Eruth Genre no Mash, Bows at no Human Shrine, Seeles neither Place nor Applanec: She only Joks a Bearing.

VOL. XXVIII.

JOHN C. BUNDY, EDITOR AND

CHICAGO, APRIL 24, 1880.

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NO. 8

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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'ar the intervale cast, Below is the sweep of a river, And beyond the wide plain of the past.

The Yesterdays there are encamping, in a line which extends to the wait; Where clouds with the plain intermiogle, And the night drops her mantle on all.

The Yesterdays camping in silence,
As they went their swift way one by one,

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 slience,

In the light of the lingering day. In memory some smile upon us,

And our souls are aglow 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.

BLOQUENT-OBATION DELIVERED BY MRS. ERMA HARDINGE-BRITTEN.

On March 28th the remains of Commodore Francis Connor, of the Oregon steam-ship line, were borne into the First Unitarian church by eight uniformed officers of the steamship Oregon and deposited in front of the pulpit, smid a white sea of choice and fragrant floral wreaths and emblems, 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-

ture, promising spiritual immortality, and the choir chanted Pealm xxiii., "The Lord is My Shepherd." Then Mrs. Emma Hard-inge-Britteu, standing in front of the pulpit, at the head of the casket, offered this eavuest invocation for divine help and guidance, after which she delivered, under inspira-tion, the following deeply impressive and touchingly eloquent spiritual address:

INVOCATION.

O Thou Infinite and Eternal Spirit; Fath-O Thou Infinite and Eternal Spirit; Father, God; Lord of life, and death; author and finisher of being! Lo, thine hand is heavy on 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 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 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 unfalling consolstion 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

which death alone can teach. Oh, trusted but most elequent 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 alone 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 sightly catch faint glimpses of the glory in which our vanished friend has cast eternal anchor. Oh, thou great spirit! Pole star of every drifting craft freighted with real humanity! Teach us how to cry out to thee with heart and voice. We trust thee, ob, 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 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 that He is all—aye, more than all—he ever was or could be to those who love him still. Thou, who dost make the very roses thy preachers, help these faltering lips totell 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 us all to cry in spirit and in truth, "Thy

will be done on earth as it is in heaven, forever and forever."

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 toil 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 be-fore 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 murnur 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 HUMB AND SILENT NOW-

All, in short of the solemn mysteries of death—prompt us to inquire their meaning and pause in the kiddy 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-dnite 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 reveiations of our present day and hour are those that have stripped the grave of all its terror, death of its away and mystery, and shown to 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 yealth we gather upon earth, the splendout that we fondly lavish upon the crumbility 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

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 sailed away to heaven. Besides the early years of his brave and useful public service, the lives of thousands have been intrusted 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 of the stormy night, passed 'neath the rayless skies, 'midst the howling tempest, drenching rain and plereing 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 life 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

eft 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 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 flery scriptures of the skies stretched out above his head their 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 madenot 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 ever 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 For the dear companion 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 mip istering spirit, making our path more bright our way more plain, our lives more 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, out-stretched 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 vall of earth, transparent to the eye

t spirit, is only dense to us who linger at 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

DEATH HAS NO POWER UPON HIM, 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 garments in the grave, and leave the guardian angel of the home behind? Remembering angel of the home behind? Remembering all we do know of the shining seas our loved ascended brother is sailing over now, surely we can trust our heavenly father in the yet valled realms of mystery hidden from our view. "He doeth all things well," and though the golden bowl of mertal 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 foving 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 dying remembrance to us to strengthen us in the hour of trial; encourage us to speed on amidst thorns and briars to the goal of victory he has "lined, 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 all we do know of the shining seas our lov-WELL DONE, THOU GOOD AND FAITHFUL SERVANT,

enter fato the joy of thy Lord." And now it but remains to put away with all reverence the faded garments an immortal soul

give back to earth the pale, white form of earth. Put out the earthly lamp. Helwill not need t more. Quench the dying flame. Nor heat shall burn nor biting frost consume the happy dwellers of the summer land. Let dust and blossoms sleep in the tranquil grave, while the shining soul inhales 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 clos-ing 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.

AFTER THE HYMN

by the choir, "Rock of Ages," Mrs. Britten again said. Before we listen to the benediction, which closes these sacred rites, in the and true man whose spiritual birth we celebrate, I tender earnest and heart-felt thanks for the deep reverence, earnest feeling 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 degrest to our beloved commander, 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 cherish the tokens of deep sympathy, which, for one brief hour at least, have bound together this vast multitude in the ties of a 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 teeling 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 ever-

The services closed with the recitation of 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 im-portant for this day and hour of bigoted proscription, but it is so justly and so thor-oughly 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. Glies, with clearness and logical cohesiveness of statement, meets and defeats the attempt of certain Massa-chusetts physicians to procure an "Act to regulate the practice of medicine." And in meeting by facts and arguments this proscriptive scheme of the diplomated doc-tors, Mr. Giles brings boldly to the front the just claims of magnetic healers and spiritual 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 testimeny that will apply with equal resisting force in any other State in the Union where a similar bigoted and proscriptive scheme may be lagitated by medical conservatives.

POWER' OF THE RELIGIO-PHILOSOPHICAL

JOURNAL. . I am more and more convinced that you have struck the master key. Honest Spiritualists and all real mediums, "thank God have struck the master key. Honest Spiritualists and all real mediums, "thank God and take courage." You have not feared the opposition of mistaken and partizan individuals in our ranks; neither have you, so far as I know, catered to the tendemess and sentimental weaknesses of either hediums 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 assault 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 prominence of many of your adversaries, a brilliant and universal victory is imminent. Your vigorous devotion to the greatest

With a gallant recklessness of self-interest you have day and night struggled to bring Spiritualism, pure and proven," triumphantly out of the storm and tempests of fraud and fanaticism. I have been all along especially delighted, because in your hostility 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 incursions 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 the varieties of duties to which the people of the other world have assigned them, restored to the new invitation. A victory for truth and justice can not be ione delayed.

SPILITUALISTS' MEETINGS IN NEW YORK. 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 several pure-minded and eminently successful test mediums, clairvoyants, healers, 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 irresistible to a large number of the liberal 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-TION.

Interest is deepening and widening week by week. What good we design to accomplish, in due course of time, doth not yet ap-Very genuine is the fraternal bond which begins to encircle the Sunday assembly. An inspiration pervades the congregatime. But the grain is not yet ripe, and the gathering of the fruitage is deferred. How glorious is the light of science and true reigion when seen through the wisdom and love of immortal principles!

NATIONAL ORGANIZATION OF SPIRITUAL-JSTS.

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 definitely, that Prof. S. B. Brittan, Prof. Kiddle, Prof. Buchanan, Judge Cross, Chas. Partridge, Henry J. Newton, and others moved by kindred convictions, have been and are now at work perfecting a following and are now at work perfecting a following. and are now at work perfecting a "Consti-tution, 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 desirable ness 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 fationalistic 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.

New York, April 12, 1880.

What we contend against is, that professionalism in Spiritualism which fosters the trade in mediumship, but fails to speak faithfully to the people of that self-helful apirit, 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 true as noonday light that, if the true spiritual said self-helpful teaching were conscientiously promulgated by spiritual workers, the present degenerating forms of mediumship and promulgated by spiritual workers, the present degenerating feries 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 thinking 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 function of the medium, not the eternal truth that is, exhibited so frequently.—Medium and Daybreak.

Modesty is the appendage of sobriety, and is to chastity, to temperance and to humil-

Ernth Genre no Mask, Bows at no Juman Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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

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 aglow with the breath
Of the roses of love and effection,
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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.

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INVOCATION. O Thou Infinite and Eternal Spirit; Father, God; Lord of life, and death; author and finisher of being! Lo, thine hand is heavy on 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 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 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 unfalling consolation 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 us pause and consider the solemn lessons.

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hast steered thy beloved one's barque to

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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, for-

ever and forever." 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 ascended soul first saw the light as a helpless, wailing babe. Born into the life of earth, where care and toil are the milestones at every step of the weary way; with all the bitter pangs of humanity's stupendous war-fare 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 resolving friends halled 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,

SD DUMB AND SILENT NOW-

All, in short, of the solemn mysteries of death—prompt us to inquire their mean-ing 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 what has death done to this, but 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 revelations of our present day and hour are bloom. tions of our present day and hour are those that have stripped the grave of all its terror, 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 wealth we gather upon earth, the splender that we fondly lavish upon the crumbing 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; shroud in material treasure. And yet it is given to us to know there are

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

MANY MANSIONS IN OUR FATHER'S HOUSE;

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 sailed away to heaven. Besides the early years of his brave and useful public service, the lives of thousands have been intrusted 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 of the stormy night, passed neath the ray-less skies, 'midst the lowling tempest, drenching rain and pierding 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 life 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

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 sailor, faithful servant of the aing of kings! He watched and waked while others calmly slept. He thought and thought, and battled with the stormy seas, and wrestled with the elements, until they became his subjects; and whilst the flery scriptures of the skies stretched out above his head their 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 madenot in the "sands of time," but in the bewn 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 ever 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 For the dear companion 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 pain 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 new.

The vall of earth, transparent to the eye of soirt is only done to us who lives.

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

DEATH HAS NO POWER UPON HIM, 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 garments in the grave, and leave the guardian angel of the home behind? Remembering all we do know of the shining seas our loved ascended brother is sailing over now, shrely we can trust our heavenly father in the yet valled realms of mystery hidden from our view. "He doeth all things well," and though the golden bowl of mortal life is broken, the sliver cord of earthly duty 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 apent life, and forward with triumphant jey 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 dying remembrance to us to strengthen us in the hour of trial; encourage us to speed on amidst thorns and briars to the goal of victory he has cained, 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 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 crumbling form of clay. With tender reverence

give back to earth the pale, white form of earth. Put out the earthly lamp. "The will not need it more." Quench the dying flame. Nor heat shall burn nor biting frost con-sume the happy dwellers of the summer land. Let dust and blossoms sleep in the tranquil grave, while the shining soul inhales 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 aweet, 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 ki gdom and he power and the glory, forever and ever.

AFTER THE HYMN

by the cheir, "Rock of Ages," Mrs. Britten again said: Before we listen to the benediction, which closes these sacred rites, in the and true man whose spiritual birth we celebrate, I tender earnest and heart-felt thanks for the deep reverence, earnest feeling and kindly sympathy manifested by every friend and stranger gathered together in this ballowed ceremonial. Above all, I offer, on my own behalf, and that of those enearest and dearest to our beloved commander, 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 cherish the tokens of deep sympathy, which, for one brief hour at least, have bound together this vast multitude in the ties of a 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 teeling have helped to strengthen me in the performance of a sail, 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 tras 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 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 im-portant 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-chusetts physicians to procure as "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, who, under the proposed "act," would be proclaimed outlaws and charlataps. No sick person would be per-mitted to be healed by "the laying on of 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. Glies 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 prescriptive scheme may be lagitated by proscriptive scheme may be jagitated by medical conservatives.

POWER OF THE RELIGIO-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 opposition of mistaken and partizan individuals 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 journalistic course has been right onward! "First pure, then peaceable," has been exemplified by you. And at what a cost! Before you began the assault you knew that the hundreds of so-called mediums, together with their thousands of defenders, were strongly entrenched. You I am more and more convinced that you ed 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 prominence of many of your adversaries, a brilliant and universal victory is imminent. Your vigorous devotion to the greatest good to the greatest humber of mediums and Spiritualists is about to bear good fruit.

With a gallant recklessness of self-interest you have day and night struggled to bring "Spiritualism, pure and proven," triumphantly out of the storm and tempests of fraud and fanaticism. I have been all along especially delighted, because in your hostility 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 incursions of your surfounding 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 the varieties of duties to which the people of the other world have assigned them, ry arond to the new invitation. A victory for

PIRITUALISTS' MENTINGS IN NEW YORK. An intellectual beferest 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 several pure-minded and eminently successful test mediums, clairvoyants, healers, 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 irresistible to a large number of the liberal inhabitants. And I lear 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-TION. X

Interest is deepening and widening week by-week. What good we design to accomplish, in due course of time, doth not yet ap-Very genuine is the fraternal bond which begins to encircle the Sunday assembly. 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 reigion when seen through the wildem 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 deeply impressed that it is time to give "form", to that which for so long has been "void."
Who these leading gentlemen are, has not cally come to my knowledge. But I learn, definitely, that Prof. S. B. Brittan, Prof. Kiddle Prof. S. B. Brittan, Prof. Kiddle, Prof. Buchanan, Judge Cross, Char 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, sometwo 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 on 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 every

New York, April 12, 1880.

What we contend against is, that profes-sionalism in Spiritualism which fosters the sionalism 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 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 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 thinking 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 function of the medium, not the eternal truth that is exhibited so frequently.—Medium and Daybreak.

Modesty is the appendage of sobriety, and is to chastity, to temperance and to humil-ity, as the fringes are to a garment.—Jeremy

Grand Dual Celebration of the 32nd Anniversary 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 Disensation in 1848; first, in Charter Oak Hall, under the auspices of Mrs. Ada Foye, its lessee, and Mrs. Emma Hardinge-Britten, on Tuesday, March soth; and secondly, in B'nai B'rith Hall, under the auspices of the First Spiritual Union, on Sunday, April 4th.

TUESDAY, MARCH SOTH

Charter Oak Hall was profusely decorated with charming and pictures que floral em-blems, lovely pictures and streaming banner, while the platform fairly groaned beneath the weight of choice and fragrant flowers culled and intertwined by Spirit-ualism's fair daughters in honor of the gladsome day. At two P. M. the hall was completely filled, 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. Hardinge Britten, which was followed by a half-hour trance address from Mrs. M. J. Up-ham Hendee, for twenty-five years a medium of standing in California. She spoke at 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 human 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 Spiritualism. Spiritual in has a great work to do in assisting to before the insane through 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. Piumb then 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 suc ceeding anniversary brings us any enlarged power 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

'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 sub-lime creation. One little girl was seen to steal stently away. He wonderingly waited her return.

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 slent 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 enrapturing vision of the angel world, with our earth-stained garments and soiled personalities. 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 enthusi-astic applause, will be published in full in the JOURNAL at a future date]. Mrs. P. W. 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, 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 en masse to put a stop to Mrs. Britten's injurious conspiracy against mankind. Pearson then gave as a rule of practice for all to follow, this:

"Do no wrong consciously." This cover-ed 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 reater numbers than in the afternoon very 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 in-strumental music by a number of volunteer tists; the anniversary address of Mrs. ritten, and the test-scance of Mrs. Foye. 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 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, and all the progressive outsweep of the movement therefrom. She graphically and feelingly described the circumstances attending 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. Foyer some 20 years ago, her conversion from orthodoxy dating from that scance, she being converted by the very same raps 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 follies and fanaticisms which many professed friends had sought to fasten on Spiritualism, particularly in its early days, with passing references, also to the free-love in-famy which some had essayed to make a part of our glorious philosophy. She concluded amid loud and long continued ap-

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 harter 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 halls seemed to vie with each other as regards the profusion and richness of the exquisite flowers adorning their platforms. Those of the Charter Oak and B'nai B'rith were yeritably living parterres of flowers, as it were. Portraits of A. J. Davis, J. M. Peebles, and Dr. Slade and various spirit pictures of W. P. Anderson and others, beautifully festooned, graced the walls of B'nai 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, tendered 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 fayo, Sophia Eggert, Etta Benjamin and

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 oem for the occasion through the medium hip of Mrs. Scales. This poem was given by Mrs. Scales to Mrs. French's daughter, ennie, 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 subdue her excessive grief and cease her lamantations. 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, riven through the mediumship of Mrs. Mathews, the conductor of the lyceum, from Little Josie Stephens, one of the bright cholars of the lyceum, was read by that

At 2 P. M., the large hall was thronged with an eager multitude, anxiously awaiting the feast of fat things in store for them, and filling every seat. During the afterroon and evening some exquisite singing was given by Mrs. Feathur, Little Annie Perkins and the regular quartette. Mrs. Laverna 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 short comings of others. Each one of us should find out his besetting sin or weak points, and ask God's angels to come to is 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 great-est good, he thought, was in its moral pow-He also thought we ought to be thankful to the brave pioneers in Spiritualism, who had to stand the brunt of persecution and obloquy, and the reward of whose labors we are reaping now.

Miss Clara E. Mayo, entranced, next de-livered 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 is 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 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 is 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

year. Spiritualism will them be 33 years old, the length of an average human generation. The perihelion of the four largest planets will also produce perturbations, following which will be beneficial changes, the character of which is unknown. The 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 discourse under influence, which for beauty of diction and sublimity of thought was the gem of the meeting. I shall not attempt to reproduce her eloquent inspirations, a full report being requisite to do them justice. She closed by calling upon the Spiritualists of this sun kissed 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 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 hus-band, 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 half-hour test scance of Mrs. Breed, a telegraphing, 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 certainly ought to do good missionary work among

At 7:50 another large audience assembled. After a recitation by Mrs. Bicknell of a poem given her by Nettle Pease [Fox]. Wm. Emmette Coleman made the opening speech, indulging in a similiar line of re-mark to that expressed in his Charter Oak 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 beautiful flowers in the garden of the soul. Down 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 I feel higher incentives to live a good life since I came in contact with the San Franisco Spiritualists.

Mr. Irving next read a carefully prepar-ed paper, full of glowing thoughts and beautiful imagery, bearing upon the practical duties devolving upon us as recipients of the modern gospel. Belief in Spiritual-ism is of no avail without works. He con-cluded with a poem urging the importance of living true and noble lives. Mrs. Miller, an enthusiastic and unselfish medium, then 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 grandfathers, great-grandmothers and great-grand

Mr. Ferree, late Methodist clergyman then favored us with an earnest and stirring address with the sold camp-meeting fervor and in the old revival spirit. It was imcossible 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 belp 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 manifested 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.

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 cond 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 mistake arises thus: As appears in the intro-duction to voll II, these two volumes were written several years ago, and remained un-published for a very sufficient reason—want 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. I, Mr. C. then an entire stranger to me, wrote me, inquiring if I had completed the series. On being informed that I had, but that there was little prospect of their early publication, he requested 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 por-tions of them. In this manner he came in-to 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

It is sufficient here to state, that'as pubd, the descriptions of spirit-life, modes are less full than in the old MS. nothing is said of "courtship and marriage in spirit life," which is treated in my work, Real Life in Spirit land; which book contains other things first recorded in the old MS, and to which reference is made in

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 as being the experience of my spirit guide, 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

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 mames to father and give character to communication from spirits. I have Jearned that great men and small men, are so obscured by the medium through which they must reveal themselves to mortal man, that their idenity 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 stands in need. I wish my writings to stand upon their own merits, and not upon those of John Adams, or any other spirit, reat or small; therefore I have said noth ing 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.

desire to express my thanks to Mr. Coleman for his review and earnest recom mendation of my new books to the atten-tion 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 Worcester, Mass. I do not remember the exast 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-elect ed 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 than the placing in distinct contrast the unbalanced and chaotic condition of that con-vention 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

Among other persons of interest whom I 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, being 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 inspiraion, 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 attending the convention. The circle was to be held at the house of ex-Governor John Davis, his next-door neighbor, with the expectation 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-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 arranged one for a powerfully combined spirit-battery. All present were deeply interested, 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 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 it aiming a

pistol at his forehead. And the result which followed was much as if that had been the case, for no sooner was her arm with its extended hand fairly brought to a level with his forehead, 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 the company, and at others discoursing eloquently upon themes of high and wise

The entire company were so absorbed that the passing of time seemed to be hardly noticed; but) when at length our circle was dissolved, it was found to be past one

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 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 result 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 appende thereto the fol-lowing, which explains itself:

A week later the editor of the RELIGIO-PHILOSOPHICAL JOURNAL seemed to be-lieve the account in reference to the Phantom 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 procure 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 may, and for nothing, I believe, for he is so anxious to get'a tenant; only you must not let it be known that you do not pay rent

"Mrs. Hunn, alluding to the theatrical ap-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 deors; 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 work-shop 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 considerable courage, Mrs. Hunn resolved, if possible, to penetrate the mystery; so, taking off her shoes, 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 silent-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 lace, 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 men-tioning 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 be 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 continued to inhabit the house the whole summer, and when referring afterwards to the adventure, she observed, that use was second 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 contracting 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 vulture or other enemy is threatening to destroy them. They have likewise a suitable covering 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 Frof. Mapes, 1846.

Woman and the Household.

BY HESTER M. POOLS. ' [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 lot the sweet trouble of spring time and

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, Close in the tender embraces of heaven! O I was brave in an ecstatic passion! For love is the empress of law and of fashion, When her red blossom unfolds in the heart; Love's own azales! crimson azales! 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 loneliness, 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 azalea, crimson azalea. Love's own azalea, crimson azalea, Blossoms but once in the green of the heart.

Then to the desolate places of spirit, Tollers and helpers came in at my need; Over the furrows of scorn and demerit, 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 biles worth the pain and delaying,
When a white bud opened out in my heart!
Love's white szalea! prifect szalea!
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 earnest and sacred revealment; Earth is the twilight that blossoms to heaven; Duty is beauty in saintliest whiteness; Truth is sublimer than genius or art; And the spectre of sorrow is crowned with a

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

Such an eternity opens before me! Vision o'es-matching the pain and the cost, While hope ever whispers that Heaven will re-

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 age in the angelic heart;

Crimson szalea, snowy szalea!
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 reception given in her honor, at the house of Mrs. Clara Neyman, 160 East 79th street, on the evening of April 8th, at which a large number of friends were present, including many who are not members of the society 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 groundwork of green; in the centre the letter "H," the initial for Humanity. Mrs. Bristol prefaced the stanzas by a few remarks of which ced the stanzas by a few remarks, of which portion: 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 allegorical. 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."

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 after that, neither did she prevaricate," though she was a young child at the time,

On the occasion of the celebration of Jas. Boston, recently, that gentleman made a grateful little speech, mentioning the friends to whom he had been intellectually indebted; 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. the clear brain and warm heart of Mrs. Power's labor to suggest the most effective method of saving the rising generation. It has long been known that those who were children during the last famine are now in very many cases dwarfed, imbecile and hopeless mendicants. Their tender tissues of brain and body could not reseat from impoverished nutriton. At presfrom impoverished nutriton. At presest, schools are becoming deserted, be-gause pupils were too miserably fed and clothed to leave their wretched hovels. Through the intercession of the abovementioned lady, the children are fed one mentioned 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 intaition at work with these eminent prelates and M. P's. as the result shows.

The Frobel 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

wife of Horace Mann and the wife of wife 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 es-tablished in Philadelphia, for the children of poor mothers who are employed away. 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 Fræbel Union upon the welfare of the kindergarten Union upon the welfare 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 Fræbel 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 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 ethical questions which have always perplexed humanity, in a spirit which breathes great loveliness and aspiration toward the Divine. If the 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 argument begins with the theme of Darkness and Light, in which is considered evil, originating in the misuse of freedom by intellectual beings. Then the Scientist, The Mystic and The Lover, each defines the school of thought belowging to his own class. The first, accounts for all the phenomena by Law, without a first Cause; the second, recognizing 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 In every way, keeping his body pure, Grows chaste and beautiful 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 cruel champleg of the tiger's 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-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 ! ot a passion that consumes With fires of ci-t the heart it makes its home. It is a steady, pure, immortal fiame, Burning with quenchless after 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

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 guthor 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 Kuight. "Standard series" edition, in eight volumes. Price, manila cover, 30 cents per vol.; \$2.40 paset; in cloth, \$3.90 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 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 wevier. The great work of Charles Knight contains nearly as much matter as Hume's and Macaulay's histories combined, covering the whole grou d of English History down to 1868. It is called "popular" because it is a history of the people, not of the dynastics alone. Said Lord Brougham of this work: "Nothing has ever appeared superior, if anythig has been published equal, to the account of the state of commerce, government and society at of commerce, government and society at different periods."

Dr. Noah Porter speaks enthusiastically. The best history of England for the gener al reader is Knight's Popular History a single history, which may serve for constant use and reference in the library, or for frequent reading, it is to be perferred to every other." The London Standard declares: "This work is the very best history of England that we researe"

land that we possess.

At these marvelously low prices every family should possess a copy of this great work. Few books are better calculated to deal a deadlier blow at pernicious literature. We commend the "Standard Series" edition to all.

How to Magnetize, by J. Victor Wilson only 25 cents. Every one should have it. For sale at this office.

Spiritualism 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 doctrines denominated Christianity is one thing, and Modern Spiritualism is another and quite a different thing. To me, Christianity and Spir-itualism are essentially and thoroughly antagonistic; 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 con-sequences 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 harmonious 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 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 feeded 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 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 mid-day, and William Denton will have become one of the most demure of orthodox Christian saints.

Christianity looks backward, while Spiritualism looks forward. Christianity shouts, "Believe or be damned," while Spiritualism says with all nature, reason and science at its back, "Bellef is not a voluntary thing, but involuntary and necessarily the result of evidence 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, "Christ-Spirit so characteristic of Spiritualism, shames characteristic of Spidoth a lamp."

Christianity as "daylight doth a lamp."

W. C. Bowen.

Brooklyn, N. Y., March 22, 1880.

Magazines for April, Not Before Mentioned.

St. Louis Illustrated Magazine. (Magazine 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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Methodistic Mendacity.

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

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 ordes endured by hun-dreds 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, including 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.' We should see

> 'A convoy attends; 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

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 attention 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

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 faisehood.

an editorial faisehood.

Mr. Cook's lessure was mainly devoted to narrating his experience with a "psychic" at the house of Mr. Epes Sargent. Mr Cook, with others, rat 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 then underwent strange facial contortions 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," "every 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. Sargent, 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 Boston to have inquired what had been done in Chicago in the way of exploding this psychic business he would have found that precisely the same phenomena have been performed here, and have been demonstrated to be mere prestidialization. Mr. Cook's conclusions concerning psychic forces and Spiritualism shows that he is not sufficiently imbued with scientific skepticiam to be a reliable investigator into these phenomena. skepticism to be a reliable investigator into these phe

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 oath, 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 Spirituslism.

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 De 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 follow 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 fead 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

That Dr. Edwards is so densely ignorant of well accredited facts as he appears, may be questioned, but if he is it is willful ignorance, for we have in the past given 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 there-

with the following: CHALLENGE TO ARTHUR EDWARDS, D. D., TO TEST A ME-DIUM FOR INDEPENDENT SLATE-WRITING!

CHALLENGE TO ARTHUR EDWARDS, D. D., TO TEST A MEDIUM FOR INDEPENDENT ALATE-WRITING.

The editor of this paper will place in the hands of L.

J. Gage, Cashler of the First National Back of Chicago, a certified eneck for the sum of two hundred and fifty dollars (\$250) endorsed in bank, with instruction to pay it the first paper will prove the sum of two hundred and fifty dollars (\$250) endorsed in bank, with instruction to pay it the first paper in the written order of majority of the committee hereinafter named. Said money to be used by said Edwards in sending extra copies of the along as a said committee a account of the experiments to be had as hereinafter specified, to such persons and positiones as said committee shall designate. The conditions of this offer are as follows:

The editor of the Ritigio-Philipsophical Journal will name a medium in whose presence he believes manifestations of the phenomena of what is called independent slate-writing, occur. He will also name three, and those six to choose a seventh. With this committee 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 ecrutiny.

In case Dr. Edwards shall show to the satisfaction of a mejority of the Committee that the manifestations are the result of trickery, then the money is to be turned over to him; or, if he shall be able to duplicate the manifestations under the same conditions imposed the medium then the mency is his, for the use hereins fore mentioned.

Nor Edwards may send his agent to the office of this paper, to arrange preliminaries or state where the same can be done. This offer is not made for buccombe, 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 excited 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:

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 et 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

To our Methodist brethren, we say: Intercommunion 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

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 plous 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 pietist, etc., subscribed for stock, received the certificate, 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

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 plety. 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 mame from off the bond." No doubt if Willard were living he would prove every signature It is sad, and yet indicrous and yet true, that what is scientifically called "expectation," and its absurd correlative, the willingness—yes, preference—to be hum

the corpse.

signatures in obtaining credit and further signatures to stock. This being so it is a queer perversion of the rules 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 gentleman, forbidding him to-swear at all, in a suit, against the dead, though the legislatare 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. cript of March 30th, seems to think that Dr. William B. Carpenter is a better authority against certain phenomeda 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 a little son of Mr. I. Moulding, who seemed 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 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, when I believed in an external heaven, and 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 himanity without the hindrances 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 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 mamoir:

"In the summer he had attended a circle of mediums' at Prymouth, 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 investigate.

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. William Mountford, of Boston.

All these Carpenters were brothers of Mary Carpenter, of whom a memoir was pub-lished 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 earnest men in their respective times and places; for to persons who are themselves insipld, the salt of the earth is not always altogether agreeablenot though it savor of immortality even for William Ellery Channing-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. Emipent 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 dogmetism, 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. Beilows said:

"Channing was a theologian but not of the old pattern. He studied God and reported his ways and his will after a man-ner that had not been recognized in former 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 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 nim."

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 venera-tion 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 felt, not so much perhaps in doctrine or in spirit—in those utterances of a sevout soul-which are above and beyond the affirmation or negation of dogmas. His ethical serenity and christian tenderness, his hatred 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 restdence of these worthles 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 SIR: I cheerfully respond to the

request made in your letter, by which I am informed that a meeting will be held in our city on Monday evening next, with reference to making arrangements for celebrating 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 spirit-uality of thought and purpose, entitle him foremost teachers, exem plars 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 de-serves 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 ac-quiscence 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 hereditaxy faith; which opens itself to light whensoever it may come; which receives a manufacture of the receives a manu 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; 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 aloth, and offers itself up a willing victim to the cause of mankind; which does not cower to human 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. Eccs hamo! Yours truly, Boston, April 5th. 1879.

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

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 endeavored 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 sneer 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 unreasquable.

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, Chicage, 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 religious 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 be glad to see her friends at 24 Ogden avenue.

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 R. 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 daug er 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

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 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 developed 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.

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

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 drunken whisky stuff, or nostrum, because it has some nice fancy deceptive name, ending with "eine," "tine," printed on its label, when the bottle is filled with destruction, drunkenness and death. If these good journals would take the trouble to ascertain how many overworked clergymen have had their lost nerve-force, brain-waste.and flagging energies restored by the use of Hop Bitters, enabling them to perform their arduous pastoral duties and preach the good sermons that they would have been totally unable to do but for this valuable medicine, and did these journals but know of the host of good Christian Temperance women who rely on them for their family medicines, and how many invalid homes they could make happy and what glad tidings they would send to every neighborhood by publishing the merits of Hop Bitters, they would advertise them withon; 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 prejudice against the word 'bit-A few of the many wilnesses from religious and tem-

perance sources are given below, who use, recommend and advertise Hop Bitters.

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

What the Religious Press Says.

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 families of our subscribers that are affected by our advertisements. Therefore our discrimination in your favor, and we trust that our very low rates

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

will meet your approval and that we may hear from you.

"THE LIVING CHURCH."

"They are not a beverage, but a medicine, with curative properties of the highest degree, containing no poleonous drugs. They do not year down an already debilitated system, but build it up. One bottle contains more hope, 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 be known.

New York Independent.

Northern Christian Advocate, Syrscuse, N. Y.

Examiner and Chronicle. N. Y.

Examiner and Chronicle. N. Y.

Evangelical Messenger. Cleveland, O.

National Baptist, Philadelphia, Pa.

Pilot, Boston, Mass.

Christian Standard, Cincinnati, O.

Home Journal, Detroit, Mich.

Methodist Protestant, Baltimore, Md.

Southwestern Christian Advocate, New Orleans, La.

Christian Mirror, Portland, Md.

And over five hundred more Religious and Temperance papers.

Pittford, Mass., Sept. 28th, 1878.

Sirs - I have taken Hop Bitters and recommend them to others, as I found them very beneficial.

MRs. J. W. TULLER, Sec'y Women's Christian Temperance Union.

A MEDICINE, NOT A DRINK. High Authority.

Hop Bitters is not, in any sense, an alcoholic beverage or liquor, and could not be sold, for use, except to persons destrous of obtaining saddicins 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 Cot w. H. W., of Baltimore, showing how be cured himself W. H. W., of Baltimore, howing how he cured himself of drun kenness by the help of Hop Bitters. His is a wonderful case. He is well known in Rochester, N. Y., by all the drinking people there. He is shown in this city, Cincinnati, New Orleans, New York; in fact, all over the country, as he has spent thousands of dollars for rum. I honestly 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.

Prejudice Kills.

"Eleven years our daughter suffered on a bed of misery 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 earneatly hope and pray that no one gise 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, 1880,
Having used Hop-Bitters, the noted remedy for debility, nervousness, indigestion, etc., I have no hesitation
in saying that it is indeed an excellent medicine, and
recommend it to any one as a truly tonic bitters.
Respectfully, Rev. Mrs. J. H. Ell.GOOD.

I declined to insert your advertisement of Hop Bitters last year, because I then thought they might not be promotive 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 pleasure in making them known. Rev. JOHN SEAMAN, Editor Home Sentinet, Afton, N. Y.

Sciplo, N. Y., Dec. 1st, 1879.

I am the Pastor of the Expirit church here and an educated physician. I am not in practice, but am my sole family physician, and advise in many chronic cases. Over a year ago I recommended your Hop Bitters to my invalid wife, who has been under medical treatment of Albany's best physicians several years. She has been greatly benefited and still uses the medicine. I believe she will become thoroughly cured of her, various complicated diseases by their use. We both recommend them to our friends, many of whom have also been cured of their various allments by them.

Rev. E. WARREN.

Cured Drinking.

"A young friend of mine was cured of an insatiable thirst for liquor that had so prostrated his system that he was unable to do any business. He was entirely cured by the use of Hop Bitters. It aliayed 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 leading R. R. Official, Chicago, II.

My wife and daughter were made healthy by the use of Hop Bitters and Lrecommend them to my people.— Methodist Clergyman, Mexico, N. Y.

I had several attacks of Gravel and Hidney Trouble; was mable to get any mediciase or doctor to care me until I used Hop Bitters, and they cured me in a short time. A distinguished lawyer and temperance trainer of Wayne County, N.4Y. V

-Business Aotices.

PROOF OF CLAIRVOYANCE .- Dr. Kayner bas recorded in his memorandum of date January 20th, 1880.—Examination by lock of hair of Edward L. Thatcher, Winnebago City, Mion. Disease, "Neu-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, MJnn., April 6, 1880.

Dr. D. P. Kayner.

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 seek in this letter. Thought it might be of some benefit to you as regards my case. Respectfully, Edward L. Thatchen.

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

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

A COUGH, COLD, CATABBH or Sore Throat should of be neglected. "Brown's Bronchial Troches" not be neglected. "Bronen's Bronchial Troches" are a simple remedy, and will generally give immediate relief. Imitations are offered for sale, many of which are legistious. The genuine "Brown's Bronchial Troches" are sold only in bores.

DISTANCE ALL COMPETITORS -The dairyman who uses Gilt-Edge Butter Maker will increase his product 6 per cent., improve its quality 26 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 \$3.00. 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

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

MALARIA DESTROYED -Q. A. J. Gadbois, of Brock. wille, 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 Bafe Pills and Safe Bitters. He adds: "I shall never travel in that climate without your Safe Pills and Bitters as a part of my outfit."

28-7-8

Reader, the price of my book, The Truths of Spiritualism, 400 pages of startling facts together with my photo, a fine one, is only two dollars. You need the book and photo. We need the money Come and help us in our hour of trial. Remit us two dellars, 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. La Salle and Washington Sts., Chicago. Examinations made in person or by a lock of the patient's hair. Magnetic, Electric, Medicinal or Surgical treatment directed and applied as the case demands. 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. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y.

CURES EVERY CASE OF PILES.

THE WONDERFUL HEALER AND CLAIRVOYANT MRS. C. M. MORRISON, M. D.-Thousands acknowledge Mrs. Morrison's unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetified remedies prescribed by her Medical Band.

DIAGNOSIS BY LETTER.—Encloselock of patient's hair and \$1.00. Give the name, age and sex, Remedies sent by mail to all parts of the United States and Canadas.

Circular containing testimonials and system of practice, sent free on application.
Address, MRS. M. C. MORRISON, M. D. P. Box 2519, Boston. 26-20tf

News Agents, for the Sale of the Religio-· Philosophical Journal.

WHOLESALE AGENTS. THE CINCINNATI NEWS Co., 181 Race St.,

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Spiritual Meeting in Michigan.

The Spiritualists and Liberalists of Van Burch and ad-joining counties. The hold their next Convention in Miller's Opera House, at Banger. Mich., commencing on Saturday, May 1st, 1820, at two o'clock F. E., and contiguing over Sen-day. Hev. J. H. Burnham, of Saginaw City, Mich., and Mrs. L. H. Cowies, of Ciyde, Ohiolars engaged as speakers, and Mrs. Oile Childa Denalow, of Elshart, Ind., as singer for the occasion. Local Committee on Entertainment—Mr. and Mrs. J. B. Rassell, Mr. and Mrs. A. P. Hunt. and Mrs. and Mrs. L. S. BURDICK, President, Box B. Ralamazoo, Mich.

Spiritualist's and Medium' Meetings.

A-Spiritualist's and medium's meeting will be held by Dr. Wm Wiggin, Sundays, at 3 r. m., at 508. West Madison street. There will be trance speaking, tests,

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

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. .

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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 birdling's song and the rose's call, The sir's sweet breath on a sualit ray, And they rise to the perfect light of day.

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

Of stainless 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 soil within; And then, in a cottage low and small, Again on earth came the thrilling call, and the soil with the soil with the longer with bound souls could be longer with the And earth-bound souls could no longer walt, 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 no more in the vales of woe, But lift our heads where the lilies 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 sigh,
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 woe, When our darlings leave this earth, For this changeless law proves all must grow To a nobler spirit birth. By the fragrance aweet that aweeps 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 fearned to know—
Since the two and thirty years ago;
And over its golden chains sometime,
We shall pass to the hearts in a fatter clime, And grow from this fettered gloom and strife, In the Islands fair of Eternal Life.

Communication from Minneapolis, Minn.

To the Editor of the Religio-Philosophical Journal:

To the Editor of the Religio-Philosophical Journal:

There is a large liberal element here, permeating 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 rapidly growing city with a wide and very productive country tributary to it, and the spirit of enterprise and avarice is in the ascendant; and while in a comprehensive and general sense it is favor, able to progress and liberality, in a special and local sense it concentrates and crystallizes thought, in that it subordinates all activities both of body local sense it concentrates and crystallizes thought, in that it subordinates all activities both of body and drain to the getting of money. I can not, satisfactorily to myself, solve the problem of the seeming lecompatibility between material and apiritual thiogs. It is almost invariably the rule that when one is, the other is not; yet it seems self-evidently true that they abould be the handmalds of each other; and I verily believe that in some far future day they will become reconciled, or the human family having gained sufficient wisdom, will make each subserve the interests of the 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, biring my own hall, 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 increase in attendance and an improvement in the character of the sudiences, until now the hall is away for want of room. I am inclined to the opinion that ministers and lecturers, like other animals, will find themselves subject to Nature's inexorable law, namely: the "survival of the fittest," and so will come to be self-reliant and inspirational, giving to their auditors the vital truths of to-day, rather than the dry husks of

ancient tradition, and those who can not at least keep attrast the tide of progress must take a back agat, step "down and out" of the people's way. What the late Congressional Committee ap-peinted to investigate the "causes of depression of labor," please to term the "American system of religion," an organized church and a salaried ministry, has already began to feel the premoni-tory threes of dissolution and chaos. The American 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 dollars of untaxable 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 property in New York exempt from taxation is \$110,000,000. These figures are absolutely colored in the contraction of the colored in the colored

ation is \$110,000,000. These figures are absolutely colossal! "And I ask myself the question how much longer will the people, dear, ignorant tools 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 issues of the hour, and especially upon the phenomena and philosophy of Spiritualism, though I have sometimes thought you leaned rather strongly to the side of severity identiclesms.

Susin M. Johnson.

LETTER FROM ENGLAND.

Thomas Walker, the Trance Medium.

To the Editor of the Beligio-Philosophical Journal:

To the Editor of the Iteliado Philosophical Journal:

On Thursday evening, March 11th, over forty of the, friends of Mr. Thomas Walker, held a tea meeting at Blackburn, Lancashiye, England, for the purpose of bidding him farewell previously to his departure for South Africa. After tea, Mr. Atkinson 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 earneatness in spreading the cause of Spiritualism, and they spoke of the sorrow of all who knew him, that he should so early after his return home be called to labor in a distant part of the world.

the world.

During the evening it was announced that an enlarged photograph of Mr. Walker would have been presented to him, had there been time sufficient 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 somany 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 labor among them, helping to spread the giorious truths of spirit, communion.

R. Wolstrammoling.

No. 4, Preston New Road, Blackburn.

Brooklyn (N. Y.) Spiritual Fraternity.

Ever since the organization of our Fraternity, our Executive Committee have been at work to find a suitable half centrally located, where our conference and Sunday meetings could be held. They found this to be a more difficult undertaking than they expected. They could find large halls and plenty of small 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 atreet, with entrance on Gallatin Place. The hall can be easily reached from all quarters of the city by the various lines of the horse cars, and has been newly fitted up with a 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. Ever since the organization of our Fraternity

The opening address was given by Dr. William Fishbough, the subject being "Evolutions in Re-ligions and Governments and their Prophecies of the Future." I will not attempt to give even a synopsis of it; it traced the idea of God from the crudest and least civilized nations up to the present time, and the argument concluded with the ent time, and the argument concluded with the statement that Christ's second coming had begun in the great spiritual unfoldment of the new dis-pensation, and that the final result would be bet-ter conceptions of Deity, and the living of nobler fer 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 illumined by great spiritual revelations through his own mediumship. He spoke something over an hour and was listened to with deep and earnest attention.

'Wm. C. Bywen was the next speaker. He said in substance: "I wish to express my heart-felt gratification for the success of those who had the matter in charge for procuring this fine and com-

matter in charge for procuring this fine and com-modious hall. I have listened with a good deal of interest, as I always do, to the scholarly lecture of the speaker. The lecture to night was almost of the speaker. The lecture to night was almost exclusively confined to the evolutions of religion. We can not deny the fact that it is self-evident that people it 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, whirlwinds, earthquakes and convulsions of nature, as winds, 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 enlightened reason and a good com-mon sense. As science explains natural phe-nomena men see that they are the result of natu-

ral consequences.
"I ask Spirituallate what they know about God, and they say they know nothing about him; but I ask an orthodor theologian the same question and he pretends to know all about him, and will glibly fell me that I can get to God through the vicarious atonement, or through the atoning blood of Jesus Christ. I don't believe in a vicariblood of Jesus Christ. I don't believe in a vicarious agrifice. 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, Jeferson and Palue declared that man was entitled to life, liberty and clared that man was entitled to life, liberty and the pursuit of happicess. I say let the people have all the Bibles and religious 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 glad to meet in our new home and feel that its magnetism is grand and harmonious. 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 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 hight to the great meeting held on Wednesday evening in the Academy of Music in celebration of the centennial birthday of Wm. Ellery Channing, 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 acknewledgment of before he will make a public acknowledgment of our faith."

our faith."

Mrs. Gridley was entranced by the spirit of Mrs.
Jeonle 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 dark. mediums and all in the work, and lift up any dark-ened soul. In entering spirit-life, Bro. Nichols, I find 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 magnetis-ing 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 man-tile of love that shall reach you all, and shall es-tablish your Fraternity in the bonds of peace and brotherhood, and reach out and extend in its folds 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 laurels. I scatter the trophles 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 spriggeof unfoldment. Little children are now marching up the aisle clothed in pure white, with sprigged evergreen, and present them to each one of you typically as a bond of unity, a bond of idelity. We

typically as a bond of unity, a bond of fidelity. We see sages, prophets and seers, as guides to those who have just passed to the immortal life.

"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 cognized, 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 angel- and hear their voices. You will see them through their own materializations. You will feel their touch you and feel their bisses. will feel them touch you, and feel their kisses on your lips, and the victory is yours.

your lips, and the victory is yours.

"You knew the great change that is going or in the physical world; it is becoming spiritualized; it is so with human beings, and to you here to-night 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 can greatly accelerate the cause, and you will resilize that the new church is not built by human hands. I feel that the work of this Fraternity is important in the results aiready accomplished, and, in the building of the new spiritual temple in Brooklyn. Your work is to be an important one. To you, my Your work is to be an important one. To you, my brother, the standard bearer of our cause as Presi-Your work is to be an important one. To you, my brother, the standard bearer of our cause as Fresident of the Fraternity, I prophesy great success in your work, and those whom you love and reverence are ever by your side to bless, uphyld and instruct, so do not be discouraged, but take courage; and to you, my brothers, and sisters 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. Be united in the spirit of love and charity; be faithful and great blessings are in store for you."

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 spiritual infinences in our new home are beautiful and inspiring, and at a very late hour our meeting closed, all expressing joy and gladness, and resolving to do more earnest work in the future.

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

future. Brooklyn, N. Y. April 9th, 1880. S. B. NICHOLA.

Spiritual Improvement or Degeneraey--How Caused.

BT "M. A. (OXON.)"

I have read with the greatest interest Madame de Steiger's clear account of what she describes as "Celestial Photography." I can readily under-stand that the plain view of the likeness of a de-parted friend so presented, was to her "more re-liable and beautiful than most of the materializa-tions 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 lack-ing in the materializations that I have seen. They ing in the materializations that I have seen. Theywere "of the earth, earthy," a dragging of spirit down to corporesal conditions, a physicalizing, and animalizing of it, which, to my spiritual sense, robbed it of all that I recognize as apirit—transferred it, aspirit, to the plane of matter, and left the 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 inspection.

nent rather than of instruction.

Downot let me be misunderstood. I have no word to say against any of the phenomena of Spir-itualism. I am just a impressed by a tiny rap as when I first heard it, if I think upon it. I have nothing to say against these materials lation phenothing to say against these materialisation phe-nomens, 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 grossest level, we could spiritualize ourselves, and rise to the plane of spirit.

of spirit. 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, quite a new order of spiritual work would be the result." My experience entirely endorses that statement. I have seen over and over again that elevated desires and applications produce a corresponding elespiritual a pirations produce a corresponding ele-vation in the manifestations, having (as it seems) in some indescribable way a power of ennobling that which, under other less harmonious circum. that which, under other less harmonious circamstances, would seem mead 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 pusely 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 early to produce the material phenomens, or to work in a discordant atmosphere.
Hence the circle is unprogressive. Hence time is
wasted, and apirit work is hindered. Such a circle,
if it consist of ten members,—four seeking only if it consist of ten members,—four seeking only for the physical evidences of spirit-power, and five for the instruction and guidance 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 conflicting elements, and each will progress.

Mediame de Stelger, observe, records the results
of an entirely unanimous circle, spiritually selected, of aftentirely unanimous circle, spiritually selected, of members who, like those of old, when the great outpouring of Spirit took place, "were all with one accord in one place." hoping the same thing, and aspiring to the same result. Hence the fluces 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 symno 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 dapted to the needs of some phase of mind, and would encourage all under proper conditions. But so long as our circles are made up of conflict-ing elements, assembled together on the happy-golucky principle, so long shall we have discord in place of harmony, retrogression in place of pro-gress, and slowly perhaps, but surely, the spirit will be eaten out of Spiritualism, and its truest votaries will find themselves compelled to seek elsewhere the spiritual nutriment which it will no longer für-

nish them.
Already there is evidence that an almost exclu-Already 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 hall, with thankfulness, every evidence, such as 'your editorial and Madame de Steiger's letter (to say nothing of o'ber points 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 era, I trust, will be more spiritual than this.—Medium and Day-break.

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 ago. While Mr. increase McGee Van Deusen was praying with his usual earnestness and passion for a more thorough outpouring of the Holy Ghost, he was taken up bodily by an unseen power and carried around the room, over the heads of the applience in a horizontal position. the heads of the sudience in a horizontal position, and he and his wife told me that it dightened the and he and his wife told me that it rightened 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 several weeks before they were cured. I have every reason to believe the story, because I was traveling 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 mat-ter, 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 firmly on the earth, for at times feel that he stood firmly 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 remark, able 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.

Pall River, Mass.

Fall River, Mass.

Colonel Ingersoll,-The Spirit Voice, Etc.

To the Editor of the Religio-Philosophical Journal: I am just selfish enough to ask a moment of your time while I approve of this week's Jouanal. "A Woodeh 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 fo men."

"What I do not wish men to do to me, I also wish not to do fo men."

The bevy of D. B. sziters who have combined their forces to show up the "mistakes of Ingersoil," 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.

ability.

In fact, your Journal 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.

Mrs. Jacon Martin. Cairo, April 10th, 1880.

MODERN MIRACLES.

A Humble Virginian Healing the Atflicted by Prayer and Touch.

[Special Telegram to the Chicago Times.]

WITHEVILLE, Va., April 13.—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 extended all over that section of the State, and hundreds of the afflicted are daily visited. ing him. Miller is a middle aged man, employed as the keeper of McMullen's mill, near Estellville, He is deeply religious, and claims to have had a dream a month ago in which the idea was impressdream a month ago in which the idea was impressed upon him that with God's help he could perform wonderful eures simply through faith. He
states that the next day, after ferrent prayer, he
healed a sick man by touching him. The intqlligence of the miracle went all over the county,
and the afflicted of all kinds came to him and were and the amicted of all kinds came to him and were healed slimply by the touch of his hand. Yester-day G. N. Werts, a photographer of Abingdon, via-ited Miller in company with a paralytic uncle, the seat of paralysis being in the mouth, which de-prived him both of the powers of speech and hear-ing. Miller looked at the afflicted man, and, after ing. 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. Wertz 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. Miss Irene Newton, a beautiful young lady of Bristol, Teun, helpless from rheumatism, was brought to Miller last week, and when an attempt was made to lift her in the carriage and was brought to Miller last week, and when an attempt was made to li't her in the carriage she
rose from the sedan chair and said she 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 affilted with cancer.
The cafeer 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 clines any compensation for his services, alleging that he is but the humble instrument of God. He takes no credit to him elf for the performance of these miracles. All the people in his section be-lieve 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 with great regret, yet not with surprise, I heard of the sudden and severe lilness 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 carnest, 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 workforthe State. wrecked. To the labors of a large medical practice he added a great amount of workfor 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 smote body and brain with so swift and

I have ever found him devoted, fair-minded, full of executive-capacity and power, candid, sincere, enthusiastic for Spiritualism, yet of clear judgment and good sense. Usually we agreed; sometimes we differed, but that never marred our times we differed, but that never marred our friendship, for we each simed to be true to our convictions, and there is between us that upity of spirit which is the bond of peace. Let us appreciate 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. with her now.

▶ April 14th, 1880.

Letter from Prison;

To the Editor of the Religio-Philosophical Journal I offer my present position as an apology for thus addressing you. I am, and have been for the past nineteen (10) years and seven months, a pris-oner in the Northern Indiana 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 with-out 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.

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

Mrs. H. B. Champton, of Philadelphia, Pa, writes: I must acknowledge the pleasure bestowed by the remembrance by you and your good lady of myself and husband. May angelic guardians 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 avect consciousness of a duty to busherin the avect consciousness of a duty to bushering the avector of the consciousness of the avector of the consciousness of the co wherein the sweet consciousness of a duty to hu manity, well performed you may reap the reward manity, 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 fellowable to those whose unfinching adherence to truth compels them to uncover and expose to public gaze, all that is fraudulent and untruthful in mediumship. It is too sacred, too holy and too divine to be prostituted to impure and seldsh purposes. May your spirit guides ever sustain and strengthen you in your noble work, and assist us 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 beatified. Mr. Cephas B. Lynnspeaks for us during the present month and Mrs. Watson in May. Mr. Champlon sends kindly greeting to you and your good lady and will write soon. We hope to see you during our camp meeting.

Wm. Heacox writes: I have been a subscriber to the Journal since near the time of its commencement by Mr. S. S. Jones, and I think I have received fourfold in value for every gollar 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 upvales hods. My desire is that 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. Fetter wiltes: I find many of the most intelligent people at Tombstone, Arizons, to be firm believers in the glorious doctrine of Spirit-ualism, and we occasionally meet together in circles to communicate with the dear departed ones that have preceded us beyond the "shining river." well satisfied with the course of the JOURNAL

on reforme. Mrs. S. B. Hart writes: I have taken the fourmat since nearly the first number and can not now do without it. I sincerely rejoice in the note 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 sincers wish of myself and husband.

A. C. Donn writes: I feel like sendin ? you a word of cheer for the stand you have take in re-gard 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 peper ever since it was first published and can't get along without it. I am now in my seventy-fifth year and must have the Journal as long as I stay on this side.

G. C. Smith writes: The noble sentiments of he Journal have made it most endearing to me.

The Phantom Odor.

[From the New York Graphic.]

The latest Brooklyn sensation is more mysterious than the Mollie Fancher second-sight phenomens, which attracted so much attention some time ago, and even then the ghoat whose alarming vagaries in the way of banging doors and "calling bad names" down-through the scuttle-hole of the haunted house filled the minds of all who were conversant with the facts with wonder and awe. Three mouths ago died the only daughter of one of the weightlest and best known citizens of Brooklyn, whose house atands on the Heights. During life the young lady had been rens of Brooklyn whose house stands on the Heights. During life the young lady had been pussionately fond of flowers, and particularly of pansies and the sweat-amelling English violet, some of each of which were, in accordance with her latest wishes, buried in the coffin with her. some of each of which were, in accasdance with her latest wishes, buried in the coffin with her. The sorrowing parents thus bereft of their enly child were inconsolable, and for a time it was feared that the mother, who had long been in delicate health, would succumb to her grief and either go mad or die. Physicians of eminence were constantly in attendance upon her, and in a short time—it should be remembered that the young lady (who, by the way, had not yet reached her twentieth year, died only three months ago)—the mother rallied to such a degree that all fear for madness or near death was removed, but still she was in a state of settled meiancholy. The father also, although he still attended to his professional duties, was able to do so only in a half, hearted way, and would semetimes spend the entire day at home with his wife. In the evenings he was always at home, and would sit up long after his wife had retired absorbed, or at least endeavoring to become absorbed, in reading, although it was no comfort and but little respite from sorrow that he found in his books, magazines and newspapers. At about 1 o'clock in the morning on Tuesday last (March 23), while he sat in his study, which opens into his wife's bedroom. rions sorrow that he found in his books, magazines and newspapers. At about 1 o'clock in the morning on Tuesday last (March 23), while he sat in his study, which opens into his wife's bedroom, he heard the lady suddenly call to him to come quickly. Hastening to her bedside he found his wife greatly excited and in a convulsion of tears.

When he had succeeded in opening her till about the control of the contr When he had succeeded in quieting her, till she was in a condition to talk coherently, she said was in a condition to take coherently, she said that she was sure that her daughter, the loved and lost, had been in the room a few moments before. Her husband was alarmed, fearing that the poor lady was about to be seriously ill, for of course he could not believe that his wife had really seen an apparition; he dreaded lest at last course he could not believe that his wife had really seen an apparition; he dreaded lest at last his wife's mind was really giving way under the burden of her great sorrow, and he was about to ring for a servant to go for a physician, when the lady, seeing his purpose, bade him desist from it and come; to her bedelde again. Throwing her arms around his neck, she told him to listed while she related what had occurred. She had been in a light sleep, and wold suddenly "feeling" that her daughter was bending over her. The gas in the room was dimly burning, but brightly enough to enable her to see surrounding objects distinctly. She had seen nothing of a supernatural nature, but she had felt that her child with her, and had plainly distinguished the oder of violets such as the lost one had loved to wear at her breast. The odor was unmistakable, as was also a feeling of a "presence," and she knew that that "presence" was her dear child's spirit. Her husband, who, though he is not a physician, is well read in medical literature, knew that nothing is more common in mental disorders, even of a triding kind, than illusions of the sense of smell, and was inclined to believe that, if his wife had not dreamed all this, it was otherwise easily explained. He soothed her gently, and soon she was again asleep. He theor returned to his study, where he sat down in an armchair and again addreased himself to reading. He appears to have fallen off into a doze, and his head drooped upon his breast, when suddenly he, too, awoke with a start, and the feeling of a "presence." accompanihis breast, when suddenly he, too, awoke with a start, and the feeling of a "presence," accompani-ed with a delicate yet distinct odor of violets. In a moment he recovered from his surprise—he had a moment he recovered from his surprise—he had not been alarmed, for he is not of a nervous temperament—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 armchair. So acute was his sense of the "preschee" 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 atrange ty—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 sat upon his knee, as she had been accustomed to do in her Ufetime. 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 folded her to his heart his arms grasped but empty air. Soon the delicate perfume faded away, and the "presence" was no more. He then retired, and slept 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 lone-ly 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 smid the perfume of many flowers, to be found again when they withdrew—always beside them. Several friends were informed of these strange things, and being admitted to the house have felt the presence of the mitted 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 or two of the dead giri's most intimate friends—if, indeed, she may be thought of as dead who is so plainly living, though no longer in the body.

How Dr. Beard and other scientific experts will explain these strange occurrences may readily be explain these strange occurrences may readily be conjectured, though whether or not their explana-tion will be satisfactory to people who are not confirmed materialists is altogether another af-

A lady, the other evening, stated that "James Notan" had said at one of Mrs. Billing's sittings, that it is injurious to health to put questions to busself 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 pure selfishness, and "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 missionary spirit in Spiritualism. When a small group of Spiritualists meet, their sole topic is present personal advantage or pastime. There is present personal advantage or pastime. There is thus no blessing no inspiration, no presence of angels, and the finer temperaments become the pray of an exhausting influence truly insupportable. Every time that Spiritualists meet, if they made it their rule to discuss some plan for the en-lightenment and welfare of mankind, then the dilightenment and welfare of manging, then the un-vine light would shine on them, and themselves and the world at large would be benefited. This is the Yogu plan, and Krishna says that he who eats all the bread is a "thief." We can only be nourished by the remnants of "sacrifice."—Me and Daybreak.

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

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

A. W. Curtish writes: The Journal is doing a good work in this section of the world. Keep up good courage.

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

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

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Omaha, on	Hotel Cars are run through, between C the train leaving Chicago at 10:30 a.m. here celebrated cars west of Chicago.	No other

7:30 a m Mayrood Passenger
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9:15 a m Maywood Passenger
9:15 a m Preeport, Rockford & Dubuque,
10:15 p m Freeport, Rockford & Dubuque,
10:00 m Richard Fassenger
4:00 p m Lake Geneva Express
5:15 p m at Charles and Egin Passenger
5:30 p m Lombard Passenger

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5:00 a m' Milwankee Fast Mail 4:	00 p m
5:30 a m [Milwaukee Special (Sundays) 4:	(0 p m
10:00 a m' Milwaukee Express	45 P II
5:00 p m Milwaukee Express	20 a n
1:00 p m Winnetks Passenger (daily)	40 pm
\$:10 p m ! Milwaukee Night Express (daily)! †6:	45 a 12
8:00 s m' Milwackee Fast Mail. '4: 5:20 a m Milwackee Special (Sundars). 4: 10:00 a m' Milwackee Kzpress. '7: 5:00 p m' Milwackee Kzpress. '10: 1:00 p m Milwackee Kzpress. '10: 1:00 p m Milwackee Kzpress. '10: 1:00 p m Milwackee Night Express (daily). 13: 2:10 p m Milwackee Night Express (daily). 15: 2:11 MILWAUKEE DIV'N LEAVES WELLS ST. D	Eron
11:30 a m* Lake Forest Passenger 2:4:10 p m	20 p m
4:10 p m Kenosha Passenger *9:	00 A II
5:00 p m Winnetka Passenger	15 p m
5:30 p m Waukegan Passenger *8:	25 a n
4:15 p m Lake Forest Passenger *7:	55 & B
11:00 p m Highland Park Passenger 110:	00 n
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10:30 a m	eavenworth and Atchinson Express	. 3: 40 p n
5:00 p m	era Accommodation	. 10:20 a t
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	LUE ISLAND ACCOMMODATION	1.
4:55 a m	Accommodation	6:40 a z
8:40 a m	Accommodation	7:45 a t
12:20 p m	Accommodation	9:10 a r
4:15 p m	Accommodation	1:30 p r
6:15 p m	Accommodation	4:40 P I
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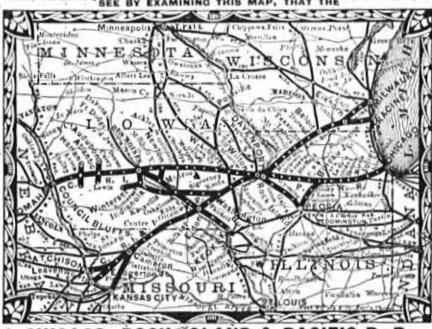
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ACCORDING TO THE TRACHINGS OF SPIRITS OF HIGH DEGREE, TPA-MITTED THROUGH VARIOUS MEDIUMS, COLLECTED AND SET IN ORDER

BY ALLAN KARDEC, Translated from the French, from the Hundred and Twentieth Thousand, BY ANNA BLACKWELL. The Work contains a fine Steel-plate portrait of the Author.

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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 Dialogues 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 copt 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 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 health. It is like a maturing of the physical entity away from the corporeal investitus 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-The grassy blade was for a time all-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 ecome superfluous, and belong no more to the newly-formed grain.

It sometimes looks inconsistent that the bellever 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 There is a comical aspect to his poculiar 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 distinctly 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 abe unnecessary en-countering of danger. It's 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 guil-

To demonstrate immortality by logic and argument 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 torpid. 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 evidence that our existence is continued beyond this present earth-life. The wish to live, to be, to know as known, is connate and inborn. 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 wood 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 daintegrating. 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 torces, is evident. But this is an imperfect definition. 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 exists as such by virtue of life, but we do not perceive that life without we have first obtained 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 restriction 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

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 redeeming from selfishness and bestrality, and afterward exalting to the ideal excellence of Son and Bride of God. In this consists our

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 does ly own consciousness. I know that there are iving 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 ascertgin the right and the true, 'than to deluge the thought and imagination with marvels and strange phenomens. 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 characterizes these relations of man and the superior world. It is much to know God, and

The real immortality is not a condition only to be entered and experienced after the phenomenon of corporeal 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 per-ceive 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 some what of a study with me whether the some-thing 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 logical. I can not think that 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 immortality.

A. W.

New York. 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 elegant new 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 worker, Mrs. Laverna Matthews, who is aided 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 progress 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 another 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 well-known 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-

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 a review of his "Memorial" lectures, charged me with being a member of the "Independent Church," a member of the "Independent Church," a member of the "Knights of the Golden Cross," and sending my children 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 explanation. The "Independent Church" at Alliance, has no creed or prescribed Torms. 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 invitation, Mrs. Tuttle and I were invited to a scance, and the controlling intelligence through the good Brother King entranced, welcomed us as members, and said the little 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 up, and made it appear as such a dreadful fault. He has been at Mantua several times, and I think met with this circle, at least learned al! about it from Bro. King, and it is strange that he finds in this matter such a terror, knowing as he must everything converted with it.

ter such a terror, knowing as he must everything 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 oppose, and I so said to the professors; when I introduced my children to them.

Introduced 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 condemn 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 Enquirer, in relation to the falling of shot in John W. Lingo's kard ware store, was reminded of an occurrence of the same kind which took place at my house in Mound 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 in jured.

This occurrence took place in bread 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.

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. I 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 is 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. searched the house and premises with the same result as before. Our house stood in an open lot without shrubbery or any place of conceal-ment, 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. It 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 Washing in, 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. A great many people doubt his facts.

RESULTS OF VIVISECTION.

A series of highly interesting experiments 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 experiments, 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 com-petitors 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 experi-ments 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 bak ing 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 3½x2x2½ feet. The bottom of each compartment was covered with attraw making ment 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 con-fined 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 whill 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 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, 35 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; these of baking, 20 minutes.

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

erably in his limbs:"

Experiments were then made upon three dogs with biscuits containing only 10 teaspoonsful 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 are and ate with an evident relish, day after day, and even whined for

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 metallic tube directly through the skin and into the stomach of each one of them. When the dogs were in a perfectly healthy condition, 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 fibrine was imperfectly digested, and the experiments were very important, as showing that alum can check the digestion of so easily digested a substance as fibrine. They indicated, therefore, how dangerous it is to introduce these two salts into our stomachs, if we do not wish to excite indigestion and dyspepsia. Further experiments showed that the digestive 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 the stuff in the blood, liver, kidneys and heart.

The Doctor goes on to describe the different symptoms exhibited by these digs as they passed through almost every phase of animal agony until they were left in a complete 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 sufferings of these dumb brutes.

Dr. Mott's conclusions after making these

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

therefore concern all.

"These experiments," said he recently, while speaking before the American Chemical Society, "clearly demonstrated that the saits 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 in every case where dogs were fed on biscuits made with such powders the dogs were made very sick, causing them to vomit profusely, less all the said and the said of the

lose all energy, and show weakness in their

It is a clear and triumphant corroboration of the assertions of the Royal Baking Powder Company, and entitles them to the gratitude and support of the community they are endeavoring to protect.~ As they claim, and Dr. Mott has shewn, 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 gread 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 contact that the symptoms. How many there experiments in question. How many there are of our inemediate 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 manufacturers have a competent chemist in their exclusive employ, who rigidly, analyzes every ingredient before its incorporation into their powder. The old cry of "honesty being the best policy" may be worn 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

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 estimated 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 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.

give full weights and pure goods.

Among the advertisements in a well known Scotch newspaper this was recently found: "Oh! degenerate church! is there within you no Nehemiah—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, is in keeping with the increased health and happiness seen all over the land, and is one of the results obt-ined from the introduction of Warner's Safe 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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First-class in every respect; the comfort of greets a special-

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Waldo is charmingly situated in the heart of the orange unit . near the great Santa Fe Lake, and is a thriving healthful town.
W. B. COLEMAN.

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