Fruth Bears no Mask, Pows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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JOHN C. BUNDY, HOITOR AND |

CHICAGO, APRIL 30, 1881.

1 \$2.50 In Advance. 1 Single Copies Five Cents.

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#### ANNIVERSARY ADDRESS

DELIVERED BY JUDGE E.S. HOLBROOK,

At the West End Opera House, Chicago, Ill., March 31st, 1881.

That which we term modern Spiritualism -by which we mean communion with spirits in such a way and to such an extentso palpably, so frequently, so intelligently. as to demand recognition by all honest, persistent investigators, and hence a science, a philosophy and a religion—took its rise in our country one-third of a century ago; and we deem the fact so important that we commemorate it as one of the great events of

earth and time. The question of the continued existence of the human spirit after the dissolution of the body-more especially the question of its conditions, the questions as to the correlation of this life with that which is to be, have always proved the most absorbing of all that have ever been raised. They have been answered variously for the want of sufficient absolute data for absolute answers. Such data as have been given, have been the foundation of all the religions of the world. But as the data, the supposed facts that prove, or tend to prove, a continued existence, have been so dimly given—angel's visits, perhaps, but few and far between-that no certain thing could be predicated upon them. The back ground, therefore, of the picture has been filled up as love, hatred, faith, fear, superstition, imagination, the desire of domination, revenge or slavish weakness might suggest. Hence have come all varieties of religion in the world, all varieties of human faith, all varieties of human conduct—the religious element sometimes bringing great happiness, and sometimes the greatest woe. In the midst of such ignorance, and such confusion, and while science is crying out like the fool in his heart that "there is no God," or like the scoffer that "death is an eternal sleep," and while religious controversies over what is not known, but only conjectured, are far the most cruel of all, the advance of almost a Deity upon the earth, a shekinah, a messiah, that can give light, that can point the way of truth and life, will naturally be halled as of the very highest importance. The eyes and ears of all those who are anxiously inquiring will naturally be turned in this direction for whatever of good that may possibly come to them. If it comes, indeed, with the power profeesed, then, surely, nothing can withstand it, except the inertia of ignorance and pride. the conservatism of power and fear.

To us who have given to Spiritualism that attention that it deserves if its professions are well founded, have concluded that indeed it is what it purports to be; that it does what it purports to do; that it demonstrates that there is no death—no death either with its empty void to be abhorred, or infinitely worse than that, no second death with its unspeakable horrors to be shunned; but that there is life-life with its ever increasing attractions; and that

there is spirit communion that will solve the grand mysteries that, as yet, overhang the future that the religions of the world hold up to view. So arrayed and panoplied, Spiritualism as a religion, with a science and a philosophy, stalks forth as a giant among the other religions of the world. It has so far gone forth with a power superior to all other new things. From so small a beginning-a tiny rap in a humble cottage, and so recently, it has made the circuit of the globe. It has a literature of its own, and it has its special publications, weeklies and monthlies, in every civilized country. It has a science, as I have said, either real or approximately so, and fast perfecting. It hath a philosophy-the harmony of all truths, human and divine. It meets with material science, and alone of all religious personalities, it can meet its gaze. It opens new fields of knowledge, thought and action unknown before. It takes up the ancient landmarks and removes them far in advance and has not planted them again. Attractive in its own nature, it draws unto it all who are not bound by superst tion and fear. Its words are now, as of old, "and I, if I be lifted up, I will draw all men unto me." Millions here and in distant lands have heard the new voice, and have answered with joy. How is it that this is so, for there has been so little effort at propagandism; not a missionary sent as such any where? St. Paul questions how any can hear and believe, unless the preacher is sent unto them. But in this cause the spirits themselves, descending from heaven, have been the preachers of the word of truth, and the ministers of salvation. With such a growing of the seed, "Oh, what shall the harvest be?"

Yet, while we look at the lights, let us look at the shadows also. No new truth is so clear and powerful that it can forthwith run its course against conservatism, the love of the old truth against the inertia of ignorance or the pride of place. Where do we find the most marked disinclination to look at our facts, and where the fiercest opposition to the new philosophy? Curious to tell, it is precisely where we would least expect them. Opposition sits among those whose eyes are turned heaven-ward for the light that may point the path of eternal life; and the strongest opposition is found among those who assume to be the guides of others and who should, therefore, seek to inform themselves of all the facts, all the theories, all the evidences that obtain as to the great field of their labors. They style themselves divines and are so styled by others, in that they are masters in divine wisdom, teachers of divine things; of the will of God, what it is; of Heaven, what it is, and how to gain it; of Hell, what it is, and how to avoid it; and all things that pertain to these, espeically our duties here as regarding the final end of man. One would think that they would be the first to welcome some additional light upon that subject of which they show that they have so little knowledge, as to which, from the nature of things, they have so little knowledge to show. They are split into hundreds of sects-at war among themselves on vital points, or what they say are vital points; and is it not all for the want of true knowledge? The views that most of these selfstyled divines hold of man, in a religious sense, and his conditions in a future life. are confessedly most unreasonable, if tested by human reason; most uncharitable, if tested by human charity; most unsympathetic, if tested by human sympathy, and most unjust, if tested by human justice. To make possibly true the proposition that the most inhuman things are the most god-like and divine, the fall of man is conjectured and his total depravity. While, therefore, these human qualities are disposed to assert themselves at the expense of the divine (divine according to their view), while materialism is marching boldly to the front, denying their assertions and demanding those proofs that they cannot give, while criticism and every advance in learning drive them more and more to the wall, one would think that they would seek additional proofs from every source, especially that which affords the most direct evidence possible of the existence of spirits and of their conditions in their spirit life. When it is asserted that there is another country, and that there are inhabitants, and that we are going there, and while it is asserted, for instance, that

the inhabitants are monsters with seven

heads and ten horns, or the like, dwelling,

perhaps, in thick-ribbed ice, or in endless | Christianity a fortiori must be deemed unflames; if now it is said that some of them are among us ready to instruct and give proof of their form, of their nature, and as to their country, and the reception we shall have, is it not the part of wisdom, at least to give them a hearing? Who shall know if they do not, and who so well shall give the information? But those divines condemu without a hearing, and they will turn whomsoever they can away, also. It is the story again of Jesus among the Pharisees and Sadducees, his enemies; as, also, among publicans and sinners. "He came unto his own and his own received him not." "He eateth with publicans and sinners." "The common people heard him gladly. Spiritualism comes unto its own and its own receives it not. As instances, we may refer to the divines of this city. One of the most liberal asserted to his congregation (a few years ago) that there was no evidence that any spirit ever returned from the Spirit-world (a dreadful wail of woe from an unbeliever in the place of a Christian minister) One of the more liberal lately announced that we are all going one way; and there are none coming back (sad newsindeed, when the fact that no spirit comes from the Spirit-world is good proof, according to the methods of buman reason, that there is no Spirit-world). Another (one of tho strictest sect) lately announced as the final decree of Heaven ( and he was greatly satisfied with it), that the dead did not rise, as we assert), and that though one should rise from the dead, y t men would not believe, if they did not believe Moses and the prophets-words attributed to Abraham happy in Heaven, to the prayer of the man in hell-tortures to send some one to warn his brethren to avoid a like fate. Yet words worthy only the veriest fiend (if there be any fields) in the lowest hell (if there be any hell) And lately, too, another divine in a most learned disquisition as to the force of evidence, turns away with the words not proved, and yet gives us words for solid treth taken from what he calls, I suppose, Revelations. A grand phantasmagoria without beginning, middle or end, in the sense of having any determinate meaning; a book coming to light, nobody knows when, by whom nobody knows; tells what nobody can find out: even now the faithful are in controversy about it-the best seeming is that it is simply a fanciful picture spread before the eyes by the psychologic power of some spirit-" one of his brethren, one of the prophets." "What man, if his son ask bread, will give him a stone?" None but a divine that I know of. According to their divine reasoning, this is the divine way of doing things, but we have a human way of reasoning that must come down upon some body and upon some things with

great force. If the evidences presented in support of Spiritualism rightfully fail in a logical sense of producing conviction, what must be said as to the evidences advanced in favor of Christianity? The former are here and now, and repeated every day; the latter are in story only and are nothing in the way of proof; or, if any thing, in the sense that history is some proof, yet the former are as a thousand to one of the latter. It is therefore, a question of mighty import, and we repeat it with emphasis, if the proofs of Spiritualism, with their appliances of logic and proper criticism made by these divines or any other, fail to support spirit commun ion, what shall become of Christianity by the same application? Gone, of course, "faded like the insubstantial fabric of a vision, leaving not a rack behind." And yet they say that we shall be damned if we don't believe their gospel, even upon their lesser proofs. Very well, then surely they should so much more be damned for not believing ours. (Would that the absurdity of our proposition might teach them the absurdity of theirs; but there is little hope that the divines can be brought to apply, as an act of justice, their own argument to themselves. While absurdity is the chief ele ment in their school of divinity, the divines will enjoy it as their chiefest luxury.)

"A man's fees are they of his own house hold."-It has always been held to be an exceedingly foolish thing for the woodman in the tree to cut off the limb on which he stands, for thereby he falls. Yet this is what these divines are doing-if not for themselves personally, at least generally for the world. If Spiritualism must be deemed untrue with its fuliness of proofs, then

true in its want of proofs. We believe that our spirit communion is a part of Christianity proper, now as it was at first, that it will aid greatly in throwing off the huge foreign excrescence, dogmatic Churchianity, in restoring it to its pristine purity and so give it power for the conquest of the world. Or, perhaps, we prefer to say, that the early Christianity was a partial development of what we have now-what we have now of spirit communion, with all its attendant powers, works and demonstrations, being a continuation of the same and of larger growth and of deeper significance. A true philosophy finds a harmony between the two, with errors in either to be outgrown and laid aside. Now, as of old, "leaving the things that are behind, let us go on to perfection." Though we meet with many that for the present are the foes of their own household, and obscure and retard the truth. yet, in general, the future is bright. Modern Spiritualism, as a great movement in humanity, is yet in its infancy. From such advancements already made, what does its manhood portend? Such doubtless as was once announced by the angel throng, "Peace on earth, good will to men," and "God shall

#### wipe away all tears from all eyes." Brooklyn (N. Y.) Spiritual Fraternity.

We had announced that Prof. Henry The Salvation of the Soul," Owing to a severe illness confining him to his room, he was unable to come, and as this was the subject for consideration, and as it is one that is inexhaustible, we concluded that we would consider it ourselves. Deacon D. M. Cole was the first speaker. He

"What are we to be saved from? From all sorts of evils of the physical, the moral and spiritual. When I was in the Church and so much was said about being saved from a future hell, I said that if that was all that we were to be saved from, we would not be saved. It a man is born blind, he can never fully realize the glories and beauties of nature. So if one's soul is dwarfed by prejudice, by bigotry and a wrong conception of the soul's true unfoldment, we fail to comprehend what is meant by a true salvation. What is good to me may not be good to another. One may say it is cold to-day; another may say that it is delightful, and both speak the truth as it is in their souls. I saw a day or two ago at the ferry, two young girls barefooted and thinly clad, selling newspapers, and my sympathy went out to them; but they were seemingly happy and joyous, and free from physical suffering. A professor in one of our colleges was instructing a class in physiology, and he asked them to find in the physical structure the soul; also a thought. They could not do it. We see the effect of the thought in the incentive to action, so it is with the soul of man apparently intangible, but still real, and its influence vast and incomprehensible. We dwell in the ideal, and belief is essential for salvation; and if any good comes from believing, he who does not believe must lose something. Our prayer is reaching out to the ideal, and according to your faith. is it accorded to you, and salvation is the perfection of the ideal. We are surrounded by forces that we do not comprehend. A spirit force surrounds us which is but dimly understood by us, and we must gain this knowledge by the law of correspondences. The Spiritualist stands alone in his belief, for he has no standard of authority but is a God unto himself and for himself The love of truth for the truth's sake; this is the only salvation, and salvation is the

nearest that you can get to God."

Mrs. Dr. A. E. Cooley said: "I came here to hear Prof. Kiddle, and have but a few words to add. We, first of all, must make our physical bodies a fitting temple for the indwelling spirit, by lives of purity, by sacrifices for the good of others, and in doing this we are saved."

Prof. A. T. Deane said: "For many years I have been interested in this problem of salvation, formerly having been a member of the Methodist church, and I found in the home circle that we have held regularly for years in our home, a means for growth, for salvation from ignorance, bringing nearer to us grand spiritual truths which, when truly understood and comprehended, become our saviors."

J. Frank Baxter's evening lecture attract ed a very large and appreciative audience: the subject was "The Position and Tendency of Spiritualistic and Liberal Thought. He said:

We are living in a grand and eventful time; to be living now is sublime, and we ought to be grateful that we are living in such an age. Every department of life feels the influence of spirit force; and in the short space of thirty-three years, how much has been accomplished, and how much may we expect in the next thirty years, and how little we really know of the spiritual ideas that are pervading the churches; the pews are honey-combed with it, and the clergymen receiving a breath of inspiration from the pews, are being baptized with this liberalizing spiritual influ-

The speaker read extracts from recutterances of prominent orthodox cler men in different parts of the country, sho ing that the religious world, unconscio ly, was becoming imbued with the spi ual philosophy, and from this array of to imony he concluded that we were n standing upon the threshold of a revo tion, the grandest that the world had e experienced, and he said the results Spiritualism in convincing men of the c tinuity of life, had been far greater th all the ages that had preceded it, that had elevated and released woman from moral bondage; had broken the chains millions of slaves; that it had destroy dogmas and decaying creeds, and has give men and women a broader freedom of soul, thus uplifting and spiritualizing, a that its silent force is beyond conception I feel its mighty responsibilities. I c see its great and onward progress, and will revolutionize the social, political a religious thought of the age. It will stroy, but it will upbuild. Spiritualis says to science, "Come and see what have to show you; something perfect natural, but in a certain sense superhuman And the scientist examines our facts at phenomena, and he finds back of them an individual conscious intelligence, monstrating beyond a doubt the continui of life. We invite you to investigate; me who think and once stand on the thresho of investigation, will become firm belie

Mr. Baxter was entranced and said: see a beautiful group of children; should a there were twenty-live of them, and th are laden with flowers from the immort bowers," and he was controlled to impr vise a beautiful poem, typical of those ha py children and of their coming with the Easter offerings of flowers for their earth friends and parents. He heard a gre many names, among others "Angie Howar "Rosa" and "Daisy," and he said the two la ter seemed to be showering daisies ar beautiful fragrant roses, and they sai "Tell them we are happy.

After Mr. Baxter had closed this part the exercises, on inquiry being made if an of the children were recognized, Mr. Hov ard, who was present with his wife, said We had a circle this afternoon at ou home, and our three children said that we would come to this meeting to-nigh that they would try and make themsely Mr. Howard was asked if Mr. Ba ter had any means of knowing of this fac and he said he had never spoken to M Baxter. Among other names given an racognized were Dr. Israel G. Atwood, New York city, who mentioned about it ing formerly associated with Dr. Halloc and Mr. Partridge, and spoke of the spiri ual meetings in the Harvard Rooms in the city, which he was accustomed to attend Samuel B. Leanord, 60 Greens Ave., wa among others recognized.

Mr. Baxter's lectures are attracting larg audiences from a class of people that ar not accustomed to attend spiritual mee ings, and they find his lectures clear i statement, logical in reasoning and catholi in spirit, and his public tests absolutel convincing. Our next conference will be held Friday evening, April 29th,at Granad Hall, Myrtle Ave., near Gold S. B. NICHOLS.

#### Letter from William Denton.

To the Editor of the Religio-Philosophical Journal: I have just come from an exceedingly in teresting meeting at Ixora Hall, where had the pleasure of hearing, for the firs time, our eloquent sister, Mrs. Watson, an our veteran brother, Thomas Gales Forster who gave a most excellent address and als of listening to a succession of public test of the most convincing nature by Mrs. Ad Foye, whom I had many opportunities o hearing when in San Francisco many year ago, but who has greatly improved sinc that time. To write a full account of th tests given this afternoon would require pamphlet rather than a letter. From a hea of ballots sent up by the audience sh picked out one after another, giving, while they were still folded, the correct name in scribed, and then telling accurately ever time the age, place of residence, cause o death, and in many cases place of burial o the individual. She gave messages to vari ous parties with astonishing rapidity, a they were presented to her clairvoyantly and wrote a num ber of replies, some in French and Italian with which Mrs. Foye is unac quainted. She is cartainly the most re markable and satisfactory public mediun that I ever saw, and I wish she could be kept constantly in the field, for she conli make more converts to Spiritualism in day than Moody can to orthodoxy in a year Since arriving here I have attended two o Mrs. Crindle's materializing circles, but re

reived from them no satisfaction. The me dium submits to no test conditions and give the spectator no means of distinguishing the manifestations from the performances of skillful juggler. Such performances never convince skeptics, and they only cause Spir itualists to waste their time and money

I have no doubt that the spirits of our departed friends will yet walk and talk with us frequently; yet am satisfied that a very large proportion of the so-called material izing mediums are juggling knaves, Spirit ualists only in name, and for the purpose of robbing their dupes.

WILLIAM DENTON. San Francisco, April 11, 1881.

Grand Double Anniversery Celebration in San Francisco, Cal., at Charter Oak Hall, March 31st, and at Ixora Hall, April 2nd and 3rd, 1881—A Reception, etc.

BY WM. EMMETTE COLEMAN.

To the Editor of the Religio-Philosophical Journal:

San Francisco has had an anniversary celebration such as it probably never had before. Three days and seven sessions were devoted to it, each being greeted with the largest audiences ever seen in the city at a spiritual gathering.

It has been a regular old fashioned revival—an occasion long to he remembered in the annals of San Francisco Spiritualism. Our speakers fairly outdid themselves, the inspirational address of Thomas Gales Forster and Mrs. E. L. Watson being among the best they have yet given us, while the sturdy common sense of Warren Chase probably was never more effective or better relished. The floral decorations of both halls were truly magnificent, surpassing the very fine displays of former years. The choicest flowers in rich profusion graced the platforms, including many large and tasteful arranged floral designs in letters of various hues. Special thanks are due Dr. McLennan, the healer, for the beautiful elaborate floral emblem contributed for both halls.

CHARTER OAK HALL, MARCH 81.

The ball was opened at 2 P. M., on the 31st, at Charter Oak Hall, under the auspices of Mrs. Ada Fox. The hall was densely filled, and the exercises long and varied. Miss Sophie Eggert presided at the piano afternoon and evening. After an elequent invocation by Rev. J. N. Parker, brief addresses were made by Mrs. Miller, Mr. Parker and Mrs. Hendee, all being aglow with enthusiasm and rejoicing in honor of the gladsome occasion. Following these came the old war horse, Warren Chase, who spoke of his thirty-five years service in the cause of Spiritualism, bis earliest eforts being in defense of Davis's Divine Revelations, before he ever had heard of the raps. He pointed out the analogy between the birth Christianity and that of Spiritualism. Mrs. P. W. Stephens, sister of E. V. Wilson, next spoke under the influence of her ascended brother, and urged the importance of purity in

word, thought and deed.

Mr. Allen said the results of our thirty-three years' experience, were in having learned to interpret correctly the phenomena which had been in the world for all time, but not understood, and in opening intelligent communication between the two worlds. Miss Clara Mayo, under control of John Babcock, impressed upon Spiritualists the importance of bettering themselves morally and spiritually, so living that at any time we shall be ready to

enter the better land.

William Emmette Coleman gave a list of fifty different theories advanced by scientists and others in explanation of spiritual phenomena, and by humorously contrasting them with each other showed their mutual antagonism and insufficiency. Mrs. Lewis urged the world to a higher life. When the world becomes sufficiently advanced in spiritual growth and aspiration, then our eyes will be open to see the angels everywhere.

C. M. Plumb thought Spiritualists had not much cause for boasting over Christianity. Honest and loyal atheists and christians deserve more commendation than the enlightened Spiritualist who does no more. Having more light, more is expected of Spiritualists than others. Referring to supposed evil influences from the Spirit world, he inquired, "Is evil more powerful there than here?"

Mrs. R A. Robinson read an original inspirational poem entitled, "Do Spirita Return?" "full of sweet poetic thought and melody," as said one of our daily papers in its report of the meeting. Mr. Meade hoped the spiritual movement would do something for the relief of the oppressed working-man from his present thraidom.

R.A. Robinson urged the primary importance of our doing all the good we can here on earth, to live true honorable lives full of good

Mrs. Aitkin, entranced, spoke words of encouragement to Mrs. Foye and the other mediums. Mrs. Meyer, under control of a Scotch spirit, spoke in a Scotch dialect, referring to the intellectual growth apparent among Spiritualists. Adjourned till 7:30.

djourned till 7:30.
EVENING SESSION.

Long before the time of opening the hall was densely packed; numbers stood up during the entire exercises, and multitudes had to go away unable to gain an entrance—the Alta saying next morning that 700 or 800 were turn-

Thomas Gales Forster delivered the anniversary address, which was declared by many to be the finest oration he had delivered in San Francisco, and truly was it a magnificent effort, eliciting unbounded and rapturous applause. After paying tribute to the memory of Epes Sargent, E. V. Wilson and D. C. Densmore, he gave a brief account of the inauguration of the spiritual dispensation in Hydesville thirty-three years ago, and behold the results little dreamed of then. Two years ago, said he, in London, I heard the raps through Kate Fox, while sitting on the same platform with her; and while in Rome I heard the raps almost within sound of the Vatican, making as it seemed, the very dome of St. Peter's tremble After paying a tribute to Mrs. Foye's mediumship and the "God-blessed little raps," he expatiated upon the grand results of Spiritualism, in opening up new fields of thought in connection with man's social relation, the true bases of psychology, the universe and its government, etc. The spiritual philosophy is an immense plow running its huge furrow through the ages, laying bare its hidden secrets. It is the mission of Spiritualism to lift the truth out of the mire of dogmatism, and inaugurate it upon the altar of the human heart. This glorious system, the subject of ridicule for the press, the object of the clergy's anathems, and the professors of which are so cially ostracized, is the only one which can satisfactorily combine the truths of philosophy, science and religion. It scarcely required prophetic vision to proclaim; that the day is not far distant when this religion of the heart, springing from the "God-blessed little raps," will meet with universal acceptance.

I never was in a city before where there were so many mediums; God bless them all! Only a few days since I was in attendance upon the trial of one in a Police Court here [Dr. McLennau]; but thank God! no case could be made against him. I believe there are professional men here who would arrest Jesus Christ and all his Apostles if they dared to renew the sight of a blind man or heal a lame one. Mr. Forster closed with an eloquent peroration which thrilled the vast audience, and which no report of mine can so justice to. It is worthy of note that the Chronicle which heretofore has been strongly anti-spiritualistic, gave a fair synopsis of Mr. Forster's address, which it called "a remarkable effort

in a literary sense."

M sa Phillips, under inspiration of a Scotch lassie, sung a Scotch song with much vim.

Mrs. Foye urged harmony and union among all Spiritualists; on occasions like this all differences should be buried. The Children's Progressive Lyceum above all things else should be sustained; our whole energies should be devoted to the Lyceum. The exercises terminated with Mrs. Foye's scance for raps, writing, seeing, etc., the usual success crowning her sitting, to the satisfaction of those receiving tests and of believers generally.

The exercises at Ixora Hall, under the auspices of the First Spiritual Union, were opened at 1 P. M., April 2nd. A large audience, filling nearly every seat in this very large hall, was in attendance. The afternoon was principally devoted to a recital of early spiritual experiences by the old pioneers. Warren Chase, Thos. Gales Forster, Mrs. Hendee and Father Pearson, illustrative of the trials and tribulations of the early workers. C. M. Plumb read a carefully prepared essay, based upon the fundamental principles of re incanation, said principles being very dextrously interwoven and honeycombed in a series of spiritual platitudes, their true significance being thus largely concealed.

EVENING BESSION, 7:30.

An overflowing audience greeted the evening session. Mrs. Eliza Fuller McKinley was the opening speaker. To America, she said, belongs the credit of giving birth to a vital religion based on scientific facts and upheld by philosophic deduction. She gave an elucidation of the basic tenets of Spiritualism, its elevating powers, its extension of fraternity, love, beneficence irrespective of creed or dogma. The Christian cannot fellowship with the Brahman, Buddhiat or Mahometan, but Spiritualism recognizes Buddha, Mahomet, etc., as headlights of divine truth illuming the so-called heathen.

Rev. J. N. Parker spoke of the great happiness he experienced as a Spiritualist in contrast with the gloom and suffering entailed upon him by Calvinism. He stated that he was one of the committee selected to listen to the production of Davis's "Divine Revelations;" and what a mighty work for good had that and Mr. Davis's other works done. The only way to best love and serve God, is to love and serve our fellowmen. He closed with a recitation of the poem of Abou Ben-Adhem. Mrs. P. W. Stephens gave a graphic description of her early experiences in Spiritualism, including her conversion thereto from being a Hard-Shell-Bap-

H. B. Champion, of San José, late President of the First Spiritual Society in Philadelphia, referring to the growth of Spiritualism, instanced its 52 periodicals and its literature of thousands of volumes. What have we done, said Mr. Champion, to contribute to the good cause? What have we individually done to rejoice over? Have we each done the best we could? Have we resisted temptation? Mr. Champion was accompanied to San Francisco by Mrs. Champion, better known by her nom de plume of "Helen Mar." En passant, I will state that ill health forbade Mrs. Carrie Grimes Forster taking part in the anniversary exercises, which otherwise she would have been glad to do.

Hon. Warren Chase delivered the closing address, first alluding to the great good done in all directions by Spiritualism. Thirty years ago pulpits were not decorated with flowers. The spirits called for flowers and talked continually of flowers so we decorated our halls, etc., with them; and now the pulpits have borrowed the custom from us. Prayer, too, has been utilized and rationalized by Spiritualism. His mission had been to bring into Spiritualism the results of science. "Who made the flowers?" "God." God does make them by natural law, not by supernatural or direct law. Man is only a higher manifestation of the same law as that seen in the flower's growth. "But the flower dies." No, nothing dies. Flowers have souls and go to heaven Though théological prejudice and 64 000 preachers are against us, truth, reason, science religion, nature, God, are with us; and that ought to cheer us. Spiritualism is not only all that is said of it, but it is far more than it is known to be. No one has ever refuted our facts. I can scientifically demonstrate the existence of the Spirit world and its inhabitants as clearly as I can the existence of distant parts of the earth. If you can prove the Sandwich Island inhabited, I can prove the skies inhabited. Adjourned.

. Adjourned.
SUNDAY MORNING, 10 A. M.

The anniversary exercises of the Children's Progressive Lyceum were attractive and varied. The Secretary's report showed 140 children and 200 adults present. Fifty-four scholars took part in the recitations, musical selections, etc. Among those meriting spe-cial mention for recitations were Jennie Calhoun, Charlie Learn, Harry Mayo, Birdie Morris, Thomas Wise, Nattie Mayo, Sophie Eggert, Lola Todd, Electa Nowell, Alice Deaele. Willie Rawlinson. Edith Benjamin, Louisa Pfeiffer, Mandie Learn; for songs, Tinle Ray, Daisy Peck, Lola Lewis, Kittle Leam Mamie Whithel; and for instrumental music, Lizzie Sherman, Eddie Bernstein, Emily Thackery, Jennie French. Mina Robinson. Emma Jamison, Emma Bertie, and Annie Trautvetter, and Addie Eggert. La Petite Lulu Watson, daughter of the lecturer, Mrs. E. L. Watson, spoke for the first time in any lyceum, while Mrs. McKinley's little girl Hope, not much more than a toddling infant, recited a little piece with good effect. The members of the Lyceum who have passed to the spirit land were remembered by bouquets and other floral offerings placed in their groups. Mr. Champion, in a few well-timed remarks, impressed on the children the importance of speaking the truth at all times.

SUNDAY AFTERNOON, 1:30.

An immense audience was present, filling every seat. After a beautiful invocation by Mrs. Lewis, Mrs. R. A. Robinson read a tasteful worded inspirational poem. Thos. Gales Forster followed, taking for his theme,"A Demonstrated Immortality," and for his text these four lines from Mrs. Robinson's poem:

"The chain for dark despair was riven, By touch of angel fingers; Thus proof of life beyond was given, And doubt no longer lingers,"

This oration of Mr. Forster's was one of hig grandest, if not the grandest, he has given in San Francisco. Streams of eloquence flowed from his lips such as we have not heard from him before, at least to such an extent. The brief resume here given affords no idea of its grandeur, beauty and power. Spiritualism says he, has a fascination that cannot be resisted. It seems as if it had compelled the universe to listen to its philosephy, not with-standing the assaults of ridicule, persecution and social ostracism. It is said that immortality cannot be mathematically demonstrated. Now, all mathematical truths are immortal: then, the mind demonstrating them must also be immortal. The mind demonstrating a truth must be equal or superior to the thing demonstrated. Truth can never disintegrate or perish; so the mind which demonstrates a truth can never disintegrate or perish. Matter is cognized by the senses; mind by the con-sciousness; and of the two the latter is least liable to err. So the theory of Berkley, that

there is no matter, is more tenable than the opposing one, that there is nothing but matter. The senses are dependent on external or outer influences; without light, the eye would be useless and vision impossible; but the mind is independent of external influences. Things once impressed on the mind, they remain forever, and can at any time be reproduced mentally, independent of the influence of external objects. The body may be racked and tortured, and the mind be in tranquility and peace; the mind may be tortured, and the body be at ease. This contrariety evidences that no change in, or even dissolution of, the body can affect the perpetuity of the mind. If it be true, as science demonstrates, that nothing material can die, who can or will dare to say that ought immaterial or spiritual can

The atheist, however, rejects the philosophical demonstration of immortality, and the church is unable to meet the difficulty. What remains to be done to supply great desiderata? Something is required that will appeal to the external senses as well as the inner consciousness; and thank God, Spiritualism does supply the required desiderata. Spiritual phenomena continued in the Christian church for 600 years, and when lost the Dark Ages supervened for a thousand years. Being past now, phenomena have revived in greater force than ever. The Spiritualist reposes in the integrity of the Infinite and the eternality of law; hence the philosophical Spiritualist knows exactly where he is going to after death. Mr. Forster concluded with an eloquent peroration impossible of epitomization

After a recitation by Miss Vaughn, Wm. Emmette Coleman first submitted flity-four theories of scientists, etc., explanatory of spiritual phenomens, and then analyzed three of the principal theories, covering the three phases of phenomens, mental, physical and materializational, showing their insufficiency to cover all the facts. Mrs. Maynard, under inspiration of John Bigelow, as she said, warned the people against the dangers

and widespread influence of obsession.

Miss Clara Mayo, under control of Fannie Burbank Felton, said the object of their teaching was to enable us to free our spirits and grow in virtue and knowledge. She greeted Mrs. E. L. Watson with words of cheer, and alluded to the union of East and West to give freedom to the human soul. Mrs. Breed, the telegraphic medium, who was detained from the hall by illness sent a communication from a spirit named Katy Moulton to E. V. S., which latter arose and testified to its appropriateness.

Mrs. Scales narrated the facts of her conversion from orthodoxy to Spiritualism, and the great good it had done for her; also the good done by the San Francisco Children's Lyceum, and Children's Aid Society. The Spiritualists' boys and girls are brought up so they won't be hoodlums. She then passed under control of her guide, Midget, who advised the guidance of the children by kind ness, not by the rod, and deprecated the driving of our children from us by unjust suspicion. R. A. Robinson said, As you leave this world, so you begin the next. Are you ready to face your record in the next world? Mrs. Hendee announced that Selden J. Finney had been endeavoring for two days to control her to speak, but lack of time and opportunity

precluded his then addressing them. Mrs. E. L. Watson, the "silver-toned" orator. delivered the closing address in the afternoon. It was a companion piece to that of Mr. Forster at the opening of this session, and was the finest effort this eloquent expounder of spiritual verities has given the San Francisco public, carrying the audience by storm, seeming to take them to the ates of neaven. some expressed it. Mrs. Watson seemed all aglow with enthusiasm and inspiration, and burning words of impassioned fervor and richest eloquence rolled in quick succession from her angel touched lips. Probably two such masterpieces of eloquence and logical thought were never listened to before by the San Francisco Spiritualists, as the speeches of Mrs. Watson and Mr. Forster Sunday afternoon. Mrs. Watson's theme was the "Home Mission of Spiritualism," especially its noble work for woman. She referred to the persecution she endured when, as a girl, she came upon the platform as a speaker. How many Spiritualists, inquired she, defended human slavery? Having opposed human slavery, Spiritualism also admits woman's equality with man. Nine-tenths of the mediums are women and children. Social influences are more powerful than all other influences. She concluded, after reciting an inspirational poem, smid a storm of applause. Adjourned.

plause. Adjourned. sunday night, 7:30.

The audience much exceeded in number all preceding ones; such a tremendous crowd was probably never seen before in San Francisco at a spiritual service.

After the reading of beautiful and choicely worded original poems by Geo. C. Irvin and Mrs. Laverne Mathews (which lady worthily presided at all the five sessions in Ixora Hall) Mrs. Watson delivered another excellent and eloquent address. We are in the midst of a religious revolution, began she. Demand and supply are equal. The age demands a religion of reason, a spiritual truth that fits in with every physical truth, Buddha, Christ and others caught glimpses of spiritual realities; but now the demand is greater, and the supply is greater. In place of an unnatural God we have the Soul of Nature; in place of an unnatural hell, a natural hell, the sequence of violated law; in place of an unnatural devil undeveloped good; in place of an unnatural heaven, a rational heaven, adapted to man's highest needs. They say, "If you take away our Bible, what will you give us instead?" All that is good and true in the Bible is sweet and consoling to all Spiritualists, and will live forever. Instead of the God of Abraham, Issac and Jacob, we have the God of the uni verse, who, instead of dwelling among our chosen people, inhabits immensity. "What shall we do without Jesus ?" Regard Jesus as a divinity, and his life becomes a farce; regard him as a divinely-gifted soul, he becomes our elder brother, our friend, even our redeemer by his words of wisdom. Where would Jesus find his friends to night? Would it be in ritualistic churches, where healing is unknown, or would it be with those who say "the good angels come to me and cheer me, or with those who when on mounts of sorrow and transfiguration are gladdened by the

They call us free lovers; they talk as if sensualism was never in the world till the angels communed with men. Jesus stands by the side of all other heroes living and dying for humanity. But, say some, "You have so many low, illiterate, bad characters among you." So had Jesus; the offscourings of creation ran after him. God bless the christian Church! She has done a noble work; she will do a nobler work again, when Jesus is resurrected in her midst, and she excels, not in long prayers, but in deeds of love.

After a few remarks by Father Pearson, Mrs. Wiggin told what Spiritualism had done for her. She also described several spirits seen by her in the audience. Let us all try to do better, she said; do better this year than ever before.

The closing address of the entire anniversary exercises was then delivered by Thos. Gales Forster The orthodox heaven being located outside the material universe, Adam and Eve, traveling with the velocity of light, have only as yet gone one three hundred and sixtieth part of the distance; they still have 894,000 years to reach the heavenly city. Spiritualism has withstood all its enemies within and without. If it had not been God's truth, it would have been killed by its professed friends. He closed with a pseamof glorious triumph, the burden of his farewell exhortation being, "Love one another." Thus ended the great spiritual love feast in San Francisco -no, not ended, for on the succeeding evening a supplementary occasion of rejoicing was experienced. Mrs. Watson, assisted by Mr. and Mrs. Champion, gave a reception to her friends at Mrs. Scales's parlors, 1031 Market street.

RECEPTION TO MRS. E. L. WATSON IN SAN PRANCISCO, CAL.

Mrs. E. L. Watson has been lecturing every Sunday for the First Spiritual Union, in San Francisco, for two or three months, and has established herself as a universal favorite—as reat a favorite, probably, as we ever had here. She has uniformly drawn very large audiences, which rather increase than diminish. The mention of her name is ever the signal of applause at a spiritual gathering, and her appearance on the rostrum each Sunday evening is always greeted with applause. She is certainly a very attractive speaker, one eminently calculated to charm the masses, at the same time giving dignity and tone to the spiritual platform. Her lectures and her gencral bearing evince her to be a true woman. than which no higher praise can be extended her. Her graceful and easy carriage, her choice, expressive diction, her mastery over the emotional nature of her auditors, her effective appeals to the higher sympathics of man, her combination of the emotional with the practical and the logical-all these, and other graces of head and heart, serve to render her, our sister, a potent instrument for good in the world, one calculated to wield a mighty influence among men and women in furtherance of liberal and spiritual truth.

Residing in San José, and being in San Francisco only on Sunday of each week, our people have not had a favorable opportunity to enter into very intimate social relations with Mrs. Watson. To obviate this somewhat, as well as to testify their appreciation of her as a woman as well as a public teacher, a reception was tendered her on Monday evening, April 4th, in the commodious parlors of Mrs. Scales, 1031, Market St. Mr. H. B. Champion and his good lady, better known as "Helen Mar," having accompanied Mrs. Watson, from San José, to the anniversary exercises, were likewise included in the proffered reception. En passant, both Mrs. Watson and the Champions have purchased property in San José, and gone into fruit-raising, with a view, probably, of making California their future

Nearly 150 Spiritualists availed themselves of the opportunity to greet our friends on the evening in question, this being the largest of all the many social gatherings the Spiritualists here have had this winter-its great size being partly due, no doubt, to its having been publicly announced several times during the anniversary exercises-and the extent of the social enjoyment was commensurate with the size of the assembly. In common parlance, we had a "rousing good time." Thomas Gales Forster made a most admirable presiding officer during that portion of the evening devoted to literary exercises. In his opening remarks he referred to the great good done to pion, and rendered due tribute to Mrs. Watson as a worker and as a woman, concluding with an excellent original poem in honor of that lady. Mrs. Laverna Matthews then read a most exquisite inspirational poem dedicated to Mrs. Watson. This was followed by an address from Wm. Emmette Coleman, giving greeting to Mrs Watson as an able and faith ful laborer in truth's vineyard, and also greeting Mr. and Mrs. Champion-the former for his devotion to true, common-sense Spiritualism, while the depth of intellectuality of "Helen Mar" (which had attracted his attention a few years ago) was given due meed of

Commenting on the commendation and encomium bestowed upon Mrs. Watson by the last speaker, Mr. Forster remarked that she might be proud to receive such eulogy, for praise from Wm. Emmette Coleman is fame indeed; for, said he, "I religiously believe that he would not flatter Neptune for his trident, nor Jove for his power to thunder." His searching criticism spares neither friend nor foe; he wields a two-edged sword which cuts both ways, and though I do not agree with all he says, I recognize the honesty and sincerity of the man and that he is needed in our rank as an instrument of reform and progress, Although he flourishes a caustic pen, and is decided in his convictions, yet Mr. Coleman possesses one idiosyncrasy which is rarely met with; he is always willing to be corrected, and can always take advice, and that very few of us can do. Mrs. R A Robinson then read a beautiful inspirational poem in honor of the occasion; after which Mrs Watson's little Lula favored the company with an excellent recitation, Mrs. E. F. McKinley referred touchingly to the somewhat unfortunate experiences of Mrs. Watson, on the occasion of a previous visit to San Francisco five years before, contrasting this with her brilliant success now. Mrs. Wiggin also made a feeling address, honest, candid, sympathetic, as is her wont. Short addresses were made likewise by Messrs. Mills and Ryder, Rev. Mr. Parker. Mrs. Hendee and Mrs Mary F. Snow.

In response, Mr. and Mrs. Champion each returned thanks in a few expressive words: succeeding which Mrs. Watson, in a voice suffused with emotion, made response to the many flattering tokens of esteem lavished upon her. She testified to her own unworthiness as a public teacher; of herself she felt she could do nothing; each time she descended the rostrum she almost resolved never to mount it again. She needed encourage. ment and cheer; and what consolation to her soul were the signs of approval given her each evening as she took her seat upon the platform. Especially has she been cheered and strengthened by the words of Mr. Coleman; for, knowing how severely critical he usually is, she had been a trifle afraid of running the gauntlet of his criticism; but to be able to extort such words of approval and panegyric from Mr. Coleman, the critic, as she had been the recipient of to night, had in-deed gladdened her heart. She felt grateful to the higher powers sustaining her, that, all unworthy as she was, she had been deemed worthy of such praise and blessing as had been hers this evening. After rendering tribute to her husband for his self sacrificing support and encouragement at all times, she concluded with a long impromptu inspirational poem of much beauty and power.

The hostess, Mrs. Scales, at the termination of the exercises, expressed herself as signally honored in having such a large collection of notables in her house at one time. In addition to Mrs. Watson, Mr and Mrs. Champion, Mr. and Mrs. Forster, Mrs. P. W. Stephens

W. E. Coleman, Mrs. McKinley, Dr. McLennan, etc., there were a number of lawyers, doctors, judges and other solid men of the city, including also a number of the handsomest men and women of San Francisco. The parlors were magnificently decorated with floral ornaments. Dr. McLennan's contributions in that line being especially noticeable. In the matter of hearty cordiality and warm sympathy, in their wealth of floral decoration, and in the grandeur and success of their anniversary exercises this year, I am confident no city in the union surpasses her.

Presidio of San Francisco, Cal.

Beautiful Spirit Facts from a Circle in Nevada.

DEAR BRO. BUNDY:—I am impelled to address you in terms of brotherhood, although personally unknown other than as a subscriber to your most excellent Journal. There are many Spiritualists here in this far away region, who take much interest in the welfare of the Journal and all who are connected with it for they find much comfort in its pages, and are thereby encouraged to go on in well doing. Some of them are rapidly developing as true and honest mediums, and I believe I express their feelings when I say, "Go on with the good work, with malice towards none and with charity to all, but above all work for a true and pure spiritual mediumship."

for a true and pure spiritual mediumship." It will be of interest to you and your many readers to know that we have in this place a circle of gentle, gental and self-sacrificing workers, who meet regularly every Sabbath evening. They have had some most wonderful and gratifying manifestations. I am not a regular member of the happy band, for the requirements of my profession oblige me to be a frequent bird of passage. On account of having had some journalistic experience, they have requested me to pen an account of a sit. ting held last night at the residence of Judge Abbot of this place. There were present nine persons, namely: Judge Abbot, his niece Miss Moore, Judge Plunkett and wife, Mesers. Hutton, Pitchford, Johnson, Holland, myself, and last but positively first in mediumship. William St. Clair Long. It was the first time that Mrs. Plunkett had witnessed any manifestations of spirit power, and being a Catholic, the faith in which she had been raised rendered her somewhat antagonistic to our views of Spiritual. ism. The others had all more or less belief.

At eight o'clock we scated ourselves around an ordinary round table, and each placing the right hand over the left grasped the corresponding hand of the next sitter so that the circle was complete. The candle, which was the only light in the room, was then blown out by Judge Abbot. I have omitted to mention that on the table had been placed a guitar, two hand bells, a perfectly new slate which had been carefully cleansed, and a piece of slate pencil. In a few seconds small luminous clouds of more or less brilliancy were seen to float around and about us. The strings of the guitar were gently touched, then full chords were struck, the bells were rung and suddenly the guitar began to float in the air, giving forth most pleasant harmony. At this time I felt the clutch of soft and delicate fingers around my right wrist and described it aloud—then exclaimed. "Is that you, my dear?" The guitar twanged violently three times, which was interpreted as meaning yes! The gentle hand passed up my arm to my shoulder, my cheek and then caressed my head stroking my hair back and forth. With emotion which brought most grateful tears to my eyes and a sense of indiscribable happiness I said: "If that is you, my dear, please to manifest your presence by writing on the slate and tell me what you wish. ter?" This remark referred to a letter relating to my domestic affairs which I had just mailed. A violent twanging of the guitar and then a scratching of the pencil on the slate was the answer. Suddenly there was silence and I felt the slate, or some such substance, placed upon my right hand. A member of the circle asked, "Shall we light the candle i" Three chords of the guitar signified, yes! It was lit and on my right hand rested the slate. The side turned upward contained no writing moment I felt disappointed, but on turning the slate over, there beheld in a perfect facsimile of my dear departed wife's writing the following quotation from Scott's Lady of the

"The sunset of life gives us mystical lore And coming events cast their shadows before." "Do you understand me, dear husband? Lovingly,

I must here say that I do not, as yet, understand how to apply this communication. but it was a most convincing proof to me and others present of spirit-presence and communication, especially as no other person in the room than myself knew my wife's name; nor did any of them know anything of my life. history, for in these mining districts we know each other only as we are, and not as we have been. The circle was again formed under similar conditions and almost immediately light and luminous clouds were apparent to all, even to Mrs Plunkett. Let me here state that when I told the circle that a hand was upon my wrist and caressing my head others of the circle wished also to be touched, and the gentle spirit hand did so to all but Mrs. Plunkett, although one of the bells was moved towards her and placed against her hand. An inspiration came upon me, and I felt obliged to uter almost without knowing what I said:
"There is an aura around Mrs. Plunkett
that the spirit cannot overcome." This digression will explain what followed. In reply to an expressed desire on the part of Mr. Long, the medium, that the spirit would write upon the slate, the scratching of the pencil was immediately heard, the gustar continued to play gentle chords, floating around and about us, then with a twang fell on the table and all was silent. Judge Abbott again lit the candle, hands were unlocked and we read these words on the slate:

"Mrs. Plunkett, there is a halo about you which makes you hard to approach, as yet."
"Yes! Miss Moore, I told mother to send

you that flower I promised you."
"I have been with you all [the omitted] evening and cannot wait longer."

C. F. ROGERS. This message was from a member of the circle, who had passed away from earth-life a few months since, and who is now the chief controlling spirit of our medium, W. St. Clair Long. The message to Mrs Plunkett explains itself. That to Miss Moore is explained thus: At a previous sitting the spirit of C. F. Rogers had promised to send a flower to Miss Moore. No word of this sitting had been sent to his mother who resides in Kentucky, but knowing the brotherly affection with which he was regarded by all his friends here and especially by the members of the circle, his good mother wrote to Miss Moore a few days ago and enclosed a beautiful flower, saying it was his favorite. We believe he had impressed her to do so. Let others think as their mind leads them to think. The circle was again formed, and this time the following

writing was found upon the slate: Concluded on Third Page.

#### Woman and the Household.

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

The grace of the bending grasses. The flush of the down-like sky, The scent that lingers and passes When the loitering wind goes by, Are gushes and hints of sweetness From the unseen depths afar, The foam edge of heaven's completeness Swept outward from flower and star.

For the cloud and the leaf and the blossom. The shadow, the flickering gleam, Are waifs on the see-like bosom Of beauty beyond our dream. Its glow to our earth is given, It freehens this lower air:

Oh! the fathomless wells of heaven. The springs of the earth rise there!

[Lucy Larcom. In an inspired moment, the graceful song-stress has caught the motion of that wonderful magnetic river whose melodious and perpetual flow from Heaven, or the Summer-Land, wast spiritual life and beauty unto our earth. Seers and poets are sensitive to this pervasive and potent outflow from the sphere of causes, and sing, each in his own way, of the tokens of primal grandeur or loveliness with which it beneficently visits us. As the soul breathes its refined and spiritualized elements, it rises into words of exaltation, and pronounces its oracles of that far land whence soft and fragrant breezes issue. Back and forth, weaving through immensity, from sun to planet and planet to sun, constant rivers of electricity circulate, while from the great cen-tre of potency and attraction, from the heart of the universe, the ultimate home of all spirits, come those inspiring "gushes and hints of sweetness" beyond all earthly experiences, but which the soul claims as its rightful inheritance.

Shelley felt this divine breath: "In dewy morn, and odorous noon and even With sunset and its gorgeous ministers, And solemn midnights' tingling silentness."

On every page we find Some dim forebodings of thy loveliness Haunting the human heart, have there entwined Those rooted hopes of some sweet place of bliss, Where friends and lovers meet to part no more. Thou art the end of all desire and will, The product of all action."

Mrs. Browning caught many a glimpse of

"That not a natural flower can grow on earth Without a flower upon the spiritual side, Substantial, archetypal, all aglow With blossoming causes,—not so far away That we, whose spirit sense is somewhat cleared, May not eatch something of the bloom and breath, Too vaguely apprehended, though indeed Still apprehended, consciously or not,

And still transferred to picture, music, verse, For thrilling audient and beholding souls By signs and touches which are known to souls,— How known, they know not,—why, they cannot

So straight call out on genlus, say it man Produced this? when much rather they should say 'Tis insight, and he saw this.''

All literature is full of these glimpses into the source of goodness and beauty, of which material beauty is but the faint and evanescent

type.

No more pathetic and touching wall of love. regret and half remorse has ever been penned the proce monody upon Mrs. Carlyle by her husband, which has been mentioned in this column. After forty years spent with one who was the light of his life, he says that "her going smote the whole world into universal wreck, and left him stranded, a helpless man,

These reminiscences were struck off in the white heat of a profound and deathless affec tion, just after its object had been smitten by that destroying Azrael who brings to his victim, in the imagination of the survivor, no glorious entrance into immortal life. Carlyle's sorrow touches despair. He speaks of his loved one as now "resting in her serene, unbroken slumber." It seems as if he believed that never, never should he find this other gentle, loving one, whose tenderness assumed an almost maternal aspect for his most miserable, cynical and hopeless self. Ah! how would the cloud have lifted, and the "light that never was on sea or shore" streamed into that midnight gloom, could he have been assured that love and life overleap the grave, and only glow the brighter after purification by that ordeal called death, which consumes the dross of matter, and leaves only the imperishable spirit with its ethereal raiment.

The reader is overwhelmed with passionate and reiterated lamentations from this intellectual Titon, who in spiritual things was yet as a little child. Well might he regret the parting from the wise and patient woman, who was yet his peer in all worthy thoughts. "Beautifully wise, soft and loving," he terms her, "saving me forethought and trouble, patient, frugal, warding off the world's rough touches, saving me from all trouble and care, -"wrapping me like the softest of bandages." -"My noble one! I say deliberately her part in the stern battle, and except myself, no one knows how stern, was brighter and braver than my own," Ah! poor Carlyle, poor with all your rich love, she was "lost forever!"

It is evident that the wife so sadly mourned was an uncommon person. He describes their early life. "Strange how she made the desert blossom for herself and me; what a fairy palace she made of that wild moorland home of the poor man. In my life I have seen no human intelligence that so genuinely pervaded every fibre of the human existence it belonged to." And so follows page after page of fond expressions about his "poor darling," from the smitten heart which was so rugged and stern toward all the world save

But the pity of it all, is in the regret so freely expressed that he did not sufficiently appreciate this noble nature, while it was still at his beck and call, ready to put aside her every desire to serve his. He often breaks forth thus: "Ah me! she never fully knew, nor could I show her, in my heavy laden, mis-erable life, how much I had at all times, loved, regarded and admired her. No telling of her now. Five minutes more of your dear company in this world. Oh! that I had you yet for but five minutes, to tell you all! I doubt, candidly, if I ever saw a nobler human soul than this, alas, alas, never rightly valued until now. Blind and deaf that we are; oh, yet think, if thou love anybody yet living, wait not till death sweep down the pairry little dust clouds and idle dissonances of the moment, and all be at last so mournfully clear and beautiful, when it is too late!"

The brilliant novelist, Mrs. Oliphant, who had been for many years a friend of the Carlyle's, in a graphic picture of their lives. while testifying to the genuine and loyal nature of the wife, testifles also that her feelings were not callous to the neglect which the busband sometimes showed. With remarkable mental endowments and unusual intellectual training, co-ordinate with domesticity, thrift and practicality-(note it, ye who believe that an intellectual woman must be a poor housekeeper and manager) she was yet but human. Mrs. Oliphant pertinently writes, "Mrs. Carlyle's endless energy, vivacity and self-control, her mastery over circumstances and undaunt-

ed acceptance of that mingled office of protector and dependent, which to a woman con-scious of so many powers must have been sometimes bitter if sometimes also sweet-it is perhaps beyond the power of words to fully set forth. It is a position less uncommon than people are aware of; and the usual jargon about gentle wives and feminine influence is ludicrously inapplicable in cases where the strongest of qualities and the utmost force of

character are called into play." And so the record of him who styled himself "saddest of all the sons of Adam," who spoke honest words and smote graven images right valiantly in a land of shams and mockeries, is found to turn at last, upon the innate force of character of one of the most modest of women. She walked invisible in the light of his fame, for forty years, and, when she no longer needs appreciation, it is poured upon her in words of praise, which if modified and spoken to herself during all that time, would have rendered the heavy burdens of life less onerous, and been as precious strains of music, to the brave and faithful soul. Is it not this mistake of a good, truehearted man too common? We thoughtlessly accept the ministrations, the sacrifices, the nameless cares of those nearest to us, and until they are gone from our sight, forget the selfdenial which we strain to its utmost. We accept as a matter of course, that which has cost the putting by of their plans, their life-work it may be. O the lives that have been wasted to gratify others what are not worth the sacrifice of Justice. Life too, is short at the longest; too short for coldness and insttention to loved ones. In a little while there will remain only memory of wasted oppor-tunities and bitter regret. Worse still, there may be remembrance of biting words, that sting and fester and eat into the core of some gentle heart. As we have a sense of the delicacy of human relationship and the sacred rights of each person let us keep back the sarcastic word, the cruel sneer, the hateful sidelong glance, for only in ruling ourselves, are we worthy of a permanent place in the heart of another.

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

The Annual Meeting was held at Flint March 23rd to 29th. We gave a sketch of it the next week, and our space only allows an abstract of Miss J.R. Lanes's report, the resolutions and some matters not before given. After two days of addresses and experiences, Friday being medium's day, at which J. P. Whiting presided, and many facts and incidents were given, on Saturday morning G. B. Stebbins reported, by appointment, the following resolves on the "Doctors' Law." which were unanimously adopted and money raised to put them in print to be laid on the desks of the members of the legislature at Lans-

Resolved, That this Association, representing more than fifty thousand citizens of Michigan, makes carnest and unanimous protest against the enactment by the State Legisla-ture of any so called "doctors' law," ostensi-bly to "regulate the practice of medicine," but really to give a monopoly of healing or destroying the people to diplomaed and licensed physicians, too weak to stand on their own merits, and asking an unjust law to bolster up their medical tyranny.

Resolved That we hold such laws to be un-

just in depriving the people of inalienable ranged in friendly spirit; and that honest spir-Books of the Month. diseases; tyrannical as putting power in the hands of an exclusively privileged class, and unconstitutional as infringing on personal rights, held sacred by the genius and spirit of

our free government.

Resolved, That while we recognize the ability and conscientiousness of many physicians and healers of different schools, we find cause of opposition to any "doctors' bills" in the fact that they wholly fall to provide the people any defence against empiricism, ignorance and malpractice in the medical profession; such defence being as much needed as that which these bills profess to give against these evils in what is called quackery outside that profession—the best protection being the sober sense of intelligent people, free to choose their own physicians and remedies, such choice being one that no statute can rightfully take away.

The Committee on Principles, Constitution and By-Laws, J. H. Burnham, Chairman, reported the following declaration of principles:

1. We recognize and endorse a moral standard fundamental in the nature of human relations, deriving not its significance from rewards or punishments, but a standard which claims the consent of rational beings upon its own merits. Right because it is right. Morally exact in thought, word and deed; not for pay, but solely because it is just. This standard admits of no discount placed upon virtue through fear of hell or promise of heav-

2. As a means in the attainment of this standard of moral exactness, that we seek earnestly for the truth in all departments of human thought, taking it when found for what it is worth in itself to us; in the sciences and arts, philosophy, political economy, Spiritualism, Materialism, Liberalism—any thing, anywhere, and everywhere, which is open to the genius of man or woman, is our field of investigation or inquiry, and the truth thus attained is for our use.

8. To educate the people out of superstition into self-reliance, and hence self-support, and also self-redemption, to practice a bloodless virtue and win a bloodless victory over sin. No priesthood but the eternal priesthood of nature; no sacrament for man, woman or child, but that of everlasting love of all that is just, pure and good; no autocrat higher than our highest thought; no heaven only that which growth demands. To be good and to do good is a far better heaven than mansions bought with blood.

4. To inquire into the possibilities of our nature and thereby learn its needs. Fixing possibilities to nature by infallible standards whether in laws, through a law-giver, religions, creeds, bibles, infallible (priesthoods or gods, have ever held back the best interests and highest possibilities of our nature; therefore, away with them all, and every thing begotten by superstition which denies to men. women and children, the duty to grow and advance, and to be to day what they were not yesterday; to become cultured, broad, noble and grand in life with a promise that they

may thus continue to grow forever. 5. Our design as to the government of these United States, is that in every thing it shall be a secular government. Gods, bibles, churches, priesthoods and creeds are allowed to exist in this government, but in no way shall they be allowed to govern this nation. The National and State governments shall not pay for the support of religion in any way whatever; none of the revenues of the nation or money from its treasury, shall ever support any religious establishment whatever. Those wanting religion or sacraments must pay for

them and not the nation. This secular gov. ernment shall go into all our schools. Bibles, creeds and churches constitute no part of our National government, and therefore have no existence by virtue of national authority within any of our public institutions of this na-

Sunday morning was set apart for an address on the Anniversary of Modern Spiritualism, which was given by G. B. Stebbins, and was listened to attentively an hour and a half by a large audience.

In the afternoon a resolve sent by W. R. Hill, of Detroit, to strike off the word liberal from the name of the Society, was reported from the Committee as not in order for present discussion, as it was not possible now to have the legal change made which is considered necessary, if the name is changed. The Committee also reported the following resolutions, which unanimously passed. (We omit a part of the Principles, as they are reported in these resolves.)

Resolved. That we make all due effort to have laws upon the statutes of our State, prohibiting the publishing and sale of all books, papers and articles in papers which are obscene, lewd and immoral, whether the same be found in sacred, secular or profane literature

Resolved, That we heartily endorse and sympathize with all efforts and societies of reform that are non sectarian in their character, and have for their object the teaching of morals and the culture of human beings without regard to belief or unbelief.

Resolved. That we in the future, as in the past, teach and make all possible effort to sustain temperance, virtue, monogamic marriage, honesty and personal and public purity, holding character and moral worth as the claim to private and public confidence and fellowship.

Resolved. That we consider the exemption of over \$600,000,000 worth of church property from taxation as invidious and unjust, as adding to the burthen of taxation borne by the people, as fostering sectarian pride and ecclesiastical extravagance, and an aristocracy injurious to all real spiritual life, and as a union of Church and State opposed to the genius of American institutions.

Resolved. That religious exercises, such as bible reading and prayers, in our public schools, should be abolished as unjust to large classes of citizens, and as creating needless strife and ill-feeling, and that all such exercises should be remanded to the home, the Church and the Sunday School, where each family or class can teach their own views without any infringement on the rights or conscience of others.

Resolved. That justice and the welfare and peace, the highest culture and best progress of society, demand the recognition of the equal rights of all classes of citizens, and that the joint influence and co-operation of man and woman is of especial importance, and therefore we advocate human rights, irrespective of sex, giving woman free and equal choice of speech and action and opening to her the platform, the pulpit, the ballot box, and the hold-ing of places of public trust, believing that thus the home and the family as well as society at large would be better ordered and more filled with wisdom, harmony, temperance and beauty.

Resolved. That we highly appreciate the value of genuine mediumship, and will do all possible to encourage and protect it, we hold it wise to test both mediums and spirits criti-cally, yet carefully; that it is well for mediums as well as for us that they submit oceasionally to test conditions asked for, and arcan thus best reach unity and harmony, and so gain best results.

Resolved, That we urge the importance of private and family circles and personal spiritual culture, as select companies of tried friends persevering quietly! reach the highest harmony, the most personal benefits, and the finest spiritual manifestations.

It was voted to hold a Camp Meeting in August, at such time and place as the Directors may fix on.

J. H. White, of Port Huron, reported no success by the Committee in raising funds to buy a camp ground. Dr. A. B. Spinney, A. A. Whitney and J. H. Burnham were made a committee for future action as to a camp ground, Goguac Lake, near Battle Creek, appearing a favorite place, and forty acres the a mount of land for the purpose.

Twelve auxiliar y societies in the State are reported. The people of Flint and the Spiritual Society were thanked for their k ind hospitality and good efforts.

Mr. Burdick was again made President. The vocal and instrumental music of Mr. Dunning was appreciated, and added to the interest of the sessions.

COMMITTEE ON LITERATURE. Chairman, E. A. Chapman, Lowell; M. Babcock, St. Johns; Augustus Day, Detroit; Miss J. R. Lane, Detroit; Mrs. A. E. Sheets, Lan-

COMMITTEE ON PUBLICATION OF RECORDS.

Chairman, A. E. Nugent, Lansing; Dr. A. W. Edson, Lansing; Miss J. R. Lane, Detroit; M. J. Mathews, Detroit; Mrs. M. E. French, Greenville. COMMITTEE ON RESOLUTIONS.

Chairman, J M Potter, Lansing; W. M. Wooster, Decatur: Mrs. C. M. Putnam, Nashville; Mrs. Amy Harding, Milford; Thomas Wolcott, Flint.

COMMITTEE ON FINANCE. Chairman, Dr. J. V. Spencer, Battle Creek Mrs. J. E. Corbett, Detroit; W. J. Cronk, Flint; E. C. Manchester, Muir; E. L. Warner, Paw

The closing address of J. H. Burnham on "The ego and the non-ego" held the attention of a large audience on Sunday evening, and the meeting ended in good feeling.

Sheffleld? George."

Concluded from Second Page. "Lucy, do you like Tuscarora as well as

This spirit did not appear to be very strong and all wondered and asked, "Who is George" Miss Moore, whose Christian name is Lucy, replied: "Why it is my uncle, George Abbot, who was Consul at Sheffield, England." Again the circle joined hands, but Mr. Long appeared to be impressed that we should have no further manifestations as his chief control, C. F. Rogers, had departed. I replied, "Wait. See the luminous clouds, but they are faint; there is a spirit present who has never vet manifested, and I think it is that of a child or feeble person." Soon the guitar played faintly at first, then louder and louder, and lastly when we asked for a written message the pencil began to do its work, and before it had apparently ceased Mr. Long called out, "There is a hand patting my head." Miss Moore said, "It is your mother, Mr. Long." He arose suddenly and went to the couch where he reclined, as if greatly overcome. The candle was then lit and on the slate was written in a most legible hand: "My son. I will communicate with you in trance. Your mother, M. L Long." We looked towards Mr. Long and found him in a transe condition, and he began to talk as if it were a mother to a son

about certain passages in his life; then with a kiss upon his lips which two or three of us heard, the spirit left him and he awoke as from a dream. Then he gave us a confused description of a beautiful vision, heavenly lights, hosts of spirits, amongst whom many of our friends were prominent.

I have omitted to mention many things, fearing to trespass too much upon your space, but we are promised new phases of mediumship and the development of other mediums from those in the circle. Mr. Long has given many wonderful physical manifestations under test conditions. I will write of some of them at a future time.

All the above named persons endorse this account, which I hope may go forth to the world and give joy to many hearts.

M. VAN. B. WISKER. Tuscarora, Elk Co., Nevada.

Book Notices.

THE RELATION OF THE SPIRITUAL TO THE MATERIAL UNIVERSE; THE LAW OF CONTROL. Two papers given in the interest of Spiritual Science, by the dictation of the late Prof. M. Faraday, of England. Star Publishing Co., Springfield, Mass. Sold at Religio-Philo. SOPHICAL JOURNAL office, price 10 cents.

In this handsome pamphlet the spirit of the eminent scientist, Faraday, purports to give, through a medium (a young man of good repute in Massachusetts), his present views on important subjects. Its style is clear and forcible, its thought valuable. A sentence from the Introduction gives a glimpse of its

"Material science has its victories and recognition at the hands of a partially enlightened world, but that world fails to perceive the outcome of its discoveries, though the effort of the mind to grasp the unknown result in bringing its powers nearer to the causative principle of all being. Many times during my life on earth, I caught faint gleams of the light that radiates from the realms of spirit; but, mistaking the methods of demonstration. I entered this world ignorant of most of the forces that govern its inhabitants."

He declares himself now a student of both material and spiritual science, so closely allied that both must be studied for clear comprehension of either.

#### Magazines for May just Received.

Scribner's Monthly Illustrated Magazine. Scribner & Co., New York.) Contents: Portrait of Thomas Carlyle; The Wild Sheep of the Sierra; Calpurnia; Madame Delphine; Lilian; In and Out of London with Dickens; Artemus Ward; San Terenzo; The Mutineers of the "Bounty;" The Sanitary Condition of New York: Among the Esquimaux with Schwatka; Impressions of Thomas Carlyle in 1848: The Literary Work of Thomas Carlyle; The Stirrup Cup; Honi Soit Qui Mal y Pense; An Antique Intaglio; Post-office Saving-Banks in Great Britain; Jenny Lind; Peter the Great as Ruler and Reformer; Threnody; Topics of the Time: Home and Society: Culture and Progress; The World's Work; Bric-a-Brac.

The Atlantic Monthly. (Houghton, Mifflin & Co., Boston, Mass.) Contents: Some Personal Recollections of Carlyle; Rabbi Ishmael; The Martyrdom of an Empire: The Portrait of a Lady; Three Sonnets; Study of an old Southern Borough; Reminiscences of Washington; Friends; Eugene Scribe; Lawn Planting for Winter Effect; Demeter's Search; Correspondence with a British Critic; The Head of Medusa, and other Novels; The New Edition of Gilchrist's Blake; The Contributors' Club;

Magazines for April not before Mentioned.

The Magazine of Art: (Cassell, Petter, Galpin & Co., London, Paris and New York.) Contents: 'The Forbidden Book;' The Dulwich Gallery; Wood-Carving; Italian Modern Sepulchral Art; Symbolism in Art; Our Living Artists; A Roman Majolica Manufactory; Architectural Sculpture. The Story of an Artist's Struggle; "Young Troubles;" The Ideal in Ancient Painting; The Story of an old Picture; The Royal Scottish Academy Exhibitions; "The Lizard;" Art Notes.

The Western Magazine. (The Western Magazine Co., Chicago ) Contents for March: Mexico; The Religions of China; Summer Friends; Audacious Ludovic; The Hyscinth; Farmers' Wives: The First Guns of Shiloh; The Club; Table Talk; Calendar of Events; Editorial; Publishers' Department.

Revue Spirite Journal D'Etudes Psycho logiques. (M. Leymarie, Paris, France.) A Monthly Journal devoted to the Spiritual Philosophy, with able contributors.

Andrew's Bazar, (W. R. Andrews, New York and Cincinnati.) Devoted to Fashion, Literature, Art and Society Matters.

New Music.

We have just received the following new music composed by C. P. Longley: "Over the River," published by White, Smith and Perry, Boston; "We're Coming Sister Mary,"
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Only Soft Blue Eyes," "Who Sings my Child to Sleep?" "Gathering Flowers in Heaven," and "Oh! Come for my Poor Heart is Breaking," published by Wm. A. Pond & Co., New York.

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#### Trance Speaking-How to Decide its Authorship.

There has been some discussion in the RELIGIO-PHILOSOPHICAL JOURNAL, and a good deal of thought in many minds and talk in many homes, in regard to the reliability of the alleged authorship of trance | reverence in a new sense of the nearness of discourses and writings. The subject is one to be treated, as its importance demands, thoughtfully and dispassionately.

We see occasionally, in spiritual journals or elsewhere, an address by a trance speaker, given joften in an unconscious state, with the name of the speaker or ers. medium, and the statement that the address came from Swedenborg, Edmunds. or some eminent person in the Spirit-world, and this statement passes without note or comment, as though to be accepted without question or doubt. Is this wise or well? Does it really help the speaker or the reader? Does it appeal to the reason and judgment of intelligent inquirers? How are we to judge and decide as to the authorship of such productions?

The matter is to be kept clear of personal

feeling. If a trance speaker gives an address and says it is from Swedenborg, to question that saying is not to question the speaker's integrity. If he feels that Swedenborg inspired the discourse, it is not an unworthy or unfit act to say so, neither is it unfit that the publisher should repeat that saying in print, as his report of the matter.

But when the trance speaker is indignant, or even grieved, if his or her state ment as to the spirit-authorship of the discourse given is not accepted without question, they reach that unfortunate mood in which one loves their opinion or impression better than the truth,—and it is in such a case, as Coleridge said it was of pious dogmatists, "Whoever loves Christianity better than the truth, will end by

loving himself better than either." What is true of the speaker is equally true of the publisher, for the same reasons. We may have high personal esteem and

respect for the speaker, and so may give weight to his or her statement as to what spirit gives thoughts and words; we may have tested the speaker's impressions so often that they give added weight to what is said on the matter; but above all this stand our own judgment and reason and intuition, never to be given up or blindly put aside at the bidding of any power on earth or in heaven,-for our souls are a part of the Over Soul, the truth in us a part of the Infinite Truth, and the use of our own interlor faculties is our sacred duty, our right, our safety and strength and glory.

So we are to judge the authorship of trance productions by their intrinsic character. If the word said to come from Swedenborg is like him, or if its partial unlikeness is a manifest mingling of the speak. er's style and thought, or if there be in it any marked and special test, all this gives weight to the reality of his influence and makes a large probability that the speaker's impression, as to authorship, is correct.

If these things be absent, then no most positive assertion of the speaker should have any weight, and we must hold such assertion as a mistake, or that some pretender in the Spirit-world has played the trick of coming under a great name, and we are not to be deceived by such pretence.

A medium or trance speaker must culti- the unconscious man.

vate a loying reverence for truth and liberty of judgment, and so grow in grace and spiritual power, and attract the noble and true as inspirers. This method of rational judgment is far better for them than any fostering of a mood that brooks no questioning of the infallible authority of their spiritual statements. We have had infallible Bibles and creeds and priesthoods set up over private judgment and intuition. Let us have no spirits or mediums claiming like authority. Let the trance speaker give the impression of the hour as to who speaks through or inspires him; but let us all—speakers, hearers and readers alike-judge freely in good faith and in good spirit, and decide as we best can in view of the intrinsic likeness or unlikeness of the production to its alleged author.

While trance speaking is of a value and interest, which we surely have no wish to depreciate,-clearly showing, as it often does, an eloquence and power, an insight and range of thought and knowledge far beyond the normal capacity or attainments of the speaker, and not explicable save by the spiritual hypothesis, yet we need to make wise use of the best things, or they cease to benefit us.

While it is sometimes of special benefit to learn who is the spirit-inspirer or "control" of the trance speaker, the cultivation of a morbid curlosity on the subject lessens. the value, to us, of even the finest utterances, develop an unhealthy marvelousness. and ends in a spiritual dissipation that enervates and dims our faculties, while what we should seek is a culture that uplifts and ennobles. This morbid curiosity is harmful to speaker as well as hearer, tempting them to meet and supply a poor demand by poor self-delusion or even by deceit.

We should bear in mind that some of our best trance and inspirational speakers seldom give the names of their controlling or inspiring intelligences. In several such cases these spirits who purport to be present wisely say: "It is better not to give names, for we want to impress you with the truth, not with a name.")

Trance speaking is a reality, unless scores of good men and women who speak in this way, and hundreds of spirits who claim to speak through them all lie. Other evidence shows its reality also; yet exalted conditions of the powers of the speaker, not by any spirit-aid and innocently subposed to be supernal inspirations, are to be counted on, and we must not lose our selfspiritual beings invisible to our poor eyes. To sum all up, we must exercise liberty of judgment on the intrinsic merit, and likeness to spirits purporting to control speakers, in good faith and good feeling for the benefit of speaker and hearers or read-

#### George C. Miln-Robert Collyer's Successor in Chicago.

Robert Collyer's name is familiar over the broad West. For years he preached to a Unitarian church in this city, lectured in many towns and wrote a book or two. He came from England a Methodist blacksmith, and there was ever something of the ring of the anvillin his words, and certainly a deal of the warmth and sparkle of the flaming forge. He is a human preacher. He knows men, which is more than can be said of a great many starchy priests. When he went to New York, where he wins and cheers souls, the large church here had no preacher; it was hard to fit the vacant place. But now comes to the pulpit Rev. George C. Miln, from Brooklyn, Long Island, a graduate from orthodox Congregationalism. What manner of man is he? many ask, no doubt. We have seen and heard him once, to give some answer to the question. A good audience filled the lower part of the church as a man some forty-five years old, of upright and active figure, medium height or over, dark hair, and features indicating earnestness and strong feeling, stepped on to the platform pulpit, read the hymns and opened with prayer-simple, sincere and free from dogmatic cant. He reads with much effect. dramatic yet natural. His text was, "Resist the devil and he shall flee from you"-fit opening for a satanic discourse. But, at once he said "We have outgrown the old myth of a personal devil, and it only remains for us to see if there was any truth or significance in it." "The devil is evil in us, eliminate that, and the devil is dead, so far as we are concerned," was his epigrammatic statement of the matter. His discourse was an earnest and eloquent exhortation to resist evil and to overcome hereditary perversions by the cultivation of the will, that power in us which, when wisely used and consecrated to personal purity and holiness, has an uplifting and divine and saving strength we little realize. His argument was strong in a spiritual philosophy, his illustrations vivid, his manner natural, not priestly, speaking without notes, easily and in a

This hour gave us a feeling that Robert Collyer's pulpit was well filled; time will tell more fully.

#### Trance.

A remarkable trance case is attracting wide spread attention from the medical fraternity at Reading, Pa., and vicinity. More than five weeks ago a stranger, apparently a German aged about forty-six years, arrived at the village inn at Fogelsville, and after being served with refreshments took a seat near the stairs and apparently fell asleep. Since then he has remained in a trance, every effort of the doctors failing to arouse

# Quakers.

The Free Religious Index commends the noble Quaker poetso fitly for his part in a late discussion in a leading Boston journal that we quote its article:

Whittier's prose is as good as his poetry.

In the Boston Daily Advertiser of March

29th, he makes a vigorous, and, as we think,

entirely successful defence of the New England Quakers of the seventeenth century against the aspersions cast upon them by Dr. George E Ellis, in a recent paper read before the Massachusetts Historical Society. Dr. Ellis, in this as in previous essays, attempts most liberally to excuse if not to justify the persecution of the Quakers by the Puritans, on the ground of the "intrusive" and "indecent" conduct of the Quakers. With the same purpose, he also criticises Mr. Whittier's recently published ballad, "The King's Missive." But Mr. Whittier is entirely equal to the occasion. His communication is one of the best pieces of controversial writing we have seen of late. Perfect in its courtesy, it is as strong as it is courteous. Calm in spirit, it is yet conclusive in argument. The persecution, he claims, "owed its origin to the settled purpose of the ministers and leading men of the colony to permit no difference of opinion on religious matters." The charge of "indecency" was only incidental to this main purpose, and "comes with ill grace from the authorities of the Massachusetts colony," who had no opportunity for making such a charge until after they had "ordered women to be stripped naked, and their bodies to be carefully examined to see if there was not the devil's mark on them as witches," and after also they had caused half-disrobed women, young and old, to be dragged through the streets tied to a cart-tail, and whipped unmercifully with the constable's lash. After such cruel outrages, two or three half-frenzied women appeared in public disrobed, professing to be called, after the manner of the Old Testament signs, thus to bear testi-mony against the sins of the times. Whatever of 'indecency' there was in these cases," says Mr. Whittier, "was directly chargeable upon the atrocious persecution. At the door of the magistrates and ministers of Massachusetts must be laid the insanity of the conduct of these unfortunate women." And he justly adds: "It is remarkable proof of the purity of life among the early Friends that their enemies, while exhausting the language of abuse against them, pointed to no instances of licentiousness or immoral practice....From the rise of the society to the present time, the peace, purity and peculiar sweetness of Quaker

homes have been proverbial." An Index correspondent over initials we recognize as those of an old auti-slavery friend of Whittier, C. K. Whipple, gives valuable information on the subject as fol-

In the very interesting correspondence which has lately appeared in the Boston Daily Advertiser in regard to Whittier's poem entitled, "The King's Missive," Mr. Whittier has magnanimously refrained from a direct answer to some of the questions of his clerical critic. That answer,

however, ought, I think, to be plainly stated by somebody.

Rev. George E. Ellis says (Advertiser of March 30), "Mr. Whittier, if he had pleased, might be a edded that the disputition are might have added that the disgusting process to which the first two Quaker women were subjected [stripping naked to explore commissioned officers, universally practiced all over Christendom in that superstitious age, and half a century afterwards, to detect tokens of suspected witchcraft. It simply shows what a dread was felt here of specimens of a people, a report of whom in England had preceded their arrival. Could not Mr. Whittier have told his readers in a single sentence why the Quakers were treated so ruthlessly ?"

It is true that the custom then prevailed all over Christendom, of suspecting certain classes of unpopular women to be witches, and treating them as such; and the reason was that the religious teachers of Christendom taught, as their successors teach now, that the Old Testament assumption of the reality of witchcraft was inspired by God, and that the punishment of death assigned to witchcraft was God's appointment. For the disappearance of these delusions (as far as they have disappeared in Christendom), we have to thank the progress of civilization, or what Mr. Lecky calls rationalism, not at all the clergy, in their official character. They still teach Bible witchcraft as a reality.

Mr. Ellis further asks, "By what rightful claim could intruders come among them [the Puritans]' alleging a divine mission, to rebuke, revile and prophesy all manner of

woes against them?" The answer is: By the same claim which was assumed as unquestionably sound by the Puritan ministers, and which is still claimed as sound by the clergy of all the sects claiming to be "Evangelical," in regard to the Hebrew prophets of the Old Testament; whose symbolic acts, presented as the fulfillment of a divine commission, were sometimes more outrageous and disgusting than any done by the Quakers. Hosea and Ezekiel were as sincere and honest as the Quakers; but, if they were to do here what cur clergy now teach that God really commanded them to do, they would not escape legal restraint and chastisement. The claim of the Quakers to a divine warrant for the rebuke of sin, and for their particular methods of rebuke, was just as valid as those of the Hebrew prophets. It is owing to an unsound distinction made by the Christian clergy that the former of these is condemned, while the latter is justified.

#### State of Chicago Presbytery Religion,

The Chicago Presbytery at a late meeting made report of the "State of Religion," after their idea thereof, in their territory. They state a "moderate increase in congregations" and a few "simply holding their strength," a "loss in one or two cases," and a growth of "from five to 100 per cent., the average moderate, which, they say, is "owing to the removal of native and coming in of a foreign element" indifferent to their faith. "Family worship" does not seem to gain, and prayer meetings in the churches have "some growth," but not much. "No marked revivals" in the year past. Bible study and Sunday schools gain, temperance is discussed with no "unusual success" in work, but prayerful thought! On the whole not a good Presbyterian year-better for Swing, Thomas and Spiritualism probably.

Whittier-Rev. Br. Ellis-Witcheraft and The Human Form Divine-Psychological and Physical.

> At the Atheneum, the Chicago Woman's l'hysiological Institute lately listened to a lecture by Miss Florence Jane, a young lady recently graduated by the Boston School of Oratory. She instructed her hearers with a discourse on "Physical Culture."

> She was introduced by the President of the Association, Mrs. Helen Shedd, and began by indicating the various divisions and subdivisions into which the human being is most properly and systematically divisible, namely: The essential, psychologic or causative; the organization, physiologic or mediumistic, and, third, the apparent, physiologic or manifestive. Each of these was also divisible. For instance, the psychologic, which embraced the mental or guiding attributes; second, the moral or impelling, and, third, the vital or basic.

> This lady recognizes the guiding supremacy of the mind over the body-a step in the spiritual path which helps to make physiology more rational and complete, by a recognition of the connection of the seen with the unseen in the microcosmic human form. The Times makes report of her lecture, from which we quote, to show its originality and practical utility. This Woman's Physiological Society is a useful and sensible Association. The speaker

> said: The physiologic was redivisible to the nervous or brain parts; the vascular, or heart and blood; the visceral, or sustaining and nourishing. Around the physiologic system was the carcass, divisible into the bones, corresponding to the sustaining part of the physiologic structure; the skin, corresponding to the guiding or nervous division and the muscles, to the impelling. Having gotten this sort of thing duly elucidated, the young lady established a relationship between each division and some part of the body, so that by a very delicate course of dissection each finger or eye-winker, perhaps, was meant to body forth some particular sentiment, or mental or moral attribute. For instance, the fingers—she exemplified by gesticulation—showed different mental sensations, as, for instance, the thumb, by its extended posture, indicated understanding; the digit denoted in-telligence; this was "the teacher's finger," she said, being used to apply ideas to the juvenile comprehension. The second finger indicated rhythm; the third pathos, and the fourth subtlety. So the use of the arms were scientifically reducible to express certain ideas in oratory. The lecture finally reduced itself to something very practical in showing the ladies how they ought to walk, abandon the abdominal pressure of tight corsets, expand their chests, use their voices, and be always able to "turn in their

> All this the lady illustrated, and the beauty of it was, as remarked by the president, that she was a very engaging object lesson herself, none of her reforms having impaired but apparently rather enhanced her grace and charms of both person and

#### B. F. Underwood-Pamphlet Lectures.

The following is an extract from a lecture n "Religious Revivals." by B. F. Underwood, at Quincy, (Illinois):

"One of the great demonstrations of psychological science is, that the experience of ancestors, in animal and man alike, become ingrained and organized in the race in the form of tendencies or predispositions. The instinctive fear of man by wild animals, the instinctive peculiarities of shepherd dogs, the aptitude of man to music, mechanics, oratory, poetry, mathematics, or to truthfulness, temperance, honesty, or op-posite traits, afford illustrations. Consider then that men and women are full of religious tendencies—the result of ancestral ex periences. In some they are strong, in others they are comparatively weak. As they are stereotyped in us, as they had their origin in ignorance and superstition, they are the most active and powerful when the reason is the most dormant. They are aroused into a flame of fervor by impassioned religious appeals, by accidents, by whatever excites the imagination, arouses the fears, or diverts the mind from the practical relations of life. The merchant does not fear ghosts in his counting-room; but the old superstitious tendencies may disturb his mind when he passes a grave yard in the night.

"A skillful revivalist does not tax the minds of his hearers with discourses that require close thinking and careful reasoning to understand him. Such discourses would be fatal to a revival. Whatever arouses the reasoning powers and those qualities that appeared late in the process of mental evolution, tends to keep down the tendencies and predispositions that grew out of man's ignorance. Joseph Cook cannot get up a revival; for though he is a compound of genius, insanity, and 'pure cussedness,' is superficial, inaccurate and unreliable, yet he makes a pretence of appeal ing to science, to history, to philosophy, and thereby diverts the average mind from the influence of mere feeling. Moody is a success in revivals, because, among other reasons, he never taxes the intellectual capacity of his hearers. He said that he could not understand why he failed to reach the intellect of Boston. 'For the very reason, said the acute thinker, John Weiss, that you have never addressed the intellect of A cool, logical, argumentative Presbyterian cannot 'get up' a revival, because he sets men to reasoning, however untenable his premises. An illogical, emotional, Methodistical exhorter, is more successful in this field, because he does not tax nor tire his hearers with logical discourses. but appeals to their fears and fancies, their prejudices and preconceptions, and plays on the chords of the heart, and arouses the latent tendencies that exist in ordinary times in an inactive condition."

Mr. Underwood has kindly sent us two pamphlets, "Religious Revivals, their Causes and Effects," from which we extract above; and "Jefferson, the Free Thinking Philosopher and Statesman; his Religious views his views on Blavery, Liberty, etc., from his own writings," both worth reading.

J. M. Colville and Eugene French-the first perhapstrying to trade on capital stolen from the names of W. J. Colville, a well known medium and speaker in Boston-had a pretended spirit show and a mobocratic crowd in St. Louis. Fools not all dead yet

Spiritualism in England—Gales and Storms.

Extracts from the Herald of Progress show that it is not all screnity at Newcastleon-Tyne and on the "fast-anchored isle." We may all well remember that we live in a spring-time when the frost of old theological conservatism is breaking up and its snow melting. Better the flood with its destruction to day, followed by Summer's plenty and peace to morrow, than the everlasting ice. Better the roar of sweeping waves, to die away into the gentle plash of clear water, than the stagnation of a dead sea breeding miasma and death. Let us be strong and wise, and so learn "to ride the whirlwind and direct the storm."

The Herald says:

"Judging from the appearances which Spiritualism presents to-day, it is quite evident that some great change is impending. We seem to have arrived at a crisis in the history of our movement, when Spiritualism must either become consolidated, so as the more effectually to minister to the spiritual requirements of the age, or cease to be known as a movement, leaving a mark only on the pages of history as one of those spiritual revivals occurring at certain intervals of time, for the purpose of arousing and reanimating the dying faith in a con-

scious life beyond the tomb.
"When we revert to the fact that disintegration has in many places set in, and that others are showing signs of internal discord—the precursors of dissolution,—it is surely time that remedial measures were considered, so as to avert consequences which must, to a certain extent, impede the progress of spiritual light and knowl-

Antagonism, so widely diffused throughout the physical world, is equally widespread and effective in the moral and spiritual worlds. It is to be found in the various sects and denominations of Christen-dom, in the ranks of Spiritualists, in family circles, and in every condition of society. And though we regret the presence and power of this discordant and opposing element, we are sufficient of an optimist to

believe that 'what is, is best.' "The only remedy that will effectually aid Spiritualists, and harmonize our several opinions; that will give to Spiritualism its regal dignity and its native power is to allow its spiritual element to grow and enlarge our souls with its heaven-born truths. Spiritualism as a scientific fact demonstrates the continuity of identity, but that fact alone will not satisfy the yearnings of our internal nature. We must have a religion, for without a religion we are without an object in life, and are blown hither and thither with every wind that blows.

Resignation of Dr. Stephen H. Tyng, Jr., from the Rectorship of "The Church of the Holy Trinity," in New York.

THE RELIGIO-PHILOSOPHICAL JOURNAL. lately drew attention to the fact that Dr. Tyng, as a result of his recent visit to Loudres and Knock, had been compelled to admit the genuineness of many of the cures professed to have been effected at those places, by spirit-power. We further pointed out that, with these convictions, he could not legically remain in the Episcopal church, but must, necessarily take refuge in the Roman church or in Spiritualism, as the Episcopal church does not recognize the power of "miracles" at this day. "The canon of the scriptures is full;" it says. Our recent New York advices are to the effect that Dr. Tyng has resigned his rectorship and the natural question is. What is the real cause of his resignation? One of our oldest acquaintance, approaching ninety years of age, habitually said, "There are two causes for everything—the real and the ostensible." The ostensible causes of Dr. Tyng's resignation is that his health is not good. Now what is the real reason t Have Loudres and Knock converted him to Roman Catholicism or to Spiritualism?

#### Prejudice Overcome at Sight.

Lyman C. Howe writes: "I find those having strong prejudice against the Jour-NAL generally like it, when they see and read it. When they read the charges that it is a 'slanderous blackguard sheet," they, of course, look for these qualities, and are as disappointed as an orthodox Christian entering heaven, commencing a search for his God in man's image and finding instead. Thomas Painel .Its general character, its candor, dignity and manifest devotion to truth, are attractive to honest and cultured minds, even though it may cross their prejudices. Judged by a single article it might be rejected, especially some of its criticisms upon mediums long trusted and revered, but when they take in the general scope and spirit of its aims, these personal objections lose their force."

#### Unjust Imprisonment.

W. B. Brown, a numismatic expert at 37 Park Row, New York, has been in fail a week, for refusing to either make oath or affirmation when drafted to serve on a jury. Judge Van Hoesen may have acted under the law, but let law be so changed that the simple word of an honest manshall pass current as gold. Brown is a native of Assam, India, his father, Nathan Brown of Vermont, having gone to Hindostan to translate the New Testament into the Hindostance tongue. This son is intelligent, well-behaved, conscientious - what the world calls "peculiar"-and is now in a felon's cell!

#### Dr. Dobson held Genuine at Shellsburgh.

A letter from Shellsburgh, Iowa, signed by S. H. G. Rathbun and wife, H. La Pourette and two others, testifies that Dr. Dobson has been with them a number of times. given good tests, and is held a true medium by them.

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

Giles B. Stebbins started eastward last week, to fill lecture engagements previous.

ly announced in the JOURNAL. M. H. Fletcher and wife will accept thanks for their photographs which will keep fresh

a mutual friendship. "How to Magnetize," by J. Victor Wilson, an interesting work on this subject. Price only 25 cents. For sale at this office.

Mrs. E. L. Saxon's lecture at Denison, Texas, is commended by The News. "Such nowers of oratory are seldom possessed by manor woman," it says.

Light from London, mentions Anniversa. ry meetings, March Sist, at Steinway Hall and Goswell Hall, in that city and at Darlington.

Dr. J. K. Bailey gave us a fraternal call last week on his way to Indiana. He has been lecturing at Burnham's school house, Martinton Township, Ill.

"What must we do to be Saved?"-- a lecture by Robt. G. Ingersoll, one of his latest and best. Price 25 cents; for sale at this office.

H. D. Lapham, a well-known citizen of Champaign, Ill., writes us that he was at "a show" of "Sawyer & Slade, from New York," great mediums, and "recognized one of them as Dr. Huntoon." Pass the rascals around!

"The Power and Permanency of Ideas," also an address delivered on the \$3rd Anniversary of Modern Spiritualism, by A. B. French; price each five cents. They are lectures of great merit. Send for them. For sale at this office.

Just issued, "The Relation of the Spiritual to the Material Universe, the Law of Control," by the dictation of the late Prof. Faraday, two papers given in the interest of spiritual science. Price 10 cents. For sale at the Religio-Philosophical Publish ing House, Chicago.

The Unity, published to forward Western Unitarian interests and liberal theistic thought, removes May 1st to the Colgrove Book Company building, 40 Madison Street, and that Company becomes its publisher and the manager of its book department. Its editorship remaining as now.

Mrs. Mattie P. Krekel, of Kansas City, Mo., (known formerly as Mattie H. Parry) called at our rooms last week on her return from Rockford, Ill., where she spoke, at her father's request, after his transition. Her husband is Judge of U. S. District Court, and she edits the Mirror of Progress, which is coming up to new life under her guidance.

"The Voices," by Warren S. Barlow. A new supply of the ninth edition of this sparkling and sensible poetic work, is just at hand. "The Voices of Nature," of "A Pebble," of "Superstition," and of "Prayer," are given in poems full of clear sense, rational thought and inspiration. Price, \$1: gilt, \$1.25; postage, 8 cents.

George Kuhlman, of New Ulm, Minnesota, a man of intelligent appearance, called at our rooms a few days ago, and told us that he had visited the Motts at Memphis, Mo., where he saw his wife, who called his name and gave other tests highly satisfactory to him. He saw her several times, and saw the medium at the same time. She passed away two years ago.

The Spirit Telephone-a new weekly sheet from Baltimore is before us; Washington A. Danskin editor, and Mrs. Sarah A. Danskin, the "medium for messages from the Spirit-world," to be published as a department in its pages. This first number is a fair sheet nicely printed. Its managers are well-known Spiritualists, and we welcome it to such success as it may deserve and win.

"AN HOUR WITH DR. SLADE," is the title of a column report in the New York Tribune of slate writing, moving of the compass, etc., as witnessed by A. and B., newspaper men and skeptics. The report gives a full statement of the facts, intended to be clear and fair, and the remarkable narration closes as follows: "They came away very much puzzled for an explanation of the phenomena. If it was a case of hypnotism, then they were a pair of first class subjects."

"The Religion of Spiritualism," by Samuel Watson. A new supply of the latest edition of this valuable book, is just received. The long and eminent clerical career of the author in the Methodist Church South, his varied spiritualistic investigations at his own home and elsewhere, his earnest sincerity and devotedness to truth, and his candid and kindly spirit, give peculiar in terest to all that he writes. In this volume, under the heads of "Harmony of Religious," "Bible Testimony," "Christianity," "Spiritualism," "Science," "Does Probation terminate with earth-life?" "Home Circles," etc., will be found much varied information and much thought, free yet reverent and tender. Price, \$1.25; postage, 10 cents.

The amount of capital invested in the iron and steel industries of the United States in 1880 was \$230 971,884,against \$121,-772.074 in 1870. These iron and steel mills and furnaces employ about 150,000 mer. at wages 50 per cent. higher than like work and skill commands in England. The total yearly wages paid amount to \$50,000.000. and of this \$15,000,000 is paid in the Western States. Some \$20,000,000 for railroad and yessel freights, labor on ore, etc., all a part of this industry, may be added to the total of wages given, in all say \$75,000,000 yearly to home labor and skill.

#### Delaware on Blasphemy.

An intelligent correspondent writes from Delaware, that the judge who charged Ingersoll with blasphemy,"has caught it at all hands. A prominent lawyer in Wilming. ton tells me he would not have made that charge for a continent."

#### June Meeting at Sturgis.

This yearly meeting at this pleasant Southern Michigan town, always a large and interesting assemblage, full of value and spiritual light, will be held at the Free Church, June 17th, 18th and 19th., Speakers and hearers always full of mutual interest, and Spiritualism ever the inspiration there.

Theosophical Society's Work in India-A Hindoo Letter and Photographs.

We gladly credit the Theosophical Society for its good work of education, and thank their Secretary for the very interesting photograph of over a hundred Hindoo pupils and teachers. His letter we publish, as the best explanation of the matter. The photograph shall have it place in our office. May light follow their footsteps and inspire their efforts!

#### Spirit Facts from Nevada.

We call special attention to the communication from Mr. Wisker, of Nevada, in another column. The facts he narrates as witnessed in their circles are beautiful and convincing. For his word, from himself and the Spiritualists in his region, as to our course, we feel grateful. He says: "Go on with the good work, with malice toward none and with charity to all, but above all work for a true and pure spiritual mediumship."

His language fitly describes and fully endorses the aim and effort of the Religio-PHILOSOPHICALJOURNAL. We thank our Nevada friends for this inspiring message.

#### Sojourner Truth-One Hundred and Six Years Old.

This aged and remarkable colored woman still lives, and is able to dictate a letter to the Inter-Ocean, full of life and interest. Her address is, care of Mrs. Frances W. Titus, P. O. box 1,544, Battle Creek, Michi-

AN ANECDOTE OF SOJOURNER. An amusing anecdote of Sojourner Truth

used to be related by the late lamented Lydia Maria Child. Mrs. Child was presiding at an anti-slavery meeting, where a number of the speakers had inveighed against the apathy manifested by the churches toward the cause of human freedom. After a time a gentleman with a white neckcloth arose in his place and asked whether free speech was to be permitted.

"Of course it is." said Mrs. Child. "If you have anything to say come up here on the platform and say it in welcome." The invitation was accepted, and the

gentleman, after one or two vain efforts to choke down his rising wrath and assume an app earance of coolness, remarked:

"I am an orthodox minister of the gospel. 1 came here this afternoon to hear some of the eloquence and wit which I understood were so abundant at these meetings; but instead of that I have thus far listened to little save insult heaped upon the clergy. It is the first time I have ever thrust my presence upon you; it will be the last. I can find a better use for my leisure hours than attendance upon gatherings where the only speakers are women and

There was dead silence for a moment through the hall. Then Sojourner Truth slowly rose from one of the rear seats, and addressed the chair:

"The gentleman tells us he's a minister of the gospel," she said, "and so he probably knows what's in the scripture. There was another minister, a long time ago, named Balaam. He got mighty mad, too, at an ass that spoke. But, Missus Chairman, I'd like to remind the gentleman that it was the ass, and not the minister, that saw the angel."

#### Italian Spirit-Poem.

Some time ago I spoke of a poem written out by a young man of this city, purporting to be dictated by the spirit of Dante. This morning I find on my table a handsome octavo volume of 400 pages, beautifully printed entitled, "II Pellegrinaggio nei Cielli. poema dettato da uno Spirito. Fireuze,

PILGRINAGE THROUGH THE HEAVENS. a poem dictated by a spirit. It seems some one has had the courage to put into print, at no small expense, in good shape, this long poem, divided into three parts, of 34 and 33 cantos each, respectively called Death, the Heavens and the Earth. The sole introduction the writer or medium, Gino Fanciullaci, makes is very brief, and would seem to imply an honest conviction on his part, whatever interpretation readers and critics may put on the matter. He simply

To the Reader—"I am not able to claim this poem as written by me. It was dictated by a spirit."

And nothing more; no explanation of the circumstances and conditions under which it was written or dictated, which readers will be curious to know, to aid their conclusions. Wisely or not, he leaves the poem to tell its own story and justify its paternity. But the "spirit" tersely adds:

"I dedicate to you and whoever you care the most for all I dictate. My name as known in the flesh you need not desire to know. I am one of many spirits who watch over humanity in its painful journey. You have interpreted my wish and have cor-responded to it with your best ability. I will not praise your patience, as this would be contrary to your own wish; only I thank you for the aid you have given this work, and bless you for it. Adleu.

Lo Spirito." It will thus be seen that the incarnate or unincarnated author himself does not claim to be Dante or assume any name, but lete the poem suggest whatever it may, and be judged on its own merits. This is a much

more sagacious proceeding than that adopted by American mediums, who so recklessly cite the most illustrious names to father their utterances.—Boston Herald, Florence correspondent, Italy.

#### The Theosophical Society in India.

To the Editor of the Religio-Philosophical Journal: By this mail I have sent to your address a copy of the photograph of "The Theosophical Society's Buddhist School for boys, at Point de Galle, Ceylon." Although you and your readers may not quite sympathize in the views or policy of the Theosophical So-clety, yet it is quite certain that we are in thorough accord with respect to the disadvantage of Christianizing the "Heathen." We therefore ask your acceptance of the accompanying photograph of about half the pupils of one of the six schools already established in Ceylon by our Society. We hope you will see in it "proof palpable" that the Theosophists are working as well as talking in Asia. These boys and their teachers are Buddhist Singhalese of the pure blood. Three-fourths of the pupils were, until now, being educated by the

Christian missionaries.

DAMODAR K. MARALANKAY, Joint Recording Secretary.

Bombay, India.

#### Zusiness Zotices.

With Dr. Price's Cream Baking Powder, the sweetest, most wholesome and nutritious articles of food can be made. Sold only in cans.

CANVASSERS make from \$25 to \$50 per week selling goods for E. G. Rideout & Co., 10 Barelsy Street, New York. Send for Catalogue and terms. DR. PRICE'S Cream Baking Powder and Flavor.

ing Extracts have been approved and are used by the United States Government. The Positive and Negative Powders cure all diseases. Price \$1.00 per box. See advertisement.

SEALED LETTERS abswered by R. W. Flint, No 1327 Broadway, N. Y. Terms: \$2 and three 8 cent postage stamps. Money refunded if not at wered. Send for explanatory circular. 21-23tf

D. P. Kayner, M. D., Clairvoyant and Magnetic Healer, has returned to his office, Room 52, 94 La Salle Street, Chicago; and is again ready for business See his advertisement.

THE Perfumes made by Dr. Price delight by their lasting character and refreshing fragrance, all lovers of sweet scents.

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HARMONIAL PHILOSOPHY.

The Covenant of the Boers, Of the Transvasi Republic, at Wonderfontein in March, 1879, almost exactly paraphrased. (This fine poem is full of earnest protest against British tyranny and heroic faith in the right.-En.) DY CAPT. C. W. HALL.

> "In the presence of God Almighty, Who searcheth the hearts of men,
> From our homes by the Transvasi desert
> We have journeyed to meet again.
> Free Burghers we ask His mercy, And trust in his boundless grace, And bind ourselves and our children Before His swful face. We join in a sacred compact, By solemn oaths made sure. While the rule of the tyrant hireling

In our borders shall endure.

"When our fathers to exile journeyed From the shores of the southern sea, From the victor's hateful presence They fled to the desert free. Forty long seasons of sorrow, Warfare and famine and fears, Have passed since, like Israel's wanderings Began their long journey in tears. Thrice with labor and peril they builded A State in the Wilderness, Thrice hath the treacherous foemar. Invaded, deceived and oppressed.

Like robbers in midnight darkness, They have made of our land a prev: They have lowered our humble banner, And taken our laws away. Such outrage we may not suffer, Such bondage we cannot brook; From the power and fear of the tyrant To Almighty God we look. In freedom and peace our children Shall hold the land of their sires: By our father's wrongs we swear it By their graves and our homestead fires

"Therefore, as true men and brothers, We give each other the hand, Solemnly aworn to be faithful, Banded together we stand; E'en to the death-pang together We strive till our land is free, So truly help us Almighty, For our trust is only in thee." Deathless as fame and freedom, Grand as their rifles' ring, Shall live the tale of their meeting, And their oath by the Wonder-Spring.

Winthrop, March 3, 1881.

#### A Spiritualist Methodist Minister in Plymouth, England.

-Chicago Express.

(Medium and Daybreak)

To the Editor-Dear Sir:-As a minister of one of the Methodist denominations, I was appointed, about two years ago, to labor in these towns. Seen after coming here I was introduced by a ministerial brother to a spirit circle at the house of a friend—a local preacher of the same denomi-nation—whose household are all Spiritualists. It was truly to me a new birth into a new world of thought and experience. During these two years I have studied this subject—its phenomena, litersture and teaching, with the deepest interest, and have found in it more enjoyment and blessing than I have ever derived from any other source what soever: I have found it conducive to the develop-ment of the deepest and richest devotional and religious experience, and the most powerful incen-tive to a pure, upright, moral, and spiritual life. The effect upon my public work has been that I have seen with new eyes and preached with new power, and have also been able to preach a truer gospel than I could before.

Notwithstanding this, I have been suspended by the authorities of the denomination, on account of my views on Spiritualism. The opposition originated with a few bigoted persons, who would neither inquire into the subject themselves nor

permit others to do so. My friend, the local preacher, was first dealt with, and in taking his part I sealed my own doom. When challenged respecting my views, I replied that I was proud to avow myself a Spiritualst, and the sentence of suspension went forth against Bigotry has, however, overshot its mark this time, for the friends of Spiritualism—and they are a goodly number, for the cause has prospered wonderfully during the past twelve months—and others, who though not Spiritualists, perhaps, are friends of liberty, have rallied around me, so that I have still a congregation; and what is more to the purpose, I am released from the fetters which had restrained me, and am free to preach the whole truth as it presents itself in the glorious light of Spiritualism, which to me, is a revelation of spiritual realities; the light of a glorious day to us who had hitherto been crying in the night and groping in the dark. A Free Spiritual Society has been formed for aggressive work; we have taken a room in a prominent position, and occupied it for the first time last Sunday; and we hope to be soon able to give a good account of ourselves. At the close of the discourse last Sunday, our excellent friend, Mr. H.—, went under control, and deliv-ered a beautiful address; and probably the medium and his guides will be glad to repeat the favor whenever practicable. I remain, dear sir, truly yours. Charles Ware.

#### yours, 7 Hayston Place, North Road, Plymouth. Abominations of Polygomy in Utah

From Salt Lake City comes a statement of what polygamy is there, by Rev. R. McNeil, who does not overdraw the wretched picture. Let this soul crime go down. From King Solomon to Brigham Young in Judea or Utah it is unnatural and destructive of all good.

"There is no social abomination growing out of the unclean system which is not found in Utah, and which is not countenanced by the priesthood It is considered perfectly proper for a man to have two or three sisters for his wives at the same time, or a mother and daughter. Such cases are numerous. And the writer has knowledge of one where a man has for his three wives, mother, daughter and granddaughter. The whole tendency of polygamy is to brutalize all who have anything to do with it. One of the saddest, but one of the most frequent results, is the pushing aside, into cold neglect, of legal wives, who have grown old and grey, to make room for those that are younger. After three and a half years of careful observation, the writer feels amply justified in saying that, so far as the Mormon men are concerned, with very rare exceptions, the same princi-ple underlies polygamy, which underlies the keep-ing of mistresses elsewhere. No pen can describe the demoralizing effect of polygamy on the young, nor adequately set forth the lack of morality on the part of the vast majority of young men and wom-en, who are brought up in connection with it. In fact, they don't seem to know whatthe term mo-

### Anniversary at Portland, Oregon.

The New Northwest says:

"At the spiritual anniversary in this city March Sist, a number of mediums and speakers were present and the audiences were large. Resolu-tions were passed in reference to spirit commut-cation, claiming it to be of Bible origin, or at least in harmony with pure Christlanity. Perfect obe-dience to all the laws of nature was declared "the only way of salvation" from the consequences of ing doing, and monogamic marriage the basis of the highest social structure. It was decided that Spiritualism is heaven's best gift to man, for it has robbed death of its terrors and answered the great question, "If a man die, shall he live again."

C. B. Hoffman, Enterprise, Kansss. writes: The Journal is doing a good work. We need good mediums here—test mediums.

#### A Good Opinion and an Experience.

To the Editor of the Religio-Philosophical Journal:

Not being constantly at home, I have not been a regular subscriber to the JOURNAL heretofore; but from this time forward I hope to be one, as I consider it an invaluable adjunct to one of the most important movements the world has ever witnessed. The position and influence occupied by your paper toward fraud in Spiritualism has given confidence to the believers in its genuiue ness, and I wish to express my gratitude, believing your action to be timely and absolutely necessary. I hope there will be no relaxation in the exposure of the vile conspiracies against a cause fraught with so much that affects the happiness of the present and future of the human family. In compliance with a request "that any one having an experience interesting in connection with various phases of intellectual and spirit-ual development, would offer the same for publication," if you consider the following worth pub-

lishing you can insert it in the JOURNAL:
Being in Boston in the early days of Spiritualism I found my way to the rooms of a society for investigation, John M. Spear and others being mediums. On arriving, the door was opened by a mediums. On arriving, the door was opened by a gentleman who held my hand while I explained the object of my visit, as being for information upon the extraordinary matters said to be occurring at their meetings. He said, "Come in, the spirits have sent you here." At the moment I thought this a very weak and silly remark. Still holding my hand he placed a chair for me and scated himself exactly opposite. Almost immediately my hand was involuntarily raised and my fingers placed upon his forehead. Looking him straight in the eyes, I was influenced to address him in a very quiet and pleasant manuer, ending him in a very quiet and pleasant manuer, ending by urging him, as his health was being seriously impaired, to go home for recuperation by giving impaired, to go home for recuperation by giving himself up to rest and the contemplation of the beauties of nature, etc.; and that he should take his wife's advice in a matter of dispute between them. Then my hand suddenly fell from his head. In astonishment I asked, "In heaven's name what

Looking at his watch he answered, "It is all right, I am greatly obliged and shall take the advice and go home by the three o'clock train, I think."

Said I, "Are you not at home here?" "Oh! no," he replied, "my home is at Woburn. My name is Newton. I have been engaged in healing and have felt myself running down for

But what is the matter between yourself and "Oh! yes," said he, "we own a large building, and I wish to convert it into a water-cure establishment, but she objects. I shall do all you have

said." We then parted, I never having before seen or heard of him nor he of myself. And here, I would say, up to this time I had never heard the term used nor knew anything of the subject of psychometry, but subsequently have had a number of experiments, some of which were of an exceedingly interesting and peculiar character, and which I may report to you at some fit time. THOMAS DANE.

Appleton, Wis.

#### Magnetic Therapeutics Professorship.

Dr. D. C. Dake writes from New York that last Sunday sufficient means were raised by the First Harmonial Society (A. J. Davis president and lecturer) to pay its expenses for three coming months, and also to pay Dr. Alexander Wilder the sum due on his salary as Professor of Psychological Science and Magnetic Therapeutics at the United States Medical College. The importance of that Professorship and the ability of Dr. Wilder should be widely known.

Dr. Dake justly commends the course of this celectic college in educating magnetic healers and recognizing their power and usefulness. He 58V8:

"Starting from the solid terra firma of anatomy and physiology the student carries his knowledge into biology, psychology and psychometry, and enters lato the sphere of causation. Understanding these important data, the operator can direct his power as scientifically as the navigator sails the seas. This, then, is the sacred unity-enlightened scientific data, as a lamp to guide the potential curative wave of magnetic life. We deem it wise, if not absolutely essential, that the mental faculties—no matter how high an order of mediumship, clairvoyance or intuition he or she may nossess—should and can be cultivated and trained. Being somewhat of a seer and medium I can speak from knowledge as well as years of experience. I make a plea for true education and culture, the last named being, in the language of the scholarly and lamented Channing, "The guardian angel of the nineteenth century." Let us be done with the absurd notion that the more ignorant the medium or healer, the more his power and authority, a notion which absolutely puts a high premium on ignorance and stupidity,

#### A Mistake Corrected. .

To the Editor of the Religio-Philosophical Journal: At the late Annual Meeting of the Michigan State Association at Flint, it was, by a majority of the members present and voting, decided that the next annual meeting should be a representative body. The societies of the State will vote through the representation which said societies shall authorize. The State associations, in fact, is to be only a gathering of the different societies of the State for the purpose of business through their representation. The membership really is in the societies only. This representation at the Annual does the business which in their judgment, re-lates to the interest of these local societies. Previcusly the right to vote at the Annual has been limited to those paying one dollar; now, although representatives, speakers and officers have a right to vote, at the same time the Convention that adopted the new plan, have in that plan the reserved right to admit all attending the Convention or Annual, and they have the right to vote no conditions are set forth in the new law requiring the payment of one doller as a condition of membership. The Association has this reserved right, so as to guard against imposition, and seem-ingly, to me, the action was wise. There are, in fact, no members of the State Association now, as the payment of the membership fee at Flint secured the right to vote only at that meeting, which, in fact, is the only strictly legal meeting of the year. But at the next, nothing of this kind is required; money is not the basis of representa-tion or voting. This is left for the action of the Annual when it meets. I cannot see with Bro. S., how this evidently just plan, would tend to lessen the attendance. I think that our membership at the last meeting was larger than any previous meeting solds from the last at Battle Creek, and the general attendance certainly no less. I believe that our people of this State will heartly endorse this plan. J. H. BURNHAM.

Saginaw City, Mich.

#### Direct Spirit Writing in Australia.

Mr. G. S. Chappell, of Yackandandah, who was spending a few days in Melbourne, brought with him his daughter Fanny and Miss Crambrook, both of whom are mediums for direct spirit writing, and other physical phenomens. An improm-tu sitting was held at our office on the evening of the 20th December, ten persons being present, when in a well lighted room writing was obtained through both mediums; the state in each instance being held under the table in one of their hands whilst the other was placed on the table, the girl sitting sideways to the table, so that her feet were visible, and the other medium sitting away ou a couch. A piece of blank paper was placed in a metal match box with a small grain of lead pencil, and stood on the slate, this was held under the table a short time and on being withdrawn the box was found crushed in three pieces, and a message of several words written on the paper, some of the lines of the previous writ-ing extended across the middle of the slate. The nce was considered highly satisfactory.—Harbinger of Light.

#### Jonathan Koons-Letter from a Voteran Spiritualist.

Some twenty-five years ago the "Koon's spirit rooms" at the family farm house in Ohio, were visited from far and near to witness the powerful physical manifestations that were seen daily for years, and accompanied by proofs of intelligence, spirit voices, etc., all well attested.

The letter below shows the cheery spirit and selve mind of a veteran Spiritualist:

To the Editor of the Religio-Philosophical Journal: I notice by the label on my Journal that my subscription has nearly expired. I will state that I have been very much afflicted in body during the present 70th winter of my age, having been confined to my room and occupying a part of my time in bed. When able to sit up I have feasted my mind with the perusal of the Journal, and remy mind with the perusal of the JOURNAL, and reviewing my written documents containing my experience and observations relating to the grand subject of spirituality, under my motio of "Truth, Justice and Honor between the gods, saints and devils occupying heaven and earth."

While meditating upon this all-important subject I noticed the criticisms pro and con, on the grand council of history at the city of Nice.

grand council of bishops at the city of Nice, which induced me to give the subject special attention, and write out a treatise on it at intervals during my able hours, containing 240 written pages, which I am very anxious to publish for circulation providing health and financial means irculation, providing health and financial means admit of my plan for accomplishing the same.

A good portion of my treatise is the direct pro-

duction of a prehistoric band of spirits, under whose daily presence I received the history of the whose daily presence I received the history of the Nicene Council, agreeing with the historical fragments in general that are extant. The spiritual portion of my essay was received in Ohio in "broken doses," from the summer of 1852 to the present date, but principally from 1852 to 1858, while myself and family, with a private circle of my neighbors, held a daily conference with the spirits by oral and independent spirit communion. The following comprises the title page of my The following comprises the title page of my compilation:
"The truth seekers' feast, composing a savory

picnic of theological knickknacks relating to the ground work of modern Christianity. Leading subject: The grand Council of Nice, including other kindred subjects worthy of a due consideration. Compiled by a veteran Spiritualist for the special benefit of investigating truth seekers and free thinkers in general."

1 am gaining slowly, and expect to travel more or less for my health during the summer, and try to find a way to bring my theological picnic before the public before I pass over the river.

JONATHAN KOONS. Taylor's Hill, Franklin Co., Illinois.

#### A Warning Voice.

(Translated for the New Church Independent from the Christian Messenger, a Swedish New Churck Quarterly.)

About 1840 there was living in the city of Norrkoeping (Sweden) an elderly, highly respected man, Mr. Hultman. One gloomy afternoon in the fall he intended to take a walk, and thus stepped out into the ante-room, adjoining the parlor, overcoats, etc., there being hung up around the walls. Now having for his choice one neat coat and one "over-all" cloak of considerable width, he preferred the next one. Just at this instant he distinctly perceived as a whisper, "take the cloak!"—Nevertheless he approached the nest coat, when the voice loudly repeated: "take the cloak!" Quite startled at this he went to exomine the same and the next room, where no one was to be seen. For the third time he endeavored to reach his nest cost, when again in a louder, thrilling voice it was said: "take the closk!" Momentarily he obeyed and hurried out. Reaching a point where a foot-bridge crossed a river above some water mills, he saw a crowd of people running in confusion, crying and shricking. In the river with the current was drifting a child, vainly crying for help, while above on the paved quay the people had no means to reach it. Instinctively Mr. Hultman took hold of the one corner of his wide closk, and kneeling down upon the bridge let go the opposite corner just to the surface of the water. The child eagerly grasped it and was thus "tugged" to the quay, where a tall man succeeded in drawing it up.

#### Transference of Furniture.

(Translated from "Revue Spirite" for March.)

"The Inspector of the Foundling House in St. Petersburg forwarded to the Police Commissary of the Second Arrondissement of the town dis-trict the declaration of the widow, Marguerite Bitch, affirming that since the arrival at her house of Nicolaeff Pelagie, pupil of the Foundling House, there takes place in her abode supernatural phenomena (read mediumistic). Thus from the 3rd to 19th of November the household utensils lifted themselves up from their places, flew upon Nicolaeff Pelagie and his friend, Jacowleff Vera, without doing them any hurt. Strange noises were heard every now and then, and the stools upon which those young boys slept were lifted up from the floor.

"On the 19th of November, fifteen persons as sembled in the house to witness these facts, and an unknown force lifted off their hats. Marguerite, addressing herself to a priest, invited him to come and pray at her house. Nothing occurred of a supernatural character during the performance of these sacred rites, but the phenomena re-commenced as soon as the priest had departed.

"In the end, Marguerite addressed herself to the Inspector of Foundling Children, who, in his turn, put in his declaration to the Police Commissary of the Second Arrondissement. This latter then made an inquiry. All the witnesses unani-mously affirmed they had witnessed these demonstrations at her house during Pelagie's stay." -Herald of Progress.

## Theodore Parker.

A distinguished leader of the Evangelical Christians of New England, an admirable man, and no mean judge of what he spoke of, said to me that he thought our Evangelical or orthodox churches, of New England, owed to Theodore Parker, to day, that vigor which they enjoy. He rated Parker as the man who, more than any single man since Edwards, has moved the religious life of New England. And he said that the benefit he conferred on the Evangelical churches was in the untiring philanthrophy of his life. They would not permit themselves to be outdone or eclipsed by such a heretic. They saw, also, that the Lord's test is, "By their fruits shall men know them." They knew that no precision of formula could satisfy the demand. No well-adjusted balance of dogma would meet it. Not till they addressed themselves with new vigor to the work to which he addressed himself with such untiring zeal—to work for the exile, the drunkard the beggar and the slave,—not till then could they pretend to meet him or his in controversy. I would not repeat that anecdote, unless it were so creditable to both sides. I know that it would give him unal loyed pleasure, and it precisely shows us how it is in all ages that the positive advance of pure re-ligion has been won. It is not by blows. It is not by words. It is by the coaseless influence of love. -E. E. Hale.

John S. Cook, of San Francisco, Cal., writes: In October, 1879, i wrote you an account of "Naming a Baby," which you kindly published in your valuable Journal. My task then was one of pleasure, but alas! things wear a different aspect now. Sorrow has come to us in its most grievous form; we mourn for our darling because "she is not;" we mourn because we no longer hear her innocent cooling, or see her brightly beaming eyes full of joyous happiness, shining upon us in glad welcome. Although we know beyond the shadow of a doubt that she is with us still, and that she is not dead yet. of a doubt that she is with his still, and that she is not dead, yet our hearts refuse to be comforted because she is but a part of her former self, and that we cannot fondle and flar with her as of yore. Our beautiful bud, Effic Louise Wheatley, was born July 24th, 1879; was named by the angels September 3th, 1879, and left us early on the morning of March 28rd, 1881. Services at which the friends might be present, were appointed for the friends might be present, were appointed for the evening of the same day at Bro. Wheatley's

house. The angels took control of Mrs. Hendee' Mrs. Scales, Mrs. Wiggin and Miss Mayo, through whom came words of sympathy and condolence to the bereaved family. On the following morning, accompanied by friends, we took the body to Sacramento and laid it by the side of an elder brother. We were met there by the Sacramento Lyceum Choir, and Mrs. Addie Ballou who made a short address. Thus has passed away a beautiful gem, a spiritual child of very great promise.

#### Free Thought in France.

The great goddess of intellectual freedom is des become the final savior, the last avatar tined to become the final savior, the last avatar, to countless millions of bright intellects. Hitherto enslaved, chained by the shackles of enforced and degrading dogmas to the door sill of the temple of superstition, such freed minds are joyously proclaiming the "good tidings," causing others to welcome that noble, inspiring genius, and each day multiplying their conquests. Many a theological fortress until now believed impregnable has been shaken to its very founds. pregnable, has been shaken to its very founda-tions by the repeated bisats of the magic-working trumpet of the Joshuas of the day; and its walls like those of old Jericho in the Old Testament fable, have crumbled to the dust. The domain, held for ages by the "Lord's Elect," is now invaded from all sides, and no Jehovah appears to wither the secrilegious hand and say in voice of thunder "touch not mine anointed." This domain is now reclaimed and soon will be torn forever from the daily weakening grasp of theology. The multicolored monks and Jesuits are being driven out of France in crowds They who have poisoned for ages the young plastic minds of children, tying them for life to the arid path of one nar-row belief, a path hemmed in as by two granite walls by the double belief in a personal national deity and a personal national devil—are gone, and with them their pernicious influence. According to the returns published by the French govern-ment, and which we copy from the Pioneer, the religious orders which were dissolved during the past year comprised 2,464 Jesuits, 409 Franciscans, 406 Capuchins, 294 Dominicans, 240 Oblates, 239 Benedictines, 176 Carmelites, 170 Fathers of the Company of Mary, 168 Brothers of St. Jean de Dieu, 153 Eudists, 126 Redemptorists, 91 Fathers of St. Bartin 80 Resiliens 7% Carthysians 68 Feb. of St. Bertin, 80 Basilians, 75 Carthusians, 68 Fa-thers of the Assumption, 53 Missionary Fathers, 53 Fathers of the Missions Almshouses, 51 Priests of the Immaculate Conception, 45 Fathers of the Enfans de Marie, 41 Brothers of St. Peter in Vinculis, 32 Barnabites, 31 Passionists, 30 Fathers of St. Joseph's Refuge, 28 Fathers of St. Sauveur, 27 Canons of the Laterau, 25 Monks of St. Eden, 20 Fathers of the Company of Mary, 20 Marists, 20 Fathers of Our Lady of Sion, 20 Fathers of the Company of St. Irenæ, 18 Bernardins, 14 Somasque Fathers, 12 Fathers of the Congregation of St. Thomas, II Trinitarians, 10 Camelians, 9 Fathers of the Christian Doctrine, 8 Missionaries of St. François De Sales, 4 Peres Minimes, 4 Camuldians, and 3 Priests of "the Holy Countenance;" or 5,339 in all. In addition, the Decrees apply to 1,450 Trappists who have not yet been expelled. What Bradlaugh has for years been doing in Eagland by elevating the standard of free thought among the working classes; and the fearless, indomitable Colonel Robert Ingersoll has done for America, now a whole party does in the hitherto bigoted Papist France.—Theosophist.

#### Organization, Fossilization.

To the Editor of the Religio-Philosophical Journal: Many of your readers' have given their views on organization; allow me a few words; I be-lieve that organization means fossilization. While each one retains, to the fullest degree his individuality, he can have but one object and that object the acquisition and promulgation of the truth. Each one reaches out to grasp the truth wherever it may be found; but, let us once organize, and our interest in the truth will gradually be absorbed in the pride of society and its respectability before the world. This we have demonstrated before our eyes every day in the year. This history will strictly bear us out in; and, further, when socie-ties are formed they always rally around some nucleus of theory or belief, and seldom progress be-yond this falsely erected standard until pushed on by outside influences. Such progressive men as Hudson Tuttle and a few others never become lead-These individual min ers of a society. progressive; society ever stagmant. So far as organized society has any influence over progressive minds, its tendency is to hold them back instead of spurring them forward. The standard of the Journal is that "truth bows at no human shrine," that "she asks only a hearing," consequently she wants no organization; she only wants individual recognition. False theories have their strength and continuance only in organization. To my mind, all organizations are dangerous to truth, which will outlive them all, and be the guiding star of the world when they shall have become, obsolete in the dim past. The above remarks are not the re-sults of perusing the various opinions of your correspondents, but come from a long and careful ob-

servation of societies, their objects and attainments. As for myself, I do not intend to "organize" or allow any one else to do it for me: A. J. MANLEY. Big Stone City, Dakota,

## A True Man Passed to Spirit-Life.

From the Banner of Light we copy as follows: From Ripley, Chatauqua Co., N. Y., March 19th, 1881, M. P. Goodrich, in the 57th year of his age. Mr. Goodrich was a person of marked characteris-tics, and of good business qualities. He was honorable and manly in his dealings. His cherished views and convictions he believed would prove as beneficial to others as to himself, hence his neighbors and acquaintances were not left in doubt as to opinions and beliefs. For many years he en-tirely doubted the life beyond. Being free to investigate, his perceptive and logical mind thankfully and with unbounded joy accepted the scientific facts and demonstrations projected from the land of souls. Many and varied were the evidences presented to him by the "loved ones gone before." hie sat in communion with them face to face, until he could say, "As they live, I shall live also." Afr. Goodrich was President of the first Spirit-

nalist Camp Meeting held on the pleasant grounds at Cassadaga Lake, and will long be remem-bered for his able, manly deportment on that occasion. He was a member of the A. O. U. W., who were represented by large numbers at his funeral giving their service at the grave. Mr. Goodrich leaves a wife and one son. During the funeral service, on the 21st, conducted by the writer, loud and distinct rappings were heard in the room near the casket through the mediumship of Mrs. Swain of Buffalo, there present, and who saw clairvoy antly the immortal Goodrich, accompanied by his apirit son.

GEO. W. TAYLOR.

#### Anniversary in Baltimore, Md.

There exists here at present no spiritual organization that holds public meetings, and it is only now and then that a lecture is given. On the evening of the Sist ult, a number of friends, amongst whom were venerable and veteran workers in the cause, assembled at the residence of Rachel Walcott to commemorate the occasion. The exercises were commenced by the reading of an original poem by Mrs. Walcott. After that, each gave their personal experience, and an account of the manner in which the truths of Spiritualism came to them, and as each coased their recital, it seemed as if

spirits joined in concord with mortals.

Mrs. Walcott was then entranced and gave a lecture full of good cheer and encouragement, in which she said: "Notwithstanding there are no public societies in our city the cause is making as paone societies in our city are cause is making as much solid progress here as in any of the Northsern cities. The various phases of manifestation are occuring in different quarters and atracts among church people, and in private families, and are being quietly investigated. Grand truths were being gradually apread abroad and the minds of the people. ple prepared for the higher demonstration of spirit-power, and the greater truths of Spiritual-ium, which will ere long dispel the clouds of ignorance and prejudice."

CARROLL Baltimore, Md.

I. C. Van Fossen writes: The Journal is my only companion here spiritually in this money-getting community and with it I have truth, fair-n ess and an excellent compilation of facts.

#### A Strange Preacher.

There was once a minister of the gospel who never built a church

Who never preached in one. Who never proposed a church fair to buy the

church a new carpet.

Who never founded a new sect.

Who never belonged to any sect.
Who frequented public houses and drank wine

with sinners. Who never received a salary.

Who never asked for one. Who never wore a black suit or a white necktie. Who never used a prayer book. Or a hymn book.

Or wrote a sermon. Who never hired a cornet soloist to draw souls to hear the "Word."

Who never advertised his sermons. Who never even took a text for his sermons.

Who never went through a course of theological

Who never was ordained. Who was never even "converted." Who never went to conference. Who was he? Christ.

#### Notes and Extracts.

-Graphic

"It lightens the stroke," said one in affliction, "to draw near to him who handles the rod." "We are Illinois" in the Indian dialect, means

'We are men."-Bancroft, III, 158. In Prussia the children of convicts are provided for and educated by government.—Horace Mann.

"Not a drop of Quaker blood was ever shed by an Indian."-Bancroft's U. S. History, II., p. 383. A deaf and dumb pupil being asked "What is eternity!" immediately replied: "The life time of

the Almighty." Baucroft (Hist. U. S., II., 181,) speaks of the Huguenots as having "the virtues of the Puritans without their bigotry."

"It is far more incredible that, from not having been we are, than that, from actual being, we shall continue to be."-James Martineau.

Berkeley, one of the early Virginia governors, thanks God that "there are no free schools nor printing."—Bancroft, II., 172

No one who confessed witchcraft was hung, but those who maintained their innocence invariably suffered.—Bancroft, III., 94. A minister (Burroughs) was hung apparently because of his denial that there could be such a

thing as a witch.—Bancroft, III., 92, "Emotion of all kinds is a sacred thing, and the man who loves to display it, has only the counterfeit."—Fanny Forrester in Alderbrook, II.,

During the war with the Indian King Philipthe Irish sent over a small contribution to aid in relieving the wants of the Plymouth Colony.—
Bancroft, II., 109.

The birthdays of the martyrs-i.e., the days of their death and entrance into eternal glory—need to be celebrated by the early Christians.—Wad. dington's Church History, p. 183.

It was Horace Walpole who said, "In my youth I thought of writing a satire on mankind; but in my age I think I should write an apology for

Martyrdom was suffered by George Carpen. ter at Munich, during the Reformation for denying that the baptism of water is able by its own virtue, to save the soul.—D'Aubigne, IV., 50.

Cicero says, "How it is, I know not, but there is nothing can be mentioned so absurd, as not to have been said by some one of the philosophers."

—De Divitione Lib., II, Cap. 58.

A slandering tongue is called a triple tongue by the Jews; because, as they say, it kills three per-sons—him who carries the slander, him who receives it, and him of whom it is spoken. Bancroft (Hist U. S. II., p. 393) says of William Penn: "His philanthropy left him without a revenue, and he who had so often been imprison-

ed for religion, in his old age went to jail for debt." Clubs, instead of swords, were used by the "Circumcellians," a bloody, fanatical sect of Christhe latter to Peter (A. D. 300).—Milman's Hist. of

Chr. Judge Von Turk, of Potsdam, Europe, seeing the vast numbers of his culprits whose offences originated in a neglected education, resigned his office and took the charge of an orphan asy. lum.—Horace Mann.

The Westminster assembly of divines once decided that "any one who should controvert the deity of the Son, or of the Holy Spirit, or the equality of Christ with the Father, should be de-

clared a felon."—Chr. Examiner, XXXVII., 323. "Since God is all powerful, why did not God kill the Devil that makes men so bad?" was but one of the many puzzling questions which the Red men proposed to their benevolent apostle and kind instructor Eliot.—Bancroft's U. S. History,

Queen Elizabeth, who was the most sagacious of sovereigns, was so sensible of the power of preaching, that, when she was about to undertake any important measure, she used to begin by "tuning the pulpit" as she called it.—Dr. Walker, Sermon on Preaching.

The great treaty between William Penn and the Indians, under the great elm tree in 1683, "was not for the purpose of land,...but its sub-lime purpose was the recognition of the equal rights of humanity."—Bancroft's U. S. History, II.,

Of the American Indians Bancroft the historian, says: "Their faith was in the continuance of life. They could not be induced to believe that the body would ever be re-animated; yet no peo-ple paid more respect to the remains of the dead," "He was a certain hard-hearted spirit with whom an angel spake; he from his speech, was at

length so affected that he shed tears, saying that he could not resist because it was love speaking, and that he never wept before."—Heaven and Hell, Mungo Park, when about to resign himself to discouragement and death in the midst of the African desert, gained new strength by the sight of a little weed, and the thought of God's

care over it; and was thus enabled to arrive safe. ly at a village he had despaired of reaching. According to the Baconian philosophy the following tests are proofs that two facts bear to each other the relations of cause and effect: "1. Invariable connection. 2. Invariable negation of the effect with the absence of the cause. 3. Increase or diminution of the effect with the increased or diminished intensity of the cause."

It was one of the theological freaks of Henry VIII. that he must engage in a personal and pub-lic controversy with a London schoolmaster by the name of Lambert, concerning the real presence. As might be expected, the schoolmaster had the worst of the bargain. He was burned at the stake as the last argument.—Hume's History,

(The remainder of these papers is made up of items taken from "The Progress of Religious

Ideas," by Lydia Maria Child.) 56 The Hindoo sacred writings are filled with all manner of miracles performed by their saints. There are traditions that some of them were taken up alive to heaven; and impressions on the rocks are shown, said to be footprints they left when they ascended."—Vol. I., p. 8.

\*\*The most spiritual portion of the Hindoo sacred books teach the existence of one invisible God whom they call Bram. They make no image of him, and build no temples to his worship. His name is never uttered by a plous Hindoo. Brams the creator was the first spirit who emanated from him; also from him came Vishnu the Preserver, and Siva the Destroyer."— Vol. I., pp. 10, 11.

"They supposed that Bram comprised within himself both the masculine and feminine princi-ples, and therefore his name is in the neuter gender."—Vol. I., p. 17.

"They regard other nations as barbarians, and consider it a pollution to intermingle with them."

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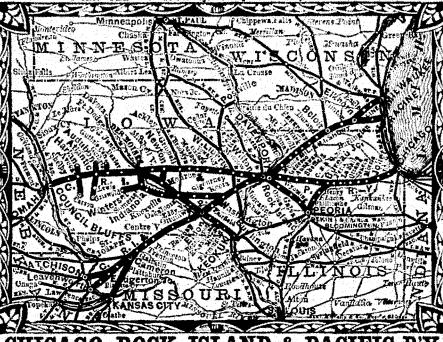
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To understand the innermost nature of liberal Protestantism, it is necessary to clearly comprehend that its direction of thought is not the idea of isolated persons; that perchance has become approved by many, but is the necessary consequence of the reformation out of which the protestant principles arrang as infallibility is the principles sprang, as infallibility is the foundation of Catholicism. Catholicism demands uniformity of belief in all essential points; the decision of what is essential and what is not, being by no means left to the judgment of the individual, but to the Church itself. To leave it to the individual would open wide the gateway to divergence from the established faith. The foundation of creeds, both Evangelical and Cathelical in the foundation of creeds, both Evangelical and Cathelical in the foundation of creeds, both Evangelical and Cathelical in the foundation of the foun olic, is the infallible canonical books; but as the interpretation of the same may become questionable, there must, to preserve the unity of creeds, necessarily be a court of exegesis from which there can be no appeal. Should such a court be endowed with only human knowledge, it would be too much of a sacrifice for intelligent humanity to submit to its dictation, and the Catholic Church is right in asserting that it is as essential that the Holy Ghost should inspire the infallible interpreters of the canonical writings as the author of the same, and that a church which only had inspired teachers 2000 years ago, now abandoned by the Holy Ghost would be a pitiable affair. If belief in this infallible, unappealable court of exegesis is a necessity, then it is superfluous to incommode the Holy Ghost to inspire all the council instance of a single property. spire all the council instead of a single person, and troublesome that a minority of the council should fail in the grace of inspira-tion. Therefore is it correct to look to the ruling Pope as the infallible court of exegesis from which there can be no appeal, as the uniformity of belief cannot be better secured. If the Pope he accepted as the successor of St. Peter, there is no reason why he should not write infallibly inspired bulls as St. Peter wrote infallibly inspired epistles, although the latter was only an uneducated fisherman. Therefore the infallibility of the Pope is the long demanded crown for Catholic unity, and all objections are idle to those who accept the Pope as the successor of Peter, and Peter as the author of inspired epistles. On the contrary, he who denies the infallibility of the church and the possibility of infallible inspiration at present, who objects to the sacrifice of his mature convictions to the decisions of the church; who protests against the absolute dogmatical authority of the church, and claims the right of free thought and freedom of religious convictions, can not do otherwise than refuse to acknowledge the infallible inspiration of the authors of the Bible. Those who are convinced of the impossibility of miracles at the present day, play a strange and comical part by support ing the possibility of miracles 1800 years ago. The reformers did not perceive that their taith in the infallibility of the Bible, imbib-

ed with their mothers' milk, did not depend on the infallibility of the church which proved its truth, nor ecclesiastical tradition. Faith in the infallibility of the Bible had so entered into their spiritual being, that they did not foresee that the protest against the infallibility of the church and tradition would undermine the foundation of their creed, and that the keystone taken out of the well built hierarchical structure, as an inevitable consequence the whole must fall to pieces in the course of events. Having destroyed the infallible authority resting on inspiration, on the one side they raised the banner of the Protestant principle of free inquiry and liberty of conscience, and on the other believed they could, at any time, build a dam against the torrent of disorganized dogmas by arbitrary set bounds, and human ordinances of their own boasted opinions, presuming that the people would submit and not transgress such restraint. Luther, at the close of his life, retrospecting the past and present, says:

"It is surprising and scandalous that after the true doctrines of the Gospel have again came to the light of day, I see the world growing worse. Every body abuses Christian freedom by carnal passion. If I could take the responsibility on my conscience, I would rather give my advice and aid to have the Pope with all his horrors set over us again, for the world needs to be governed by severe laws and by justice and superstition." The essential character of Christianity became exhausted in the primitive Christian times and the middle age. This character is expressed in its representation of the absolute opposition in essence of the present life with the life hereafter: the removing of the interest of the present life to the next, and the proscription of the present life as a devilish snare, to cheat, by the allurements of a few brief years, the soul out of its claim to eternal bliss. The adulteration of Christianity began at the moment the Christian church became the church of the state and thereby a worldly power. Just as in the case of Buddhism. there began beside the exoteric Christianity, an exoteric worldly Christianity with an acknowledged subordinate degree of holiness. At the rapidly increasing ascendency of exoteric Christianity, the esoteric had to take refuge in the sacred places of orders and monasteries. The various attempts at restitution of the esoteric primitive Christianity ( Huss, Savanarola, etc.) were wrecked, because alienated from the Christian idea. The Reformation at last destroyed the empty shell, by dissolution of the religious orders in which esotoric Christianity had found its strongest refuge, and retained only exoteric world Christianity, which was steadily and energetically more and more secularized. Although Protestantism by its alliance with the renaissance of the antique heathenism, had so substantially promoted the further secularization of the disjointed middle age, it could not be said to be the destroyer, only the grave digger of Christianity. Christianity was doomed to perish be-fore it was torn in fragments by the Reform-ation; the rising up of Catholicism against its newly grown antagonist, was only the artificial galvanizing of a body already dead in its interior parts. Indeed, the life of Catholicism since the Reformation is only a phantom semblance of life; the Catholic nations are spiritually dead so far as not vivified by anti-Catholic and anti-Christian currents. The progress of culture since the Reformation rests in regard to intellect exclusively on the shoulders of Protestantism, and on those spiritual engrants in Catholic and on those spiritual currents in Catholic nations who with more or less consciousness depend on the results of Protestantism.

The Catholic nations would be dead-heads in history, just as the followers of Dalai Lama in Thibet, if they were not geographically interspersed with Protestant people, who are steadily threatening and compelling them to use their powers. The Protestant principle, after centuries of suppres-sion by rack and fire, had come to the light, found the Christian idea really a corpse,

which when Catholicism tried to preserve as a mummy with life like appearance, it had to take up the historical task, dissecting it limb from limb, and publicly report that it was dead and in need of solemn burial and thus bring it to a final close. Its task in relation to the dogmatism of Christianity is entirely a negative one, destroying and putting down. If it has strengthened and made more exact some points in dogmatism, this was only to substitute for the depart ed, which could not long withstand the steady advance of progressing criticism, for two or three hundred years cannot be regarded as a long period in historical ad-yancement as theoretically the Protestant idea of a free inquiry led by reason proves to be entirely destructive, so does it prove in practical relation to positive activity, but this positive activity is not a Christian one. For the absolute principle of the morals of Christianity is obedience to the will of God as expressed in the Bible, and it is entirely of secondary importance what kind of psychological motives influence the observing of the heteronomical commandment of Divine authority, whether hope of reward, fear of punishment, or whether love or mys-

tical effects of divine grace.

In Catholicism the church was the mediator between God and man, and by means of the Pope and father confessors the representative repository of divine authority

in all moral questions. Protestantism renounced this intermediary office, and placed man directly under the reign of God and the written revelation of his will. Dogmatic evangelism will by no means sever itself from the moral principles of heteronomy, and claim liberty of conscience in regard to God, and declare against the intervening mediators forcing themselves upon humanity. This leads to quite a different result from that expected, since the protestor cannot directly receive the will of Got, but has to rely on the scriptures, and this is to be tested by the measure of its autonomy and the moral conscience. Thereby is his conscience actually elevated to the highest and only judge in moral questions; that is, heteronomy is displaced by moral autonomy!

It is self-evident that not only thereby the ground of Christianity is abandoned but Protestantism becomes the greatest benefactor of the nations by the gradual, unperceived transfer of the heteronomy of the exterior prescribed, and by the father confessor represented laws, into the autonomy of our own moral consciousness. Protestantism becomes the preparatory course of education from slavery of creeds, to moral self-government; in short the educator of the people for the rational use of liberty. Without this education of Protestant selfgovernment, the nations desirous of emancipation fall into the hands of radicalism which acknowledges no obligations but rights. In regard to the essence of Christianity—the moral principles expressed by the divine will—Protestantism certainly is on practical ground, entirely destructive, but preparing here at the same time some thing new and better than that it has destroyed, which cannot be said, it is to be regretted, when it exhausts its energies in pure negation. It need not be said that this historical task is unconsciously performed by Protestantism, and that in all phases of its course, it flatters itself that the remaining positive portion of creed, which has not yet been destroyed, is the essential and purified Christianity.

The ultimate end of this process, which is imminent in itself as an unconscious forcing to a purpose, evidently can only be strife and observe with unprejudiced eye the government steps of history. The Protestant principle has by inherent growth arrived at a position where the undermining of Christianity, its emptiness and religious poverty, can no longer be concealed. This is at present already partially acknowledged, and the acknowledgment will soon become a fact. With both these concessions, however, is the historical task of Protestantism as stated by me as good as proved.

An internal historical phenomenon of the vastness of the Christian idea, does not disappear at once from the stage of history, but must be dispelled piece by piece, and so gradually dissolved. Such a mighty difference as between the Christianity of the middle age and modern culture, cannot be overcome by a single leap but only by gradual tranformation, the various steps mingled together like the views of a stereoscope or cosmorama, where one of the pictures grows steadily more dim and disappears, while another one is becoming more and more distinct. Protestantism is nothing more or less than the state of transition from dead Christianity to the ideas of modern culture, and as the latter is in most important points in direct opposition to the former, it is entirely contradictory from its birth to its death. tormenting itself in all stations of its life with the endeavor to harmonize conflicting views which are in their nature incompati

Catholicism after a protracted relaxation, again arouses itself at the present time to a contemplation of its interior motives, and with commendable fearlessness of consequences, denounces, by syllabus and encyclic, war to the knife on all modern culture and on everything we consider the very highest result of modern intellectual development. Catholicism was never ignorant of the incompleteness, disintegrating contradictions and untenableness of Protest antism. In Catholic circles it has been always known that the Protestant idea would necessarily lead to the self-dissolution of Protestantism and with malicious patience they have waited this certain event. Assuredly it is not an historical accident that Catholicism just now puts forth its last gi-gantic efforts for the fortification and concentration of its power, when Protestantism engaged in drawing the last consequences of its principles, having de-Christianiz-ed Christianity, is itself losing the last residue of its credit by the antagonism of its ideas.

#### The Astrologers and the Czar's Death.

We hear a great deal of the fulfilled predictions of astrologers when they happen to

make a lucky hit.

This is what Raphael says about the Czar: "From the positions at birth I judge it be-youd doubt that he will die a natural death, in spite of the plots and machinations that may be used against him."

Zadkiel is more cautious. In February, 1881, he says the Czar "will be in personal danger" at the end of the month. In March he says the Czar "will be in some personal danger about the 6th inst."

In May he is to gain something, but it will be "attended by danger" and "June will be a dangerous month for the Autocrat. July also is ominous of "defeat and per-

sonai danger" to the Czar.

Raphael should take a leaf out of Zadkiel's book in future. On the principle of predicting evil sufficiently often some prediction is likely to be fulfilled.—Verax in London Spiritualist.

#### "The Greatest Study of Mankind is Man."

BY J. MURRAY CASE.

To the Editor of the Religio-Philosophical Journal!

I am seated at my window in a cozy little inn at Elizabethtown, Ky. I have been reading all day Prof. Wm. Mathew's book entiled, "Words, their Uses and Abuses." This is a critical work, and being such, there is nothing I am so delighted in, as to criticise critics. I have read the work half through, and there is scarcely a page but what is marred with my pencil. The careful study of a critic shows most effectually the fallibility of man for we find that the the fallibility of man, for we find that the very errors and imperfections the critic condemns in others are often indulged in by himself. I have written on the fly leaf of the Professor's work the following lines:

"I read to learn—to criticise Myselt and others too; To see ourselves with other's eyes Is what few people do; And should this critic view his book With all my scratches there. What asses! fools! he'll growl and look, 'These lynx-eyed critics arel' "

While I am in the criticising mood wish to notice a few of the people whom I see passing my window. Pope truly said, "The greatest study of mankind is man," and it is to be regretted that so few appreciate the value of this truism. It is important that we should penetrate death's dark valley and learn, if possible, whether we shall "know each other there," but it is imperative to our safety and well being that we should "know each other" here.

As I look from my window upon those passing by, and measure the individual characteristics of each with almost mathematical accuracy, I am reminded of how much I have learned of man during the past few years, but yet how little do I know of that wonderful but ever active law which is molding the external forms of these persons, and of all people, to correspond precisely with the ruling attributes of their separate natures. There goes a priest. I know him from his lazy walk, and that peculiar combination of sanctity, authority, and another element which might be denominated fixed ignorance, which radiates from his face. He is followed by a number of foreigners. In the face of each the undefinable elements that indicate the ignorant and superstitious, are clearly marked.

Now I see coming a Presbyterian. He is not a preacher, but would like to be. I think he is a deacon. I know him by his long sanctimonious half hypocritical face, his cold vacant nature and his appearance of austere dignity and authority. He would burn a heretic if he had the power.

That next man is a Methodist; he moves with more activity and life. There is an abundance of warm magnetism emanating from every fiber of his being; at times he is liberal in his thoughts and advances to the very doors of truth, but dare not push them

That man across the way who is walking from me—I do not see his face—but I know he is a man of great strength and possesses he is a man of great strength and possesses an indomitable will. I know from the heavy, rounded, compact shoulders and the unaffected but firm and deliberate step that he is a man of power. See how the little folks and the fldgity big folks, all instinctively get out of his way! He may not be a very intellectual man, but his back says he is a strong man.

That fellow yonder is a simpleton, but ton. His head extends three inches to the rear of the vertical line of his body, and bobs from side to side in spasmodic jerks, while his gloved hands keep time by paddling the air. Who would not know him to be a fool, a fop and a firt?

Here comes a beautiful innocent girl; she is just blooming in womanhood; she looks in at my window. Oh! what radiant eyes! She is gone, but leaves a mysterious enchantment upon me. I looked at her face, but I saw it not. I must have beautiful hard doors. I saw it not. I must have beheld her dress, but I do not know what she wore. I remember only those radiant, sparkling, loving, confiding, innocent eyes. Curse the man who brings tears to them, and thrice damned be he who clouds them with sad remorse!

Now with my curtain drawn I see no more faces, but I hear footsteps upon the street, and voices over the way. My ear now becomes the guide to detect human character. How wonderfully it performs the mission! If I had no eyes, I could designate accurately the mental characteristics and physical form by each voice and foot-step I hear. Crack! Crack! Crack!—hear those little active feet upon the walk! I am tempted to peep out, but I must rely upon my ears. Who can it be? Why, it must be some happy man's little active domestic wife, who is out to the meat shop. She has left the baby sleeping in the cradle. Crack! Crack! Crack! there she goes back! Now I will peep. Yes, I was right, only, instead of meat, she has a pitcher with milk for the babe. milk for the babe.

I hear many voices—the peculiar intona-tions and sharp distinctions cannot be expressed in words; but the exact character of each individual is shown by his voice and walk, as communicated to the ear. The educated detective knows a thief by all these outward signs. We cannot conceal our darkness under a mantle of deception any more than we can "hide our light under a bushel." Intemperance blossoms upon the nose, licentiousness shines out through every pore, while contemptuous meanness scowls forth from the eyes and every feature

catches the expression.

On the other hand, temperance and sobriety is a sunbeam upon the face; chasti-ty, a diadem of pearly whiteness; while holiness and truth is spiritually discerned as a mysterious, but indefinable halo of radiant light.

God has ordained the well marked lines to measure, and the accurate balances to weigh the inner spirit of man, and let us not deceive ourselves that our sins are hid from view, for while those below us may not be able to penetrate the secret chambers of our imperfect natures, yet those above us will read our every attribute as clearly as we discern the outer world through the transparent window. Let each apply the motto—"The greatest study of mankind is man."

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#### Rev. H. W. Thomas -- A Methodist Dilemma.

'(The Alliance.)

It now appears to be likely that the two gentlemen appointed by the Rock River Conference to formulate charges against Dr. Thomas will let their task go by default and suffer the Doctor to stand as an accused person, who is not allowed to know whereof he is accused nor permitted to show his innocence. He is to be ostracised with-out a trial, and the cowardly policy which has heretofore prevailed in the treatment of his case, by the Rock River Conference seems likely to prevail still. But if the prosecutors remain inert and silently conless the weakness of their cause it may be that they will not be quite happy when Conference next meets. The exact status of the case is probably known to so few of our readers that we re-print in full the clear and condensed stacement of it made by Mr. Edgar L. Wakeman, the well-in-formed and wide-awake correspondent of the Louisville Courier-Journal. Mr. Wake man says:

"Readers of the Courier-Journal will remember that your correspondent took a most solemn public vow never to reenter the dangerous field of religious journalism. I desire, however, to be permitted to browse again around the edge long enough to explain, without any fatal 'interviews' from the sinuous 'prominent church member,' the present status of the famous Dr. Thomas case. The last annual session of the Rock

River Conference, at Rockford, Ill., appointed a committee of two to prepare charges of heresy against Dr. Thomas. The committee consists of the Rev. Drs. Hatfield and Jewett. Although five months have already passed, nothing has been heard from these reverend gentlemen, while Dr. Thomas is pursuing the even tenor of his popular career as pastor of the People's church, the services of which are held every Sunday morning at Hooley's Theatre, and from which crowds are on every occasion turned away. In the event of this commit-tee formulating charges—and it is their p'ain duty to do so—a copy of the same is placed in the hands of the Presiding Elder of the Chicago district, Dr. Willing, a copy also being furnished to the reverend defendant, Dr. Thomas. This committee, with the Presiding Elder and Dr. Thomas, then select a committee to consist of not less than seven or more than eleven members, before whom the charges shall be debated. The finding of this committee is then referred to the annual conference, which meets at Sycamore, Ill., next October, for action. Supposing the finding of the first committee should be unfavorable to Dr. Thomas, and the action of the conference should sustain it, the noted heretic has still another opportunity to be 'righted, as a sort of Judiciary Committee may then be sel-cted from the various clergymen from the Methodist churches throughout the country. The action of the Judiciary Committee, which is a supreme court of appeals in such matters, will be final."

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