

# RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE

VOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM

Truth Needs no Flash, Dows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

VOL. XXVIII.

JOHN C. BUNDY, EDITOR AND PUBLISHER.

CHICAGO, APRIL 24, 1880.

\$2.50 IN ADVANCE. SINGLE COPIES FIVE CENTS.

NO. 8

## CONTENTS.

- FIRST PAGE.—Spiritual Services—Funeral of the Late Francis Connor, at San Francisco, Cal.—Eloquent Oration Delivered by Mrs. Emma Hardinge Britten. Letter from A. J. Davis—Civil and Medical Liberty.
- SECOND PAGE.—The Pacific Coast—Grand Dual Celebration of the 25th Anniversary of Modern Spiritualism in San Francisco, Cal. An Explanation. Life with the Spirits: The Phantom Blacksmith.
- THIRD PAGE.—Woman and the Household. Book Reviews. Magazines for April not before Mentioned. Spiritualism and Christianity.
- FOURTH PAGE.—Methodic Mendacity. A Point of Morals. Dr. W. B. Carpenter and His Brothers. William E. Channing—Centennial.
- FIFTH PAGE.—Dreams. Laborers in the Spiritualistic Vineyard, and Other Items of Interest. Special Notices. Miscellaneous Advertisements.
- SIXTH PAGE.—Anniversary Poem. Communication from Minneapolis, Minnesota. Spiritual Improvement or Degeneracy—How Caused. A Minister Carried Over the Heads of His Audience. Col. Ingersoll—The Spirit Voice. Modern Miracles—A Humble Virginian Healing the Afflicted by Prayer and Touch. Dr. Spiney. Letter from Prison. The Phantom Odor, etc., etc.
- SEVENTH PAGE.—List of Prominent Books for sale at the office of the Religio-Philosophical Journal. Miscellaneous Advertisements.
- EIGHTH PAGE.—Immortality an Immortal Fact. Spiritualism in San Francisco. Reply to Criticisms of J. M. Peebles. Results of Vivisection. Miscellaneous Advertisements.

## Where are the Yesterdays Gone?

BY HUDSON TUTTLE.

"Where are the Yesterdays gone, papa," asked my little girl.  
As we gain the heights of the present,  
And our eyes sweep the intervals east,  
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 affection,  
While some are as bitter as death!  
Oh! Yesterdays how we regret you!  
Oft that prayers deep and fervent would  
Oblige all blessings of childhood,  
And the light of its blossoming 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 Mornings will greet us again.

## SPIRITUAL SERVICES.

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

ELOQUENT ORATION DELIVERED BY MRS. EMMA HARDINGE BRITTEN.

On March 28th the remains of Commodore Francis Connor, of the Oregon steamship line, were borne into the First Unitarian church by eight uniformed officers of the steamship Oregon and deposited in front of the pulpit, amid a white sea of choice and fragrant floral wreaths and emblems, among which was a steamship, constructed of hellebore and violets—emblematic of his inviolate devotion to his calling. Rev. Dr. McKaig read selections of Scripture, promising spiritual immortality, and the choir chanted Psalm xxiii. "The Lord is My Shepherd." Then Mrs. Emma Hardinge Britten, standing in front of the pulpit, at the head of the casket, offered this earnest invocation for divine help and guidance, after which she delivered, under inspiration, the following deeply impressive and touchingly eloquent spiritual address:

## INVOCATION.

O Thou Infinite and Eternal Spirit; Father, God; Lord of life and death; author and finisher of being!—Lo, thine hand is heavy on us in this trying hour. As we stand in the valley of the shadow, we hear thy voice calling home our hearts beloved, and our spirits fall us, as we listen to the summons which removes from our mortal vision the father, friend, the strength, the consolation of many a pilgrim in earth's rough and rugged pathways. But even now, as we bend beneath the weight of our mighty sorrow, whilst our strength is laid low, and the voice that has spoken the word of power to the weak, and comfort to the helpless is hushed forever. Oh, teach us that thou art still the strength of our weakness, light to our blindness, the true and unfailing 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

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

We see, with streaming eyes and arms outstretched in pain, the receding light of the white and flowing sails as his ship of earthly life is fast drifting out of view. The thickening mists of death have closed around him, and we are left alone, straining our failing sight to catch faint 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 frail humanity! Teach us how to cry out to thee with heart and voice. We trust thee, oh, our father, in life as in death, in darkness as in light, in this, our home of human grief and weakness, as in the more peaceful days of life's full blossoming. 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 veil 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 to tell of the joy and glory he has gained. Show to those mourning ones, the radiant mountain of transfiguration to which the angel Death has raised him. Help us to kiss and bless the rod that smites the human heart, but sets the Immortal free, and once more teach us all to cry in spirit and in truth, "Thy will be done on earth as it is in heaven, forever and forever."

## THY 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 warfare looming up before him, still he was ushered into being without one tear or sigh to mar his welcome. No prophetic voice of warning spoke of the thorny road those infant feet must tread. The mother's heart was full of joy, and rejoicing friends hailed the young stranger's advent on life's stormy sea, without one sad misgiving.

And now, when we know how well, how nobly life's battle has been fought and won, how gallantly he's run the race God set before him, and gained the victor's prize of a well earned immortality, shall we fail to bid the triumphant 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 touching 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 riddy rush of life to ask of God, the quiet dead and one another: What has death done to this, our friend and brother? The ways of the Infinite One must ever be mysterious to the minds of His finite creatures, but in His mercy He has taught us enough by that we do know to trust him in all things of which we are yet ignorant, and amongst the brightest revelations of our present day and hour are those that have stripped the grave of all its terror, death of its awe and mystery, and shown to the weeping eyes of bereaved humanity its precious dead in all the glorious reality of life immortal, and death itself to be but the archway to the higher, better, happier spirit land. Another of our Father's gifts to man has been the messages of love brought by the very beings nearest to us. They point to the wealth we gather upon earth, the splendor that we fondly lavish upon the crumbling 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 energies and powers, continuing the woof of being from the point where death has

enter back to earth the pale, white form of earth. Put out the earthly lamp. It will not need it 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 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 kingdom and the power and the glory, forever and ever. Amen."

NO BLACK MARK OF DUTIES UNFULFILLED, no employer wronged, no murmuring crew oppressed, no friend forsaken, no stranger left unaided. Not one soul he ever knew or served with but what would have united in crying, "Godspeed our gallant captain to his well earned rest. If ever seaman plowed his way to heaven he is the man!" Staunch and true! Brave man, great heart, gallant sailor, faithful servant of the king 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 fiery scriptures of the skies stretched out above his head their canopy of glory, he read their solemn lessons in tireless duty, and worshipped his Creator in noblest service to his fellow men. My friends, the last, best lesson which this wondrous preacher, Death, has taught, is, as we thus render the noble record of this gallant life, to emulate its beauty, retreat the deep, strong footprints he has made—not in the "sands of time," but in the hewn out rock of grand endeavor; and the last best lesson which the best outpouring of the spiritual hosts have brought us, is the sweet, consoling truth, that nothing that is good and true and beautiful in manhood can ever be marred by death.

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

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

DEATH HAS NO POWER UPON HIM, that he lives and stands in our midst this 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, surely we can trust our heavenly father in the yet veiled realms of mystery hidden from our view. "He doeth all things well," and though the golden bowl of mortal life is broken, the silver cord of earthly duty loosed; the pitcher broken at the fountain, and the wheel broken at the cistern, we can bow and lead in calm submission, look back in high emulation at the record of a well spent life, and forward with triumphant joy that he's reached the goal, from which his loving hand will beckon us to follow him. Oh, may the memory of this hour, be ever green amongst us! May the record which 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 gained, until we meet and greet him in the land where the angels have welcomed him with the glorious cry, "WELL DONE, THOU GOOD AND FAITHFUL SERVANT,

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

by the choir, "Rock of Ages," Mrs. Britten again said. Before we listen to the benediction, which closes these sacred rites, in the name of the wife and friends of the good and true man whose spiritual birth we celebrate, I tender earnest and heart-felt thanks for the deep reverence, earnest 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 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 feeling have helped to strengthen me in the performance of a sad, though pleasing duty, and almost changed bereavement into gladness. Let us all go hence cherishing in our hearts the memory of the brave and true; seeking to shape our lives like his to the line of duty; striving to bring home to earth's last waymark a record as clear and true as his has been, and commending ourselves in the father of all, with the reverent cry, "Thy will be done on earth as it is in heaven," now and evermore.

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

## Letter from A. J. Davis.

CIVIL AND MEDICAL LIBERTY. Our ever-esteemed friend A. E. Giles, of Hyde Park, Mass., has recently performed an important service. It is not only important for his day and hour of bigoted prescription, 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 Massachusetts physicians to procure an act to regulate the practice of medicine. And in meeting by facts and arguments this prescriptive 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 charlatans. No sick person would be permitted to be healed by "the laying on of hands," nor would any persons, without a regular diploma, be allowed to prescribe for or treat suffering humanity in the old Bay State. Mr. Giles presents an array of facts and corroborative testimony that will apply with equal resisting force in any other State in the Union where a similar bigoted and prescriptive scheme may be agitated 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 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, respond to the new invitation. A victory for truth and justice can not be long delayed.

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 spirit-leaven 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 hungry multitudes.

## MEETINGS OF THE HARMONIAL ASSOCIATION.

Interest is deepening and widening week by week. What good we design to accomplish, in due course of time, doth not yet appear. 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 religion when seen through the wisdom and love of immortal principles!

## NATIONAL ORGANIZATION OF SPIRITUALISTS.

Something of importance (so I am told), is transpiring. Leading minds in Spiritualism 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 fully come to my knowledge. But I learn, definitely, that Prof. S. B. Brittan, Prof. Kiddle, Prof. Buchanan, Judge Cross, Chas. Partridge, Henry J. Newton, and others moved by kindred convictions, have been and are now at work perfecting a "Constitution, By-Laws, etc., which may possibly serve to bring order out of chaos. You remember that, some two years ago, I called attention in your columns to the desirability 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 nationalistic 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 mankind, is more than I can comprehend. You will, therefore, now and always find me "outside" of the party lines. The ways of wisdom, if we can only find them, will be ways of pleasantness. Faithfully, as ever, A. J. DAVIS.

New York, April 12, 1880.

What we contend against, is that professionalism 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 noonder light that, if the true spiritual and self-helpful teaching were conscientiously promulgated by spiritual workers, the present degenerating forms of mediumship and professionalism would be turned from in disgust. It is only when men think for themselves and seek truth by the effort of their own minds that they can know anything. To depend on others to do our 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-



# RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

VOTED TO  
SPIRITUAL PHILOSOPHY

THE ARTS AND SCIENCES, LITERATURE

ROMANCE AND GENERAL REFORM

Truth Meets no Clash, Dwells at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

VOL. XXVIII. CHICAGO, APRIL 24, 1880. NO. 8

### CONTENTS.

- FIRST PAGE.—Spiritual Services—Funeral of the Late Francis Connor, at San Francisco, Cal.—Eloquent Oration Delivered by Mrs. Emma Hardinge Britten. Letter from A. J. Davis—Civil and Medical Liberty.
- SECOND PAGE.—The Pacific Coast—Grand Dual Celebration of the 25th Anniversary of Modern Spiritualism in San Francisco, Cal. An Explanation. Life with the Spirits. The Phantom Blacksmith.
- THIRD PAGE.—Woman and the Household. Book Reviews. Magazines for April not before mentioned. Spiritualism and Christianity.
- FOURTH PAGE.—Methodic Mendacity. A Point of Morals. Dr. W. B. Carpenter and His Brothers. William Miller's Channing—Centennial.
- FIFTH PAGE.—Dreams. Laborers in the Spiritualistic Vineyard, and Other Items of Interest. Special Notices. Miscellaneous Advertisements.
- SIXTH PAGE.—Anniversary Poem. Commemoration from Minneapolis, Minnesota. Spiritual Improvement or Degeneracy—How Caused. A Minister Carried over the Heads of His Audience. Col. Ingersoll—The Spirit Voice. Modern Miracles—A Humble Virginian Healing the Afflicted by Prayer and Touch. Dr. Spincy. Letter from Prison. The Phantom Odor, etc., etc.
- SEVENTH PAGE.—List of Prominent Books for sale at the office of the Religio-Philosophical Journal. Miscellaneous Advertisements.
- EIGHTH PAGE.—Immortality an Immortal Fact. Spiritualism in San Francisco. Reply to Criticisms of J. M. Peebles. Results of Visitation. Miscellaneous Advertisements.

### Where are the Yesterdays Gone?

BY HUDSON TUTTLE.

"Where are the Yesterdays gone, papa," asked my little girl.  
As we gain the heights of the present,  
And our eyes o'er the intervals 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 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 blossoming 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 Mornings will greet us again.

### SPIRITUAL SERVICES.

Funeral of the Late Commodore Francis Connor, at San Francisco, Cal.  
Eloquent oration delivered by Mrs. Emma Hardinge Britten.

On March 28th the remains of Commodore Francis Connor, of the Oregon steamship line, were borne into the First Unitarian church by eight uniformed officers of the steamship Oregon and deposited in front of the pulpit amid a white sea of choice and fragrant floral wreaths and emblems, among which was a steamship constructed of heliotrope and violets—emblematic of his insyrtial devotion to his calling. Rev. Dr. McKaig read selections of Scripture, promising spiritual immortality, and the choir chanted Psalm xxiii. "The Lord is My Shepherd." Then Mrs. Emma Hardinge Britten, standing in front of the pulpit, at the head of the casket, offered this earnest invocation for divine help and guidance, after which she delivered, under inspiration, the following deeply impressive and touchingly eloquent spiritual address:

### INVOCATION.

O Thou Infinite and Eternal Spirit; Father, God; Lord of life and death; author and finisher of being! Lo, thine hand is heavy on us in this trying hour. As we stand in the valley of the shadow, we hear thy voice calling home our hearts beloved, and our spirits fall us, as we listen to the summons which removes from our mortal vision the father, friend, the strength, the consolation of many a pilgrim in earth's rough and rugged pathways. But even now, as we bend beneath the weight of our mighty sorrow, whilst our strength is laid low, and the voice that has spoken the word of power to the weak, and comfort to the helpless is hushed forever. Oh, teach us that thou art still the strength of our weakness, light to our blindness, the true and unfailing 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

which death alone can teach. Oh, trusted but most eloquent teacher! As we stand in the presence of thy white angel, Death, and still the throbbings of our beating hearts, to hear the message that he brings, we uplift our souls to thee, thou only strength and consolation, and learn to lay the burden of our cares and griefs on thee, who alone canst bear them. Help us, oh, heavenly father! and clear away the mists of sorrow from our eyes, that we may discern the footprints of the beloved one, in his pathway to the land of light. Help us to retrace 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 barge 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 earthy life is fast drifting out of view. The thickening mists of death have closed around him, and we are left alone, straining our failing sight to catch faint 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 frail humanity! Teach us how to cry out to thee with heart and voice. We trust thee, oh, our father, in life as in death, in darkness as in light, in this, our home of human grief and weakness, as in the more peaceful days of life's full blossoming. 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 veil 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 to tell of the joy and glory he has gained. Show to those mourning ones, the radiant mountain of transfiguration to which the angel Death has raised him. Help us to kiss and bless the rod that smites the human heart, but sets the Immortal free, and once more teach 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 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 warfare looming up before him, still he was ushered into being without one tear or sigh to mar his welcome. No prophetic voice of warning spoke of the thorny road those infant feet must tread. The mother's heart was full of joy, and rejoicing friends hailed the young stranger's advent on life's stormy sea, without one sad misgiving.

And now, when we know how well, how nobly life's battle has been fought and won, how gallantly he's run the race God set before him, and gained the victor's prize of well-earned immortality, shall we fail to bid the triumphant soul godspeed, or stay with a single murmur the hand of the liberator 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 sunlit 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 touching eloquence of the form we have beheld in all the panoply of life and strength, so strangely still.

### SO DUMB AND SILENT NOW—

All, in short, of the solemn mysteries of death—prompt us to inquire their meaning and pause in the giddy rush of life to ask of God, the quiet dead and one another: What has death done to this our friend and brother? The ways of the Infinite One must ever be mysterious to the minds of His finite creatures, but in His mercy He has taught us enough by that we do know to trust him in all things of which we are yet ignorant, and amongst the brightest revelations of our present day and hour are those that have stripped the grave of all its terrors, 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 splendor that we fondly lavish upon the crumbling 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 energies and powers, continuing the woof of being from the point where death has swept it. It is this, and these revelations

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 entrusted to his skill and care, and the fortunes, no less than the safety of countless multitudes, have hung upon the faithful performance of this 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, amidst the howling tempest, drenching rain and piercing cold, whilst the lives of multitudes were hanging in the balance on the captain's skill and care. And yet we know that out of his brave hands no single 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 left unaided.

Not one soul he ever knew or served with but what would have united in crying, "Godspeed our gallant captain to his well earned rest. If ever seaman plowed his way to heaven he is the man!" Staunch and true! Brave man, great heart, gallant sailor, faithful servant of the King 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 fiery scriptures of the skies stretched out above his head their canopy of glory, he read their solemn lessons in tireless duty, and worshipped his Creator in noblest service to his fellow men. My friends, the last, best lesson which this wondrous preacher, Death, has taught, is, as we thus render the noble record of this gallant life, to emulate its beauty, retrace the deep, strong footprints he has made—not in the "sands of time," but in the hewn out rock of grand endeavor; and the last best lesson which the best outpouring of the spiritual hosts have brought us, is the sweet, consoling truth, that nothing that is good and true and beautiful in manhood can 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 cannot make him dead," the gallant sailor! For mates, companions, friends, he is still the same, though a watcher now on a fairer, calmer sea. For the dear 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 patrolling spirit, making our path more bright, our way more plain, our lives more holy and nearer heaven, because a good and faithful man has lived and died. He may, he must, have left a void which none can fill again. Many will miss his helpful, outstretched hand, and she—his best beloved one—will miss the coming foot, that was ever prompt to hasten to her side; but she knows, as we do, he lives and loves and watches over her now.

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

### DEATH HAS NO POWER UPON HIM,

that he lives and stands in our midst this 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, surely we can trust our heavenly father in the yet veiled realms of mystery hidden from our view. "He doeth all things well," and though the golden bowl of mortal life is broken, the silver cord of earthly duty loosed, the pitcher broken at the fountain and the wheel broken at the cistern, we can bow and lead in calm submission, look back in high emulation at the record of a well spent life, and forward with triumphant joy that he's reached the goal, from which his loving hand will beckon 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 gained, until we meet and greet him in the land where the angels have welcomed him with the glorious cry, "WELL DONE, THOU GOOD AND FAITHFUL SERVANT, enter into the joy of thy Lord." And now it but remains to put away with all reverence the faded garments an immortal soul has worn. Lay down to rest the crumbling form of clay. With tender reverence

give back to earth the pale, white form of earth. Put out the earthly lamp. "It will not need it 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 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 kingdom and the power and the glory, forever and ever. Amen."

### AFTER THE HYMN

by the choir, "Rock of Ages," Mrs. Britten again said: Before we listen to the benediction, which closes these sacred rites, in the name of the wife and friends of the good and true man whose spiritual birth we celebrate, I tender earnest and heart-felt thanks for the deep reverence, earnest 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 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 feeling have helped to strengthen me in the performance of a sad, though pleasing duty, and almost changed bereavement into gladness. Let us all go hence cherishing in our hearts the memory of the brave and true; seeking to shape our lives like his to the line of duty; striving to bring home to earth's last waymark a record as clear and true as his has been, and commending ourselves to the father of all, with the reverent cry, "Thy will be done on earth as it is in heaven," now and evermore.

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

### Letter from A. J. Davis.

CIVIL AND MEDICAL LIBERTY.  
Our ever-esteemed friend A. E. Giles, of Hyde Park, Mass., has recently performed an important service: It is not only important for this day and hour of bigoted prescription, 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 Massachusetts physicians to procure an "Act to regulate the practice of medicine." And in meeting by facts and arguments this proscriptive scheme of the diplomatized 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 charlatans. No sick person would be permitted to be healed by "the laying on of hands," nor would any persons, without a regular diploma, be allowed to prescribe for or treat suffering humanity in the old Bay State! Mr. Giles presents an array of facts and corroborative testimony that will apply with equal resisting force in any other State in the Union where a similar bigoted and proscriptive scheme may be agitated by medical conservatives.

### POWER OF THE 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 partisan 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 knew that they would combine as one mighty adversary to crush you out—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 number 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 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, respond to the new invitation. "A victory" for truth and justice can not be long delayed.

### SPIRITUALISTS' MEETINGS IN NEW YORK.

An intellectual interest in the facts of 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 expositors," 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 spirit-leaves 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 hungry multitudes.

### MEETINGS OF THE HARMONIAL ASSOCIATION.

Interest is deepening and widening week by week. What good we design to accomplish, in due course of time, doth not yet appear. 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 religion when seen through the wisdom and love of immortal principles!

### NATIONAL ORGANIZATION OF SPIRITUALISTS.

Something of importance (so I am told) is transpiring. Leading minds in Spiritualism 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 fully come to my knowledge. But I learn definitely, that Prof. S. B. Brittan, Prof. Kiddle, Prof. Buchanan, Judge Cross, Clark Partridge, Henry J. Newton, and others moved by kindred convictions, have been and are now at work perfecting a "Constitution, By-Laws, etc., which may possibly serve to bring order out of chaos. You remember that, some two years ago, I called attention in your columns to the desirability of an organization, with more than one phase, over each form of which a certain named well-qualified gentleman might with great propriety be called upon to preside. For I doubt, when they once begin to organize, whether one common name and one rationalistic purpose will satisfy the large majority of non-progressives which begin to enter under the wings of Christian Spiritualism. The drift of all thoughtful Spiritualists—especially the influential leaders before mentioned—is undisguisedly toward existing sentimental christianism. How all this is to subserve the greater spiritualization and liberalization of mankind, is more than I can comprehend. You will therefore, now and always find me "outside" of the party lines. The ways of wisdom, if we can only find them, will be ways of pleasantness. Faithfully as ever  
A. J. Davis

New York, April 12, 1880.

What we contend against is, that professionalism 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 noontide light that, if the true spiritualist and self-helpful teaching were conscientiously promulgated by spiritual workers, the present degenerating forms of mediumship and professionalism would be turned from in disgust. It is only when men think for themselves and seek truth by the effort of their own minds that they can know anything. To depend on others to do our 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 humility, as the fringes are to a garment.—Jeremy Taylor.



THE PACIFIC COAST.

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

REPORTED BY WILLIAM EMMETTE COLEMAN.

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

TUESDAY, MARCH 30TH

Charter Oak Hall was profusely decorated with charming and picturesque floral emblems, lovely pictures and streaming banners, while the platform fairly groaned beneath the weight of choice and fragrant flowers culled and intertwined by Spiritualism's fair daughters in honor of the glad 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 consequent 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. Upham Hendee, forty-two years of age, a native 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 Spiritualism, 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. Spiritualism has a great work to do in assisting to restore 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. Plumb 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 forsake the present place of meeting for a church, to gratify the fastidious taste of a few.

He dwelt upon the ennobling influence of Spiritualism, and the small occasion we had to fear the influence of "evil spirits," and closed with the inquiry whether each succeeding anniversary brings us any enlarged 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 words:—

"A reporter at an exhibition of that exquisite work of art, Powers' Greek Slave, observed three ragged, barefoot and dirty street urchins, who had by some chance found their way within the entrance, and stood in speechless wonder before the sublime creation. One little girl was seen to steal silently away. He wonderingly waited her return.

"She came at length and resumed her silent devotion, but he discovered that she had returned with face, and hands and feet washed! She had gone out from the presence of that silent teacher of purity inspired with the need of preparing herself to look upon the form divine! And to the extent of her means, she had made herself clean, and angels doubtless witnessed the pure and holy glow enkindled in her child heart.

"We are happily admitted to the 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 unwhoriness that we may, with fitting countenances and purified lives gaze upon the holy scene."

Succeeding Mr. Plumb came Rev. Mr. Parker, a Universalist clergyman, an old friend of the late Mr. Hoyt, the father of Mrs. Foye, and an outspoken advocate of the identity of true Christianity with true Spiritualism. Mr. Parker narrated how Universalism was planted in America through the agency of spirit promptings as evidenced in the history of Thomas Potter and John Murray, and then gave his views concerning the harmony of his Universalism with the teachings of the spiritual philosophy.

After the refreshments of a sweet song charmingly sung by Miss Cressy, William Emmette Coleman delivered an address, dwelling first upon the great good that Spiritualism had been to himself individually, and secondly, upon the various ways in which it had benefited mankind generally. [Mr. Coleman's address, which we learn was greeted with continued and enthusiastic applause, will be published in full in the JOURNAL at a future date.] Mrs. P. 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 society.

The last speaker was "Father" Pearson, a veteran in the cause of Spiritualism in San Francisco. He protested against Mrs. Britten being suffered to leave the spiritual platform; and said if all other means failed, the spirits should be supplicated en masse to put a stop to Mrs. Britten's injurious conspiracy against mankind. "Father" Pearson then gave as a rule of practice for all to follow, this:—

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

At 7:30 p. m. the meeting re-assembled in greater numbers than in the afternoon. Every nook and corner was occupied, and the hall ways, passages and stairs were filled or blocked up. The exercises were of a threefold nature: charming vocal and instrumental music by a number of volunteer artists; the anniversary address of Mrs. Britten; and the test-stance 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 account of the house in Hydeville, N. Y., in which the manifestations first appeared, the first public test-investigation of the phenomena in Corinthian Hall, Rochester, and all the progressive outwreep of the movement therefrom. She graphically and feelingly described the circumstances attending the memorable séance at which she first received demonstrative evidence of spiritual communion, through the mediumship of the medium then by her side, Mrs. Foye; some 20 years ago, her conversion from orthodoxy dating from that séance, she being converted by the very same raps that were here sounding jubilate on that very platform. Mrs. Britten also paid attention 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 infamy which some had essayed to make a part of our glorious philosophy. She concluded amid loud and long continued applause.

A rapping séance 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 JOURNAL. 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 in usual in these séances, most of her tests in public meetings, being given to outsiders, investigators, rather than to believers.

SUNDAY, APRIL 4TH, 1880.

The Anniversary exercises in B'nai B'rith Hall, April 4th, under the auspices of the 1st Spiritual Union, like those on the 30th, at Charter Oak Hall, were a grand success. The hall was profusely decorated, and the platform was almost covered with choice flowers and floral emblems. The two 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 veritably living parterres of flowers, as it were. Portraits of A. J. Davis, J. M. Peebles, and Dr. Blade 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, Miss Robinson, Emma Booth, Maud Danskin, Delia West and Frankie Robinson. Among those most proficient in recitation and meriting special mention, I caught the names of Charles Stern, Horvort Harding, Thos. Wise, Harry May, Lottie Hebe, Edna Hope Loomis, Katie Hammond, Jennie Greenwood, Lizzie Powers, Nattie Mayo, Sophia Eggert, Etta Benjamin and Daisy Peck.

A most affecting incident occurred during the recitations. The former conductor of the lyceum, Mrs. Dr. H. J. French, who passed to spirit-life over a year ago, gave a poem for the occasion through the mediumship of Mrs. Scates. This poem was given by Mrs. Scates to Mrs. French's daughter, Jennie, about twelve years old, and a lyceum scholar, to read to the audience; Jennie ascended 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 mother! 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 lamentations. The poem was then read by Mrs. Scates. Miss Mayo, Mrs. Scates and other mediums announced the presence of several of the lyceum scholars who had passed to the Summer-land; and a poem, given through the mediumship of Mrs. Mathews, the conductor of the lyceum, from Little Josie Stephens, one of the bright scholars of the lyceum, was read by that lady.

At 2 p. m., the large hall was thronged with an eager multitude, anxiously awaiting the feast of fat things in store for them, and filling every seat. During the afternoon and evening some exquisite singing was given by Mrs. Feather, 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 practice of charity for the fallings and shortcomings of others. Each one of us should find out his besetting sin or weak points, and ask God's angels to come to us and assist us in overcoming them. We ought to apply Spiritualism to its highest use—the culture of our own natures, the correction of the evils afflicting us and the world. Prof. W. N. Van De Mark followed in some earnest, forcible remarks, emphasizing strongly the immense benefit Spiritualism bestows upon the world through its code of ethics. Its greatest good, he thought, was in its moral power. 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 delivered a pleasing and thoughtful address. This is our natal day as well as yours, said her angel prompters. Cherish the memory of this day in your daily life. Let its influences permeate your hearts, attuning them to sweetest love and charity. She then spoke of the difficulties of mediumship. If we come not as you wish, think not we have forgotten you. You can not think how difficult it is for us to linger in your atmosphere, repellant as it is to our souls; but for all this we come, in the spirit's best way, come to you. She closed by invoking the benison of the best souls in heaven upon the sore and afflicted hearts of earth. Mrs. Mathews then read an inspirational poem in honor of "the day we celebrate."

Mrs. Hendee next spoke of the glory and grandeur of spiritual truth. Spiritualism was no mythical delusion, but a blessed reality. She had long continued a perceiver of its actuality. It is the emanations from spirit-life that convey you safely through life's troubled wald, inspiring you to heavenly fields of aspiration.

Father Pearson repeated to some extent his remarks as given at the Charter Oak Hall Anniversary, urging all to do no wrong consciously. For several years he had practiced that rule and was much benefited thereby. 1881, said he, will be an eventful

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 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 progress for its motto.

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

The afternoon services closed with a half-hour test séance 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 skeptics.

At 7:00 another large audience assembled. After a recitation by Mrs. Blecknell of a poem given her by Nettie Pease (Fox), Wm. Emmette Coleman made the opening speech, including in a similar line of remark to that expressed in his Charter Oak Hall address—the good of Spiritualism—closing amid loud applause. 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, refuse to admit Spiritualists to their houses, because they erroneously associate it with free license. Spiritualism does not seek to free 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 Francisco Spiritualists.

Mr. Irving next read a carefully prepared paper, full of glowing thoughts and beautiful imagery, bearing upon the practical duties devolving upon us as recipients of the modern gospel. Belief in Spiritualism is of no avail without works. He concluded 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-grandfathers!

Mr. Ferree, late Methodist clergyman, then favored us with an earnest and stirring address with the old camp-meeting fervor and in the old revival spirit. It was impossible for Spiritualism to come before it did, for the angel intelligences who had charge of the planet at its original birth from the sun, had fixed the time of its advent. When it did come, all the forces of the universe were behind it, and it could not help coming. Spiritualism is the second coming of the Nazarene; the culmination of the song of the Shepherds 1800 years ago.

Rev. Mr. Parker emphasized the importance of right belief as affecting character and as being instrumental in producing in us happiness or gloom.

Mr. Wilson said men were prone to do good rather than evil, instancing in point the remarkable growth all over the world of Spiritualism in 33 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 Spiritualism this year.

An Explanation.

To the Editor of the Religio-Philosophical Journal:

In a late number of the JOURNAL appeared a notice of my forthcoming work, second 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 introduction to vol. II, these two volumes were written several years ago, and remained unpublished for a very sufficient reason—want of funds. In the winters of 1878 and 1879, I re-wrote them entirely; abridging, condensing, adding new matter, etc. After becoming 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 permission, and he came to my home—the only time I have ever had the pleasure of meeting him—and read portions of them. In this manner he came into possession of what knowledge he has of vol. III, the advance sheets of which have not been furnished him, as heretofore. He is not informed of the changes made in that volume in the rewriting and abridgement of it.

It is sufficient here to state, that as published, the descriptions of spirit-life, modes, etc., 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 vol. III.

The nature of Deity and man's relations to him, are treated in vol. I. 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 in giving it.

I have learned many lessons during the years I have been in the exercise of mediumship, and one has had the effect to cause me to deprecate the use of great raps to father and give character to communications from spirits. I have learned that great men and small men, are so obscured by the medium through which they must reveal themselves to mortal man, that their identity must be uncertain under the most favorable 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, great or small; therefore I have said nothing of late years as to who inspired my writings. This name was given me at first, and I know the same teacher inspires all my works, whoever it may be. He acts as the mouthpiece of a circle or association of spirits that desire to teach certain things through the instrumentality of mediumship. I will add that there is much in that old MS. pertaining to spirit and spirit-life, that might with profit have been published, but it could not be at present. The future may favor my writing more on that subject, and giving to the world some of the things to which Mr. Coleman has referred.

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

MARIA M. KING.

Hammon, 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 exact time, but think it must have been during the year 1852, or possibly in 1853. The convention itself did not seem to amount to much, being as it was, made up of self-elected delegates, many of whom were in the green, half-developed mediumistic condition with eyes bent partially opened to the reality 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. Probably nothing would more forcibly illustrate the general improvement of our movement than the placing in distinct contrast the unbalanced and chaotic condition of that convention with the intelligent and orderly proceedings of our public gatherings of today. 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 experience.

Among other persons of interest whom I met on this occasion was a brother minister, 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 inspiration, whilst he still insisted upon holding on to the help 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 possibly again be drawn under the spirit control. 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 combated 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 demonstrations to the company.

At length she was influenced to lend her direct aid in bringing the other under the spirit-control. She first went round to his side of the table and made various motions of her hands about his head; then returning to her position opposite, her right hand and arm were made to rise up slowly toward a horizontal position—much as if aiming a

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 thought.

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 o'clock.

On coming out of his condition, this ministerial medium manifested the greatest surprise, confusion and chagrin. He begged us to keep what had passed wholly to ourselves, 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 unpromising one, being as he was, highly endowed 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 inharmonious and inefficiency. At all events, in the present instance, the person seems to have ere long disappeared both from the old and the new field of action.

The Phantom-Blacksmith.

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

A week later the editor of the RELIGIO-PHILOSOPHICAL JOURNAL seemed to believe 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 unsolved. 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 for it.'"

"Mrs. Hunn, alluding to the theatrical apartments, said it would not be the first time she had had to do with a ghost, and that she was very willing to encounter this one; so she had her luggage taken to the house in question, and the bed prepared. At her usual hour, she sent her maid and her children to bed, and, curious to see if there was any foundation for the rumor she had heard, she seated herself with a couple of candles and a book, to watch the event. Beneath the room she occupied was the carpenter's workshop, which had two doors; the one which opened into the street was barred and bolted within; the other, a smaller one, opening into the passage, was only on the latch; and the house was, of course, closed for the night. She had read somewhat more than half an hour, when she perceived a noise issuing from this lower apartment, which sounded very much like the sawing of wood; presently other such noises as usually proceed from a carpenter's workshop were added, till by and by, there was a regular concert of knocking and hammering, and sawing and planing, etc.; the whole sounding like half a dozen busy men in full employment. Being a woman of 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 place, and satisfied herself that there was nobody there, and that nobody could get into it, Mrs. Hunn ascended to her room again, beginning almost to doubt her own senses, and question with herself whether she had really heard the noise or not, when it recommenced and continued, without intermission, for about half an hour. She however went to bed, and the next day told nobody what had occurred, having determined to watch another night before mentioning the affair to any one. As, however, this strange scene was acted over again, without her being able to discover the cause of it, she now mentioned the circumstance to the owner of the house and to her friend Bernard; and the former, who would not believe it, agreed to watch with her, which he did. The noise began as before, and he was so horror-struck, that instead of entering the workshop, as she wished him to do, he rushed into the street. Mrs. Hunn continued to inhabit the house the whole summer, and when referring afterwards to the adventure, she observed, that she 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 nature or other enemy is threatening to destroy them. They have likewise a suitable covering which they can draw over the eye to protect them from the intense incident to a rapid light, and an air bag which expands when they wish to rise up and expand when they wish to rise up.—Lectures of Prof. Huxley, 1866.



Woman and the Household.

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

HEART AZALEAS.

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

Such an aurora of halo resplendent, Seemed to the world and the universe given; Earth was enwrapped in a glory transcendent, Close in the tender embraces of heaven! O I was brave in an ecstatic passion! Ruler of fate, and creator of art!

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.

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

As pure as the blossom that opens 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'er-matching the pain and the cost, While hope ever whispers that Heaven will restore me.

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 Society of Humanity of New York City, before which Mrs. Bristol has been giving a course of lectures.

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 on 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. Freeman Clark's seventieth birthday in 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, doing out charity to the poor, fever-famine sufferers in Ireland, it was left to the clear brain and warm heart of Mrs. Power's labor to suggest the most 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 repair from impoverished nutrition. At present, schools are becoming deserted, because pupils were too miserably fed and clothed to leave their wretched hovels. Through the intercession of the above-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 intuition at work with these eminent prelates and M. P.'s as the result shows.

The Froebel Union, which met in New York, on the first days of April, was the first ever held, to the venerable Elizabeth Peabody, 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 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 intellectually, from the first." Reports were given from similar schools in Germany, Italy and England, as well as from various cities here. An interesting kindergarten has been established in Philadelphia, for the children of poor mothers who are employed away from home during the day. These women are very grateful for the help, and their little ones have become industrious, obedient, gentle and orderly.

Prof. Felix Adler, reported to the Froebel 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 Froebel system. Thus the principle is extended, with the hope of influencing their whole future lives. They are given tools in work shops, and begin the application of mechanics. It is expected, by such methods, to reach, radically, the lowest stratum of society, through the most radical methods.

BOOK REVIEWS.

WITHIN THE VAIL.

A volume with the above title, John W. Chapman author, is just issued from the press of Walker, Evans and Cogswell, Charleston, S. C. It is a handsome little book of one hundred and ninety-two pages, and will no doubt be welcome to many beside the "Two good women" to whom it is dedicated, one of them being the wife of the author. In smooth blank verse Mr. Chapman has considered those ethical questions which have always perplexed humanity, in a spirit which breathes great loveliness and aspiration toward the Divine. If he can not, to use his own words, "grasp the Universe and squeeze the truth out, as you'd press the juice out of an over ripe peach" he does not begot 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 belonging 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.

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

"THE POPULAR HISTORY OF ENGLAND," by Charles Knight. Standard series, edition, in eight volumes. Price, marbled cover, 30 cents per vol.; \$2.40 in cloth, \$3.00 per set. F. K. Funk & Co., New York.

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

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

At these marvellously low prices every family should possess a copy of this great work. Few books are better calculated to deal a deadly 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 "Supplemental 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 Spiritualism 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 natural 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 all-loving and an all-wise Father, and that none other than legitimate and purely natural consequences flow from each and every act of good or ill, and that the idea of an endless hell is a libel on the character of the all-merciful God. Christianity says the only way to be saved from sin and its punishment is by faith in the efficacy of the atoning blood of Jesus. Spiritualism teaches that man's redemption from evil and its consequences, is only and entirely by the natural and 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 of a corporeal resurrection irrational, unscientific and absurd.

At this juncture, when so many Spiritualists are taking off their hats to the churches and thus unwittingly playing into the hands of their most bitter opponents, seemingly oblivious of the past long record of "the religion of the flame and sword," I rejoice that the clarion notes of one whose clear perceptions, loyalty to conviction and spotless integrity of character, pre-eminently entitle him to the very forefront of the army of progress, are heard, sounding forth in many 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 Universalists 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 vitality," 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, "Belief 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-Spiritualism" utterly meaningless, while the spirit of liberty and justice so characteristic of Spiritualism, shames Christianity as "daylight doth a lamp."

W. C. BOWEN. Brooklyn, N. Y., March 23, 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 Journal; Innovations; House-Cleaning; Literary Notices; Editorial Miscellany, etc.

The Health Manual, by Dr. E. D. Rabbitt just published; price, cloth \$1, paper 50 cents, postage free. Every family should have a copy. For sale at this office.

BENSON'S CAPSINE POROUS PLASTER FOR WOMEN AND CHILDREN. Females suffering from pain and weakness will derive great comfort and strength from the use of Benson's Capsine Porous Plaster. Where children are affected with whooping cough, ordinary coughs or colds or weak lungs, it is the one and only treatment they should receive. It relieves pain at once, strengthens and cures where other plasters will not even relieve. Sold by all Druggists. Price 25 Cents. BEWARE OF IMITATIONS. Seabury & Johnson, Pharmaceutical Chemists, New York. 25 78 910

THE WORLD'S Sixteen Crucified Saviors; OR, CHRISTIANITY BEFORE CHRIST. CONTAINING New, Startling, and Extraordinary Revelations in Religious History, which disclose the Oriental Origin of all the Doctrines, Principles, Precepts, and Miracles of the Christian New Testament and furnishing a Key for unlocking many of its Sacred Mysteries, besides comprising the history of Sixteen Oriental Crucified Gods. BY KIRSEY GRAVES. 12mo, cloth, 25 pages—price, \$1.00; postage 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

\$777 A YEAR and expense to agents. Outfit Free Address F. O. VICKERY, Augusta, Maine. \$66 a week in your own town. Terms and outfit free. Address H. H. HALL & CO., Portland, Me. \$72 A WEEK. \$12 a day at home easily made. Outfit Outfit. Address DAY TRAV & CO., Augusta, Maine. \$5 to \$20 per day at home. Samples worth \$5 free. Address STRONG & CO., Portland, Maine.

AGENTS WANTED For the cheapest and most complete Fictional Bibles ever published. 200 beautiful illustrations. Bells very rapid. For every household. For special terms: Address A. G. NETTLETON & CO., 60 Dearborn Street, Chicago, Ill. \$7 15 25 35 \$ 1 1

ENCYCLOPEDIA LAW AND FORMS. AGENTS WANTED For Business Men, Farmers, Mechanics, Workingmen, Property Owners, etc. Every body selling fast. Low price. Great success. One sold 50 in one town, another 12 in 16 days, another 75 in 13 days, another 11 in one day, another 1016 in a few hours. Agents are having grand success, because it is Sheridan's Condition Powder. Dose one teaspoonful for one pint of water. Sold everywhere, or sent by mail for eight letter stamps. I. S. JOHNSON & CO., Bangor, Me. 25 20 25 19

MAKE HENS LAY. An English Veterinarian Surgeon and Chemist, now traveling in this country, says that most of the Hens and Cattle Powders sold here are worthless trash. He says that Sheridan's Condition Powder is absolutely pure and immensely valuable. Nothing on earth will make hens lay like Sheridan's Condition Powder. Dose one teaspoonful for one pint of water. Sold everywhere, or sent by mail for eight letter stamps. I. S. JOHNSON & CO., Bangor, Me. 25 20 25 19

The "Chicago Progressive Lyceum" holds its sessions regularly each Sunday, at half past twelve o'clock, at the Third Unitarian Church, corner Monroe and LaSalle streets. All are invited.

NEVER SAY DIE THOUGH YOU COUGH Till Your Heart Aches When the "LIFE RESTORING" East India Remedy is at hand. One bottle will satisfy the most skeptical that DR. H. JAMES' "Cannabis Indica" will positively cure "Croup, Bronchitis, Asthma, and Nervous Debility." It is an Imported Remedy. Try it—prove it for yourself. There are a few extracts from letters of persons who were CURED, and now order for their friends: "I fear Cousin is in a decline, and as my medicine cured my only brother of a Hysterical Cough, about a year ago, I wish Cousin to take them." The true friend, HANNAH MICKLE, Near Woodbury, N. J. "As your medicine cured me of Consumption some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles." J. V. HULL, Lawrenceburg, Anderson Co., Ky. "Mother has been suffering with Bronchitis for nearly two years, and tried most all kinds of medicine, and says the Cannabis Indica is the only thing that gives her relief." JANE A. ANSBROOK, Lovettsville, Ballad Co., Ky. "I know all about the Cannabis Indica. Fifteen years ago it cured my daughter of a Cough, and she had it very bad for several years, but was perfectly cured. Please send me a box of your medicine." JACOB TROUT, Deep River, Poweshick Co., Iowa. "It has cured Mrs. Rebout of General Debility of the whole system, of two or three years' standing, and others are trying it with success." BEBOUT & LESLIE, Simpsons' Store, Washington Co., Pa. None but Pint bottles, \$2.50 per bottle or three bottles for \$6.50. Address CRADDOCK & CO., 103 Race St., Philadelphia, Pa. Or apply to our Agents here given: JOHN D. PARK & SON, 119 Spruance St., Cincinnati, O. CHAMBERLIN & CO., St. Louis, Mo. FULLER & FULLER, Chicago, Ill. M. B. CLAWSON, Salt Lake City, Utah. 25 7 1

THE NEW GOSPEL OF HEALTH: AN EFFORT TO TEACH PEOPLE The Principles of Vital Magnetism; OR, How to Replenish the Springs of Life with- out Drugs or Stimulants. BY ANDREW STONE, M. D. Physician to the Troy Lung and Hygienic Institute. The subject matter pertains to those physicians who, ranking among the best in the world, have made the attempt from the spirit sphere to communicate through a radiating medium, knowledge which shall confer more power for good among the masses than were their former labors as mortals. Illustrated, with 100 engravings, 519 pp., cloth, \$1.50, postage included. (Two copies, \$1.25, postage included.) For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

Incidents in My Life. SECOND SERIES. We have in stock several hundred copies of this work. BY D. D. HOME, the Medium. They are a joy to procure outside of the regular trade, and we intend to give our readers the benefit of our bargain. DANIEL DOUGLAS HOME. Is a name known throughout the world, and everything pertaining to his life and experiences as a medium possesses an interest of an unusual character. The book is a 7mo, bound in cloth, and containing 274 pages, printed on heavy paper. The standard price at which it is listed and sold, is \$2.00. We will close out the lot now in stock, to readers of this paper, for Seventy-Five Cents Per Copy, Postage Free. Address Religio-Philosophical Publishing House, Chicago.

HOW TO MAGNETIZE OR Magnetism and Clairvoyance A PRACTICAL TREATISE ON THE CHOICE, MANAGEMENT, AND CAPABILITIES OF SUBJECTS WITH INSTRUCTIONS ON THE METHOD OF PROCEDURE. BY JAMES VICTOR WILSON. This is a work of more than ordinary merit. It contains more valuable matter on the subject of Magnetism or Mesmerism and the psychic laws relating thereto presented in a concise and practical manner than any work we know of. Every one investigating the psychic phenomena should give it a careful perusal. 104 pp., 16mo. Price 25 cents. For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

ISIS UNVEILED A Master-Key to the Mysteries of Ancient and Modern Science and Religion. BY H. P. BLAVATSKY. The recent revival of interest in Phylology and Archaeology, resulting from the labors of Maxmuller, Layard, Higgins, de Sacy, Dr. Schwaner, and others, has created a great demand for works on Eastern Mysteries. The author enters the field well equipped. A native of Asia, her childhood passed among the Ganges, the Tiber, Persia, and other Eastern peoples, her maturity among Hindia, Ceylon, Thibetia, and Egyptia, oriental traditions, languages and customs, have been her study and her chief study and occupation. The immense fund of information she has gathered during years of thoughtful study and observation, and the high, noble, and pure motives which have actuated her, enable her to throw more light upon the esoteric philosophy of Eastern nations than perhaps any other writer who has contributed to the literature of this important subject. Two volumes, royal 8vo; about 1400 pages handsomely printed, cloth, extra, \$7.50. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

WARNER'S SAFE KIDNEY & LIVER CURE. A reliable preparation and the only cure remedy in the world for Bright's Disease, Catarrh, and all Kidney, Liver and Urinary Disorders. Testimonials of the highest order in proof of these statements. For the cure of Diabetes, call for Warner's Safe Kidney & Liver Cure. For the cure of Bright's and the other diseases of the Kidney and Liver, call for Warner's Safe Kidney & Liver Cure. Warner's Safe Remedies are sold by Druggists and Dealers in Medicine everywhere. H. H. WARNER & CO., Proprietors, 117 Broadway, N. Y. Send for Pamphlet and Testimonials. Sold in Chicago by all Jobbers. 27-10-80

MRS. J. E. POTTER, TRANCE MEDIUM, 136 Castle Street, Boston, Mass. 27 7 15 18

MRS. FANNIE M. BROWN, Medical, Business and Trance Medium, can be consulted daily, except Sunday, from 9 a. m. to 12 m., and from 1 to 5 p. m., Main Street, Williston, Conn. Diagnosis of Disease by lock of patient's hair, handled by patient only. Send two 3-cent stamps. Five questions answered, three additional two 3-cent stamps. Five questions on business with advice, \$1.00 and two 3-cent stamps. Patients treated at a distance successfully by lock of hair. 27 23 19

DR. J. R. NEWTON CURES ALL Chronic Diseases by magnetized letters. By this method the most obstinate diseases yield to his great healing power as readily as by personal treatment. Requirements are: age, sex, and description of the case, and a P. O. Order for Russian more advantageous to receive. In many cases one letter is sufficient; but if a perfect cure is not effected at once, the treatment will be continued by magnetized letters, at \$1.00 each. Post-office address, Station 6, New York City. THE MODERN BETHESDA for sale by Dr. Newton, Price \$2.00, postage free. 27 23 19

Clairvoyant Healer. Dr. D. P. KAYNER, The Well-Known and Reliable Clairvoyant, Eclectic, Magnetic and Electric Physician, in whose practice during the last twenty-seven years, cures of difficult cases have been made in nearly all parts of the United States, has his office at Room 310 on the same floor with the Religio-Philosophical Journal office, and those desiring clairvoyant examinations and advice for the recovery of health, that can be relied upon, should not fail to consult him at once. Letters should be written, if possible, by the patient, giving full name, age and sex, the most obstinate diseases yield to his great healing power as readily as by personal treatment. Requirements are: age, sex, and description of the case, and a P. O. Order for Russian more advantageous to receive. In many cases one letter is sufficient; but if a perfect cure is not effected at once, the treatment will be continued by magnetized letters, at \$1.00 each. Post-office address, Station 6, New York City. THE MODERN BETHESDA for sale by Dr. Newton, Price \$2.00, postage free. 27 23 19

Would You Know Yourself CONSULT WITH A. B. SEVERANCE, THE WELL-KNOWN Psychometrist and Clairvoyant. Come in person, or send by letter a lock of your hair, for hand-writing, or a photograph; he will give you a correct description of your character, and of the causes of your ailments, by telling what faculties to cultivate and what to restrain, giving you a correct physical, mental and spiritual condition, giving you a correct and reliable diagnosis, and showing you the path of your life, and what to do to make it a path of success. He will also give you a correct diagnosis of the diseases of the body, and a correct prescription for their cure, which, if followed, will improve your health and condition every day, if it does not effect a cure. EXAMINATIONS. HE ALSO TREATS DISEASES MATERIALLY AND SPIRITUALLY. Terms: Brief Diagnosis, \$1.00. Full and Complete Diagnosis, \$2.00. Diagnosis of Diseases, \$1.00. Diagnosis and Prescription, \$1.00. Full and Complete Diagnosis with Prescription and Prescription, \$2.00. Address A. B. SEVERANCE, 215 Grand Ave., Milwaukee, Wis. 27 23 19

ANNOUNCEMENT. THE VOICE OF ANGELS A Semi-Monthly Paper, Devoted to Searching out the Principles Underlying the Spiritual Philosophy, and their Adaptability to Every-Day Life. EDITED AND MANAGED BY SPIRITS Now in its 3rd Vol., Enlarged from 8 to 12 Pages, WILL BE ISSUED AS ABOVE AT North Weymouth, Massachusetts, PRICE PER YEAR IN ADVANCE, \$1.50. Less times proportion. Letters and matter for the paper must be addressed as above, to the undersigned. Specimen copies free. D. C. DENSMORE PUBLISHER. 27 23 19

Ayer's Hair Vigor, FOR RESTORING GRAY HAIR TO ITS NATURAL VITALITY AND COLOR. Advancing years, sickness, care, disappointment, and hereditary predisposition, all turn the hair gray, and either of them incline it to shed prematurely. AYER'S HAIR VIGOR, by long and extensive use, has proven that it stops the falling of the hair immediately; often renews the growth, and always restores its color, when faded or gray. It stimulates the nutritive organs to healthy activity, and preserves both the hair and its beauty. Thus, healthy, wavy or silky hair becomes strengthened; lost hair re-grows with lively expression; falling hair is checked and withheld; thin hair thickens; and faded or gray hair resumes its original color. Its operation is sure and harmless. It cures dandruff, heals all tumors, and keeps the scalp cool, clean, and soft—under which conditions, diseases of the scalp are impossible. As a dressing for ladies' hair, the Vigor is praised for its grateful and agreeable perfume, and valued for the soft lustre and richness of tone it imparts. PREPARED BY DR. J. C. AYER & CO., Lowell, Mass., Practical and Analytical Chemists. SOLD BY ALL DRUGGISTS & DEALERS IN MEDICINE. 26 15 24-27 & 10 16 23-28 2 1 1

WARNER'S SAFE KIDNEY & LIVER CURE. A reliable preparation and the only cure remedy in the world for Bright's Disease, Catarrh, and all Kidney, Liver and Urinary Disorders. Testimonials of the highest order in proof of these statements. For the cure of Diabetes, call for Warner's Safe Kidney & Liver Cure. For the cure of Bright's and the other diseases of the Kidney and Liver, call for Warner's Safe Kidney & Liver Cure. Warner's Safe Remedies are sold by Druggists and Dealers in Medicine everywhere. H. H. WARNER & CO., Proprietors, 117 Broadway, N. Y. Send for Pamphlet and Testimonials. Sold in Chicago by all Jobbers. 27-10-80



Religio-Philosophical Journal

JOHN C. BUNDY, Editor. J. R. FRANCIS, Associate Editor

Terms of Subscription in Advance.

One copy one year, \$2.50. Clubs of five, yearly subscribers, sent in at one time, \$10.00.

As the postage has to be prepaid by the publisher, we have heretofore charged fifteen cents per year extra therefor.

REMITTANCES should be made by Money Order, Registered Letter or Draft on New York. Do not in any case send checks on local banks.

All letters and communications should be addressed, and all remittances made payable to, JOHN C. BUNDY, CHICAGO, ILL.

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

LOCATION:

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

CHICAGO, ILL., April 24, 1880.

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.

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

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

Rev. Wilber Fisk, D. D., says: "And how often has Bunyan's blessed spirit lingered around our path to lead us on to God; and who knows, brethren, but it is the inspiring spirit of the flaming Whitfield, or Hall, or Chalmers that sometimes sets on fire our stammering tongues with heavenly eloquence?"

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.

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.

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

Mr. Cook's lecture was mainly devoted to narrating his experiments with a "medium" at the house of Mr. Sargent. Mr. Cook, with others, sat down at a table, five lights burning, and clasped two slates, which were held in eight all the time, the "psychic" also clasping the slates. The "psychic" held a small atom of phosphorus in each hand between the slates before they were closed, and then underwent strange facial contortions expressive of an "agony of volition."

Had Mr. Cook ever been so unfortunate as to spend valuable time in reading Dr. Edwards' puerile attacks on Spiritualism, and the columns of inanely 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-PHILOSOPHICAL JOURNAL and who, in consequence, had no standing among Spiritualists.

When Dr. Edwards asserts that: "Precisely the same phenomena have been performed here, and have been demonstrated to be mere prestidigitation," he deliberately and maliciously states what he knows is not true. And when, by strong implication, he asserts there is no such thing as independent slate writing and never has been, he shows himself to be either profoundly ignorant or totally devoid of moral honesty; if ignorant he has no excuse, but if lacking in moral honesty there may be some palliation for his offense, as baptism and joining the church may not have entirely eradicated his innate proclivities.

The RELIGIO-PHILOSOPHICAL JOURNAL goes regularly to the office of Dr. Edwards, and therein from time to time he could have read accounts of independent slate writing, over the names of such men as Mr. Epes Sargent, Dr. Samuel Watson and other equally reliable and trustworthy correspondents. In those accounts it is stated that messages were written on the slate while it was held by the visitor several feet from the medium, and in bright sunlight. There is no fact in existence more clearly established than that of independent slate writing, whether Dr. Edwards knows it or not.

That Dr. Edwards is so densely ignorant of well accredited facts as he appears, may be questioned, but if he is it is willful 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 MEDIUM FOR INDEPENDENT SLATE-WRITING! The editor of this paper will place in the hands of L. J. Gage, Cashier of the First National Bank of Chicago, a certified check for the sum of two hundred and fifty dollars (\$250) endorsed in blank, with instructions to pay it to Dr. Edwards upon the written order of majority of the committee hereinafter named. Said money to be used by said Edwards in sending extra copies of the Northwestern Christian Advocate containing the above said committee's account of the experiments to be had as hereinafter specified, to such persons and publications as said committee shall designate. The conditions of this offer are as follows:

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' 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.

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

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

A Point of Morals.

The superstitious prejudice which has heretofore existed among thieves against "stealing pennies off from dead men's eyes," will be happily removed through the generous influence shed upon the moral aspects of this mode of gaining a livelihood, by the example of the subscribers to the Post and Mail stock, and particularly by that of the eminent and pious editor of the Northwestern Christian Advocate, Mr. O. A. Willard, the former manager of the Post and Mail, is dead. The pennies that are resting upon his visual orbs, now forever closed, consist of certain subscriptions for stock in the Post and Mail, which he obtained from numerous parties during his life. Dr. Edwards, editor, exponent, stalwart 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 cling 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 transactions. This is the case of the Post and Mail. The stock subscription was taken by Willard as an officer of the Post and Mail Company. Had it been an individual or partnership concern they would have been shut off from the privilege of removing the pennies from the dead Willard's eyes by their own testimony. But, the company having been organized as a corporation, the statute leaves a loophole open through which the jackals may creep in and plunder the corpse.

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

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 legislature in trying to put up the bars had left open the side gate. We only care to suggest to the gentlemen who have heretofore made a profession of larceny, that their prejudice against stealing from the dead is a mawkish and superstitious sentiment. The Bible authorizes no such distinction, and the bright and luminous example of the authoritative exponent of morals for the Methodist denomination in the northwest proves that in this matter at least, prejudices must be subordinate to business. Let the next criminal in our docks plead to an indictment, that "he took the horse for accommodation merely and without the least suspicion that he was committing larceny, or, that the wound he inflicted with the bowie knife was only "an accommodation stab, without a thought of homicide." The plea is not only good enough in law to run a court with, but good enough in morals to run a Methodist "advocate."

Dr. W. B. Carpenter and his Brothers.

(From the Boston Transcript.)

Your correspondent "W." in the Transcript of March 30th, seems to think that Dr. William B. Carpenter is a better authority against certain phenomena which he has not seen, than Mr. William Crookes, the chemist, is in behalf of certain phenomena which he has seen. My present object is simply 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 distasteful and incredible to "W." and to his Magnus 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 again. I believe my deprivation of home sympathies has made me live more in the spiritual world, from which I feel separated only by a veil of flesh. I feel as though I would never surprise me to find that I had died and was there; it often seems so natural than the present state. In old times, when I believed in an eternal 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 humanity without the hindrances of flesh.'"

In my intercourse with the Spiritualists it is evident to me that they do not mourn for death, like orthodox Christians, whose heaven is more ideal than real. They really do believe that their friends are living happily, and have intercourse with them. About this medium work I care very little; its principal use is to teach the reality of things unseen; and it must be a very imperfect thing at best, because it is only the lowest elements of their nature that can communicate with the highest of ours. But for us all to look on the next states 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. Carpenter'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 footnote, appended to the foregoing quotation, by his brother, the editor of the memoir: "In the summer he had attended a circle of 'mediums' at Plymouth, Mass., and had been subsequently introduced to Mrs. Underhill, formerly of Rochester, then of New York, by Mr. Garrison, with whom he spent an evening, of which he gave a full account; he believed that he then received messages from the departed."

It is barely possible that Dr. Carpenter's brother Philip, having investigated the subject may have been as good authority in regard to it as the doctor, who did not 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 published last year, and who is widely known as connected with the education of the native girls of the East Indies.

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

Philip Carpenter was practically such a Christian, for the feeling which he had been vouchsafed 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 insipid, the salt of the earth is not always altogether agreeable—not though it savor of immortality even for a certainty.

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. Eminent clergymen of different denominations were present. A paragraph from the discourse of Rev. H. W. Bellows gives a clear idea of Channing's theology, his rejection of dogmatism, and his reverence for conscience. He taught, with rare power and beauty, the capacity of man for endless culture and growth in grace, and illustrated his teachings by a life of tenderness and moral heroism. Dr. Bellows said:

"Channing was a theologian, but not of the old pattern. He studied God and reported his ways and his will after a manner 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 he bowed before truth, worth, goodness, purity, sacredness, and in the testimonies of his own spiritual nature he saw them, to an infinite extent, in the great source of his own moral experiences. That mind is one and the same essence in God, angels and men is a fundamental postulate with him."

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

"MY DEAR FRIENDS: I scarcely need say that I yield to no one in love and veneration for the great and good man whose memory, outliving all the prejudices of creed, sect and party, is the common legacy of Christendom. As the years go on the value of that legacy will be more and more felt, not so much perhaps in doctrine or in spirit—in those utterances of a devout soul which are above and beyond the affirmations or negations 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 residence of these worthies has lent additional character and interest. Thy friend,

JOHN G. WHITTIER."

Danvers, Mass., March 13, 1880. A letter from the veteran anti-slavery leader and Spiritualist, Wm. Lloyd Garrison, written only a month before his passing away, to the committee who were preparing for this celebration, was also read and heard with much interest.

"DEAR SIR: I cheerfully respond to the request made in your letter, by which I am informed that a meeting will be held in your city on Monday evening next, with reference to making arrangements for 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 regard for truth and right, courageous disregard of popular sentiment, in the matter of theological dissent, and a pervading spirituality of thought and purpose, entitle him to rank with the foremost teachers, exemplars and benefactors of mankind. As he never sought human applause, he needs nothing of it now, yet, having consecrated his life to the inculcation of all that is beautiful in humility, god-like in aspiration, uplifting in virtue, ennobling in true piety, and world-regenerating in Divine Love, let all sectarian shibboleths be forgotten at such a commemoration as is contemplated, and let the wise and good of every sect and party improve the opportunity to show their appreciation of his work. For, in regard to doctrinal views or scriptural interpretations conscientiously held, no one is more orthodox or heterodox than another, and there is no such thing as a heretic or heresy, on Protestant ground, any more than there is of papal infallibility; seeing that the right of private judgment in all matters of religious faith and practice is admitted to be absolute, and that no higher or better test can be applied than this: 'By their fruits ye shall know them.'"

For his testimonies and appeals in behalf of the suffering poor and working classes, of the millions that were groaning in bondage at the South, and for the incoming of the reign of universal peace on earth—though at times to make a consistent application of fundamental principles—Dr. Channing deserves to be held in grateful remembrance. Especially is he to be honored as the eloquent advocate of free thought, free speech, free inquiry, and non-conformity when acquiescence would be in violation of the understanding and conscience. And nothing could be more guarded, comprehensive or sublime than his definition of the freedom of the human mind. "I call that mind free," he says, "which jealously guards its intellectual rights and powers; which calls no man master; which does not content itself with a passive or hereditary faith; which opens itself to light whenever it may come; which receives new truth as an angel from heaven; which, whilst consulting others, inquires still more of the oracle within itself, and uses instructions from abroad, not to supersede, but to quicken and exalt its own energies. I call that mind free which sets no bounds to its love; which is not imprisoned in itself or in a sect; which recognizes in all human beings the image of God and the rights of his children; which delights in virtue and sympathizes with suffering wherever they are seen; which conquers pride, anger and sloth, and offers itself up a willing victim to the cause of mankind; which does not cower to 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 wrong doing. Ecce homo! Yours truly, Wm. Lloyd Garrison."

Boston, April 5th, 1879. The exercises were full of interest to the close. At the Brooklyn Academy Hall, a vast audience heard addresses from clergy



and laity of different denominations, 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 unreasonable.

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

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

Mrs. Thomas Gales Forster and wife are located at No. 20 Ogden avenue, Chicago. Hudson Tuttle has been visiting his daughter in this city for the past few days. Mr. Bronson Murray will visit Illinois in May to look after his large landed interest. Mr. and Mrs. J. H. McVicker left last Saturday for New York, where they will spend a few weeks.

We are gratified 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 daughter a very characteristic message one day last week, through the mediumship of Mrs. O. A. Bishop whom he had known from her infancy and for whom he always entertained the highest esteem.

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

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

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

Hon. J. Bowie Wilson, of Sidney, New South Wales, in connection with a large order for books from the RELIGIO-PHILOSOPHICAL 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. Tyrerman. 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 vengeance, 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 "tine," "line," 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 would send to every neighborhood by publishing the merits of Hop Bitters, they would advertise them without 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 is 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 "bitters."

A few of the many witnesses from religious and temperance 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 Christian work.

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

They are not a beverage, but a medicine, with curative properties of the highest degree, containing no poisonous drugs. They do not wear out an already debilitated system, but build it up. One bottle contains more hops, that is, more real hop strength, than a barrel of ordinary beer. Every druggist in Rochester sells them, and the physicians prescribe them.—Rochester Evening Express on Hop Bitters.

We are not in the habit of making editorial mention of patent medicines, but in case of Hop Bitters, feel free to do so, because their merits deserve to be known.—New York Independent. Northern Christian Advocate, Syracuse, 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. Southern Christian Advocate, New Orleans, La. Christian Mirror, Portland, Me. And over five hundred more Religious and Temperance papers.

Not a Beverage. "They are not a beverage, but a medicine, with curative properties of the highest degree, containing no poisonous drugs. They do not wear out an already debilitated system, but build it up. One bottle contains more hops, that is, more real hop strength, than a barrel of ordinary beer. Every druggist in Rochester sells them, and the physicians prescribe them.—Rochester Evening Express on Hop Bitters.

They are not a beverage, but a medicine, with curative properties of the highest degree, containing no poisonous drugs. They do not wear out an already debilitated system, but build it up. One bottle contains more hops, that is, more real hop strength, than a barrel of ordinary beer. Every druggist in Rochester sells them, and the physicians prescribe them.—Rochester Evening Express on Hop Bitters.

They are not a beverage, but a medicine, with curative properties of the highest degree, containing no poisonous drugs. They do not wear out an already debilitated system, but build it up. One bottle contains more hops, that is, more real hop strength, than a barrel of ordinary beer. Every druggist in Rochester sells them, and the physicians prescribe them.—Rochester Evening Express on Hop Bitters.

They are not a beverage, but a medicine, with curative properties of the highest degree, containing no poisonous drugs. They do not wear out an already debilitated system, but build it up. One bottle contains more hops, that is, more real hop strength, than a barrel of ordinary beer. Every druggist in Rochester sells them, and the physicians prescribe them.—Rochester Evening Express on Hop Bitters.

They are not a beverage, but a medicine, with curative properties of the highest degree, containing no poisonous drugs. They do not wear out an already debilitated system, but build it up. One bottle contains more hops, that is, more real hop strength, than a barrel of ordinary beer. Every druggist in Rochester sells them, and the physicians prescribe them.—Rochester Evening Express on Hop Bitters.

They are not a beverage, but a medicine, with curative properties of the highest degree, containing no poisonous drugs. They do not wear out an already debilitated system, but build it up. One bottle contains more hops, that is, more real hop strength, than a barrel of ordinary beer. Every druggist in Rochester sells them, and the physicians prescribe them.—Rochester Evening Express on Hop Bitters.

They are not a beverage, but a medicine, with curative properties of the highest degree, containing no poisonous drugs. They do not wear out an already debilitated system, but build it up. One bottle contains more hops, that is, more real hop strength, than a barrel of ordinary beer. Every druggist in Rochester sells them, and the physicians prescribe them.—Rochester Evening Express on Hop Bitters.

They are not a beverage, but a medicine, with curative properties of the highest degree, containing no poisonous drugs. They do not wear out an already debilitated system, but build it up. One bottle contains more hops, that is, more real hop strength, than a barrel of ordinary beer. Every druggist in Rochester sells them, and the physicians prescribe them.—Rochester Evening Express on Hop Bitters.

They are not a beverage, but a medicine, with curative properties of the highest degree, containing no poisonous drugs. They do not wear out an already debilitated system, but build it up. One bottle contains more hops, that is, more real hop strength, than a barrel of ordinary beer. Every druggist in Rochester sells them, and the physicians prescribe them.—Rochester Evening Express on Hop Bitters.

They are not a beverage, but a medicine, with curative properties of the highest degree, containing no poisonous drugs. They do not wear out an already debilitated system, but build it up. One bottle contains more hops, that is, more real hop strength, than a barrel of ordinary beer. Every druggist in Rochester sells them, and the physicians prescribe them.—Rochester Evening Express on Hop Bitters.

They are not a beverage, but a medicine, with curative properties of the highest degree, containing no poisonous drugs. They do not wear out an already debilitated system, but build it up. One bottle contains more hops, that is, more real hop strength, than a barrel of ordinary beer. Every druggist in Rochester sells them, and the physicians prescribe them.—Rochester Evening Express on Hop Bitters.

They are not a beverage, but a medicine, with curative properties of the highest degree, containing no poisonous drugs. They do not wear out an already debilitated system, but build it up. One bottle contains more hops, that is, more real hop strength, than a barrel of ordinary beer. Every druggist in Rochester sells them, and the physicians prescribe them.—Rochester Evening Express on Hop Bitters.

They are not a beverage, but a medicine, with curative properties of the highest degree, containing no poisonous drugs. They do not wear out an already debilitated system, but build it up. One bottle contains more hops, that is, more real hop strength, than a barrel of ordinary beer. Every druggist in Rochester sells them, and the physicians prescribe them.—Rochester Evening Express on Hop Bitters.

They are not a beverage, but a medicine, with curative properties of the highest degree, containing no poisonous drugs. They do not wear out an already debilitated system, but build it up. One bottle contains more hops, that is, more real hop strength, than a barrel of ordinary beer. Every druggist in Rochester sells them, and the physicians prescribe them.—Rochester Evening Express on Hop Bitters.

They are not a beverage, but a medicine, with curative properties of the highest degree, containing no poisonous drugs. They do not wear out an already debilitated system, but build it up. One bottle contains more hops, that is, more real hop strength, than a barrel of ordinary beer. Every druggist in Rochester sells them, and the physicians prescribe them.—Rochester Evening Express on Hop Bitters.

They are not a beverage, but a medicine, with curative properties of the highest degree, containing no poisonous drugs. They do not wear out an already debilitated system, but build it up. One bottle contains more hops, that is, more real hop strength, than a barrel of ordinary beer. Every druggist in Rochester sells them, and the physicians prescribe them.—Rochester Evening Express on Hop Bitters.

They are not a beverage, but a medicine, with curative properties of the highest degree, containing no poisonous drugs. They do not wear out an already debilitated system, but build it up. One bottle contains more hops, that is, more real hop strength, than a barrel of ordinary beer. Every druggist in Rochester sells them, and the physicians prescribe them.—Rochester Evening Express on Hop Bitters.

Business Notices.

PROOF OF CLAIRVOYANCE.—Dr. Kayser has recorded in his memorandum of date January 29th, 1880—Examination by lock of hair of Edward L. Thatcher, Winnebago City, Minn. Disease, "Neuralgia of the kidneys caused by urate of ammonia gravel," for which Dr. K. treated the patient. The following is the report for itself: WINNEBAGO CITY, Minn., April 6, 1880.

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

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

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

A COUGH, COLD, CATARRH or SORE THROAT should not be neglected. "Brown's Bronchial Troches" are a simple remedy, and will generally give immediate relief. Imitations are offered for sale, many of which are injurious. The genuine "Brown's Bronchial Troches" are sold only in boxes.

DISTANCE ALL COMPETITORS.—The dairyman who uses Gilt-Edge Butter Maker will increase his product 6 per cent., improve its quality 20 per cent., and distance all competitors who do not use it. 35 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. JOHNSON, Artist, 165 Farwell Ave. Milwaukee, Wis. Water Color Portraits a specialty.

SEALED LETTERS answered by R. W. Flint, No 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular. \$1-23M

MALARIA DESTROYED.—Q. A. J. Gadsbois, of Brockville, Canada, certifies that he was prostrated by a malarial disease contracted in Texas, and was quickly and completely cured by the use of Warner's Safe Pills and Safe Bitters. He adds: "I shall never travel in that climate without your Safe Pills and Bitters as a part of my outfit." 23-78

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

Dr. D. P. Kayser, 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 53, 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. 27-18

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 magnetized remedies prescribed by her Medical Band.

DIAGNOSIS BY LETTER.—Enclose lock 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 Canada. Circular containing testimonials and system of practice, sent free on application. Address, MRS. C. M. MORRISON, M. D. 23-20M P. Box 2519, Boston.

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

WHOLESALE AGENTS. THE CINCINNATI NEWS CO., 181 Race St., Cincinnati, Ohio. THE AMERICAN NEWS CO., 39 and 41 Chambers St., New York City. WESTERN NEWS CO., 47 Randolph St., Chicago, Ill. DR. J. H. RHODES, 440 No. 9th street, Philadelphia Penn.

RETAIL AGENTS. W. S. BARNARD, 71 Horatio St., New York City. S. M. HOWARD, 51-E-12th St., New York City. CHAS. R. MILLER, East New York, Kings County, N. Y.

ROBERTSON, FULTON S., opposite car station, Brooklyn, N. Y. H. SNOW, Box 117, San Francisco, Cal. W. A. & C. S. HUGHTON, 75 J. St., Sacramento, Cal.

THE LIBERAL NEWS CO., 630 No. 5th St., St. Louis, Mo. A. WARD, Salt Lake City, Utah. M. W. WAITT & CO., Victoria, B. C. EVANS, VAN EPPS & CO., Cleveland, Ohio. F. A. ROGERS, 16 Woodland Ave., Cleveland, Ohio.

DANIEL REESE, P.O. News Stand, Philadelphia, Penn. THE CENTRAL NEWS STAND, 205 Chestnut St., Philadelphia Penn. Z. S. MOORE, Jackson, Michigan. G. W. BALDWIN, Houston, Texas. J. D. SAWYER & CO., Galveston, Texas. THOS. LEEB, 105 Crosse St., Cleveland, Ohio.

FOREIGN NEWS AGENTS. JAMES BURNS, 15 Southampton Row, High Holborn, London, W. C. England. W. H. HARRISON, 88 Great Russell St., London, England. J. J. MORSE, 23 Palatine Road, Stoke Newington, London, N. England. THOS. J. BLYTON, 58 Slegdon Road, Hackney Downs, London E., England. W. H. TERRY 84 Russell St., Melbourne, Australia.

Spiritual Meeting in Michigan.

The Spiritualists and Liberalists of Van Buren and adjoining counties, held their next Convention in Miller's Opera House, at Saginaw, Mich., commencing on Saturday, May 1st, 1880, at 2 o'clock P. M., and continuing over Sunday, May 2nd, at 10 o'clock A. M., and Monday, May 3rd, at 10 o'clock A. M. The following are the names of the speakers, and the subjects of their lectures: Mr. J. B. Russell, Mr. and Mrs. A. P. Hunt, and Mr. and Mrs. D. C. Underwood. L. A. BURDICK, President. Box R. Kalamazoo, Mich. LOTTIE M. WALKER, Secretary, Paw Paw, Mich.

Spiritualist's and Medium's Meetings.

A Spiritualist's and medium's meeting will be held by Dr. Wm. Wiggins, Sundays, at 3 P. M., at 508 West Madison street. There will be trance speaking, tests, etc.

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

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

April 30th.—"After Dogmatic Theology, What?" Giles B. Stebbins, of Detroit, Mich. May 7th.—"Col. Wm. Hemstreet." May 14th.—"Mediumship and Mediums." Henry Kiddle.

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

Passed to Spirit-Life.

Passed to spirit life at Alpena, Mich., March 30th, 1880, Mrs. HANNAH ALLETT, aged 87 years. She was one of the first among Spiritualists and a fervent believer until death.

New Advertisements.

\$30. A WEEK.

You can make this amount by Manufacturing and Selling an Article USED IN EVERY OFFICE.

Send postage stamps to get information. CHAS. MCCURDY, 2811 1/2 P. O. Box 347, Buffalo, N. Y.

XX COT (not painted) White Duck \$2.



Makes a perfect bed. No mattress or pillows required. Better than a hammock as it fits the body as pleasantly, and is more comfortable. It is just the thing for hotels, offices, camps, meetings, sportsmen, etc. Good for the lawn, piazza, or school place in the house. No need for invalid children. Sent on receipt of price, \$2.00. For 50 cts extra, with order, I will prepay express to any railroad station east of Milwaukee, Keweenaw and north of Irons and Irons Line. For 75 cts in Minnesota, Missouri and Iowa. HERMAN W. LADD, 108 E. Fulton St., Boston; 27 Chestnut St., Philadelphia; 163 North Second St., Philadelphia. Send for circulars. 28-19

20 Gold and Silver Chromo Cards with name, 10 cents. Postage paid. G. L. HERR & Co., Newark, N. J. 27-26

ANTI-MOTH Carbolized Paper. ABSOLUTE PROTECTION AGAINST MOTHS. Perfectly clean and fragrant—will not injure the finest fabrics. A few sheets placed among woollen, furs, or leathers, positively protects them against the ravages of Moths. CAMPBELL, HALL & CO., 119 and 117 Nassau St., N. Y.

TREES The largest and most complete stock of Fruit and Ornamental Trees in the U. S. Priced Catalogues sent as follows: No. 1, Fruits (new ed.), with plate, 15 cents; plain, 10 cents. No. 2, Ornamental Trees, etc. (new ed.), with plate, 15 cents; plain, 10 cents. No. 3, Greenhouses, free. No. 4, Wholesale, Free; and No. 5, Boxes (old edition, 1879), with beautiful plate of New and Rare Roses, 10 cents; plain, Free. A lot of New Books for 1880, Free with plate, 10 cents. No. 7, Catalogue of Strawberries, with plate, Free. Address: ELLWANGER & BARRY, Rochester, N. Y.

THE HOLMAN

Liver and Stomach Pad.

"NATURE'S" GREAT TONIC AND BLOOD PURIFIER. THE BEST LIVER, STOMACH AND KIDNEY DOSE IN THE WORLD.

IT is a certain cure for every species of Liver and Stomach troubles, the seat of most all diseases. It eradicates every particle of blood-poison—bilious, malarial, or medicinal—and leaves the wearer in PERFECT HEALTH.

Is a sure preventive of Diphtheria and Scarlet Fever.

A certain cure for Fever and Ague, Bilious Disorders, Liver Complaints, Intermittent Fever, Periodic Headaches, Dyspepsia, Acute and Chronic, Jaundice, Nephritis, Malarial Tremors, Irritable Action of the Heart, Rheumatism, all kinds of Female Weakness, Headache, Sciatica, Pain in Side, Back, Stomach, Shoulders, Muscles. Send for Pamphlet and testimonials. DESCRIPTIVE PRICE LIST. Regular Pad—\$1.00; Incomplete Diseases of the stomach and Liver, free straggles (Gripes) and Fever, etc. Special Pad—\$2.00; Chronic Liver and Stomach Disorders, of every form, also Malaria, Biliousness, etc. XXX Pad or Splenic Belt—\$3.00; is intended to cover Stomach, Liver and Spleen, and is a sovereign remedy for all chronic troubles. Infant Pad—\$1.50; Preventive and Cure for Cholera Infantum, Diphtheria, Scarlet Fever, Summer Complaints, etc. Medical Absorbent Body and Foot Plasters, 50 cts. Use as directed. Sent by mail, free of postage, on receipt of price. For Sale by Dr. J. D. Jones, Agents wanted to sell these foods in the country. Send for terms.

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

CHRISTIANITY & MATERIALISM

By B. F. UNDERWOOD.

This pamphlet of forty-three pages, printed in the style on heavy tinted paper—embodies matter used by Mr. Underwood in some of his best lectures. The author deals Christianity as represented by the Old and New Testaments and modern orthodox sects, some severe and well-merited blows, while we did not greatly from our talented friend Underwood in some essential particulars, we believe his lectures and writings calculated to do much good, his Christianity and Materialism, is worthy of and will repay a careful reading. Price, 15 Cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

MISS C. E. MAYO, SPIRIT MEDIUM,

28 617 1/2 OF FAIRHILL ST., SAN FRANCISCO.

SOUL-READING, Or Psychometric delineation of Character.

Mrs. A. B. Mayo will respectfully announce to those who wish to have their characters and souls read, that she will give an accurate written description of their leading traits of character, intellectual and spiritual faculties with directions for self-improvement, marked changes of past present and future life; adaptation of those intending marriage and hints to the judiciously married; adaptation to business and business advice; also important instructions for the mental, moral and physical management of children. Special attention given to medical examinations and prescriptions. Pamphlet paper used in certain cases with great success. Over sixteen years of constant employment by the public have established Mrs. Mayo's name as one of the world's most successful mediums. Full and complete delineation, \$2.00 and four 3 cent stamps. Brief Delineation including Medical Examination, Magnetized Paper and Directions for use, \$1.00 and four 3 cent stamps. Address, Mrs. A. B. Mayo, 2811 1/2 Water, Washworth Co. W. C. 28-112

COMMON SENSE THEOLOGY;

NAKED TRUTHS

In Rough Rhod Rhyme

ABOUT HUMAN NATURE AND HUMAN LIFE.

With a certificate upon the cover—in four parts

BY D. HOWLAND HAMILTON,

Thirty years a Practical Theologist.

Cloth bound 160 pp., containing Photograph and Autograph of the Author. Price \$1.50, postage 8 cents.

For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

WHY I WAS EXCOMMUNICATED

FROM THE First Presbyterian Church of Minneapolis, Minn. By Prof. H. BARNARD.

This interesting and invaluable little pamphlet deserves a wide circulation.

Price 20c.; postage 2c.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

THE APOCRYPHAL

NEW TESTAMENT;

Being all the Gospels, Epistles, and other pieces, now extant, attributed in the first four centuries, to Jesus Christ, his Apostles, and their Companions, and not included in the New Testament by its compilers. Translated

into our first collected into one volume, with references and various notes and explanations.

Price, \$1.25. Postage, 10 Cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

NEW BOOKS

To be published April 15th.

SECOND AND THIRD VOLUMES OF

PRINCIPLES OF NATURE,

BY MRS. MARIA M. KING.

These volumes are a continuation of the exposition of the

LAW OF UNIVERSAL DEVELOPMENT,

PHYSICAL AND SPIRITUAL,

Commenced in Vol. I. of the series. Vol. II continues the

History of the Development of Earth, commencing with the evolution of planetary conditions, giving a brief history of the planet's progress through successive

eras to the present, with the

Law of Evolution of Life, Species and Man;

STATING

PRINCIPLES

TO ILLUSTRATE

FACTS AND FACTS

OR EVENTS TO

ILLUSTRATE PRINCIPLES

The Law of

LIFE AND FORCE

is brought prominently to view—what it is, how it operates, especially related in the principles referring to

Spirit and Matter, God and Nature, etc.

Vol. III. discusses

MAGNETIC FORCES

AND

SPIRITUAL NATURE,



Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Anniversary Poem.

BY C. FANNIN ALLEN.

There's a wondrous law in Nature's life, For the germs earth-hidden here, That lift them up from gloom and strife, To the daylight fresh and clear.

This law was dreamed of long ago, But they knew not all its power, So pilgrims wearily walked with woe, And bent 'neath sorrow's shower.

On their tireless way the centuries rolled, With a strange unceasing din; And day by day did the world unfold, By light of the soul within.

And then, in a cottage low and small, Again on earth came the thrilling call, And earth-bound souls could no longer wait, But helped to open the Golden Gate.

Like rain drops fall, came the angel's call, And swift through gloom and strife, The soul within, caught the joyous hymn, And sprang to its higher life.

So we stand no more in the vale 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.

Tho' the two and thirty years gone by, They have failed us not in thought, But beyond, and through each doubt and sigh, They have calmly, wisely taught.

To the few, whose hearts with joy could thrill, Millers' haunts come, and are come still, And every thrub of our hearts glad beat, Is seeking 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 birth.

By the fragrance sweet that sweeps our way, We know they bloom in perfect day, By the unwept, in earth-bound life, We measure and know immortal life.

Let us work, and learn through seething years, Till the clouds shall roll away, And nations arise from slavish fears, To honor this festival day.

The Gulf is bridged—we have learned to know— Since the two and thirty years ago; And over its golden chains sometime, We shall pass to the hearts in a falser 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: There is a large liberal element here, permeating all classes of society, which lacks for moral courage to identify itself in one of the strongest organizations of the Northwest.

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 adventure is in the ascendant; and while in a comprehensive and general sense it is favorable to progress and liberality, in a special and local sense it concentrates and crystallizes thought, in that it subordinates all activities both of body and brain to the getting of money.

What the late Congressional Committee appointed to investigate the "causes of depression of labor" in this country, and the "American system of religion," an organized church and a society of ministers, has already begun to feel the premonitory throes of dissolution and chaos.

LETTER FROM ENGLAND.

Thomas Walker, the Trance Medium.

To the Editor of the Religio-Philosophical Journal: On Thursday evening, March 11th, over forty of the friends of Mr. Thomas Walker, held a tea meeting at Blackburn, Lancashire, England, for the purpose of bidding him farewell previously to his departure for South Africa.

At the close of the evening Mr. Walker uttered a few words, expressing his sorrow at leaving so many who had in such a short time become very warm and dear friends to him. He hoped that after his engagements were ended in Africa he should meet some of the party again, and among them, helping to spread the glorious truth of spirit communion.

R. WOLSTENHOLME, 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 hall centrally located, where our conference and Sunday meetings could be held.

The opening address was given by Dr. William Fishbough, the subject being "Evolution in Religions and Governments and their Prophecies of the Future."

Wm. C. Byrnes 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 commodious hall."

"I ask Spiritualists what they know about God, and they say they know nothing about him; but that an orthodox Christian can answer the question and he pretends to know all about him, and will gibberly tell me that I can get to God through the vicarious atonement, or through the atoning blood of Jesus Christ."

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 write their labors and work with you in a fraternal spirit."

"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 speak to you of the interest in your work, and who wishes to control me, I want to leave the past behind."

"I wish you could see with your spiritual eyes the many spirits that are here to-night magnetizing your floor, walls, and each individual, and concentrating energy for a true life and a noble work in the cause of Spiritualism."

"If I could use this medium as I desire, I would bring you many messages from your own loved ones who are here to-night, who come to be recognized, and who wish to express their hearty sympathy and co-operation in the work you are doing."

"You knew the great change that is going on in the physical world; it is becoming spiritualized; it is so with human beings, and to you here 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."

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

Spiritual Improvement or Degeneration—How Caused.

BY "M. A. (OXON)."

I have read with the greatest interest Madame de Stieglitz's clear account of what she describes as "Celestial Photography." I can readily understand that the plain view of the likeness of a departed friend so presented, was to her "more reliable and beautiful than most of the materializations she has witnessed."

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."

Madame de Stieglitz, observe, records the results of an admirably 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."

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 material and most illusive aspects.

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.

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 JOURNAL. "A Word for God" is so full of facts, justice, common sense and truth.

A. J. Fetter writes: I find many of the most intelligent people at Tombstone, Arizona, to be firm believers in the glorious doctrine of Spiritualism, and we occasionally meet together in circles to communicate with the dear departed ones that have preceded us.

W. W. Martin writes: I have taken your paper ever since it was first published and can't get along without it.

MODERN MIRACLES.

A Humble Virginian Healing the Afflicted by Prayer and Touch.

[Special Telegram to the Chicago Times.]

WYTHEVILLE, 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.

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.

Dr. Spiney—Testimonial.

To the Editor of the Religio-Philosophical Journal: With great regret, yet not with surprise, I heard of the sudden and severe illness of my valued friend, Dr. A. B. Spiney.

Letter from Prison.

To the Editor of the Religio-Philosophical Journal: I offer my present position as an apology for the delay in my response to the letter which you have written to me.

Mrs. H. B. Champion, of Philadelphia, Pa., writes: I must acknowledge the pleasure bestowed by the remembrance by you and your good lady of myself and husband.

Wm. Hancock writes: I have been a subscriber to the JOURNAL since near the time of its commencement by Mr. S. S. Jones.

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

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

The Phantom Odor.

[From the New York Graphic.]

The latest Brooklyn sensation is more mysterious than the Mollie Fancher second-sight phenomena, which attracted so much attention some time ago, and even then the ghost whose alarming vagaries in the way of banging doors and "calling bad names" down through the scullery-hole of the haunted house filled the minds of all who were conversant with the facts with wonder and awe.

The father also, though he still attended to his professional duties, was almost entirely withdrawn from the day-to-day life of his wife.

Dr. Spiney—Testimonial.

With great regret, yet not with surprise, I heard of the sudden and severe illness of my valued friend, Dr. A. B. Spiney.

Letter from Prison.

To the Editor of the Religio-Philosophical Journal: I offer my present position as an apology for the delay in my response to the letter which you have written to me.

Mrs. H. B. Champion, of Philadelphia, Pa., writes: I must acknowledge the pleasure bestowed by the remembrance by you and your good lady of myself and husband.

Wm. Hancock writes: I have been a subscriber to the JOURNAL since near the time of its commencement by Mr. S. S. Jones.

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

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



LIST OF BOOKS FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

WE ARE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS, and our List, at regular rates, and a respect of the money will send them by mail or express, as may be desired. If sent by mail, one-fifth more than the regular price of the book will be required for postage. The postage of our friends is solicited. In making remittances for books, give postal orders when practicable. If postal orders can not be used, give cash or check.

Orders for Books, Medicines, or Merchandise, if sent by express, to be paid for by the order, and must be accompanied by not less than \$2.00, or if by mail, then by one-fourth the cost. No attention will be paid to any order, unless these terms are complied with.

All orders, with the price of book desired, and the additional amount mentioned for postage, will meet with prompt attention.

Table listing various books for sale, including titles like 'Leaves from My Life', 'Mutual Criticism', 'Mental Cure', 'The History of the Human Mind', etc., with prices listed.

Table listing various books for sale, including titles like 'Leaves from My Life', 'Mutual Criticism', 'Mental Cure', 'The History of the Human Mind', etc., with prices listed.

THE CHICAGO & NORTH-WESTERN RAILWAY

Oldest, Best Constructed, Best Equipped, RAILWAY OF THE GREAT WEST. It is today, and will long remain the Leading Railway of the West and North-West.



It is the only road in the West running the celebrated Pullman Hotel Cars between Chicago and Council Bluffs. It is the only road running the Pullman Palace Sleeping Car either way between Chicago and St. Paul, Green Bay, Freeport, La Crosse, Winona, Dubuque, McGregor, Milwaukee, and other cities.

RAIL ROADS.—TIME TABLE.

Table showing time tables for Chicago and North-Western, Council Bluffs and Omaha, and Milwaukee and Rock Island lines.

FREEPORT LINE.

Table showing time tables for the Freeport line, including Milwaukee, Rock Island, and Pacific R.R.

WISCONSIN DIVISION.

Table showing time tables for the Wisconsin division, including Milwaukee, Rock Island, and Pacific R.R.

CHICAGO, ROCK ISLAND AND PACIFIC.

Table showing time tables for the Chicago, Rock Island and Pacific line.

CHICAGO, ALTON & ST. LOUIS, AND CHICAGO KANSAS CITY & DENVER SHORT LINE.

Table showing time tables for the Chicago, Alton & St. Louis, and Chicago Kansas City & Denver Short Line.

THE HISTORY OF THE CONFLICT BETWEEN RELIGION AND SCIENCE.

By JOHN W. DHAFFER, M.D. 1 Vol., 12mo. Cloth. Price, \$1.75.

THE RISE AND PROGRESS OF SPIRITUALISM IN ENGLAND.

By BENJAMIN COLEMAN. This pamphlet contains important facts connected with the early movement in England, with which the author was identified, and an account of some of the most remarkable of his personal experiences.

THE GENESIS AND ETHICS OF CONJUGAL LOVE.

By Andrew Jackson Davis. Price, 25 cents, in cloth, 75 cents; postage free.

OPINIONS OF FREE THOUGHT.

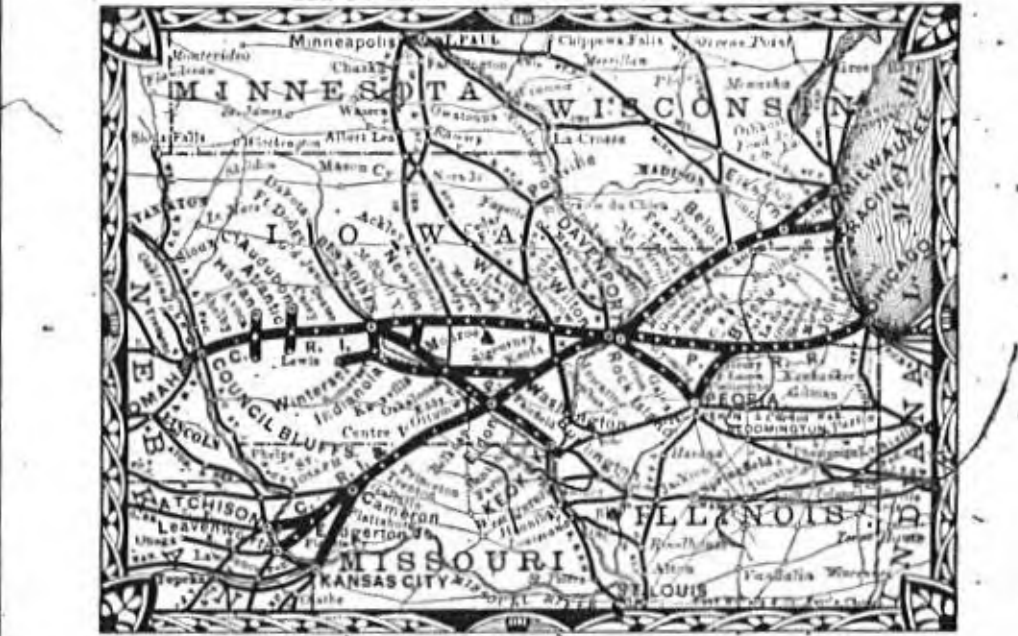
By SARA A. UNDERWOOD. Record of the most daring heresies of Free Thought, being sketches of a few central figures in the history of Spiritualism.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

Advertisement for GILT-EDGE BUTTER MAKER, featuring an illustration of a woman with a butter churn and text describing the product's benefits.

WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY, WILL SEE BY EXAMINING THIS MAP, THAT THE GREAT ROCK ISLAND & PACIFIC R. R. IS THE GREAT CONNECTING LINK BETWEEN THE EAST & THE WEST!



CHICAGO, ROCK ISLAND & PACIFIC R. R.

IS THE GREAT CONNECTING LINK BETWEEN THE EAST & THE WEST! Dining Car for eating purposes only. One other great feature of our Palace Cars is a SMOKING SALOON where you can enjoy your "Missouri" all hours of the day.

NO CURE! NO PAY! Dr. KEAN, 173 South Clark St., Chicago.

Contains 228 Royal Octavo pages and over 300 beautiful engravings and colored plates, superbly bound, and stamped with gold.

NEWSPAPERS and Magazines

For Sale at the Office of this Paper. The Spiritualist and Journal of the Psychological Sciences, London, 8

THE HISTORY OF THE CONFLICT BETWEEN RELIGION AND SCIENCE.

By JOHN W. DHAFFER, M.D. 1 Vol., 12mo. Cloth. Price, \$1.75.

MISTAKES OF INGERSOLL,

By PROF. SWING, BISHOP CHENEY, W. H. HYDER, D. D., REV. W. F. CLAFFY, J. M. H. HENRY, D. D., FRED. COLLYER, D. D., HARRI WISE, ARTHUR SWAZEY, D. D., FRED. PERRY POWERS, AND OTHERS.

THE SPIRITS' BOOK: THE PRINCIPLES OF SPIRITIST DOCTRINE.

By ALAN KARDEC. Translated from the French, from the Hundred and twenty-third thousand edition.

THE CHART OF HEALTH.

A beautiful chart with colors, rollers and binding, over a yard long. Price 30 cents.

VITAL MAGNETISM: THE LIFE FOUNTAIN.

Being an answer to Dr. Brown-Sequard, the magnetic theory defended, etc. Price 25 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.



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.

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.

It sometimes looks inconsistent that the believer in a future state of bliss displays no special eagerness to depart from the mundane to the immortal condition.

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.

Hence it will be perceived that we are apt to form too circumscribed a conception of what is meant by immortality.

Since your correspondent, "Rolling Stone," in writing of Spiritualism in San Francisco, while fully reporting the independent movement of Meadames 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."

What, then, is life? That it is a force, or rather a principle co-ordinating forces, is evident. But this is an imperfect definition.

How can this be shown? It is not easy to throw the measuring line of physical science over the field of true wisdom.

We may not limit our attention to these external facts. Such knowledge is empirical, and of necessity only superficial.

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.

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.

The real immortality is not a condition only to be entered and experienced after the phenomenon of corporeal death.

To measure the scope, the profundity and extent, is beyond our ken. We can perceive the fact but may hardly comprehend its objective features.

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.

New York.

Spiritualism in San Francisco

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.

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.

ILLOGICAL DOWNNEY'S MISTAKE—Delegate Downey of Wyoming Territory, wants congress to expend \$500,000 for paintings, to be hung in the capital at Washington, which shall pretend to represent the birth, life and death of Jesus of Nazareth.

Qualitative works for sale. Therefore our friends can there be promptly supplied by me, or by addressing through the postoffice, Herman 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 "Knights of the Golden Cross," and sending my children to Oberlin College.

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 séance, 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."

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.

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 hardware store, I was reminded of an occurrence of the same kind which took place at my house in Mound City, Kansas, in the summer of 1867.

This occurrence took place in broad daylight, and continued at short intervals for an hour or more, and what appeared singular, we were not able to find more than a half dozen shot, when certainly not less than a pound could have been used to produce the phenomena, had the shot remained on the floor as it fell.

We searched the house thoroughly, both up stairs and down, without obtaining the least clue 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.

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

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

RESULTS OF VIVISECTION.

[From the New York Tribune.]

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.

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 America."

The Royal Baking Powder Company, of this City, a long-established corporation, celebrated for the absolute purity of their goods, some time ago commenced a vigorous warfare against many of their competitors who were indulging in hurtful adulteration. The contest excited great interest in scientific circles, in which Prof. Angell, Dr. Mott, and other leading lights took a very prominent part.

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.

"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 teaspoonfuls alum baking powder, 2 cups water, 1 tablespoon butter, 23 biscuits made, weighing 27 ounces; time of baking, 20 minutes.

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

Experiments were then made upon three dogs with biscuits containing only 10 teaspoonfuls of alum baking powder. The result indicated that some animals are more liable to yield to the effects of poisonous substances than others are.

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.

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.

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 dogs as they passed through almost every phase of agimal 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.

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

"These experiments," said he recently, while speaking before the American Chemical Society, "clearly demonstrated that the salts left in the biscuit when a cream of tartar baking powder is used, are perfectly harmless, but when 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, lose all energy, and show weakness in their limbs."

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 shown, bread made of alum is totally unfit for human or animal food. This true, in the bread of domestic consumption, there may not be a large proportion of baking powders as in the bread used by Dr. Mott, and that accounts for the fact that the symptoms in the reader are not so well defined as they were in the experiments in question.

We publish in this issue of the JOURNAL the funeral oration by Mrs. Emma Harding-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 500 extra copies which were immediately sold. It is a significant fact connected with this affair, that the funeral services were held in the same church built especially for Rev. Starr King.

Among the advertisements in a well known Scotch newspaper this was recently found: "Oh! degenerate church! is there within you no Nehemiah—no Zerubbabel, son of Shealtiel? Are we given over bound to Tatal 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 obtained from the introduction of Warner's Safe Kidney and Liver Cure.

MRS. BREED, Telegraphic Medium, 185 1/2 270 Mission Street, SAN FRANCISCO.

Use Sterling Chemical Wick in lamps and oil stoves. Cheap, brilliant, no dirt or trimming. 25 c 1 lb.

\$350 A MONTH—AGENTS WANTED—75 best selling articles in the world. A sample free. Address Jay Hironson, Detroit, Mich. 27 6 29 5

50 Elegant Cards, New Chromo, Shellacs, Gift-Edge, Ac., with same, 10c. G. A. Spring, Northford, Ct. 27 22 29 21

\$55.66 Agents Profit per Week. Will show it for you. E. G. RIDGOUT & CO., 23 Fulton St., N. Y. 27-10-29

ORGAN BEATTY PIANO New Grand Pianos, 2nd and 3rd Streets, Boston, Mass. 27 2 29 5

MEDICAL DIAGNOSIS: Send lock of hair, sex and one Dollar. Patients coming under treatment, will be credited with this dollar on their first monthly payment.

TAPE WORM INFALLIBLY CURED with two spoons of medicine in two or three hours. For particulars address with stamp, H. RICKBORN No. 4, St. Mark's Place, New York. 27 5

AGENTS WANTED EVERYWHERE to sell the best Family Knitting Machine ever invented. Will knit a pair of stockings, with 100 needles, and 1000 yards of yarn, in 20 minutes. It will also knit a great variety of fancy work for which there is a ready market. Send for circular and terms to The Family Knitting Machine Co., 49, Washington St., Boston, Mass. 27 2 19

FREE GIFT! A COPY of my Medical Book will be sent to any person who sends me a name book. It is elegantly printed, and illustrated, 144 pages, 1878. It has been the means of saving many valuable lives. Send name and post-office address, with six cents postage, to the book is returnable to persons suffering with any disease of the Nose, Throat or Lungs. Address, Dr. R. K. WOLFE, Cincinnati, Ohio. 27 2 19

IMPROVE Your Long Evenings. Make Money and Beautify Your Homes. A Scroll Saw Will pay for itself in a week. I can stock all kinds of Trunk, Sewing, Sewing, the Heavy Cabinet, Rogers, and other cases, in 20 minutes. It will sell at manufacturers' prices. Send for my large illustrated catalogue, and price list of services. Carriage, Tools, Mechanic and Machinist's Tools, Clocks, Jaws, Vices, Druggists, Archery, etc. I am the largest dealer in these goods in the U. S. My terms extend to civilized countries in the world, and I never recommend any goods. I have 50,000 copies of my Manual of the Scroll Saw ready (ready Jan. 1878) contains 100 pages, has 20 full size hand-colors, and should be in the hands of every Scroll Saw user. Price, 25c. Postpaid. JOHN W. LINDEN, Importer and Manufacturer, 26-28 State Street, Chicago, Ill. 27 2 19

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

First-class in every respect; the comfort of guests a special feature. Waldo is charmingly situated in the heart of the orange grove, on the great State Fe Lake, and is a charming health resort.

W. R. COLEMAN, (Mrs. Wm. Emmette Coleman.) 27 2 19