the most satisfactory, thorough, and convincing I have ever seen. She certain-ly ought to do good missionary work among skeptics.

At 7:30 another large audience assem-bled. After a recitation by Mrs. Bicknell of a poem given her by Nettie Pease [Fox]. Wm. Emmette Coleman made the opening speech, induiging in a similiar line of re-mark to that expressed in his Charter Oak Hall address the good of Spiritualiam. mark to that expressed in his Charter Uak Hall address—the good of Spiritualism— closing amid loud applauses. Mrs. Dr. Henderson succeeded him. The truths spoken on this platform are moving in the, spheres beyond. She said, we are sowing seed that will in time spring up in beauti-ful flowers in the garden of thesoul. Down in each soul lies a diamond. Polish those in each soul lies a diamond. Polish those diamonds. Place them so bright in your crowns to-night, that angels may say there

is no night. Prof. Van De Mark again adverted to the ethical side of Spiritualism, its beneficent teachings, inviting us to deeds of purity, uprightness, love, both in old and young. Many refined circles in this city, said he, re-fuse to admit Spiritualists to their houses, because they erroneously associate it with free license. Spiritualism does not seek to crush the erring man or sinning woman, but takes them by the hand, leading them up higher. My life time has been bettered, and feel higher incentives to live a good life since I came in contact with the San Francisco Spiritualists.

Mr. Irving next read a carefully prepared paper, full of glowing thoughts and beautiful imagery, bearing upon the practi-cal duties devolving upon us as recipients ism is of no avail without works. He concluded with a poem urging the importance of living true and poble lives. Mrs. Miller an enthusiastic and unselfish medium, ther followed in a few words of good cheer and womanly counsel. God bless the great-grandmothers of the Fox girls, said she, for without the great-grandmothers, there could have been no Fox girls. God bless the fathers and mothers. No woman can know the luxury of goodness till she becomes a mother. The way to conquer boys is to make them love you. God be thanked, all her children were Spiritualists. Glory to God for the wives and husbands, fathers and mothers, grandmothers and grandfath ers, great-grandmothers and great-grand fathersi Mr. Ferree, late Methodist clergyman then favored us with an earnest and stir ring address with the jold camp-meeting for vor and in the old revival spirit. It was imossible for Spiritualism to come before it did, for the angel intelligences who had charge of the planet at its original birth from the sun, had fixed the time of its advent When it did come, all the forces of the universe were behind it, and it could not help coming. Spiritualism is the second coming of the Nazarene; the culmination of the song of the Shepherds 1800 years ago. Rev. Mr. Parker emphasized the importance of right belief as affecting character and as being instrumental in producing in us happiness or gloom. Mr. Wilson said men were prone to do good rather than evil, instancing in point the remarkable growth all over the world of Spiritualism in 32 years. What will Spiritualism have to show at its centennial anniversary? Mrs. Miller announced a brief message of encouragement from Martha Washington. Owing to the intense interest manifest ed in the exercises, and the failure, from lack of time, of several of the speakers present to be heard, it was resolved that the celebration be continued on the following Sunday; and thus closed this, the second memorable day in San Francisco Spiritual ism this year.

It is sufficient have to state, that as pub-lished, the descriptions of spirit-life, modes, etc., are less full than in the old MS; nothing is suid of "courtehip and marriage in spirit-life," which is transded in my work, Heal Life in Spirit-hand; which book con-tains other things first recorded in the old MS, and to which reference is made in vol. III.

The nature of Deity and man's relations to him, are treated in vol. II. The last chapter in the MS. to which Mr.C. refers chapter in the Life and to which Life, is not included in the published volume. In Real Life an experience is given which serves to illustrate spirit-life, as that first writer did, which was the object in view in circles it.

writer did, which was the object in view in giving it. I have learned many lessons during the years I have been in the exercise of medi-umship, and one has had the effect to cause me to deprecate the use of great names to father and give character to communications from spirits. I have learned that great men and small men, are so obscured by the medium through which they must reveal themselves to mortal man, that their iden-tity must be uncertain under the most favor-able circumstances. It is of no consequence who it is that tells a truth of which the world who it is that tells a truth of which the world stands in need. I wish my writings to stand upon their own merits, and not upon those of John Adams, or any other spirit, great or small; therefore I have said nothing of late years as to who inspired my writings. This name was given me at first, and I know the same teacher inspires all my works, whoever it may be. He acts as the mouthpiece of a circle or association of spirits that desire to teach certain things through the instrumentality of mediumship. I will add that there is much in that old MS. pertaining to spirit and spirit-life, that might with profit have been published, but it could not be at present. The future may favor my writing more on that subject, and giving to the world some of the things to which Mr. Coleman has referred.

I desire to express my thanks to Mr. Coleman for his review and earnest recommendation of my new books to the attention of the public.

MARIA M. KING. Hammonton, N. J., April 12th, 1880.

LIFE WITH THE SPIRITS.

By Ex-Clericus.

[Continued from last Number.]

RETROSPECTIVE.

A single retrospective glance over the three years of my spiritualistic experiences, thus passed in review before us, and I will

draw these papers to a close. What I believe to have been the first Spiritualist convention was held at Wor-cester, Mass. I do not remember the exact time, but think it must have been during the year 1852, or possibly in 1853. The con-vention itself did not seem to amount to much, being as it was, made up of self-elected delegates, many of whom were in the green, half-developed mediumistic condition with eyes bent partially opened to the re-ality and significance of the light that had come to them. Hence there was largely a confusion of tongues, and much of the time was occupied to but little purpose. Proba-bly nothing would more, forcibly illustrate the general improvement of our movement аяп тпе 111 distinct contrast the un balanced and chaotic condition of that convention with the intelligent and orderly proceedings of our public gatherings of to day. But there was an incident connected with this convention of so remarkable and interesting a character that I am unwilling to leave it out of my chapters of experi ence. Among other persons of interest whom met on this occasion was a brother minis-ter, who, in a confidential conversation with me, confessed his deep interest in Spiritualism, and also that he was highly mediumistic in his tendencies, but that, be-ing unwilling to be publicly known in this, he had, with a strong effort of the will, succeeded in freeing himself from a control which had sometimes been so complete as to overcome his personality and place him in embarrassing positions, at times, even in the pulpit, on one occasion his manuscript sermon having been snatched from his hand and thrown back upon the seat, as he was rising to begin his discourse—the invisible control not being willing that he should speak otherwise than from present inspiration, whilst he still insisted upon holding on to the helps of a written discourse. But he finally succeeded in carrying his point in this and other instances somewhat similar, until he had, as he supposed, wholly freed himself from the troublesome control. Previous to meeting with this brother minister I had called upon the Rev. Dr. Hill, the same with whom the incident occurred in connection with Austin E. Simmons, as given in a previous paper. With this very fair and friendly brother, I had, at his request, arranged to hold a circle through the help of an excellent medium from Athol a Mrs. C., who with her husband was at tending the convention. The circle was to be held at the house of ex-Governor John Davis, his next-door neighbor, with the ex-pectation that only the two families, the medium, her husband and myself were to be present. But when I thus became acquainted with the history and condition of the mediumistic minister I was strongly impressed to take him with me to the circle At first, he hesitated a little as to accepting my invitation, fearing that he might pos sibly again be drawn under the spirit con-trol. However, as he was very desirous of attending, and as he had now become quite confident of his ability to withstand the spirit-power, he decided to go. The circle proved to be an excellently ar canged one for a powerfully combined spirit-battery. All present were deeply inter ested, and, besides the mediums already named, Mrs. Davis was herself understood to be an excellent writing medium, though her capacity was not called into use on this occasion. Still, all tended to increase the harmonious force that was concentrated around us. Soon after we were seated, I saw that my mediumistic brother was likely to get into trouble, as evidently there was a powerful combination of the spirit-power being brought to bear upon him. But, for some time, he succeeded in withstanding the effort thus being made to get him under the spirit-control. In the meanwhile Mrs. C., the other medium, was in her spirit condition, giving various interesting demon-strations to the company. At length she was influenced to lend her direct aid in bringing the other under the spirit-control. She first went round to his side of the table and made various motions of her hands about his head; then returning to her position opposite, her right hand and arm were made to rise up slowly toward a horizontal position-much as if aiming a

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pistol at his forehead. And the result which followed was much as if that had been the case, for no sconer was her arm with its extended hand fairly brought to a level with his forebead, than he fell back into a deep unconsciousness much as if he had been hit with a deadly bullet.

And now, for about the space of three hours, this man was kept in his profound trance condition, giving forth-at times, tests: of special interest to individuals of

tests: of special interest to individuals of the company, and at others discoursing eloquently upon themes of high and wise thought. The entire company were so absorbed that the passing of time seemed to be hard-ly noticed; but when at length our circle was dissolved, it was found to be past one o'clock. o'clock.

On coming out of his condition, this min-isterial medium manifested the greatest surprise, confusion and chagrin. He begged us to keep what had passed wholly to our-selves, as his dislike was extreme against being publicly known as having acted in the capacity of a medium. And to me, after having left the house, he said that had he supposed it possible for him thus to be drawn back under the spirit-control, no consideration would have induced him to make the exposure.

Of the subsequent history of this individual, I know but little. For a while after, while he still continued to preach, I saw him occasionally; and my impressions-gained partly from conversing with him-were, that his condition was an unhappy and unthat his condition was an unhappy and un-promising one, being as he was, highly en-dowed with mediumistic capacity and yet held in bondage to the old order of things by his regard to public prejudice and love of popularity. It will be readily understood by those conversant with the laws of spirit influence and control, that the natural re-sult would be inharmony and inefficiency. sult would be inharmony and inefficiency. At all events, in the present instance, the person seems to have ere long disappeared both from the old and the new field of action.

The Phantom Blacksmith.

The London Spiritualist published the account that appeared in the JOURNAL several weeks ago, in reference to the "Phantom Blacksmith," and appended thereto the following, which explains itself:

A week later the editor of the RELIGIO-PHILOSOPHICAL JOURNAL seemed to be-lieve the account in reference to the Phan-tom Blacksmith to have been false throughout, because disbelievers in real spiritual phenomena said that boys did it, also because a ghost of an anvil could not readily be created. Is this so? There are many strange problems in psychology yet unsolv-ed. Witness the following case, from Mrs. Crowe's Night Side of Nature, about spirit

carpenters working with tools: "When the mother of George Canning, then Mrs. Hunn, was an actress in the provinces, she went, amongst other places, to Plymouth, having previously requested her friend, Mr. Bernard, of the theatre, to pro-cure her a lodging. On her arrival, Mr. Bernard told her that if she was not afraid of a ghost, she might have a comfortable residence at a very low rate; 'for there is,' said he, 'a house belonging to our carpenter, that is reported to be haunted, and nobody will live in it. If you like to have it, you еуе, цог де anxious to get a tenant; only you must not let it be known that you do not pay rent for it.⁴ "Mrs. Hunn, alluding to the theatrical ap-

"Do no wrong consciously." This covered the whole moral law, except on one point. That point was provided for in what he called the eleventh commandment:"Love one another!"

At 7:30 P. M., the meeting re-assembled in greater numbers than in the afternoon, Svery nook and corner was occupied, and the hall ways, passages and stairs were filled or blocked up. The exercises were of a threefold nature; charming vocal and instrumental music by a number of volunteer artists; the anniversary address of Mrs. Britten, and the test-scance of Mrs. Foye. Mrs. Britten, who was robed in pure white, delivered a most excellent address, giving a history of the origin of the modern phase

An Explanation.

to the Editor of the Religio Philosophical Journal: In a late number of the JOURNAL ap peared a notice of my forthcoming work econd and third volumes of "Principles of Nature," by William Emmette Coleman which calls for an explanation from me My friend, Mr. Coleman, has given vol. III credit for more than it contains. The mis-take arises thus: As appears in the introduction to vol. II, these two volumes were written several years ago, and remained unpublished for a very sufficient reason-want of funds. In the winters of 1878 and 1879, I re-wrote them entirely; abridging, condens-ing, adding new matter, etc. After becom-ing acquainted with vol. 1, Mr. C. then an entire stranger to me, wrote me, inquiring if I had completed the series. On being in-formed that I had, but that there was little promett of their early publication. he reprospect of their early publication, he re-quested the favor of examining the MSS. I gave the desired permision, and he came to my home-the only time I have ever had the pleasure of meeting him-and read portions of them. In this manner he came into possession of what knowledge he has of vol. III, the advance sheets of which have not been furnished him, as he states. He is not informed of the changes made in that volume in the rewriting and abridgement

paritions, said it would not be the first time she had had to do with a ghost, and that she was very willing to encounter this one; so she had her luggage taken to the house in question, and the bed prepared. At her usual hour, she sent her maid and her children to bed, and, curious to see if there was any foundation for the rumor she had heard. she seated herself with a couple of candles and a book, to watch the event. Beneath the room she occupied was the carpenter's workshop, which had two doors; the one which opened into the street was barred and bolted within; the other, a smaller one. opening into the passage, was only on the latch; and the house was, of course, closed for the night. She had read somewhat more than half an hour, when she perceived a noise issuing from this lower apartment, which sounded very much like the sawing of wood; presently,other such noises as usually proceed from a carpenter's workshop were added, till by and by, there was a regular concert of knocking and hammering, and sawing and planing, etc. ; the whole sounding like half a dozen busy men in full employment. Being a woman of consider-able courage, Mrs. Hunn resolved, if possible, to penetrate the mystery; so, taking off her shees, that her approach might not be heard, with her candle in her hand, she very softly opened her door and descended the stairs, the noise continuing as loud as ever, and evidently proceeding from the workshop, till she opened the door, when instantly all was slient—all was still—not a mouse was stirring; and the tools and the wood, and everything else, lay as they had been left by the workmen when they went away. Having examined every part of the place, and satisfied herself that there was nobody there, and that nobody could get into it, Mrs. Hunn ascended to her room again, beginning almost to doubt her own senses, and question with herself whether she had really heard the noise or not, when it re-commenced and continued, without intermission, for about half an hour. She however went to bed, and the next day told nobody what had occurred, having determined to watch another night before mentioning the affair to any one. As, however, this strange scene was acted over again, without her being able to discover the cause of it, she now mentioned the circumstance to the owner of the house and to her friend Bernard; and the former, who would not believe it, agreed to watch with her, which he did. The noise began as before, and he was so horror-struck, that instead of entering the workshop, as she wished him to do, he rushed into the street. Mrs. Hunn con-tinued to inhabit the house the whole summer, and when referring afterwards to the adventure, she observed, that use was sec-ond nature; and she was sure if any night these ghostly carpenters had not pursued their visionary labors, she should have been quite frightened, lest they should pay her a visit upstairs."

Birds are furnished with a natural substitute for spectacles. They have the power of contract-ing the eye, making it more convex so as to see the specks which float in the atmosphere and catch them for food; and also of flattening the eye to see at a great distance, and observe whether any valture or other enemy is threatoning to destroy them. They have likewise a suitable cover-ing which they can draw over the eye at will to protect them from the injuries incident to a rapid flight, and an air bag which they can contract when they wish to come down and expand when they wish to rise up.-Lectures of Frag. Mapse, 1840.

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RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Souschold.

BY HENTRE M. FOOLN. [Metuchen, New Jersey.]

HEART AZALEAS.

Softly I slept in the green of my garden! Sweetly I dreamed at the coming of dawn! Innocence waited as watcher and warden, Keeping the curtain of mystery drawn; When lo! the sweet trouble of spring time and morning

morning Confusing my being, I woke with a start! For the young tree of love, without budding or warning Had suddenly sprung into bloom in my heart; Love's own azelea! crimson azelea! Wonderful bloom in the green of the heart.

Such an aurora of halo resplendent, Seemed to the world and the universe given: Earth was enwrapt in a glory transcendent, lose in the tender embraces of heaven! O I was brave in an ecstatic passion! Ruler of fate, and creator of art! for love is the empress of law and of fashion, When her red blossom unfolds in the heart; Love's own azales! crimson azalea! Wonderful bloom in the green of the heart.

But while I exulted and laughed in the morning, That beautiful blossom was touched with decay; Its death, like its advent, had come without

warning And stolen the charm of existence away; O there was longliness, darkness and sorrow! Faith lifted quickly her wing to depart! Hope had no promise or lease of to morrow, When the red bloom had dropt out of my heart! Love's own azales, crimson azales, Biossoms but once in the green of the heart.

Then to the desolate places of spirit, Toilers and helpers came in at my need; Over the furrows of scorn and demerit, Angels were stooping to nourish the seed, O it was joy, after waiting and praying, To feel the faint pulse of the buried seed start; And it was bliss worth the pala and delaying, When a white bud opened out in my heart! Love's white azalea! perfect azalea! Slowly it comes into bloom in my heart.

Meanings that lurked in a subtle concealment, Now to my purified vision are given; Life is an carnest and sacred revealment; Earth is the twilight that blossoms to heaven; Duty is beauty in salutliest whiteness; Truth is sublimer than genius or art; And the spectre of sorrow is crowned with

brightness As pure as the blossom that opes in my heart; Love's white azalea! perfect azalea! Slowly it comes into bloom in the heart.

Such an eternity overs before mel Vision o'er matching the pain and the cost. While hope ever whispers that Heaven will restore me

The essence and soul of the blossom I lost. Time cannot lessen, and doubt can not smother The truth that my blossoms have each formed a

part Of the heaven that is dawning—that one brings the other To blossom for aye in the afigelic heart;

Crimson azalea, snowy azalea! Love has no loss in the angelic heart.

[Augusta Cooper Bristol.

The above poem was repeated in response to the presentation of a beautiful basket of flowers and an accompanying address, by Mr. T. B. Wakeman, on the part of the So-ciety of Humanity of New York city, be-fore which Mrs. Bristol has been giving a course of lectures. The occasion was a re-ception given in her honor, at the honse of Mrs. Clara Neyman, 160 East 79th street, on the evening of April 8th, at which a large number of friends were present, including above mentioned. Mrs. Neyman gave an excellent address of welcome to the guests and a most appreciative reference to the lectures and the lecturer, and the pleasant entertainment was enhanced by a profusion of flowers, music and recitations. The flowers presented to the guest of the evening were mostly red and white azaleas, set in the form of a wreath in a ground work of green; in the centre the letter "H," the initial for Humanity. Mrs. Bristol prefaced the stanzas by a few remarks, of which the following are a portion: "Your cordial greetings have brought Easter morn to my heart, resurrecting the enthusiasm and romance of the soul, which is eternal life, and revealing them as more real than all the shadows and failures of existence. The meaning of Easter comes to us in three aspects; the real, the historical and the alle-gorical. In the heart experience of woman, these three phases are parts of one profound reality-love, sacrifice, resurrection. Never the resurrection without the sacrifice, never the sacrifice without the love. This little poem of mine to which reference has been made, suggests, at least, the whole story."

wife of Horace Mann and the wife of whe of Horace Mann and the wife of the author, Hawthorne-has all her life been an enthusiastic teacher, "Holding to the necessity of educating children, both morally and spiritually as well as intellect-ually, from the first." Reports were given from similiar schools in Germany, Italy and England, as well as from various cities here. An interesting kindergarten has been en-An interesting kindergarten has been es-tablished in Philadelphia, for the children of poor mothers who are employed away from home during the day. These women are very grateful for the help, and their little ones have become industrious, obedient, gentle and orderly.

Prof. Felix Adler, reported to the Freebel Union upon the welfare of the kindergarten Union upon the weirare of the kindergarten established among the extremely poor of the west side of New York City, by the Society of Ethical Culture. It numbers 130 children, who have large, light rooms, a luncheon and warm clothing furnished them. At the age of seven, the scholars are formed into classes and taught by a sort of continuation of the Frenchel system sort of continuation of the Freebel system. Thus the principle is extended, with the hope of influencing their whole future lives. They are given tools in work shops, and begin the application of mechanics. It is expected, by such methods, to reach, radically, the lowest stratum of society, through the most radical methods.

BOOK REVIEWS.

WITHIN THE VAIL.

A volume with the above title, John W Chapman author, is just issued from the press of Walker, Evans and Cogswell, Charleston, S. C. It is a handsome little book of one hundred and ninety-two pages, and will no doubt be welcome to many beside the "Two good women" to whom it is dedicated, one of them being the wife of the author. In smooth blank verse Mr. Chapman has considered those othical questions which have always perplexed humanity, in a spirit which breathes great loveliness and aspiration toward the Divine. If he can not, to use his own words, "grasp the Universe and squeeze the truth out, as you'd press the juice out of an over ripe peach" he does not befog his subject, and under fine terms call wrong, right. His ar-gument begins with the theme of Darkness and Light, in which is considered evil, originating in the misuse of freedom by intel-lectual beings. Then the Scientist, The Mys-tic and The Lover, each defines the school of thought belonging to his own class. The first, accounts for all the phenomena by Law, without a first Cause; the second, re-cognizing God and alienation from Him, seeks to find Him by the suppression of the senses; the third attains happiness by their sanctification and dedication to good uses. In Substance and Shadow the leading idea is, that only good has an eternal existence; evil is but a fleeting shadow.

In the Poet's Home we have evidently a genuine portrait of a lovely character, one who believes that-

"The coarse, gross feeder grows from day to day, Gross in corporeal substance and in thought: While he who cats to live, lives temperately Io every way, keeping his body pure, Grows chaste and heautiful in thought and soul."

The Scientist declares-

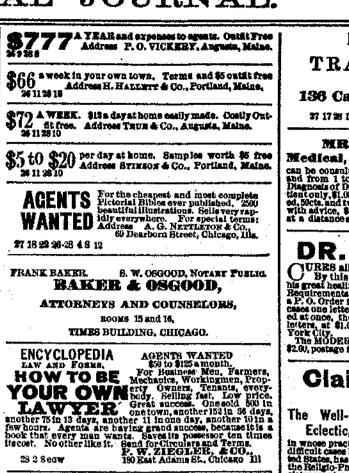
"I worship Nature in her shining stars, And the glad freshness of the morning dew, And in the storm and thunder, in the light, And the eternal, ceaseless flow of things, And the deep heart of woman; in the flerce And bloody hunger of the coward wolf, And cruei champing of the figer b jaws. He calls upon divine philosophy to---"Teach me to see in the first form of things, In the dull motion of a grain of dust. The potency and promise of all life." The Mystic asserts that-

Spiritualiam and Christianity.

To the Editor of the Religio-Philosophical Journal: The discourse by the justly esteemed and affectionately revered Andrew Jackson Davis before the Brooklyn Fraternity, on the "Sup-plemental Phase of Christianity," deserves the most careful and thoughtful consideration, not of the Fraternity alone, but also of every Spiritualist in the country. There is abundant room for differences of opinion as to the near advent of this "Supplemental Phase," and, in fact, as to whether it will come at all; but, for one, I can see no room whatever for any logical opinion at variance with the well-grounded assertion of Mr. Davis, that the system of doc-trines denominated Christianity is one thing, and Modern Spiritualism is another and quites different thing. To me, Christianity and Spiritualism are essentially and thoroughly an-tagonistic; to use the words of our gifted seer, "Both can not be true," and this most clearly stands to reason; nothing, it seems to me, can be plainer. Christianity says, "Man in his na-tural estate is a child of the devil, and liable through Adam's fall, to all the pains of this life, and the penalties of hell forever." Spiritualism teaches that man is the child of an allloving and an all-wise Father, and that none other than legitimate and purely natural consequences flow from each and every act of good or ill, and that the idea of an endless hell is a libel on the character of the all-merciful God. Christianity says the only way to be saved from sin and its punishment is by faith in the efficacy of the atoning blood of Jesus. Spiritualism teaches that man's redemption from evil and its consequences, is only and entirely by the natural and hermonious development of every faculty of body, mind and spirit; and that to suppose "Jesus died and paid it all, every debt we owe," eighteen hundred years before we had incurred any debt, is most irrational and absurd, and what is still worse, a premium set upon crime. Christianity says in language, the force of which no sophistry can evade, that the physical body of man, once dead and buried, shall nevertheless rise again to "receive according to the deeds done in the body;" while the doctrine of the immortality of the soul separate from the body, is affirmed by many of the most careful and thoughtful students of the Bible, to be a pagan and not a Christian doctrine. Spiritualism asserts the resurrection only of the spiritual man, and boldly declares the idea of a corporeal resurrection irrational, unscientific and absurd.

At this juncture when so many Spiritualists are taking off their hats to the churches and thus unwittingly playing into the hands of their most bitter opponents, seemingly obliv-ious of the past long record of "the religion of the flame and sword," I rejoice that the clarion notes of one whose clear perceptions, loyalty to conviction and spotless integrity of character, pre-eminently entitle him to the very fore-front of the army of progress, are heard sounding forth in manly rebuke of all fawning and cringing to the hand that would smite us. did it but possess the power, and entreating us to stand firmly in the strength of our most earnest convictions, and to seek no bolstering

from popular Christianity. True, there are, as Mr. Davis neatly puts it, a handful of people (alluding to the Universal-ists and Unitarians), who profess to accept Christianity, but not the general Catholic and Evangelical interpretation of it; but the great mass of Christians in this as in every see mass of Christians in this, as in every age, utterly refuse to accept what they have been pleased to term "baptized infidelity," an "emasculated Christianity" and "Christianity riddled of its vitals," and have held fast to the faith of the fall, redemption through Jesus's blood and all the rest of the Christian system. When this system shall have been harmonized with Modern Spiritualism, an era will have dawned in which pumpkins will grow on trees and apples on vines, two and three will make six, men will think with the heart and feel with the head, common sense will be discounted more heavily than anything in the market, the sun will rise at midnight and set at midday, and William Denton will have become one of the most demure of orthodox Christian saints. Christianity looks backward, while Spirit-ualism looks forward. Christianity shouts, "Believe or be damned," while Spiritualism says with all nature, reason and science at its back, "Belief is not a voluntary thing, but involuntary and necessarily the result of evi-dence addressed to the mind." I can no more conceive of a Christian Spiritualism, than of a Judaic, or a Mohammedan Spiritualism. To me, the term, "Christ-Spirit," is utterly meaningless, while the spirit of liberty and justice so characteristic of Spiritualism, shames Christianity as "daylight doth a lamp."



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GENERAL NOTES.

At the centennial celebration of that sweet spirit, known as Dr. Channing, Julia Ward Howe gave a beautiful poem and brief address, at his native town, Newport, R. I. She had heard Channing only once, but was so impressed by him that "She told no lies af-ter that, neither did she prevaricate," though she was a young child at the time.

On the occasion of the celebration of Jas. Freeman Clark's seventieth birthday in Boston, recently, that gentleman made a grateful little speech, mentioning the friends to whom he had been intellectually indebt-ed; and he said that he was especially thankful to Margaret Fuller. "From her," he added, "I learned the power that is in us all, the mighty powers of the soul; she roused me to the values of life; she taught me how to live for an end, and a good one.'

While the commission appointed by the New York Herald to take charge of the fund, approaching \$400,000, were hard at work, doling out charity to the poor, fever famine sufferers in Ireland, it was left to the clear brain and warm heart of Mrs. Power's labor to suggest the most effec-tive method of saving the rising genera-tion. It has long been known that those who were children during the last famine are now in very many cases dwarfed, im-becile and hopeless mendicants. Their tender tissues of brain and body could not re-act from impoverished nutriton. At presact from impoversitied nutricult. At pres-ent, schools are becoming deserted, be-cause pupils were too miserably fed and clothed to leave their wretched hovels. Through the intercession of the abovementioned lady, the children are fed one meal daily at each school-house in the famine district. Consequently, no less than 15,000 pupils obtain their principal subsistence from the one simple dinner of porridge and bread, after walking several miles each way to obtain that. It would be a good thing to have woman's quick intuition at work with these eminent prelates and M. P's. as the result shows.

The Freebel Union, which met in New York, on the first days of April, was the first ever held; to the venerable Elizabeth Peabody, is due the prosperous establishment of that excellent natural system of instruction in this country. This lady, who is one of three sisters-including the

"The highest aspiration of the soul, Its chiefest happiness, is to unite And lose itself in union with its source; To pass into the universal life, Lost as a drop of water in the sea-God is the source of nature and its soul." The Lover believes-

"True love is not a passion that consumes With fires of iu-t the heart it makes its home. It is a steady, pure, immortal flame, Burning with quenchless ardor that consumes, To dust and ashes all things vile and base."

In Substance and Shadow he breathes the delicate sentiment which animates him

whenever he speaks of woman -My life's own very life, and the sweet soul Of all things good and beautiful in me"-

The Lost Soul is evidently a description of Byron.

The Garden is an epitome of many forms of religion, containing metrical translations from the Rig-Veda and Zend-Avesta, from Laotze, Homer, the Assyriac, Pope Clement, Keble, and the honey lipped George Herbert, The author closes these with-

"One thought, one purpose is the end of all, To be delivered from some evil thing-

And then to be at peace—to find repose And safety in the arms of the Supreme." He aims at no radical change, but breathes

a spirit of affection, aspiration and union with the Divine, of which the above are examples. The tone of the book is Christian, though not orthodox.

"THE POPULAR HISTORY OF ENGLAND," by Charles Knight. "Standard series" edition, in eight volumes. Price, manila cover, 30 cents per vol.; \$2.40 per set; in cloth, \$2.90 per set. I. K. Funk & Co., New York.

This is the cheapest edition ever issued of this great work. The former price was \$18.00 and \$25.00. This edition, we are glad to observe, is not cheapened by printing on second-hand plates and thin wood-paper, as are so many other cheap books, to the distruction of the eyes of readers. The type is large, leaded brevier. The great work of Charles Knight contains nearly as much matter as Hume's and Macaulay's histories combined, covering the whole ground of English History down to 1868. It is called "popular" because it is a history of the people, not of the dynasties alone. Said Lord Brougham of this work: "Nothing has ev-er appeared superior, if anythig has been published equal, to the account of the state of commerce, government and society at different periods."

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W. C. Bowen. Brooklyn, N. Y., March 22, 1880.

Magazines for April, Not Before Mentioned.

St. Louis Rlustrated Magazine. (Maga-zine Co., St. Louis, Mo.) Contents: New Orleans, La.; "Oh, come to the West. Love:" The way all go; Marrying a Lunatic; On the Bay; Fashions for April; April Song; Timely Topics; Wrongs of Ireland; A Jour-nal; Innovations; House-Cleaning; Literary Notices; Editorial Miscellany, etc.

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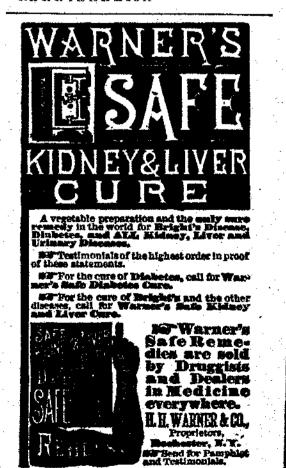
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Methodistic Mendacity.

Life and death are equal in themselves; That which would cast the balance is thy falschood. -Bryden.

For the followers of Wesley, as a class, we have the greatest respect and esteem: the world has never seen more spiritually minded and self-sacrificing men and women than many of them who have devoted their lives in ministering to the spiritual needs of the race. The ordeals endured by hundreds of the early pioneer itinerants almost surpass belief and afford some of the grandest examples of self-abnegation and devotion to the interests of humanity known in history. And to day the Methodists of America are noted for their public spirit, patriotism and zealous loyalty to all that is good and noble, as well as for their toleration and receptivity to truth. Many of their most distinguished leaders in the past, ineluding Wesley, believed in active spirit agency and intercommunion between the two worlds. Wesley has left a large amount of valuable testimony on the subject; among other things he says: "And if our eyes were opened we should see 'they are more that are for us than they that are against us." va shoul**a s**e A convoy attends:

which Spiritualism is discussed and Mr. Cook's experiments with the medium at Mr. Sargent's house are given, he very discreetly, as he thinks, suppresses Mr. Cook's language and gives the following brief, garbled and unfair synopsis, adding thereto

an editorial falsehood.

an editorial faisehood. Mr. Cook's lecture was mainly devoted to narrating his orperience with a "psychic" at the house of Mr. Epes Sargent. Mr Cook, with others, est down at a table, five gaslights burning, and clasped two slates, which were held in sight all the time, the "psychic" also clasping the slate. The 'psychic" bit off a small atom of pencil and placed it between the slates before they were closed, and thou underwent strange facial contor-tions expressive of an "agony of volition," Mr. Cook believes. While the hands were clasped about the slate, the sound of a slate-pencil was heard, making a peculiar grating sound, and after Mr. Cook said "whist," "overy one of us heard writing going on between the surfaces." When the slates were opened, the writing found was in answer to one of Mr. Cook's questions, which he had written on a bit of paper and rolled into a pellet which pellet had never been seen by the psychic. Mr. Cook, Mr. Eargent, and the others present signed a paper which stated the facts for the consideration of a wondering world. If Mr. Cook could have looked far enough from Roston to have inquired what had been done in Chicago in the way of exploiding this psychic business he would have found that precisely the same demonstrated to be mere prestidigitation. Mr. Cook's conclusions concerning psychic forces and Spiritualism shows that he is not sufficiently imbued with scientific exepticism to be a reliable investigator into these phen-nonens.

Had Mr. Cook ever been so unfortunate as to spend valuable time in reading Dr. Edward's puerile attacks on Spiritualism, and the columns of inanity inspired by fraternization with the exposed trickster "Huntoon," he would have readily seen what even the greatest dullard conversant with the facts could not avoid seeing; viz., that Dr. Edwards was basing his whole argument against Spiritualism and its phenomena upon the statements of a confessed scoundrel, whom he would not believe under cath, and who had long before been exposed as a trickster by the RELIGIO-PHILO-SOPHICAL JOURNAL and who, in consequence, had no standing among Spiritualists. And Mr. Cook would at once have thrown aside Mr. Edwards's assertions as of no more value than those of "Huntoon," his comrade and co-worker in the attempt to demolish Spiritualism.

When Dr. Edwards asserts that: "Precisely the same phenomena have been performed here, and have been demonstrated to be mere prestidigitation," he deliberately and maliciously states what he knows is not true. And when, by strong implication, he asserts there is no such thing as independent slate writing and never has been, he shows himself to be either profoundly ignorant or totally devoid of moral honesty; if ignorant he has no excuse, but if lacking in moral honesty there may be some palliation for his offense, as baptism and joining the church may not have entirely eradicated his innate proclivities. If he still needs regeneration, we implore the spirit of the sainted Dr. Eddy to return and heap coals of fire upon the head of his successor by enveloping him in such a flood of heavenly truth, that in its resplendent light he can see what a miserable sinner he is, and how radically he must change, if he aspires to tonow in the wake of the former editor of the Northwestern, and to hear the welcome words, "Well done good and faithful servant," as he crosses the river of death. The RELIGIO-PHILOSOPHICAL JOURNAL goes regularly to the office of Dr. Edwards, and therein from time to time he could have read accounts of independent slate writing, over the names of such men as Mr. Epes Sargent, Dr. Samuel Watson and other equally reliable and trustworthy correspondents. In those accounts it is stated that messages were written on the slate while it was held by the visitor several feet from the medium, and in bright sunlight. There is no fact in existence more clearly established than that of independent slate writing, whether Dr. Edwards knows it or not. That Dr. Edwards is so densely ignorant of well accredited facts as he appears, may be questioned, but if he is it is willful igno. rance, for we have in the pastgiven him an opportunity to either correct his error or prove us mistaken. In the issue of this paper for January 4th, 1879, we reviewed his position quite fully and published therewith the following:

bugged, account for nearly all the wonders in Spirit-

Were we inspired by the same spirit as was our contemporary when he fired that shot, we should say: "It is sad, and yet ludicrous and vet true, that what is scientifically called "expectation" and its absurd correlative, the willingness--yea, preferenceto be humbugged as exhibited by Methodists, account for nearly all the editorial vagaries and false statements of the editor of the Northwestern Christian Advocate." But we will not say it, for it is not true-The truth is that Dr. Edwards is deluding himself with the notion that his puerile attacks on Spiritualism will stem its resistless flood which he, in terror, now sees engulfing Methodism and pouring into her bosom anew those glorious spiritual fires which had been so nearly extinguished by just such religious tinkers as the man the General Conference was cajoled into placing at the head of a leading organ of the church.

To our Methodist brethren, we say: In tercommunion between this and the Spiritworld is a stupendous and ever present reality, a great overshadowing truth. It adapts itself to the individual, and though not of necessity making him better, its tendency is to do so; and when a knowledge of spirit intercourse is brought home to the individual, and supplemented with pure and elevating earthly influences he becomes a powerful moral engine; and the more you multiply your power in this way the greater will be your increase in spiritual force, and the more far reaching and beneficent the influence of your organization. Spiritualism has evolved stubborn facts which can not be driven out of the world by ridicule or anathema. Wisdom dictates that you open wide your doors and welcome these facts, utilize them, bring to their aid your practical experience in bettering mankind, and the union will give a new and irresistible impetus to your moral and spiritual work.

A Point of Morals.

The superstitious prejudice which has heretofore existed among thieves against "stealing pennies off from dead men's eyes,' will be happily removed through the generous influence shed upon the moral aspects of this mode of gaining a livelihood, by the example of the subscribers to the Post and Mail stock, and particularly by that of the eminent and pious editor of the Northwestern Christian Advocate. Mr. O. A. Willard, the former manager of the Post and Mail, is dead. The pennies that are resting upon his visual orbs, now forever closed, consist of certain subscriptions for stock in the Post and Mail, which he obtained from numerous parties during his life. Dr. Edwards, editor, exponent, stalwart pletist, elc., Budscrided for slock, received the cer tificate, became a director and vice-president of the Post and Mail Company, was present at a number of the stockholders meetings and was put on a committee. though he now says that he returned the certificate, never voted upon it, and signed his name only "for accommodation and without a suspicion that he was subscribing for stock." His signature he would have us infer. lacks the requisite degree of intent to make it binding in behalf of creditors who, perhaps, may have been induced by his very name to trust the company. The money due on these subscriptions is needed to pay the creditors of the Post and Mail for paper, etc., and possibly its prompt payment might leave a surplus sufficient to protect the widow and orphans of poor Willard from tasting the bitter bread of penury. The legislature intended, in passing the statute allowing parties to law suits to be witnesses in their own behalf, to exclude the cases wherein the living might be tempted to swear away the rights of the dead. For as most legislators are reputed to be thieves, they naturally clung to the prejudice against robbing the dead, which is a distinct profession. They therefore provided that in all suits by or against the estate of a deceased person, the party to the suit shall not testify to transactions which occurred with such deceased person while living. But they neglected to provide that in suits by or against corporations, where the cause of action or defense grows out of transactions had with a deceased managing officer of the corporation, the adverse party to the suit should not testify to such trans actions. This is the case of the Post and-Mail. The stock subscription was taken by Willard as an officer of the Post and Mail Company. Had it been an individual or partnership concern they would have been shut off from the privilege of removing the pennies from the dead Willard's eyes by their own testimony. But, the company having been organized as a corporation. the statute leaves a loophole open through which the jackals may creep in and plunder the corpse.

signatures in obtaining credit and further signatures to stock. This being so it is a queer perversion of the rales of evidence which permits the signers for stock, to swear away the motive and intent of their written signatures. But it is not upon these legal aspects of the case that we care to dwell. We care not to enforce the point of honor, that would arise in the mind of a true gentieman, forbidding him to swear at all, in a suit against the dead, though the legislature in trying to put up the bars had left open the side gate. We only care to suggest to the gentlemen who have heretofore made a profession of larceny, that their prejudice against stealing from the dead is a mawkish and superstitious sentiment. The Bible authorizes no such distinction, and the bright and luminous example of the authoritative exponent of morals for the Methodist denomination in the northwest proves that in this matter at least, prejudices must be subordinate to business. Let the next criminal in our docks plead to an indictment, that "he took the horse for accommodation merely and without the least suspicion that he was committing larceny, or, that the wound he inflicted with the bowie knife was only "an accommodation stab, without a thought of homicide." The plea is not only good enough in law to run a court with, but good enough in morals to run a Methodist "advocate."

Dr. W. B. Carpenter and his Brothers. [From the Boston Transcript.]

Your correspondent "W.," in the Trans ript of March 30th, seems to think that Dr. William B. Carpenter is a better authority against certain phenomena which he has not seen, than Mr. William Crookes, the chemist, is in behalf of certain phenomena which he has seen. My present object is sim-ply to call attention to what Dr. Carpenter's two brothers-Phillip Pearsall Carpenter and Russell Lant Carpenter-have to say on the subject of Spiritualism, so distaste-ful and incredible to "W." and to his Mag-

nus Apollo, Dr. William B. Carpenter. Within the month there has appeared in London, "Memoirs of the Life and Work of Philip Pearsall Carpenter, B. A., London, Ph. D., New York, chiefly derived from his letters; edited by his brother, Russell Lant Carpenter, B. A.; London: C. Kegan Paul 1880." In this memoir I find the following passage in regard to Mr. P. P. Carpenter:

'Not long after he heard of the death of little son of Mr. I. Moulding, who seeme full of health and happiness when he had visited him. He was thunderstruck, and felt like David when 'He was astonished for one hour.' When, after some time, he was able to write to his dear friend, he says: As for me, I have left off believing in deaths, so-called. The spiritual world appears to me close and near. Judging from all accounts, there are only a few hours, or days at most, before the spirit wakes up again. I believe my deprivation of home sympathies has made me live more in the spiritual world, from which I feel separated only by a veil of flesh. I feel as though it would never surprise me to find that I had died and was there; it often seems more natural than the present state. In old times, жиегна: пе thought we left off being men and became some queer kind of undefined angels, it was not so. Now I feel it to be a waking up of the same humanity without the hindrances of flesh. * * In my intercourse with the Spiritualists it is evident to me that they do not mourn for death, like orthodox christians, whose heaven is more ideal than real. They really do believe that their friends are living happily, and have intercourse with them. About this medium work I care very little; its principal use is to teach the reality of things unseen: and it must be a very imperfect thing at best, because it is only the lowest elements of their nature that can communicate with the highest of ours. But for us all to look on the next state as an absolute continuation of this, only in a far purer and in every way a better sphere, is good for us all, and especially for those who have treasures in heaven.' From this it would seem that Dr. Carpenters's brother Philip, eminent as a naturalist, and one of whose works is now being printed by the Smithsonian Institution at Washington, was a thorough Spiritualist; and if any further proof of it should be asked for, it may be found in the following foot note, appended to the foregoing quotation, by his brother, the editor of the memoir: 'In the summer he had attended a circle of 'mediums' at Plymouth, Mass., and had been subsequently introduced to Mrs. Underhill, formerly of Rochester, then of New York, by Mr. Garrison, with whom he spent an evening, of which he gave a full account: he believed that he then received messages from the departed." It is barely possible that Dr. Carpenter's brother Philip, having investigated the subject may have been as good authority in regard to it as the doctor, who did not invesfigate. E. S. To this it may be added, that it appears from the volume mentioned above, that Mr. Moulding was of Chicago; that Dr. Philip Carpenter died in 1878, at Montreal, where he had long been eminent for philanthropy and public spirit; and that also he and his biographer, had both been fellow students at College, in England, with the Rev. Wil liam Mountford, of Boston.

APRIL 24, 1880.

William Ellery Chauning-Centennial. 3

One hundred years ago, April 7th, 1880, this distinguished Unitarian clergyman leader in liberty of conscience, and reformer, was born in Newport, R. I., where his centennial birthday was celebrated by a large meeting at the Opera House, and by the laying of the corner stone of a Memorial Church. Eminent clergymen of different denominations were present. A paragraph from the discourse of Rev. H. W. Bellows gives a clear idea of Channing's theology, his rejection of dogmatism, and his reverence for conscience. He taught, with rare power and beauty, the capacity of man for endless culture and growth in grace, and illustrated his teachings by a life of tenderness and moral heroism. Dr. Bellows said:

"Channing was a theologian but not of the old pattern. He studied God and re-ported his ways and his will after a man-ner that had not been recognized in former schools of theology. This indeed was her schools of theology. This indeed was his chief service, that he broke with the old theological methods, and refused to settle the controversies of the Church by an appeal to Scriptures and creeds, authoritative over the mind and heart of man, and not merely authoritative within them, and by concurrence with their testimony. Freely, joyfully, humbly and with his whole soul he bowed before truth, worth, goodness, purity, sacredness, and in the testimonies of his own spiritual nature he saw them, to an infinite extent, in the great source of his own moral experiences. That mind is one and the same essence in God, angels and men is a fundamental postulate with him."

Cordial letters from Dean Stanley in London, and Phillips Brooks, of Boston, eminent and liberal Episcopal clergymen, and from others, were read. We give Whittier's fit words:

"MY DEAR FRIENDS: I scarcely need say that I yield to no one in love and veneration for the great and good man whose memory, outliving all the prejudices of creed, sect and party, is the common legacy of Christendom. As the years go on the value of that legacy will be more and more fait not to much parters in deathing in felt, not so much perhaps in doctrine or in spirit-in those utterances of a devout soul which are above and beyond the affirma-tion or negation of dogmas. His ethical serenity and christian tenderness, his ha-tred of wrong and oppression, with love and pity for the wrong-doer; his noble pleas for self-culture, temperance, peace and purity; and above all, by precept and example of unquestioning obedience to duty and the voice of God in the soul, can never become obsolete or outdated. It is very fitting that his memory should be especially cherished with that of Hopkins and Berkeley in the beautiful island to which the common residence of these worthies has lent additional character and interest. Thy friend,

JOHN G. WHITTIER." Danvers, Mass., March 13, 1880.

A letter from the veteran anti-slavery leader and Spiritualist, Wm. Lloyd Garrison, written only a month before his passing away, to the committee who were preparing for this celebration, was also read and heard with much interest.

'DEAR SIK L cheerfully respond to request made in your letter, by which I am informed that a meeting will be held in your city on Monday evening next, with reference to making arrangements for cele-brating the hundredth anniversary of the birth of William Ellery Channing. Such a celebration will be a most fitting tribute to the memory of one whose intellectual power, moral excellence, nobly catholic and widely philanthropic spirit, profound re-gard for truth and right, courageous disregard of popular sentiment, in the matter of theological dissent, and a pervading spirituality of thought and purpose, entitle him to rank with the foremost teachers, exemplars and benefactors of mankind. As he never sought human applause, he needs nothing of it now, yet, having consecrated his life to the inculcation of all that is beautiful in humility, god-like in aspiration, uplifting in virtue, ennobling in true piety, and world-regenerating in Divine Love, let all sectarian shibboleths be forgotten at such a commemoration as is contemplated, and let the wise and good of every sect and party improve the opportunity to show their appreciation of his work. For, in regard to doctrinal views or scriptural interpretations conscientiously held, no one is more orthodox or heterodox than another, and there is no such thing as a heretic or heresy, on Protestant ground, any more than there is of papal infallibility; seeing that the right of private judgment in all matters of religious faith and practice is admitted to be absolute, and that no higher or better test can be applied than this: "By their fruits ye shall know them.' For his testimonies and appeals in behalf of the suffering poor and working classes, of the millions that were groaning in bondage at the South, and for the incoming of the reign of universal peace on earth-though at times to make a consistent application of fundamental principles-Dr. Channing deserves to be held in grateful remembrance. Especially is he to be honored as the eloquent advocate of free thought, free speech, free inquiry, and non-conformity when acquiscence would be in violation of the understanding and conscience. And nothing could be more guarded, comprehensive or sublime than his definition of the freedom of the human mind. "I call that mind free," he says, "which jealously guards its intellectual rights and powers; which calls no man master; which does not content itself with a passive or hereditary faith; which opens itself to light whensoever it may come; which receives new truth as an angel from heaven; which, whilst consulting others, inquires still more of the oracle within itself, and uses instructions from abroad, not to supersede, but to quicken and exalt its own energies. I call that mind free which sets no bounds to its love; which is not imprisoned in itself or in a sect; which recognizes in all human beings the image of God and the rights of his children; which delights in virtue and sympathizes with suffering wherever they are seen; which conquers pride, anger and sloth, and offers itself up a willing victim to the cause of mankind; which does not cower to hu-man opinion, but feels itself accountable to a higher tribunal than man's; which, through, confidence in God and in the power of virtue, has cast off all fear but that of of wrong doing. Eces homo! Yours truly, WE. LLOYD GABRISON." Boston, April 5th. 1879.

A ministering host of invisible friends."

In all ages He (God) used the ministry both of men and angels."

Dr. Adam Clarke, the eminent commentafor who occupies a lofty place in Methodist history and is deeply enshrined in the hearts of his people says: "I believe there is a supernatural and spiritual world in which human spirits live and have intercourse with this world, and become visible to mortals,"

Rev. Wilber Fisk, D. D., says: "And how often has Bunyan's blessed spirit lingered around our path to lead us on to God; and who knows, brethren, but it is the inspiring spirit of the flaming Whitfield, or Hall, or Chalmers that sometimes sets on fire our stammering tongues with heavenly eloquence?" Rev. Samuel Watson, D. D., of Memphis, who was for a third of a century an honored minister in the Methodist church, and who edited Methodist papers long after he was known by his brother ministers to have given full credence to spirit phenomena, is the author of two books replete with irrefutable evidence of spirit communion and the various phases of manifestations. An undercurrent of sympathy with, and belief in, spirit intercourse permeates the whole Methodist body. Methodism has a literature rich in experiences of spirit interference and aid; and Spiritualism has overshadowed her path from the days of John Wesley to those of Dr. Thomas. A prominent Methodist minister of a neighboring state once said in our office, "Let our church discard Spiritualism and she has nothing left on which to stand."

Methodism, however, like every great movement sometimes receives accessions which impoverish rather than strengthen. **Fanatical bigots and jesuitical adventurers** pander to religious prejudice or wield the sectarian lash, in the one case from ignorance and in the other from mean and selfish motives. Though some there be, even in this enlightened age, who appear to think it justifiable to lie for the sake of the church, yet we believe that no good cause can ever be advanced by misrepresenting another, and in this belief we feel sure the great heart of Methodism beats in sympathy. Therefore we feel assured our Methodist friends will thank us for calling stiention to the unconscionable mendacity of a man whom they have allowed to work himself into the responsible position of editor of one of their leading newspapers.

In a late issue of the Northwestern Christian Advocate, appears some two columns of one of Rev. Joseph Cook's lectures, being the portion referring to the Indian policy of the government, all of which is given in full. When, however, the Reverend editor comes to the main body of the lecture in CHALLENGE TO ARTHUE EDWARDS, D. D., TO TEST & ME-DIUM FOR INDEPENDENT SLATE-WRITING.

The editor of this paper will place in the hands of L. J. Gage, Caphier of the First National Bank of Chica certified cneck for the sum of two hundred and fifty bliars (\$250) endorsed in bank, with instruction to pay it to Dr. Edwar s upon the written order of majority of the committee hereinafter named. Said money to be used by said Edwards in sending extra copies of the Northusstern Christian Advocate containing the store-said committee's account of the experiments to be had as hereinafter specified, to such persons and publica-tions as said committee shall designate. The conditions

tions as said committee shall designate. The conditions of this offer are as follows: The editor of the RELIGIO-PHILOSOPHICAL JOURNAL will name a medium in whose presence he believes manifestations of the phenomena of what is called inde-pendent state-writing, occur. He will also name three, and those six to choose a seventh. With this commit-tee Dr. Edwards and the editor of this paper shall hold one or more seances in the presence of the medium, at the house of said medium. In the city of Chicago, said "seances to be held in day light in a well-lighted room and every facility given for careful scratiny. In case Dr. Edwards shall show to the satisfaction of a majority of the Committee that the manifestations are the result of trickery, then the money is to be turn-

are the result of trickery, then the money is to be turn-ed over to him; or, if he shall be able to duplicate the manifestations under the same conditions imposed non the medium then the money is his, for the use hereinbefore mentioned. Dr. Edwards may send his sgent to the office of this

paper, to arrange preliminaries or state where the same can be done. This offer is not made for buncombe, and if the amount of money is not large enough, it will be made larger.

A marked copy of the above was sent to Dr. Edwards at the time, but it elicited no response. We now repeat the offer and ask our Methodist friends in all candor: Do you not think our proposition a fair one. and is it not Dr. Edwards's duty to either accept or acknowledge that he dare not meet the issue? From our previous experience with our contemporary we have but little hope that he will now show his sincerity and faith in his own statements. Once upon a time he made a feint on Spiritualism to cover a flank movement against Dr. Thomas, and in that very faint feint he used such ammunition as this:

It is sad, and yet ladicrons and yet true, that what is scientifically called "expectation," and its abaurd cor-relative, the willingness-yes, preference--to be hum

Every one knows that if the Post and Mail had paid handsome dividends, and these gentlemen had sued to recover them, Williard would not have taken the stand to prove that the subscriptions were merely made as a collection of the autographs of gentlemen distinguished for their politics and piety. Each of the honest Shylocks who now swears that he signed his contract only for ornamental purposes, and to fraudulently induce others to sign in good faith, would then have pocketed his dividends and laughed at the attempt to "rail his name from off the bond." No doubt if Willard were living he would prove every signature to have been given without reservation and in good faith. No doubt he used these very i a certainty,

All these Carpenters were brothers of Mary Carpenter, of whom a memoir was published last year, and who is widely known as connected with the education of the native girls of the East Indies.

On the subject of Spiritualism, as on an earlier subject, it has been in two or three remarkable instances, that a man's foes have been those of his own household; but in one case at least, the scientific unbeliever came to believe and feel that, all along, his science, as it grew finer, had been prophetic of a something to happen like Spiritualism.

Philip Carpenter was practically such a Christian, for the feeling which he had been vouched to as to human infirmities, that sometimes he may well have seemed to be somewhat eccentric, and not unlike Paul and many other carnest men in their respective times and places; for to persons who are themselves insipid, the salt of the earth is not always altogether agreeablenot though it savor of immortality even for

The exercises were tull of interest to the close. At the Brooklyn Academy Hall, a vast audience heard addresses from clergy

APRIL 24, 1880.

RELIGIO-PHILOSOPHICAL JOURNAL.

and laity of different demoninations, and like meetings were held at different cities, fitly to keep in mind the great service this true and gifted man rendered, not merely to Unitarianism, but to the spiritual and personal liberty and higher life of man.

Dreams.

The police records of the city of New York. show that on March 27th, while a tramp was eating a breakfast given him by Mrs. Sarah I. Harris of No. 247 West 50th street in that city, a woman selling vegetables came in. The latter said to Mrs. Harris, "I had a dream last night in which I saw you murdered in cold blood by a person resembling this man." Mrs. Harris then endeay. ored to get rid of the tramp, but he drew a pair of shears demanding money, and while Mrs. Harris hesitated he stabbed her in the abdomen, and then attacked the vegetable woman, driving her into the street, after which he escaped, but has now been finally arrested.

The point we make with this case is, that this dream and its results are better attested to us of this day than the dream which Mary is said to have had when she took the infant Jesus to Egypt. Yet with characteristic inconsistency, too many of the "Evangelical Christians," accept the latter record as a fact on which to base their religion and to claim the divinity of Jesus, while they speer at dreams and spirit intercourse in these latter days as absurdities. Consistency is a jewel! "What is sauce for the goose is sauce for the gander." If dreams were reliable then, they are reliable now. If they are unreliable now, they were unreliable then. Let them choose either horn of the dilemma and be consistent and reasonable: at present their position is childish and unreasonable.

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

A.J. Davis's letter in this issue will be read with interest.

Maj. Thomas Gales Forster and wife are located at No. 20 Ogden avenue, Chicago, Hudson Tuttle has been visiting his daughter in this city for the past few days.

Mr. Bronson Murray will visit Illinois in May to look after his large landed interest. Mr. and Mrs. J. H. McVicker left last Saturday for New York, where they will spend

a few weeks. We are gratided to learn that Dr. Spinney is rapidly recovering from his late severe illness.

The boy preacher, Thomas Harrison, is said to be insane, caused by an excess of religions zeal.

Immortality an Immortal Fact, is the title of an able article in another column by Dr. Wilder.

Mrs. Hollis-Billing has returned to Chicago and resumed her profession. She will he glad to see her friends at 24 Ogden avenue.

MISTAKES AND PREJUDICE Of Religious and Temperance Journals,

Some good Religious 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 dranken whisky stuff, or nostrum, because it has some nice fancy decoptive name, ending with "eine," "tine," printed on its label, when the bottle is filled with destruction, drankenness and death. If these good journals would take the trouble to accertain how many overworked clergymen have had their lost nerve-force, brain-waste and flagging energies restored by the use of Hon Bitters, enabling them to perform their arduous pastoral duties and preach the good termons 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 Christian Temperance women who rely on them for their family medicines, and how many invalid homes they bould make happy and what glad tidings they would send to every neighborhood by publishing the merits of Hop Bitters, they 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 aside their fear and projudice against the word "bitters."

A few of the many witnesses from religious and temperance sources are given below, who use, recommond and advertise Hop Bittore.

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

What the Religious Press Says. ov. 18th, 1878.

Hop 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 ingredient. We feel responsible for the good or bad that may be done to the familles of our subscribers that are affected by our advortisements. 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. "THE LAVING CHURCH."

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

Not a Beverage. "They are not a beverage, but a medicine, with curative proporties of the highest degree, containing no poisonous drugs. They do not tear down an already debilitated system, 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 Evening 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 ho known. —New York Independent. Northern Christian Advocate, Syraeuse, N. Y. Examiner and Chronicle, N. Y Evangelical Messenger, Cleveland, O. National Baptiet, Philadelphia, Pa. Pilot, Hoston, Mass. Christian Standard, Cincinnati, O. Home Journsl, Detroit, Mich. Methodist Protestant, Baltimore, Md. Southwestern Christian Advocate, New Orleans, La. Christian Mirror, Portland, Md. And over five hundred more Religious and Tumper-ance papers.

ance Dabers.

Business Solices.

PROOF OF CLAIBYOYANCE .-- Dr. Kayner has re corded in his memorandum of date January 20th 1880.—Examination by lock of hair of Edward L Thatcher, Winnebago City, Mian. Disease, "Nou-ralgia of the kidneys caused by urate of ammonia gravel," for which Dr. K. treated the patient. The following letter speaks for itself:

WINNEBAGO CITY, Minn., April 6, 1889.

I am gaining I think every day; don't have as many ups and downs as I have had. My back seems to be a little weak yet. I feel it when standing or walking around. There was a gravel passed off one day this week which I send in this letter. Thought it might he of some benefit to you as regards my case. Respectfully, EDWARD L. THATCHER.

Dr. Kayner's address and terms will be found in another column, to which the reader is referred.

ATER'S CHEARY PECTORAL-the world's great remedy for Colds, Coughs and Consumption.

A COUGH, COLD, CATABEH or Sore Throat should not be neglected. "Brown's Bronchial Traches" are a simple remedy, and will generally give im-mediate relief. Imitations are offered for sale, many of which are injurious. The gennine "Brown's Bronchial Troches" are sold only in boxes

DISTANCE ALL COMPETITORS -- The dairyman who uses Gilt-Edge Butter Maker will increase his product 6 per cent., improve its quality 20 per cent., and distance all competitors who do not use it. 25 cents' worth of the powder will increase product and market value of same \$3.60. Can you make a better investment? Sold by grocers, druggists and general storekeepers. Send stamp for "Hints to Butter-makers." Address, Butter Improvement Co., Buffalo, N. Y.

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

SEALED LETTERS answered by R. W. Flint, No 1327 Broadway, N. Y. Terma: \$2 and three 3 cent postage stamps. Money refunded if not an swered. Send for explanatory circular. 21-23H

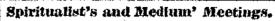
MALABIA DESTROYED .- G. A. J. Gadbois, of Brockville, Canada, certifies that he was prostrated by a malarial disease contracted in Texas, and was quickly and completely cured by the use of Warner's Safe Pills and Safe Bitters. He adds: "I shall never travel in that climate without your Safe Pills and Bitters as a part of my outfit." 28-7-8

Reader, the price of my book, The Truths of Spiritualism, 400 pages of starting 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. WILSON.

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. I.a 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.

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

CURES EVERY CASE OF FILES. 27-18



A Spiritualist's and medium's meeting will be held by Dr. Wm Wiggin, Sandays, at 3 p. x., at 508 West Madison street. There will be trance speaking, tests,

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

These meetings are held every Friday evening, at half-past seven. The themes April 23th.-"The Religions of the East." Mrs. Imogen C. Fales.

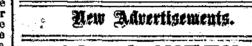
April 30th .- "After Dogmatic Theology, What ?" Giles B. Stebbins, of Detroit, Mich. May 7th .-- Col. Wm. Hemstreet.

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

May 21st. -- Prof. J. R. Buchanan." S. B. NICHOLS, President.

Lassed to Spirit-Life.

Passed to spirit life at Allegan, Mich., March 2019, 1880, Mus. HANNAH ALLETT, aged 61 years. She was one of the first among Spiritualists and an ardent believer anti dealt.





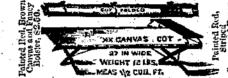
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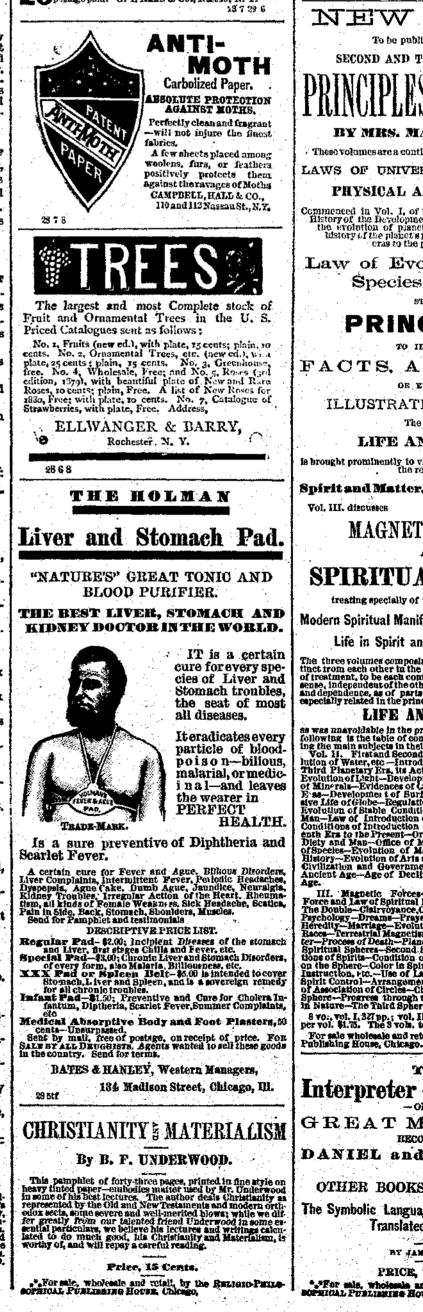
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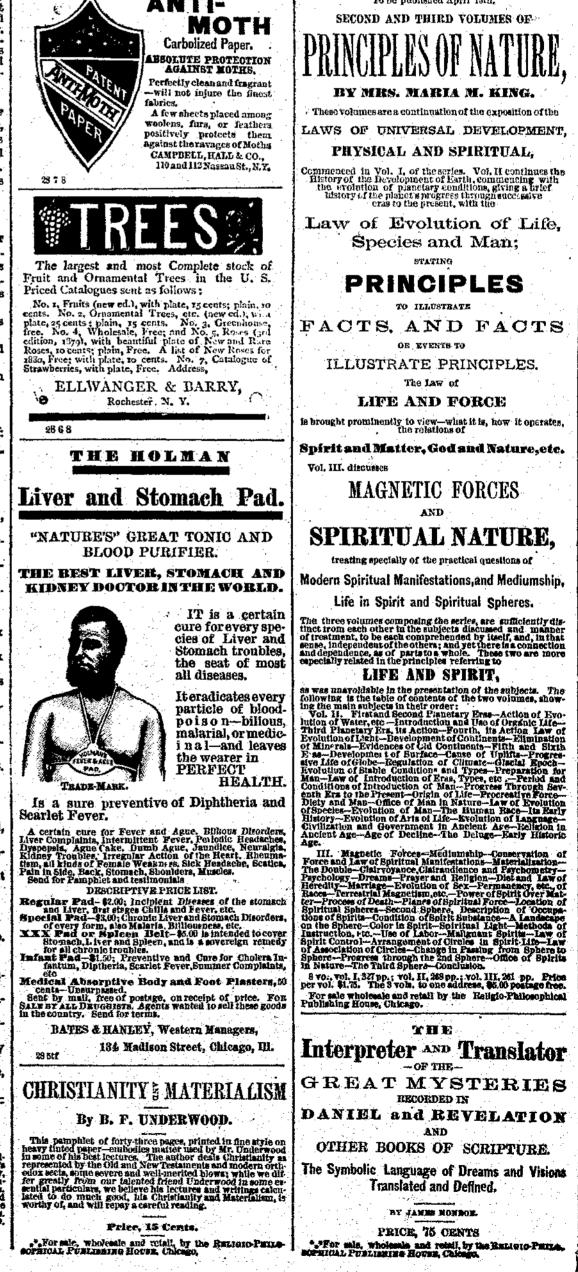
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Those who have felt uneasy about Hudson Tuttle's consistency will be reassured after reading his reply to Bro. Peebles on another page.

The address of Giles B. Stebbins will be at 1,317 Filbert street, Philadelphia, Penn., until April 25th. He will lecture at Farmersville, N. Y., May 16th.

In the opinion of the Alliance every "minister ought to be able to write his sermon away from his study with nothing but his Bible, his Webster's Unabridged, and his copy of Soule's Synonyms at hand."

Mr. S. S. Jones gave his eldest daughter a very characteristic message one day last week, through the mediumship of Mrs. O.A. Bishop whom he had known from her infancy and for whom he always entertained the highest esteem.

Bro. Lyman C. Howe has been closely confined at home for five weeks, first by the dangerous illness of his daughter and then by the serious illness of his wife: both are now recovering and though not out of danger, Bro. Howe hopes to resume his public work soon, despite his worn and debilitated condition.

We have a supply of Dr. Babbitt's New Health Manual, and every one who desires to understand the influence of the Psychic Forces with relation to health and mental culture, should get a copy and read it and study it thoroughly. There is no book of its price which furnishes so much practical information. Price in muslin \$1; paper fifty cents.

"A Journal of the Pleasant Summer Resorts of the Great Northwest and how to reach them in 1880," is the title of a valuable sheet issued by the Chicago and Northwestern Railway Co. In it will be found short sketches of some of the most popular summer resorts and watering places of the North and Northwest, Those interested should send to the company's office in this city for a copy.

Hon. J. Bowie Wilson, of Sidney, New South Wales, in connection with a large order for books from the RELIGIO-PHILOSOPH-ICAL PUBLISHING HOUSE, writes as follows:

"Spiritualists and freethinkers are increasing at a wonderful ratio in Australia. A few years ago we were afraid to initiate Sunday evening lectures; now we have the sunday evening lectures, how we have the two largest theatres filled every Sunday evening. The Royal by Mr. Charles Bright, and the Victoria by Mr. Tyerman. We have numerous private circles, but well develop-ed mediums are scarce. It would really be worth the while of some well developed. reliable test medium, such as Mrs. Ada Foye, to come to Australia.

Melancihon in his memoirs of Martin Luther, says that "while he was deeply reflecting on the astonishing instances of the divine vengeance, so great alarm would anddenly affect his whole frame as simost to frighten him to death."-(page 3.)

A CALL & CALL & SAN A CALL & SAN

Pitsford, Mass., Sept. 28th, 1878. Sirs-I have taken Hop Bitters and recommend them to others, as I found them very beneficial. MEt. J. W. TULLER, Sec'y Women's Christian Temperance Union.

A MEDICINE. NOT A DRINK. High Authority.

Hop Bitters is not, in any sonse, an alcoholic beverage or liquor, and could not be sold, for use, except to per-sons desirons of obtaining medicinal bitters. GREEN B. RAUM, U. S. Com'r Internal Rev.

Washington, D. C., Sept. 4th, 1879. Dear Sir-Why don't you get a certificate from Col. W. H. W., of Baltimore, showing how he cured himself of drankenness by the help of Hop Bittera. His is a wonderful case. He is well known in Rochester, 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 housely 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. the use of your bitters.

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 earn-estly hope and pray that no one else will let their sick suffer as we did, on account of predjudice against so good a medicine as Hop Bitters."-The Parents--Good Templars.

Muton, Del., Feb. 10th, 1889, Having used Hop Bitters, the noted remedy for debi-lity, nervonsness, indigestion, etc., I have no hesitation in saying that it is indeed an excellent medicine, and recommend it to any one as a traly tonic bitters. Respectfully, Rev. Mrs. J. H. ELLGOOD.

I declined to insert your advertisement of Hop Bittera last year, because I then thought they might not be pro-motive of the cause of Temperance, but find they are, and a very valuable medicine, myself and wife having been greatly benefited by them, and I take great pleas-ure in making them known. Rev. JOHN SKAMAN, Editor Home Sentinel, Afton, N. Y.

Sciplo, N. Y., Dec. 1st, 1879. I am the Pastor of the Baptist church here and an ed-neated physician. I am not in practice, but am my sole family physician, and advise in many chronic cassole family physician, and advise in many chronic cas-es. Over a year ago I recommended your Hop Bitters to my invalid wife, who has been under medical treat-ment of Albany's best physicians several years. She has been greatly benedited and still uses the medicine. I believe she will become thoroughly cured of her vari ous complicated diseases by their use. We both recom-mend them to our friends, many of whom have also been cured of their various aliments by them. Hov. E. H. WARREN.

Cured of Drinking.

"A young friend of mine was cured of an insatiable thirst for liquor that had so prostrated his system that he was mable to do any business. He was entirely cured by the use of Hop Bitters. It allayed all that burning thirst; took away the appetite for liquor; made his nerves steady, and he has remained a sober and steady man for more than two yeras, and has no desire to return to his cups, and I know of a number of others that have been cured of drinking by it."—From a lead-ing R. R. Official, Chicago, Ill.

Wicked for Clergymen.

"I believe it to be all wrong and even wicked for clergymen or other public men to be led into giving tes-timoniais to quack doctors or vile study called medi-

Wassington, D. C. A good Baptist clergyman of Bergen, N. Y., a strong temperance man, suffered with kidney trouble, neuragia and dissiness almost to blindness, over two years after he was advised that Hop Bitters would cure him, bè-cause he was afried of and prejudiced against the word "bitters." Since his cure he says none need four but trust in Hop Bitters.

I had several attacks of Gravel and Kidney Trouble; A mag several actices of Gravel and Klunsy Trouble; was mable to get any medicine or doctor to cure me un-til 1 used Hop Sitters, and they cured me in a short time. A distinguished lawyer and temperance orstor of Wayne County, N.J. 26 8 8

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Australia.

Spiritual Meeting in Michigan.

The Spiritualists and Liberalists of Van Buren and ad-joining counties, will hold their next Convention in Miller's Overs House, at Bangor, Mich., commencing on Saturday. May Ist, 1880, at two o'clock R. M., and could only over Sun-day. Rev. J. H. Burnham, of Baginaw City, Mich., and Mrs. L. H. Cowles, of Ciyde, Oho, are engaged as speakers, and Mrt. Olie Calida Densiow, of Elkhart, Ind., as sugger for the occasion. Local Committee on Entertainment.-Mr. and Mrs. L. B. Bussell, Mr. and Mrs. A. P. Hunt, and Mr. and Mrs. D. Chidester.

LA S. BURDICE, President, BOX B. Kalamasoo, Mich. LOTTIE M. WARNER, Secretary, Paw Paw, Mich.

RELIGIO-PHILOSOPHICAL JOURNAL.

APRIL 24, 1880

The Phantom Oder,

Brooklyn (N. Y.) Spiritual Fraternity. Spiritual Improvement or Degenera-

ey-How Caused..

BY "H. A. (OXON.)"

SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Poices from the Beople.

Anniversary Peems.

BY C. FANMIR ALLYN.

There's a wondrous law in Nature's life, For the germs earth-hidden here, That lifts them up from gloom and strife, To the daylight fresh and clear; They hear the raps of the rain-drops fall, The birding's song and the rose's call, The air's sweet breath on a sunlit ray; And they rise to the perfect light of day.

This law was dreamed of long ago, But they knew not all its power; So pligrims wearily walked with woe, And bent meath sorrow's shower; But year by year thro' the ages old. They would catch bright gleams like threads of gold

gold Of statuless robes, and they felt the breath Of a life beyond the gloom of death.

On their tireless way the centuries rolled, With a strange unceasing din; And day by day did the brain unfold, By light of the soul within; And then, in a cottage low and small, Again on earth came the thrilling call, And earth-bound souls could no longer wait, But helped to open the Golden Gate.

Like rain drops' fall, came the angel's call, And swift through gloom and strife. The soul within, caught the joyous hymn, And sprang to its higher life. So we stand uo more in the vales of woe, But lift our heads where the lilles grow, And up to the sunlight's heavenly ray, We turn to the perfect light of day.

Thro' the two and thirty years gone by, They have failed us not in thought, But beyond, and through each doubt and eigh, They have caimly, wisely taught. To the few, whose hearts with joy could thrill, Millions have come, and are cominy still. And every throb of our hearts glad beat, Is making the soul-growth more complete.

We weep no more with a hopeless wee. When our darlings leave this earth, For this changeless law proves all must grow To a nobler spirit birth. By the fragrance sweet that sweeps our way, We know they bloom in perfect day By the unexpressed, in earth bound life, We measure and know immortal life.

Let us work, and learn through fleeting years. Till the clouds shall roll away, And nations arise from slavish fears, To honor this festal day; The gulf is bridged—we have learned to know— Since the two and thirty years ago; And over its golden chains sometime, We shall pass to the hearts in a fairer clime, And grow from this fettered gloom and strife, In the Islands fair of Eternal Life.

Communication from Minnespolis, Minn.

To the Editor of the Beligio-Philosophical Journal: To the Raitor of the Menga-railosophical Journal: There is a large liberal element here, permeat-ing all classes of society, which lacks nothing but moral courage to identify itself in one of the strongest organizations of the Northwest. Then, too, Minneapolis is a comparatively new and rapid-ly growing city with a wide and very productive country tributary to it, and the spirit of enter-prise and avarice is in the ascendant; and while the strongest price is in the ascendant; and while able to progress and liberality, in a special and in that it subordinates all activities both of body and brain to the getting of money. I can not, satisfactorily to myeelf, solve the problem of the seeming incompatibility between material and spiritual things. It is almost invariably the rule that when one is, the other is not; yet it seems self-evidently true that they should be the hand-maids of each other; and I verily believe that in some far future day they will become reconciled, or the human family having gsined sufficient wis-dom, will make each subserve the interests of the other. Meantime those who see the better day, must "work and pray" for it. I am lecturing here upon the independent plan, hiring my own hall, boarding, or keeping house by myself, and de-pending upon the voluntary contributions of the people each week. I am living very close, but am paying my bills and slowly making progress. The last four months particularly have shown an in-crease in attendance and an improvement in the haracter of the audiences, until now the hall is filled each Sunday and some are obliged to go away for want of room: I am inclined to the opinion that ministers and lecturers, like other animale, will find themselves subject to Nature's inexorable law, namely: the "survival of the fitand so will come to be self-reliant and inspirational, giving to their anditors the vital truths of to day, rather than the dry husks of ancient tradition, and those who can not at least keep abreast the tide of progress must take a back seat, step "down and out" of the people's way. What the late Congressional Committee apointed to investigate the "causes of depression of labor," please to term the "American system of religion," an organized church and a salarled ministry, has already began to feel the premoultory threes of dissolution and chaos. The Ameri-can people are slowly but surely awakening to a realization of the magnitude of the usurpations practiced upon them in the name of God and re-ligion; for instance, 500,000,000 doltars of untaxa-ble church property in this country, and should it increase in the same proportion as in the past, in 1,900 it will have reached 3,000,000,000, or one-third more than the national debt. The value of church more than the hardonal dest. The value of church property in New York exempt from tax-stion is \$110,000,000. These figures are absolutely colossail And I ask myself the question how much longer will the people, dear, ignorant fools that they are, submit to this wholesale robbery? But I must stop. I am glad to see your paper steadily taking higher ground upon the great is-anee of the hour sud senselly upon the other the sues of the hour, and especially upon the phe-nomena and philosophy of Spiritualism, though I have sometimes thought you leaned rather strongly to the side of severity in criticisms. SUSLE M. JOHNSON.

Ever since the organization of our Fraternity, our Executive Committee have been at work to find a suitable hall centrally located, where our conference and Sunday meetings could be hald. They found this to be a more difficult undertak. In they found this to be a more difficult undertak. In they found this to be a more difficult undertak. They found this to be a more difficult undertak. They found this to be a more difficult undertak. It is that they expected. They could find large halls and plenty of surall ones, but to them all there were found objections. Our new house was formerly used for the rooms of the Young Men's Christian Association, and is located directly opposite on Fulton street, with entrance on Gallatin Placs. The hall can be easily reached from all quarters of the city by the various lines of the fine organ, floor newly carpeted, and the walls and celling beautifully frescoed, etc. We have named it "Fraternity Hall," and hope the change may be the means of greater usefulness for our Fraternity. The opening address was given by Dr. William

ity. The opening address was given by Dr. William Fishbongh, the subject being "Evolutions in Religions and Governments and their Prophecies of the Future." I will not attempt to give even a synopsis of it; I traced the idea of God from the crudest and least civilized nations up to the present time, and the argument concluded with the statement that Christ's second coming had begun in the great spiritual unfoldment of the new dispensation, and that the final result would be better conceptions of Deity, and the living of nobler and better lives by all who become members of the Universal Church. All who have read Dr. Fishbough's writings, 'know that he is deeply philosophical, and that his latter years have been liumined by great spiritual revelations through his own mediumship. He spoke something over an hour and was listened to with deep and carnest attention. Wm. C. Bowen was the next speaker. He said

Wm. C. Bowen was the next speaker. He said in substance: "I wish to express my heart-feit gratification for the success of those who had the matter in charge for procuring this fine and commodious hall. I have listened with a good deal of interest, as I always do, to the scholarly lecture of the speaker. The facture to night was almost exclusively confined to the evolutions of religion. We can not deny the fact that it is self-evident that people in all ages have worshiped an unknown source or power for the purpose of conciliation. The savage knew God, and Herbert Spencer termed him "The Unknowable." I know that ignorant nations and people have considered storms, whiriwinds, earthquakes and convulsions of nature, as the works of an angry God. Orthodox theology teaches that God is angry with the wicked every day; but science is revealing to us the causes of climatic disturbances, and this undeveloped thought of the past in regard to God, is passing away before culightened reason and a good common sense. As science explains natural phenomena me see that they are the result of natural consequences.

"I ask Spiritualists what they know about God, and they say they know nothing about him; but I ask an orthodox theologian the same question and he pretends to know all about him, and will glibly tell me that I can get to God through the vicarious atonement, or through the stoning blood of Jesus Christ. I don't believe in a vicarious sacrifice. I find no fault with the speaker for his views and conception of good. I believe that the highest type that we can reverence, is a noble, pure man or woman, and such men can make laws for the upbuilding of a higher civilization, a true humanity. Washington, Jefferson and Psine declared that man was entitled to life, liberty and the pursuit of happleess. I say let the people have all the Bibles and religions they want, if they will ald them to lead a better life here; but I worship nature, and science is unfolding and revealing its laws, and it will reveal to us what may be known of God."

Mrs. M. A. Gridley said: "I am giad to meet in our new home and feel that its magnetism is grand and harmonions. The hall is filled with spiritual beings who have come to unite their labors and work with yours in a fraternal spirit. There is one here who formerly was one of you in your work, and who wishes to control me. I want to leave the past behind. Your chairman has referred in his opening remarks to bight to the great meeting held on Wednesday evening in the Academy of Music in celebration of the centennial birthday of Wm. Ellery Chauning, and that the meeting was a grand evolution in religion, when men of every creed could unite in bearing testimony to the noble and pure life of this modern teacher. I feel as if Brooklyn's great preacher, Mr. Beecher, was inspired in his grand address on that night, and that it will not be many months before he will make a public acknowledgment of our faith."

I have read with the greatest interest Madame de Steiger's clear account of what she describes as "Celestial Photography." I can readily understand that the plain view of the likeness of a departed friend so presented, was to her "more reliable and beautiful than most of the materializations she has witnessed;" and "the most ethereal and spiritual, as well as convincing method, that could be adopted" for identification by the spirits. It is this that has always seemed to me to be lacking in the materializations that I have seen. They were "of the earth, earthy," a dragging of spirit down to corporat conditions, a physicalizing, and animalizing of it, which, to my spiritual sense, robbed it of all that I recognize as spirit-tranaferred it, a spirit, to the plane of matter, and left me wondering but unsatisfied: full of astonishment, but somehow with the higher cravings of my spirit unfiled, and with a sense of bewilderment rather than of instruction. Do not let me by misunderstood. I have no

Do not let me be misunderatood. I have no word to say against any of the phenomens of Spiritualism. I am just as impressed by a tiny rap as when I first heard it. If I think moon it. I have nothing to say against these materialziation phenomena, though I have very much to say against the way in which they are often sought after. But somehow they do not fit in. I seem always to wish the process reversed, and that, instead of dragging spirit down to our grosseat level, we could spiritualize ourselves, and rise to the plane of spirit.

I agree with the editorial note, and it is that which has impressed me to address you. "If all the lower forms of manifestation were entirely given up, and if mediums and circles sat entirely for development for six months, quile a new order of spiritual work would be theresult." My experience entirely endorses that statement. I have seen over and over again that elevated desires and spiritual aspirations produce a corresponding elevation in the manifestations; having (as it seems) in some indescribable way a power of ennobling that which, under other less harmonious circumstances, would seem mean and commonplace. And I have seen, on the contrary, how spiritual methods are adapted to the desires of those who have no care for what is purely spiritual, who do not wish for or understand it, and who must have their evidence, if at all, on a purely material plane. When these two elements are mixed in a circle, discord ensues; and as a result the more material element prevails, it being impossible for those spirits who have progressed beyond the lower spheres nearest our earth to produce the material plane. Hence the circle is 'unprogressive. Hence time is wasted, and spirit-work is hindered. Such a circle, if it consist of ten members,-four seeking only for the physical evidences of spirit-power, and five for the instruction and guidazee of the higher spirits in such way as it pleases them to give it, will come to nought, or the phenomenalist element will prevail. But break the circle into two, isolate the conficting elements, and each will progress.

will prevail. But break the circle into two, isolate the conflicting elements, and each will progress. Madame de Stelger, observe, records the results of an entirely unanimous circle, spiritually selected, of members who, like those of old, when the great outgouring of Spirit took place, "were all with one accord in one place," hoping the same thing, and aspiring to the same result. Hence the fitness and beauty of the teaching and its illustrations. We need such circles, kept like this, undisturbed by the addition of fresh elements, and devoted to eliciting the highest teaching and instruction, by no means necessarily exclusively oral, but by symbol and illustration too, that they are capable of assimilating—then we should see progress. But the simplest phenomenon, as well as the most complex manifestation of spirit-power under the most material conditions has its place. All are adapted to the needs of some phase of mind, and I would encourage all under proper conditions. But so long as our circles are made up of conflicting elements, assembled together on the happy-golucky principle, so foug shall we have discord in place of harmony, retrogression in place of progrees, and slowly perhaps, but surely, the spirit will be eaten out of Spiritualism, and its truest votaries will find themselves compelled to seek elsewhere

MODERN MIRACLES.

A Humble Virginian Honling the Affloted by Prayer and Touch.

[Special Telegram to the Chicago Times.]

WTTHEVILLE, Vs., April 18.—For some weeks past the people of Scott county have been terribly excited over the miracles which have been performed by Richard Miller of that county. His fame has axtended all over that section of the State, and hundreds of the afflicted are daily visiting him. Miller is a middle.sged man, employed as the keeper of McMullen's mill, near Estellyfile. He is deeply religious, and claims to have had a dream a moath ago in which the ides was impressed upon him that with God's help he could perform wonderful cures simply through faith. He states that the next day, after fervent prayer, he healed a sick man by touching him. The intelligence of the miracle went all over the county, and the afflicted of all kinds came to him and were healed a sinch of the powers of Abingdon, vis ited Miller in company with a paralytic uncle, the seat of paralysis being in the mouth, which deprived him both of the powers of speech and hearing. Miller looked at the afflicted man, and, after a short prayer, touched him and told him that before he reached home he would be well. Last night as Mr. Werts entered the door of his house on his return, his hearing and speech came back to him, and to-day he is apparently hale and hearty. Mills Irene Newton, a beautiful young lady of Bristol. Teom, helpleas from theumatism, was brought to Miller last week, and when an attempt was made to Hiler in the carriage she rose from the scau chair and said ashe was entirely well. One of the most wonderful miracles of Miller's was the cure of Mr. Peter Whitesell, who has been for some years afflicted with cancer. The cancer was touched, and in three days had disappeared. The miracle worker is an exceedingly modest man, and always indignantly declines any compensation for his services, alleging that he is but the humble instrument of God. He takes no credit to him-self for the performance of these miracles. All the people in his section believe firmly in his miraculous powers.

Dr. Spinney--Testimonial.

To the Editor of the Religio-Philosophical Journal:

With great regret, yet not with surprise, I heard of the sudden and severe lliness of my valued friend, Dr. A. B. Spinney. Months ago I warned him that he was doing too much and that body and brain would break suddenly and surely unless rested. He knew it, yet strong men like him, deeply in excuest, are more apt to overdo than their weaker brethren. They can not realize that their fine health and wonderful vitality can be wrecked. To the labors of a large medical practice he added a great amount of work for the State Society of Spiritualists and Liberals. Let us remember that this strong and earnest man broke down in doing our work. I doubt not he will recover, when rest and care shall quiet the raging fever that amote body and brain with so swift and terrible a blow.

I have ever found him devoted, fair-minded, full, of executive capacity and power, candid, sincere, enthusiastic for Spiritualiam, yet of clear judgment and good sense. Usually we agreed; sometimes we differed, but that never marred our friendship, for we each simed to be true to our convictions, and there is between us that unity of spirit which is the bond of peace. Let us appreciste his services and hope for his restoration to health. Let us remember how much the clear intuitions and true womanly character of Mrs. Spinney have helped him, and inspired us all, and hope that strength and ,hopeful courage may be with her now.

G. B. STRBBINS.

Letter from Prison.

April 14th, 1880.

To the Editor of the Religio-Philosophical Journal:

[From the New York Graphic.] The latest Brooklyn sensation is more mysterious than the Molife Fancher second-sight phenomena, which stirncted so much attention some itms ago, and even then the ginest whose slarming yagaries in the way of hanging doors and "galling bed names" down through the scattlehole of the hammed house alled the minds of all who were conversant with the facts with wonder and aws. Three months ago died theonly daughtor of one of the wealthelet said best known eithhere conversant with the facts with wonder and aws. Three months ago died theonly daughtor of one of the wealthelet said best known eithher latest white, buring iff the young itely had been pusionstely foud of forers, and particularly of pansice and the sweets melling English violet, some of each of which were, in accordance with her latest white, buring iff the young itely in violet, where incomolable, and for a time if was fore constantly in atlendance upon her, and in a abort lime-if ahould be remembered that the young lady (who, by the way, had not yst reached her iwenitch year, died only three mouths ago) — the mother rallied to such a degree that all fear of madness or user death was removed in the subthe start as, althe of a stilled melancholy. Thefaster also, although he still attended to his professional duties, was able to so only in a halfhearted way, and would dimetimes speed the eathrough it was no comfort and out little resple from acrow that he found in his booke, magtime said newspaper. At about 1 o'clock in the morning on Troesday last (March 23), while he ast in his study, which opens into his wife bedroom, he heard the lady suddenly call to him to come study, sening the presention of the ras. When he als succeeded in quieting here, ill alse where the lad substition is a wife bedroom, he heard the lady suddenly call to him to for ord that also even an aparition; he dreaded lest at last in his study, which opens nich dis wife had relive seen an ap

perament—and, singularly enough, he found that both the feeling of "presence" and the odor of violets remained near him, now growing faint for an instant and now becoming perceptible again at the other side of his armenair. So acute was his sense of the "presence" that he could but believe that his daughter was with him, although, of course, this could be but an inference, which, however, afterwards became what is deemed a certainty—by others who are acquainted with the strange facts of the case, as well as by the father and mother. He spoke to his child, calling her by name, and then it seemed to him that she isst upon his knee, as she had been accustomed to do in her lifstime. The odor of the delightful flowers came to him as from her breast, she reclining with her head upon his shoulder. There was no pressure that he could feel, and when he would have folder her to his heart his arms grasped but empty sir. Soon the delicate perfame faded away, and the "presence" was no more. He then retired, and elept more soundly than he had slept for weeks, and in the morning both he and his wife feit a peace which long had been absent from their loneity household. The next day, wherever they went together through the house, the odor of violets was with them, and was plainly detected by the servants as husband and wife sat at dinner. It would even lead them about, and in the morning after breakfast it drew them into the conservatory where, however, it was lost amid the perfume of many flowers, to be found again when they withdrew—always beside them. Several Triends were informed of these strange things, and being admitted to the house have felt the presence of the wandering odor, now here, now there, as distinctly as it is felt by the parents, although the sense of a personal spiritual presence is rarely felt by them. However, it has been experienced by one

LETTER FROM ENGLAND.

Thomas Walker, the Trance Medium.

To the Editor of the Religio-Philosophical Journal:

On Thursday evening, March 11th, over forty of the, friends of Mr. Thomas Walker, held a teameeting at Blackburn, Laucashire, England, for the purpose of bidding him farewell previously to his departure for South Africa. After tea, Mr. Atkineon was unanimously voted into the chair, and in a very feeling manner expressed the sympathy of the meeting at the departure of Mr. Walker. Several other speakers followed, who all told of the geniality and kindness of Mr. Walker, and his carnestness in spreading the cause of Spiritualism, and they spoke of the sorrow of all who knew bin, that he should so early after his return home be called to labor in a distant part of the world.

During the evening it was aunounced that an enlarged photograph of Mr. Walker would have been presented to him, had there been time sufdeient to get it up. However, in the course of two or three weeks the portrait would be ready, and then be presented to his mother. At the close of the evening Mr. Walker uttered

a few words, expressing his sorrow at leaving so many who had in such a short time become very warm and dear friends to him. He hoped that after his engagements were ended in Africa he should meet them all again, and again is bor among them, helping to spread the giorious truths of spirit, communion.

R. Wolszumholmu. No. 4, Preston New Road, Bischburn.

Mrs. Gridley was entranced by the spirit of Mrs. Jennie Dixon, who was one of our earnest workers, and who said:

"Dear Brother, who is chairman, and my brothers and sisters who assemble here to night, by the kind permission of the guides who control this medium. I am permitted to address you. I wish to express my deep interest in your Fraternity and the great cause of Spiritualism, in which, as many of you know. I was an active worker during my earth-life, and I wish to say that I am still with you in your labor, and come often to you in your homes-perhaps unseen, perhaps unfelt. Although out of the form I still cling to earth through my affections, and I have a desire to sid mediums and all in the work, and lift up any darkened soul. In entering spirit-life, Bro. Nichols, I ind that it is but a continuation of the life here.

"I wish you could see with your spiritual eyes the many spirits that are here to-night magnetizing your floor, walls, and each individual, and consecrating each one for a true life and a noble work in the cause of Spiritualism. They surround and fill this beautiful hall; they cover you with a mantle of love that shall reach you all, and shall establish your Fraternity in the bonds of peace and brotherhood, and reach out and extend in its folds many a hungry soul that is starving for the bread of life and who want to fellowship with you. We come here to night with garlands of flowers to decorate your walls, and to crown your brows with lanrels. I scatter the trophies of love around you all, to compensate you for the trials and discipline you meet in your work of progress and unfoldment. Little children are now marching up the aisle clothed in pure white, with aprigs of evergreen, and present them to each one of you typically as a bond of unity, a bond of fidelity. We who have just passed to the immortal life. "If I could use this medium as I desire, I would

"If I could use this medium as I desire, I would bring you many messages from your own loved ones who are here to night, who come to be recognized, and who wish to express their hearty sympathy and co-operation in the work—to give you tokens of their love and to instruct and bless you all in your work. They come to bring you in closer communion with the Spirit world, to hasten the day when there will be no scales before your eyes. The day is dawning when you all shall see the angels and hear their voices. You will see them through their own materializations. You will feel them touch you, and feel their kisses on your lips, and the victory is yours.

them through their own materializations. You will feel them touch you, and feel their kisses on your lips, and the victory is yours. "You know the great change that is going on in the physical world; it is becoming spiritualized; it is so with human beings, and to you here tonight who are mediums, let me say, take courage and give utterance to the voice of the spirit and form circles in your homes. In this way you cau greatly accelerate the cause, and you will realize that the new church is not built by human hands. I feel that the work of this Fraternity is important in the results already accomplished, and in the building of the new spiritual temple in Brooklyn. Your work is to be an important one. To you, my brother, the standard bearer of our cause as President of the Fraternity. I prophesy great success in your work, and those whom you love and reverenge are ever by your side to bless, uphold and instruct, so do not be discouraged, but take courage; and to you, my brothers and elsters of this Fraternity, angels stand by your side, loving fathers, mothers, sisters and friends, and you are being baptized by spiritual influences. To those of you present who are but investigators, let me present to you the open door. I see the little flowers that are blooming by your way, and with new resolutions, angels shall minister unto you." Mrs.Gridley was also controlled by "May Queen,"

Mrs.Gridley was also controlled by "May Queen," her little Indian control, who gave a good many messages and tests to various members who were present. The apiritual influences in our new home are beautiful and inspiring, and at a very late hour our meeting closed, all expressing loy and gladness, and resolving to do more earnest work in the future. E. B. NICHOLS.

Brooklyn, N. Y. April 9th, 1880.

the spiritual nutriment which it will be longer for alsh them.

Aircady there is evidence that an almost exclusive attention to that side of Spiritualism which touches the material plane has fixed men's minds on its meanest and most illusive aspects. I hail, with thankfulness, every evidence, such as your editorial and Madame de Steiger's letter (to say nothing of other polots that I do not now touch upon) give, that men's minds are turning with longing to a nobler and better view; and, in that fact I see the salvation of popular Spiritualism. The epoch is changing, and the new ers, I trust, will be more spiritual than this.—Afedium and Daybreak.

A Minister Carried Over the Heads of his Audience.

To the Editor of the Religio-Philosophical Journal:

In reading the article, "A Ball of Fire," In the JOURNAL of March 6th, I was forcibly reminded of an occurrence which happened at a Methodist prayer meeting in Pontiac, Mich., some thirty or more years axo. While Mr. Increase McGee Van Deusen was praying with his usual earnestness and passion for a more thorough outpouring of the Holy (Rost, he was taken up bodily by an unscen power and carried around the room, over the heads of the audience in a horizontal position, and he and his wife told me that it frightened the people to such an extent that they began to scream (some fainting), and they rushed for the doors with such force as to injure many, so that it was raveling in those parts at the time the Mormons were being tried in Detroit for their Beaver Island depredations, and I made it my business to go to Pontiac and satisfy myself in regard to the matter, by inquiring if such a circumstance happened in that town, and many people corroborated the story and enlarged upon it. Mr. and Mrs. Van D, also told me that it was many days before he could feel that he stood firmiy on the earth, for at times he would wish to be in a certain place, and immediately he would seem to be pushed or carried along with only the tips of his toes touching the ground. I think he was one of the most remarkable men, in many respects, that I ever became acquainted with; but not having heard any thing of him for the last twenty years, I suppose he has gone to that better land where sickness or sorrow can not trouble. If, however, he is living, and sees this article, I would like to hear from him.

Fall River, Mass.

Colonel Ingersoll,—The Spirit Volce. Etc.

To the Editor of the Beligio Philosophical Journal: I am just selfish enough to ask a moment of your time while I approve of this week's JOURNAL. "A Wooden God" is so full of facts, justice, common sense and true religion, that no name need be attached to it to declare the author, Robert G. Ingersoll. I think religion should not mean the worship of any one; and I believe those have most who do best for humanity. Col. Ingersoll evidently puts in practice the golden rule of Confucius-"What I do not wish men to do to me, I also wish not to do to men."

The bevy of D. D. writers who have combined their forces to show up the "mistakes of Ingersoll," can never prove that the "prose poet" is not the friend of the oppressed, the outspoken, fearless, carnest defender of human rights. As such, thousands of Intolerant, prejudiced people have cause to bless him, even though their ignorance of his merits, prevents them from enjoying any degree of appreciation.

any degree of appreciation. "The Spirit Volce" is quite an interesting addition to your paper, and will be read eagerly by scores. I hope you will continue it, as you have that other excellent department, "Woman and the Household," That column has weekly brought to light many interesting events from the woman's side of life; and has been conducted with marked ability.

In fact, your JOURWAL, is becoming more and more useful, and answering the loud demands among Liberalists for a high toned, fearless visitor in their homes. May it continue, is my sincere wish. Cairo, April 10th, 1886. I offer my present position as an apology for thus addressing you. I am, and have been for the past ninetcen (19) years and seven months, a prisoner in the Northern Indians prison. I have been fortunate enough to get hold of some two or three copies of your valuable paper. I would be more than pleased to have your paper, but as I am without both friends or means, my object in writing to you this is to ask you if you know of any of your subscribers who would be kind enough to send me his JOURNAL after he has read it; it would be most gratefully received by your unfortunate and most obedient servant. Address me in care of Jas. Murdock, Warden.

ABNER HOBTON.

Will not some kind hearted gentleman or lady subscribe for the JOURNAL, and have it sent to this unfortunate convict.

Mirs. IX. B. Champion, of Philadelphis, Pa., writes: I must acknowledge the pleasure bestowed by the remembrance by you and your good lady of myself and husband. May angelic guardisms ever help us to prove worthy of your inestimable friendship, and may they guide your journalistic bark safely through the turbulent waters of time's tidal waves, and may your souls find a safe anchorage in the bosom of Infinite Love wherein the sweet conclousness of a duty to humanity, well performed you may reap the reward that justice ever accords to such brave souls, such staunch adherents to truth and the principles of right as you have ever proven. I shall ever extend the right hand of a true fellowship to those whose unfliaching adherence to truth compels them to uncover sud expose to public gaze, all that is fraudulent and untruthful in mediumship. It is too sacred, too holy sud too divine to be prostituted to impure and selfish purposes. May your spirit guides ever sustain and strengthen you in your noble work, and assistus all in our endeavors to prune this tree of immortal worth of its cumbrous branches, its-fungus growths and foul excresences, that it may grow more and more perfect from year to year, and may we all live to pluck from its prolific branches the golden fruit of knowledge and truth divine that will fit us all for the man-lon of the beatined. Mr. Cephas B. Lynn speaks for us during the present month and Mrs. Wateon in May. Mr. Champion sends kindly greeting to you and your good lady and will write soon. We hope to see you during our camp meeting.

Wm. Reacon writes: I have been a subscriber to the JOURNAL since near the time of its commencement by Mr. 8. S. Jones, and I think I have received fourfold in value for every dollar I have paid out I like the way you are conducting it; I think each number improves. Though I am eighty years old I can write and read a little yet. I wish to continue as a subscriber to the JOURNAL while I remain in the physical body. My desire is that God and his good angels may direct and confirm you in the good work you are so ardently engaged in.

A. J. Fettler writes: I find many of the most intelligent people at Tombstone, Arizona, to be firm believers in the glorious doctrine of Spiritualism, and we occasionally meet together in circles to communicate with the dear departed ones that have preceded us beyond the "shining river." I am well satisfied with the course of the JOURWAL on reforms.

Mrs. S. B. Hart writes: I have taken the JOURNAL since nearly the first number and can not now do without it. I sincerely rejoice in the noble stand you have taken in combating error in whatever form it may present itself. Your efforts are appreciated by all lovers of truth and right. That God and good angels help and strengthen you, is the sincere wish of myself and husband.

A. C. Down writes: I feel like sending you a word of cheer for the stand you have take on regard to Spiritualism, for I see you are trying to persuade humanity to use their own reasoning powers in regard to all phenomena.

W. W. Martin writes: I have taken your paper ever since it was first published and can't get slong without it. I am now in my seventyfifth year and must have the JOURWAL as long as I stay on this side.

G. C. Smith writes: The able sentiments of i on the JOURNAL have made it most endearing to me. O

so plainly living, though no longer in the body. How Dr. Beard and other scientific experts will explain these strange occurrences may readily be conjectured, though whether or not their explanation will be satisfactory to people who are not confirmed materialists is altogether another affair.

or two of the dead girl's most intimate friendsif, indeed, she may be thought of as dead who is

A lady, the other evening, stated that "James Nolan" had said at one of Mrs. Billing's sittings, that it is injurious to health to put questions to oueself and wait for answers by impression. In this little matter lies the whole philosophy of Spiritualism. To collect thoughts simply for the sake of possessing them is purcesifishness, and it injures health, both in a physical and spiritual sense. All spiritual knowledge should be desired because of the use it can be to others. Then its possession necessitates action, which diffuses the blood through the body, ensuring health, by which also the spirit is "ultimated" or developed. We can not express deep regret that there is so little of the unisionary spirit in Spiritualism. When a small group of Spiritualists meet, their sole topic is present personal advantage or pastime. There is thus no bleeslag, no inspiration, no presence of sugels, and the finer temperaments become the prey of an extanating influence truly insupport. able. Every time that Spiritualists meet, if they made it their rule to discuss some plan for the enlightenment and welfare of maskind, then the divine light would shine on them, and themselves and the world at large would be benefited. This is the Yoga plan, and Krisāna says that he who cate all the bread is a "thief." We can only be nourished by the remnants of "sacrifice."-Medium and Daybreak.

A. B. Winslow writes: Every one here likes the JOURNAL, and the stand you have taken in regard to false mediums rejoices the hearts of all the Spiritualists of my acquaintance.

II. L. Brown writes: I am taking five or elx different papers, but there is none that pleases me as well as the dear old JOURNAL. I have to depend on the JOURNAL altogether for spiritual news.

A. W. Curties writes: The Journan is doing a good work in this section of the world. Keep up good courses.

It is forbidden by the law of Mahomet to sell slaves to Christians out of regard to their soul's welfare.—*Cressent and Cross*, I., 56.

By the grave of the mortal friend we have loved and lost on earth, men meet even their enemies in peace; but at the Savior's tomb the infidel watches with drawn sabre to prevent his followers from destroying one another.—*Crescent and Cross*, IL, 75.

RELIGIO-PHILOSOPHICAL JOURNAL **APRIL** 24, 1880. LIST OF BOOKS THE GILT-EDGE CHICAGO & NORTH-WESTERN FOR SALE BY THE Mutual Criticians. 25 02 Manomia, by Myron Colomy. 10800 **RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE** RAILWAY -) IS THE (-CHICAGO. Oldest, Best Constructed, Best W SARE ALSO PREPARED TO FUENISH MISCELLAN-ous books not in our jik, at regular rates, and, on re-sate of the money, will send them by mail or express, as may be desired. If sent by mail, one-fith more than the regular post of the book will be reduited to prepay postage. The pat-ronage of our friends is solicited. In making remittances for books, buy posts orders when practicable. If postal orders can not be had, register your letters. If Orders for Bergers, Medicine, or Merchan-dime of any kind, to be seft by express U.O.D., must be so companied by notices than \$200, or, if of less value, then by one-fourth the cost. No attention will be paid to any erders, unless these terms are compiled with. 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RELIGIO-PHILOSOPHICAL JOURNAL.

Immortality an Immortal Fact.

It is a favorite sentiment of mine that our ability to form an idea is itself the proof that that idea is in some sense true. This may be some unconscious reiteration of the doctrine of the great philosopher whose Dialognues constitute "The Bible of the Learned." But I am not conscious of it; to me it has seemed to come intuitively. Plato taught us to believe that ideas were the causes, the prior realities and came with the spirit from its divine source. We do not originate what we make or think; we only copy or reproduce.

I have the conception distinctly and very vividly that I am subjectively a spiritual essence. It was not so plain and unequivocal in former years, when the personality seemed to include the entire physical structure. As years accumulate, the body with all its curious organism is felt as a thing apart, which I may contemplate as a distinct object. It seems as if at a little way from me. I am conscious of no mental or functional disorder; the mind is clear, the brain apparently normal, and the various parts in usual bealth. It is like a maturing of the physical entity away from the corporeal investiture which has been all along so necessary, and which is yet able to make me keenly awake to the discomforts of cold, pain and fatigue. In the end, it seems to me, the full analogy of wheat will be real-ized. The grassy blade was for a time all. important. The stalk was necessary, and also the ear with its growth of chaff. In due time the blossom appears and the kernel is evolved. After this the whole stock, the straw and chaff become superfluous, and belong no more to the newly-formed grain.

It sometimes looks inconsistent that the believer in a future state of bliss displays no special eagerness to depart from the mundane to the immortal condition. We smile at the pertinacious Calvinist who is confident of belonging to the predestinated number of the redeemed, so fixed and certain that it can neither be increased nor diminished, and yet employs care and vigilance to prolong his life These is a comical aspect to his on earth. peculiar hesitation. He may not be so certain after all. He would not thank any body for wishing his departure hastened. Nevertheless, he is right. He is no hypocrite or self-deceiver. He is simply obeying an instinct higher than his religious belief, and has left the latter unwittingly in abeyance. Instincts are safer guides than beliefs. There is a purpose in our life, whether we cognize it distincily or not, and it is best fulfilled when we live out our time to the last. The attachment to life is a propensity implanted in us to hold us here and make us careful about unnecessary encountering of danger. It is recorded of the tumbrel-loads of victims of the first French Revolution, that they exhibited great fear of being hurt while on their journey to the guillotine

To demonstrate immortality by logic and ar-gument is not easy. It has been justly affirmed that one must first love before he can know whether the object is lovely. So it behooves us to be immortal in order to be able to perceive our immortality. I do not question by this remark the possible perpetuity of the interior existence of him who doubts or denies. I only assert that my consciousness is abundant evidence of my own possession. Another may not have matured so far, or his spiritual faculty may be from some cause rendered tornid. I have no authority to judge another.

Charles Fourier declared that a desire which God had implanted in a human being was his prophecy of its fruition. This is ample evi dence that our existence is continued beyond this present earth-life. The wish to live, to be, to know as known, is connate and incorn. It was not engendered in us from the external world. It took its origin in the interior consciousness and was there evolved to be the witness of God in man. Hence it will be perceived that we are apt to form too circumscribed a conception of what is meant by immortality. We regard life as a physical matter, a mode of existence with corporeal sensibilities. It is this habit of mind which induces many to imagine that there can be no soul or intellect except as the brain and organism exist for its evolution and support. But I do not cognize this transcendent importance of material substance. Analogy suggests to me the fact of likeness of entity with varying form. The tree derives the elements of its woody fibre from the air. Even the coral is supplied with its lime from the sunny atmosphere; the mineral can not be found in the sea water, which flows around the growing reef. The same law may hold good in our human nature. The elements and atoms are composed of invisible forces. Because they have become tissue and brain, and thereby the physical basis of existence, it does not follow that when they are resolved away, the existence must cease Indeed, they are constantly disintegrating. The particles that made our body and brain of aforetime, have since bidden us farewell and given place to others. The potency which can attract elements and forces and lay them aside for others, is greater than they; while they change, it remains. It survives their departure, retaining its own identity. As the kernel of wheat does not perish when the chaffy envelope bursts and it leaves the stalk, so the real person, the soul, does not cease to exist when withdrawn from the body. What, then, is life? That it is a force, or rather a principle co-ordinating forces, is evident. But this is an imperfect definition. It is analogous to light, which is white and invisible to common eyes, but is described in numerous colors, when commingled with the shade. The spirit in like manner is constituted of qualities and affections. Love is the essence of vitality and its intensity is correlate with the tenacity to live. What we usually denominate sentiments are so many elements of life. The moral nature is the essence of our being. We are constituted of our loves, our thought, our virtue and probity. Herein is the measure of our immortality. It is no problem of material and spiritual, but of goodness, love of justice, moral worth. Whoever loves is immortal. How can this be shown? . It is not easy to throw the measuring line of physical science over the field of true wisdom. The finite can not comprehend that which is beyond its dimensions. We may know God, but can not "find out the Almighty to perfection." We know that the protoplasm of the scientists exista as such by virtue of life, but we do not perceive that life without we have first obfained the protoplasm. Even then, only the phenomena are witnessed and not the entity which causes them. Consciousness transcends all its manifestations. We may not limit our attention to these external facts. Such knowledge is empirical, and of necessity only superficial. Man has a mind and spiritual nature capable of evolving the idea and perception of right and wrong. The measure of these is defined by regarding the rights of others. But this external restric tion does not create the principle. That originates in the mind and is developed there, as the child in the body of the mother. It is no parthenogenetic production, but is evolved because it has been involved. The Father is the primal fact of all. The human spirit is his emanation, the human soul his evolution. By the one we are immortal and divine; by

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the other our distinct individual existence is maintained. The concept of Emanuel Swedenborg is true; God created the universe in order to form a heaven from the human race. Being himself love in its entirety, he made us that he might bestow his love upon us. Hence, too, love is the highest life of man, first receming from selfishness and bestiality, and afterward exalting to the ideal excellence of Son and Bride of God. In this consists our immortality.

The infinitude of creation helps me to understand this lesson. I can not perceive an endless variety of races of living beings existing in series and gradations between man and monad and then suppose that above man clear away into infinity all is a void and eternal blank Analogy teaches otherwise, and in fact, so doe my own consciousness. I know that there are living intelligent beings about me, able at times to make me conscious of their presence Sometimes individuals still living on the earth, and at a distance from me so far as space is to be considered, exercise a similar power, and I perceive them. I recognize this fact because of having likewise perceived voices and actual presence of living essences that were of another mode of existence. never knew or sought to ascertain who or what they were, whether persons once living here or beings always supernal and preternatural. It is better to ascertain the right and the true, than to deluge the thought and imagination with marvels and strange phenomena. Spir-ituality consists in being like God and not in becoming familiarly conversant with spectres and the proletaries of the invisible region, or even with angels about his throne. To see is better than to be seen. Of such things one may not boast. It is very questionable whether they may be properly mentioned at all. The true wife rejoices in her husband rather than in the gifts-caresses which he bestows, and speaks of none of them. Greater modesty haracterizes these relations of man and the superior world. It is much to know God, and impossible to utter the knowledge.

The real immortality is not a condition only to be entered and experienced after the phe nomenon of corporcal death. Life beyond the grave is a mirage, and does not realize the true import of the expression. Immortality has nothing to do with the grave. It pertains solely to the interior essence which came forth from divinity and partakes of the divine nature. We have read in the little poem that that which went, was not love. We may likewise bear witness that that which dies is not man. Immortality is possessed without reference to the dissolving of the body. The same idea is conveyed when we speak of heaven which is above and yet contains the earth. It is subjective, interior, spiritual, divine. Its attainment is the true immortality.

To measure the scope, the profoundness and extent, is beyond our ken. We can perceive the fact but may hardly comprehend its objective features. The theologist of the pocalypse has treated of certain dead that "lived not," but gives no further clew. So there are many outside of the field of our exploration. There are those who appear to have no faculty by which to apprehend these matters. A dormant power is possibly extinct; or it may abide unperceived till under conditions which we do not well understand, it shall be awakened. It is accordingly somewhat of a study with me whether the something in such persons that came from the divine returns thither as the rain-drop merges with the waters of the ocean; or whether, having become once individualized, it retains that identity, together with its experiences and capabilities. I am of the latter opinion, and it appears to me it any word or efflux of Divinity will return thither fruitless and abortive. Any death or extinction of the soul, however dreadful, is only relative. There is a resuscitation and deliverance from the lowest hell. The whole matter transcends argument. We may act as precursors and heralds to announce and point the way to the real truth; but beyond that each must minister to himself. The truth and not its exponent, will make us free. But the freedom will be unlimited. It is no mere breaking of yokes and fetters, as the ignorant imagine, but an initiation and induction into the fullness of life and knowledge. Herein is A. W. immortality. New York.

itualistic works for sale. Therefore our friends can there be promptly supplied by me, or by addressing through the postoffice. Herman Snow. MARY F. SNOW. San Francisco, Cal., April, 9, 1880.

Reply to Criticisms of J. M. Peebles.

Some time ago Bro. Peebles, in a reply to review of his "Memorial" lectures, charged me with being a member of the "Independent Church," a member of the "Knights of the Golden Cross," and sending my chil-dren to Oberlin College. I at first thought no one could possibly be led to misunderstand my position from these charges, and unless absolutely necessary, I preferred not to force personal matters before the public. But from the letters of inquiry that come to me, I find it necessary to make an ex-planation. The "Independent Church" at Alliance, has no creed or prescribed forms. Signing the roll constitutes membership. When lecturing there, I did not sign my name, but sometime afterwards being repeatedly called on to perform the marriage ceremony, I sent to the officers, asking for a certificate of Fellowship, that would legally qualify me to perform that service. This was kindly granted, and the whole matter was regarded from a legal standpoint, and none other.

At Mantua, a circle was formed several years ago, composed of a few earnest and true Spiritualists. Two years ago, by in-vitation, Mrs. Tuttle and I were invited to seance, and the controlling intelligence through the good Brother King entranced welcomed us as members, and said the lit tle circle was known as "Knights of the Golden Cross." This is the only time we ever met, and the circumstance had passed out of my mind until Bro. Peebles brought it np, and made it appear as such a dread ful fault. He has been at Mantua several times, and I think met with this circle, at least learned all about it from Bro. King, and it is strange that he finds in this matter such a terror, knowing as he must every-

thing connected with it. My children attended Oberlin, because aside from its theology, it is an excellent school and only a short distance away. If they ever can be converted to the popular religious notions of the day, after the care I have given to their training, I will not op pose, and I so said to the professors, when I

ntroduced my children to them. On the other hand, will Bro. Peebles tell us where Spiritualists can find a spiritual or even liberal college? and not having one shall they be so bigoted as not to send their children anywhere? I have no inclination to the churches, yet I do not bigotedly condomn everything they advocate, just because it is theirs. I hope I am free enough to accept the truth wherever found and by whom ever sustained, and I am frightened just as little by the cry of fellowship with the church as I have been all these years with that of being an infidel. My Spiritualism has no adjective to define it, and so far from Christ being its "corner stone," his place is far above the basement.

HUDSON TUTTLE.

Another Haunted House.

In reading the article in the JOURNAL from the Cincinnati Enguirer, in relation to the fall ing of shot in John W. Lingo's hardware store, I was reminded of an occurrence of the same lace at my he City, Kansas, in the summer of 1867. I was Register of Deeds of Linn county at the time, and on coming home from the office one evening, I found my wife and niece, a little girl of eleven years, considerably excited over what they said appeared to be something falling in different parts of the room. It was a small house with only two rooms below, and as I stood in the doorway between the rooms, some hard substance struck the door, bounding against me and falling to the floor at my feet I stooped and picked up two large-sized bird shot. The shot then began to fall in all parts of the room, striking the walls and carpet with such force that I took up the babe who was creeping on the floor, for fear of its being injured. This occurrence took place in broad daylight, and continued at short intervals for an hour or more, and what appeared singular, we were not able to find more than a half dozen shot, when certainly not less than a pound could have been used to produce the phenomena, had the shot remained on the floor as it fell.

RESULTS OF VIVISECTION. [From the New York Tribune.]

A series of highly interesting experi-ments with dogs has been lately made by Prof. Mott, and in the Scientific American of Feb. 7th, a detailed account is given. The disclosures are so unpleasant and startling, coming home, as they do, to every one, that we believe they should be given the greatest publicity. The effort Dr. Mott is making to purify our articles of kitchen use should receive the support of every thinking man and woman. There has been too much indifference on this subject—an indifference that has resulted in Americans earning the title of "a race of dyspeptics." Poison, year after year, is introduced into the stomach with a criminal disregard to consequences that is appalling. If every purveyor of domestic supplies will carefully consider the result of Dr. Mott's experi ments, as detailed in the Scientific American, one of the greatest, if not the greatest, of these evils will be corrected.

HISTORICAL EVIDENCE AGAINST ALUM IN FOOD.

Dr. Mott says: "The introduction of alum in flour for various purposes, has been a trick of the baker for the past 100 years. Fortunately for society, its introduction is limited now to a few unscrupulous bakers. In England, France and Germany it is an offence punishable by fine and imprisonment to use alum in any connection with articles of food. It should be so in Ameri-

The Royal Baking Powder Company, of this City, a long-established corporation, celebrated for the absolute purity of their goods, some time ago commenced a vigorous warfare against many of their competitors who were indulging in hurtful adulteration. The contest excited great interest in scientific circles, in which Prof. Angell, Dr. Mott, and other leading lights took a very prominent part. The experiments of Dr. Mott are a result of this discussion, and go to prove conclusively that the most dangerous adulteration that a community has to guard against is alum in baking powders. In this paper, the Doctor says: "It was with difficulty I found a suitable place to conduct the experiments so that the animals would not disturb the neighborhood; but through the courtesy of the Commissioners of the Dock Department, I secured a shed on their premises, foot of Sixteenth Street and East River. This shed I had completely remodelled into a suitable house, having the dimensions of about 16x14x12 feet. Sixteen stalls were made inside, having the dimensions of 31x3x21 feet. The bottom of each compartment was covered with straw, making a pleasant bed for the dogs. I then secured 16 dogs from the Pound, which were all carefully examined to see if they were in a perfect state of health. None but the strong, healthy dogs were selected. The breed, age, food, color and weight of every dog was carefully noted. Each dog was then confined to a stall and securely chained, and they all received a number. from 1 to 16. commenced my experiments of the 9th of September, and finished Dec. 3rd. My assistant was with the dogs from morning until night, and never left the animals without first securely bolting and locking the dog-house. No stranger was allowed to enter the house unaccompanied either by myself or my assitant, and the dogs never received a mouthful of food or anything else from any one except from my assistant

experiments, are of vital interest to every one who either makes or cats bread, and therefore concern all.

"These experiments," said he recently, while speaking before the American Chemical Society, "clearly demonstrated that the salts left in the biscuit when a cream of tartar baking powder is used are perfectly harmless, but when an alum baking powder is used are very dangerous, for inevery ase where dogs were fed on biscuits made with such powders the dogs were made very sick, causing them to vomit profusely, ose all energy, and show weakness in their limbs.'

It is a clear and triumphant corroboraion of the assertions of the Royal Baking Powder Company, and entitles them to the gratitude and support of the community they re endeavoring to protect. As they claim, and Dr. Mott has shown, bread made of alum is totally unfit for human or animal food. 'Tis true, in the bread of domestic consumption, there may not be as large a proportion of baking powders as was in the bread used by Dr. Mott, and that accounts for the fact that the symptoms in the reader are not so well defined as they were in the experiments in question. How many there are of our immediate friends suffering from this evil, scientific investigation will alone reveal; but many a lingering and suffering invalid, with no defined idea of his trouble, can easily trace it to its source by stopping the use of alum powders, substituting some brand like the Royal Baking Powder, whose What the the hoyat Daking Fowder, whose manufacturers have a competent chemist in their exclusive employ, who rigidly analyzes every ingredient before its incor-poration into their powder. The old cry of "honesty being the best policy" may be worn threadhere, but its truth will hold forever threadbare, but its truth will hold forever, and while adulterations and short weights abound, it is a pleasure to see at least one in the trade strenuously endeavoring to give full weights and pure goods.

We publish in this issue of the JOURNAL the funeral oration by Mrs. Emma Hardinge-Britten, delivered at the Unitarian church in San Francisco, Cal. It is esti mated that 3,000 attended the funeral services at the church, 7,000 joined the procession, and in order to give wider publicity to the proceedings of the occasion, The Daily Evening Post published, 5,000 extra copies which were immediately sold. It is a significant fact connected with this affair, that the funeral services were held in the same church built especially for Rev. Starr King.

Among the advertisements in a well known Scotch newspaper this was recently found: "Oh! degenerate church! is there within you no Nehemish-no Zerubabbel. son of Shealteel? Are we given over bound to Tatnai and the Apharsachites!" The point of this fervent appeal is said to be that the Established Church should rouse itself up for a more earnest and determined struggle against disestablishment, the tide of which at present it resists feebly and ineffectually.

BETTER TIMES. The business revival and new era of prosperity which is now fairly inaugurated,

APRIL 24, 1880.

Spiritualism in San Francisco.

Since your correspondent, "Rolling Stone." in writing of Spiritualism in San Francisco. while fully reporting the independent move-ment of Mesdames Foye and Britten at Charter Oak Hall, and the temporary meetings of Mrs. Crindle, now suspended at Social Hall. makes no allusion whatever to the only regularly organized society here, therefore will you allow me to supplement his report of our cause in this region, by a brief mention of the 'San Francisco Spiritual Union." This Society was organized several years ago, and regularly met at Charter Oak Hall until April, 1879, when, deciding that that building was no longer a suitable place for our weekly gatherings, we changed our quarters to the larger and far more commodious hall we now occupy on Eddy street. Under its auspices such prominent speakers from abroad as Denton, Peebles, Walker and Tyerman, have lectured and in the absence of foreign professional talent, we have generally had an abundant supply of speakers of both sexes to draw from, who are permanent residents of this coast and are ever ready to work for the furtherance of the cause.

Connected with this Society, and meeting also every Sunday morning in our elegantnew hall, is the Children's Progressive Lyceum which is doing a grand work for our youth in this city. Over this lyceum presides our accomplished conductor and indetatigable work er, Mrs. Laverna Matthews, who is sided by an earnest and harmonious band of leaders, who hold social meetings every Monday evening, to discuss questions relating to the interests of the lyceum and general promotion of the cause.

At our lyceum on Sunday last, one hundred and thirty-five children were present, whose fine elocutionary powers, musical ability and inspiring utterances delighted all hearts. In addition to the children there were also two adult groups and many spectators, and I would urge upon all who are interested in the progrees of liberal ideas, and the spiritual growth of humanity, the importance of taking a deeper interest in these nurseries for our youth. In conclusion, I would also allude to an-

other point upon which the remarks of "Rolling Stone" may convey a false impression. In speaking of the depositories for spiritualistic literature, he seems wholly to ignore the continued existence of the old and wellknown establishment of Herman Snow-making no allusion thereto, except to speak of my occasional presence at Social Hall with a few papers. I would, therefore, add that we have neither sold out nor abandoned our former business, but only removed our stock to our own private residence, still retaining our old P. O. address in San Francisco. I am in constant attendance every Sunday at each of the three services at B'nai B'rith Hall, on Eddy. street, with a supply of Spiritualist papers, and copies of all the new and standard Spir-

We searched the house thoroughly, both up stairs and down, without obtaining the least clew to the mystery. It was new, and there is scarcely any probability that shot had ever been brought there for any purpose.

I will relate another circumstance which occurred the same year in the same house. was unwell, lying on the lounge, and remarked to my wife that I felt an unusual spirit influence, and she proposed that we sit at the table and see if we could not get some communication. She went into the other room for some purpose, when I heard three or four loud raps as with a cane on the outside door. I immediately arose and opened it, but to my surprise found no one there. My wife also heard the raps and came into the room. I closed the door and immediately a loud noise was heard on the outside of the building, as if some one was rubbing a board with great force down the weather boarding. My wife ran out and passed entirely around the house, seeing no one in the meantime. I heard loud raps or rather knocks on the stair door, on the partition and in different parts of the room. We searched the house and premises with the same result as before. Our house stood in an open lot without shrubbery or any place of concealment, and about one hundred yards from any other building; was new, and without history in reference to spook or hobgoblin.

My wife and I have sat in circles a great deal without developing a sign of physical mediumship in either of us. If the phenomenon was of spiritual origin, will some one versed in such matters explain how it occurred without a medium or any apparent magnetic conditions?

I am an old subscriber to the JOURNAL, and most heartily endorse its course in dealing with frauds and imposters. Fraternally, J. H. MARSHALL.

Greenhorn, Colorado.

ILLOGICAL DOWNEY'S MISTAKE .-- Delegate Downey of Wyoming Territory, wants congress to expend \$500,000 for paintings, to be hung in the capital at Washington, which shall pretend to represent the birth, life and death of Jesus of Mazareth. He says the people are a christian people, who believe in God, the Father Almighty, maker of heaven and earth, and in Jesus Christ as his only son, etc., etc., and that, therefore, the paintings should be had and hung. There is no danger of its being done. great many people doubt his facts.

or myself. I will now detail the result of my experiments:

"Dog No. 1.-Breed of dog, coach. Age 1 year. Health, perfect; food, bread and crackers. Color, spotted black and white. Weight, 85 pounds.

"To this dog, on the morning of the 9th of September, was given eight biscuits at 8:10 o'clock. The biscuits were made by myself as follows: One quart sifted flour, 20 teaspoons alum baking powder, 2 cups water, I tablespoon butter, 22 biscuits made, weighing 27 ounces; time of baking,

20 minutes. "At 11:30, just three hours and twenty minutes, the dog was taken very sick, vom-iting profusely; his vim and brightness of eye had departed, and he trembled considerably in his limbs."

Experiments were then made upon three logs with biscuits containing only 10 tea spoonsful of alum baking powder. The result indicated that some animals are more liable to yield to the effects of poisonous substances than others are. When, on the other hand, three other dogs were fed with biscuits made with pure cream of tartar baking powder, no ill effects were experienced. They ate and ate with an evident relish, day after day, and even whined for morè.

It was next necessary to discover what effect alum has on the solvent power of the gastric juice. In order to obtain some pure gastric juice, a curious device was resorted to. Dr. Mott sent several dogs to Prof. Arnold, Medical Department of the University of New York, who inserted a small metallie tube directly through the skin and into the stomach of each one of them. When the dogs were in a perfectly healthy con-dition, Prof. Arnold sent to Dr. Mott some gastric juice, which was produced by tickling the lining of the stomach of the dogs with a feather or glass rod, which caused the gastric juice to flow out of the tube into a receptacle placed underneath the dog to receive it.

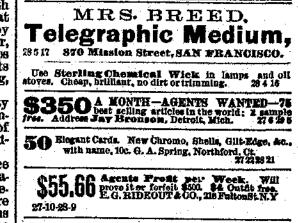
Dr. Mott, aided by Prof. Schedler, then began some experiments with the four samples of gastric juice which he had received from Prof. Arnold, to discover the effect of the gastric juice in which alum had been dissolved upon fibrine, a white, very easily digested substance having a basis of coagulated blood. The fibring was imperfectly digested, and the experiments were very important, as showing that alum can check the digestion of so easily digested a sub-stance as fibrine. They indicated, there-fore, how dangerous it is to introduce these two saits into our stomachs, if we do not wish to excite indigestion and dyspepsia. Further experiments showed that the direstive power of the gastric juice is entirely destroyed by alum, so far as its power of dissolving the more indigestible substances, like the boiled white of an egg, is concerned.

Dr. Mott then determined to learn whether alumina could be found in the various organs of the body if a dog was fed with hydrate of alumina. He found a considerable quantity of thestuff in the blood, liver. kidneys and heart.

The Doctor goes on to describe the different symptoms exhibited by these dogs as they passed through almost every phase of animal agony until they were left in a com-plete state of physical prostration. To those especially interested in the details of this subject, the article in the Scientific American supplement will give most complete information, and we will spare the sympathetic reader the account of the suf-ferings of these dumb brutes.

Dr. Mott's conclusions after making these

un xeei health and has biness seen all over the laud, and is one of the re-sults obt-ined from the introduction of Warner's Bafe Kidney and Liver Cure. "The changes-wrought by this remedy," says Rev. Dr. Harvey, "seem but little less than miraculous." 28-7-8



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