

VOL. XXXII.

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incldents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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Hallucinations.

Or the Experiences of Albert D. Hager of Chicago, on Four Successive Occasions, Dec.

understand, from your own observation, Christ taught the truth; that the wicked do not go unpunished and that punishment fol-lows wrong-doing, rather than *believing* or not believing any dogma or creed. The mur-derer, out yonder, told the truth when he said repentance and the sacrament did not wine out his creat crime and entitle him to wipe out his great crime and entitle him to take positions in the higher spheres with the righteous. And let me impress it upon you that those called righteous, and especially those who call themselves righteous on earth.

are not necessarily righteous here," "Look yonder," said she, "and you will see that those dark spots on that distant plain are assemblages of men. Don't fail to go there before you return to earth. They are sheep without a shepherd, wanderers in paradise. They called themselves righteous on earth—shepherds of a flock—laborers in the Lord's vineyard—followers of Christ, but they were not. They were not shepherds that took care of the flock, but the flock took care of them more they the followers of Christ. of them; nor were they the followers of Christ, but disobeyed his commands and are the ones of which he told his disciples to beware. They are the ones who occupied the highest seats of the synagogues and the chief rooms at feasts and for a show made long prayers. They were not laborers in the vineyard of the Lord, but of the evil one. They taught false doctrines. They taught the people to believe that the Great and Perfect Godhead had the attributes of man and like man had made mistakes and from time to time had changed his purposes and plans. They as-sumed the right to pray standing in the synagogues and churches, and in the corners of the streets and suggesting to the Infinite Father what he ought to do. Their teachings have induced people to violate His law, as did the criminal yonder with the hope and expectation that His purposes and plans could be changed by the intercession and pleadings of a priest. Many priests have been benefactors to their fellow-man and are in the higher spheres. Those whom you see had the attributes of man and like man had in the higher spheres. Those whom you see yonder belong to that class which was so severely denounced by Christ when he said:

CHICAGO, MAY 6, 1882.

unlike rice-paper. I took the paper, folded it and closely grasped it in my hand, think-ing to read it after I got back to earth. I had forgotten or did not realize at the time that all things in paradise are spiritual and con-sequently invisible to people in the earth-life. I kept my hand closely shut till I returned to earth, but on looking for it after reaching my sick bed, I saw nothing of it.

After bidding the good lady and those with her adieu, I soon found myself alongside of trenches, dug in the ground about eight to ten feet deep and from ten to forty feet wide. These trenches were in beautiful parks, nicely laid out and adorned with statues, flowerbeds, walks, etc., making the surroundings of the trenches or pits, very attractive but invisible to the inmates thereof. The sides and bottom of the trenches resembled plain sheet copper without polish or ornamentation. Each occupant had his 'station.' The full width of the trench and from 10 to 20 feet in length was set apart for each individual. In length was set apart for each individual, These were the vainglorious of which I had been told. They had 'got up in the world,' and were trying to do the same thing here. or as I understood it they were made at cer-tain appointed times, to do the same things here which they had delighted to do on earth and to have it demonstrated to them that 'he that exalteth himself shall be abased.' 'he that exalteth himself shall be abased.' Various methods were adopted to accomplish this. I will name a few of them. For quite a distance in this trench every person had assigned to him two poles about twenty feet long, which were firmly fastened to the copper bottom and stood each about 18 or 20 inches apart. On the tops of many of these were emblazoned family coats of arms. At the bottom were generally large piles of dollars, half dollars, eagles and double eagles. The occupants were busy in trying to pile up these between the posts, to make a pile on these between the posts, to make a pile on which to stand to view the beauties of the landscape around them. But the more a man piled up the more the copper bottom on which he was building appeared to settle. It was a hopeless task to lay one dollar on top of another and have them hold together so that a man could stand upon the pile and look out

embodiment of pride and self-conceit. He had, in his hand, a rod about five feet long with a hook at the farther end. In front of and below him and arranged in a semi-circle, about six feet distant there were about fifty masks or false heads strung upon wires. These masks all faced to the centre. The mian was at work with his rod and hook try-ing to make all these faces turn up towards him. For awhile he succeeded. When he got about half of them turned up his fastenings gave way, and he came down between the posts like the iron hammer of a pile driver. When he had struck bottom he looked up. Every mask face turned down and looked upon him with evident disgust and contempt and I heard these words: "He that exalteth himself shall be abased." Turther on I saw men and women stand-

Further on I saw men and women stand-ing by the side of splendidly furnished dining tables. No one came to eat. There was no food there, nor were there knives, forks or spoons that I saw, but a profusion of silver ware and china, The people were elegantly dressed and apparently intelligent. They did not move and stood apparently as firm as though they were statues. Here for the first time I saw animals in the trenches. Half a dozen black, shaggy dogs, dripping with mud and water came trotting along and wiped their wet sides upon the dresses and pants of these people, and one took particular pains to shake himself as he was passing these nicely dressed people. Then came a donkey and apparently mistaking these people for sta-tionary posts, rubbed himself against them and evidently enjoyed the luxury of rubbing his jowl and neck against the shoulders of these people.

these people. From these I passed on to see the sheep that had no shepherds. They were divided into groups. By their dress and general ap-pearance it was evident that these were priests or clergymen of different denomina-tions and nationalities. The groups were oval shaped and all the men in each group were traveling in the same direction, round and round, from right to left. Each group appeared to be a solid collection of men. There was no open space in the group and it appeared like a revolving mass of humanity. They walked with slow and measured tread. They walked with slow and measured tread. As a rule their heads were cast down and of the thousands which I saw, there was not one cheerful face. Occasionally one would raise his face, put the palms of his hands together and in the most sad and imploring manner utter exclamations like the following: "O, Lord, be merciful." "Lord, Lord, have I not prophesied in thy name?" "Lord, dear Lord, have I not promulgated thy glorious word to a benighted world?" This was the saddest assemblage I saw in paradise. There were several hundred groups and in each group there were from a few hundred to several thousands, all closely huddled together. Men of all ages were there but a majority of them were old men. Many of these had breeches and knee-buckles, and on their heads were peculiar shaped hats, such as I never saw before, and down the backs of these hung queues half a yard long. If these crowds were made up of Pharisees and hypocrites to which Christ so many times said, 'Woe unto you," the full measure of their punishment was being inflicted if external appearances are a sure index of mental anguish. I ascended a hill where I could overlook the area occupied by this immense throng. As I gazed upon the slowly moving and vast assemblage, I became dizzy and the next I recollect I was in my sick-bed trying to tell my wife what Lhad seen. I soon lost con-sciousness, by becoming more delirious, and for more than a week after I recollected nothing that happened. During my delirum, I am told, I often spoke of what I had seen in paradise, and when reason was again restored I recollected distinctly what I saw and heard. I have not written of all that I saw, but have given the general idea as it appeared to me. And, in conclusion, I will say that all I have written came to my mind as I lay upon a sick-bedsick unto death as I supposed—and whether it is a reality or hallucination, I leave all who may read this to be their own judge. Had it been a reality I think I would have met some spirit friend that I once knew on earth, but I did not, hence I call it a hallucination. and in my opinion it is a very remarkable one. For this reason 1 consent to have it made public.

No. 10

Coast.

The only unpleasant feature of the evening was the presence of the notorious Elsie-Crindle Reynolds. Every person who was present, save two or three well-known as her dupes and followers, is confident that she is an unprincipled cheat and fraud. Her cheek in thrusting herself into decent society on this occasion is on a par with her many other acts of boldness and impudence. Her "brass' is what carries her through, as she admits.

WM. EMMETTE COLEMAN. Presidio of San Francisco, Cal.

A Missouri Saint.

St. James -- St. Jesse James -- is the latest contribution of America to the noble army of saints and martyrs. He was the son of a Baptist minister of Missouri; at fourteen years of age applied for a post in Quantrell's band of guerilias and was refused because too young, though certainly not of too tender an age: vindicated his right to the covered nosiage; vindicated his right to the coveted position by several cut-throat exploits on his own account, and soon became a member and then a leader of the gang; helped to sack Law-rence, Kansas, and to murder nearly every male inhabitant; captured a railroad train near Centralia, Mo., and killed in cold blood HLU-LWO H offense was that of being Union soldiers on the way to the hospital; abandoned guerilla business at the close of the war and went into train and bank robbing; became the terror of Kentucky and Missouri; lived from 1868 to 1882 always with a price, and a steadily increasing price, upon his head; deserted his own gang, like the coward that he was, whenever his gang was hotly pursued and capture was imminent: showed his bravery never except in shooting the inoffensive and terrifying or murdering the unarmed; and was always ready to run from the well-armed as to murder the helpless. At last the offer of \$10,-000 for him, "dead or alive," stimulated the cupidity of two of his gang; and in his own house, while unarmed and dusting some of the pictures on his walls, he was shot through the head like the mad dog that he was. Death seemed to settle all accounts; and no ooner was this murderous villain dead than the whole community set to work with extraordinary unanimity to canonize him. His funeral was an ovation; the attendant throng crowded the Baptist church, "where he was converted in 1866"—heavens! what sort of a man would he have been if he had not been converted-the sheriff and under-sheriff acted among the pall-bearers; the services were opened with the hymn, "What a friend we have in Jesus;" the officiating ministers com-forted the stricken community with extracts from the plaints of Job and David, and with a comforting discourse on Christ's forbearance and forgiveness of sins; and, finally, the procession to the grave was one of immense proportions. Out upon such a religion as this. If a Dr. Thomas intimates that there may be perhaps a probation in another world for those who seem to have had no true probation in this, he is turned out of the fellowship of the church as a heretic. If a Mr. Jones and a Mr. Martin send a free-booter and a life-long robber and murderer straight to heaven in a chariot of fire, without as much as a baptismal bath by the way, will any church call them to account for their faiseness to the law of God and the sacredness of morality? We shall see. The above is from the Christian Union. There is a keen vein of sarcasm, as well as one of tender pathos, running through the article, illustrating the well-defined progress that has been made in the utterances of professed Christians during the past few years. Twenty-four years ago such bold statements would have caused the arrest of the writer as a heretic, and not a church in Christendom would have sustained him. Now, thousands of church members read such sentiments, and regard them as a sweet morsel, and call for more. We expect to see the Christian Union at no distant day, boldly endorsing Spiritualism, and referring with evident pleasure to its advent at Hydesville, N. Y. All that prevents it from doing so now, we presume, is the endorsement which tricksters receive from prominent Spiritualists. That, however, will be obviated at no distant day. Spiritualists are learning an important les-

31st, 1881, and Jan. 1st, 2nd, and 3d, 1882.

CONTINUED FROM LAST WEEK.

THE FOURTH AND LAST EVENING.

I have but a faint recollection of taking my bath on the evening of the fourth day, nor do I recollect of returning to my bed and seeing those "ministering spirits" that I had observed on the three previous occasions. The first I recollect, I was in the midst of an immense throng of people in paradise, that were then on their way to take "positions" that they were, at certain times, obliged to occupy to manifest to each other their "true inwardness" when they were living on earth. As I was moving along with the crowd, I saw men and women standing on platformsstools of repentance, probably-but I could not understand why they were there and passed hundreds of them before I stopped to investigate. On some of the platforms were miniature prison cells, on others were posts which I discovered were gallows, under which stood a man. As I stood there the word "murderer" was developed on the posts in bas relief letters. As soon as I read them they with a tremulous motion, settled back into the posts; which were the color of and appeared like bronze. As I was passing these murderers I bowed to them and generally received a bow in return. I had a secret de sire to speak to them, but refrained from doing so as I did not care to add to their misery. They appeared to have all they could endure "A hard fate for us," said one of them as] lingered for a moment in front of his stand, 'and very different from what those priests told us. The good man I murdered is up yonder, but I must stand it out here, I fear, a long time yet before I am fitted for a higher position. That repentance and the sacrament did me not a fithe of the good that one generous act towards my fellow-man on earth would have done. We both came to paradise I am still here in this miserable state while the victim of my love for money long ago entered the kingdom of heaven." In the murderer's row—a pretty long row—I observed many women. They were not standing beneath a gallows, but were apparently as sad as those who did. They were feeding and in other ways attending to the wants of the smallest specimens of humanity I ever saw. I asked no questions, but passed on wondering that so many well dressed and sensible looking women should be placed with criminals of the worst type.

Turning from this sad sight, I saw to the left on an eminence not far from me, what anneared to be a small enclosure in which were several persons. As I approached it 1 saw a low railing not unlike those used as partitions in offices, and behind this were two ladies beautiful in appearance and ele-gantly attired. They seemed to be in charge of the place; one held a book about five inches by seven and at least four inches thick. If was bound in Turkey red leather, with gilt edges and a flap like that of a pocket-book. She spoke to me about as follows:

"We are delighted to see you, understanding as we do, that you are again to return to earth-life. We hope you will tell of what you see and hear in this portion of the Spiritworld. It will do good and make society and the world purer, and consequently happier and the people better fitted to enter into the kingdom above us. Let the people of earth

'Woe unto you, scribes, pharisees, hypocrites, for ve shut up the kingdom of heaven against men and for a pretense make long prayers and compass sea and land to make one proselyte, and when he is made, ye make him ten-fold more the child of hell than yourselves. who outwardly appear righteous unto men. but within ye are full of hypocrisy and iniquity.' Those men you see were the blind guides who strain at a gnat and swallow a camel.' In going to see those flocks without a shepherd you would do well to investigate the condition of those groups of people be-tween us and them. They are composed of the vainglorious, the extortioner, and those inordinately fond of money. Worldly wealth was the God they worshiped, and its possession usually was what gave them the prominence they had in society. They were over-bearing in their temper and haughty in their manner especially to the poor. Scarcely one of that immense throng ever gave meat to the hungry, drink to the thirsty, took a stranger into his residence, nor did he ever give clothing to the beggar at his door, or visit and give comfort to the sick or imprisoned outcast. They died rich but they did no good in the world with their money. They

enter the kingdom of heaven. "Wealthy men who on earth did good to their fellow men by the use of their honestly acquired money, are not in those assemb lages, but have entered the higher spheres and some are near the throne of God. These are the ones who obeyed Christ's command which is: 'When thon makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed.' Those yonder dis obeyed the command that 'When thou makest a dinner or supper, call not thy friends. nor thy brethren, neither thy kinsmen, nor thy rich neighbors.' They endeavored to create castes in society, placing themselves foremost, and treated with contempt the person who obtained a living by honest toil or man-ual labor, and on no consideration would eat at a table where a domestic was seated. They are the ones who labored hard to exalt themselves on earth, They are trying to do the same thing here as you will see when you go there.

now know that it is as easy for a camel to

go through the eye of a needle as for them to

"Those on earth who humbled themselves. and in an unselfish manner tried to follow the practical teaching of Christ as enunciated in the Golden Rule and the New Commandments have been exalted to spheres above the one on which we now stand."

I asked the lady about the book she held in her hand. As she opened it the leaves unfolded like those of a pocket map. She said it was a directory or guide to the various divisions of paradise. The boundaries of paradise are coextensive with the earth, including its oceans. This lady again expressed the wish that I would make known to the people of earth what I had heard and seen in paradise. She said one other person from the earth-life had stood where I then stood and talked with her after which he returned to earth and made known what he had seen. She named a person, whom I know, that had heard the report from this man, and his subsequent life had been made the better for the imparted information. She said he would enter the higher spheres long before those who were his enemies and unjustly persecuted him. She said many others had made short visits to paradise and

from his lonely and uncovered prison.

The piling up of dollars had been the delight of these men in earth-life and at certain times they were obliged to do it here. As I passed on I saw others piling up 'shoddy, paper packages marked bonds, and as the trench grew wider I saw piles of merchandise, agricultural implements, machinery, etc., but in every instance the highest point that could be made by the piling up of these would not enable the owner to get a view of the land-scape around him. The bottom of the trench seemed to be elastic, the greater the weight the more it would settle.

In one instance I saw a man who had succeeded in piling up dollars to a height that enabled him to get out of the trench into an enclosure where there were four circular railroads. They were similar in construction to the one in Congress Spring Park at Saratoga, where by turning a crank the car is propelled round the track. "The lay of the land" where this man got out of the trench into the enclosure very strongly re-sembled the south-east part of Congress Spring Park-the rail-roads occupying a space on high ground near the edge of a valley similar in shape to this. That man's history is about like this: In early life he was liberal and gave freely to those who needed it. As his wealth accumulated he grew selfish and avaricious, and would have been glad to own all the rail roads in the country. After he passed into paradise and was assigned his position, those persons whom he had assisted in early life came to his relief And I will here state that every generous act of one's life is reckoned to his credit in paraise and aids him in his efforts to reach a higher position. The sewing woman, the washer woman and the news boys, whom this man had befriended, brought old dresses strips of cloth and news papers and laid them at his feet. He took them, cut them into square pieces and on each square he would lay his dollars in rows side by side, generally about four dollars long and two wide. Then after folding the cloth or papers over them, working them into a brick-shaped package, he would lay them as masons lay bricks, breaking joints and continuing to lay one course above another till there was a pile large enough and sufficiently bound together to enable him to make his escape from the deep trench. On emerging from this he saw four circular railroads running parallel with each other. To guard against competing lines he took posession of the four tracks, bound the cars together, mounted the outside one, commenced turning the crank and by hard labor succeeded in carrying along the cars on the four tracks at the same time. This I understood was that man's assigned 'position" in paradise. He had been there for some time and was likely to remain there awhile longer. I was told that it was possible for all in paradise to work themselves up, or in some way become fitted to enter the higher spheres, provided they had an honest desire to do so and would exert themselves to that end by doing good to those around them. In what that consisted I was not informed, except to become unselfish.

Passing along, I saw several who had got themselves elevated between their posts or poles, but they did not long remain there. Every time they fell they went lower in the trench than they were before. The posts and the bot-tom of the trench both settled. I noticed one gave me a paper on which was a list that gave the name of such persons. The paper was translucent and had a pinkish tint, not public documents. He appeared the very sustenance of Light for All, Mr. R. A. Robin- We reform others unconsciously, walk uprightly.—Mme. Succession.

ALBERT D. HAGER. Chicago, Feb., 1882.

Anniversary Reception to "Light for All."

To the Editor of the Religio-Philosophical Journal:

A grand reception was given by the Spiritualists of San Francisco and vicinity to Mr. and Mrs. A. E. Winchester, publishers of Light for All, on the occasion of the second anniversary of the establishment of that journal, Friday evening, April 14, 1882. The large parlors of the Winchester mansion. 304 Stockton Street, were uncomfortably crowded by the throng of friends who had flocked thither to extend their congratulations upon the encouraging success of the paper so far and its brighter prospects for the future. Hitherto a monthly, Light for All will hereafter appear every two weeks.

Mr. R. A. Robinson acted as chairman during the interesting exercises of the evening, presiding with his accustomed genial suavity. Congratulatory addresses and poems succeed ed each other in quick succession from Dr. Dean Clarke, Wm. E. Coleman, Mrs. Ada Foye,

There is a transcendent power in example. We reform others unconsciously, when we

REMARKABLE AND VALUABLE ADDRESS.

Given by J. W. Seaver, purporting to be "Inspired by the Man, Our Elder Brother Jesus of Nazareth," at the Quarterly Meeting of the Western New York Association of Spiritualists at Lockport, N. Y., Sunday, Feb. 3, 1878, at 11 o'clock A. M.

A brief explanation will help to a better understand ing of this address. J. W. Seaver, of Byron, Genesee County, New York, is well known as an honorable merchant, a man of integrity, intelligence and good sense, upright, unpretending, and much esteemed and beloved by a wide circle of friends. He has been a Spiritualist for some twenty-five years or more; has spoken often and well and done much for the truth he holds sacred. This message he has kept from publication for years, with a creditable modesty which shows that he is free from any vain pride in being the medium for utterances from an exalted source, and only gives it to the people now from a deep sense of duty, and at the urgent wish of several intelligent friends. A few weeks ago he sent it to G. B. Stebbins, at Detroit, to be published in the RELIGIO-PUIL-OSOPHICAL JOURNAL, if he approved of it, if not to be sent back. Mr. Stebbins was impressed with a deep sense of the intrinsic merit of the message, felt that its thoughts and ideas should be widely known, that it was of equal worth with the teachings attributed to Jesus in the New Testament, and would be of especial interest in our day.

The return of Jesus in this way is as natural as the return of any other person. Of this each one must, and will, judge for themselves. The views and experiences of Mr. Seaver will be apparent from extracts from his letter to Mr. Stebbins. He wrote that he was "at first very loth to believe anything came from such an exalted source" to him, but mediums told him it was so, and he said, "I also judged by my own unequalled sensations, for this was not the first or the only visit from him," these visits being not as a visible person, but to his interior sense, while in his room at home alone, a place set apart for spiritual communion. Mr. Seaver continues: "He came to me unexpectedly, a few evenings before the convention, and asked the privilege of delivering through me such a discourse, gave a brief outline and obtained my consent that it be given in his name. I went to the convention bearing a heavy cross. I there told George W. Taylor, (a well-known Spiritualist, of Lawton Station, Erie county, New York), about it in advance. He reflected on it, tried to get light, felt it was right, encouraged me, and secured fit conditions for its delivery at the hall. I was never more powerfully controlled than during its delivery. When I finished, Mr. Taylor took the stand, endorsed the discourse, and said he would support its purported origin, and the large audience accepted it without dissent, so far as I know. The report I send you, made at the time, is nearly correct, but not quite as full as I could wish. It must be given as from Jesus, and with my name as the medium, for this is the truth as I see it, and I feel that humanity ought to know what it contains. If you think best, have it published in the RELIGIO-PHILOSOPHICAL JOURNAL, and also in a tract After my return home, I received many thanks from the inspiring author for my co-operation in presenting the address, and have often been urged to publish it....My confidence in its origin and truth is such that I am willing to lay my all on the altar, and therefore hope to have it meet with kind reception, and do the good it is capable of if it can be welcomed in the fraternal spirit in which it was given....J. M. Peebles has seen it, and advises its publication in the JOURNAL." These extracts show the convictions of a sincere and intelligent man, of long spiritual experience. The leading daily newspaper of Lockport, in its report of the convention at the time, said: "Mr. Seaver addressed the meeting under a deep influence, purporting to be the control of Jesus of Nazareth....All who know him know his honesty....It was heard with most profound interest."

addresses you.

This announcement should furnish no occasion for doubt or surprise on your part. You recognize the important reality of communion between the arisen and those yet in the physical form. You hold that men and women in the earth-sphere are often inspired to speak by men and women (called spirits) in the higher spheres, and as you allow to me the attributes of humanity, you cannot reasonably deny that I may exercise this privilege as readily as others. The Christian world readily accepts the record of angelic ministration all through the ages. Angels are progressed spirits. They allow that Samuel appeared through the woman of Endor to Saul, that Moses and Elias appeared to and talked with Jesus, Peter, James and John on the Mount of Transfig-uration, after they had been in the spirit-life some fif-teen centuries, and doubtless you would be ready, from your standpoint in this convention, to admit the return of Pythagoras, Socrates, or Swedenborg, residents of the Spirit-world, some of them many centuries longer than myself, why then doubt my return, and ability or desire to communicate? I assure you that I but exercise my natural powers in thus returning and inspiring this message, and that I have inducements far superior to theirs, to cause me to do so. Yes, I hail with joy this propitious hour, and will en-

deavor to turn it to good account; I would that every sentence of this message could be recorded and published to the world. I wish it distinctly understood that in no respect were the natural laws in relation to my origin deviated from. I had a human father as had each of you, and my mother had all the sacred experiences of other human mothers. I passed through the regular and natural process of gestation, infancy, childhood, youth and manhood, in no respect differing from nature's divine laws. It is important, however, to explain that my mother was possessed of fine mediumistic susceptibilities, was conscious of the presence and inspiring influence of angelic visitants, and during the period imme-diately previous to my birth, was much of the time under the influence of, and in rapport with, visitants from the higher life. Thus my own nature was moulded in conformity to her susceptibilities and habits in those respects, and my whole being was, at birth, completely and entirely permeated by that overshadowing influence of being in of being in constant *rapport* with the angel-world. Therefore what appeared to be my normal utterance, was often likely to be an inspiration from on high. The recorded history states that at twelve years of age I had an interview with the learned doctors. With this exception, little or no mention is made of my mode of life, or acts, or teachings, until I was about thirty; whereas the truth is, that mine was an active life, as well before that period, as subsequent to it.

From a very early day, so great was the demand upon my time in healing the sick, and in teaching the inspired truth of the then New Dispensation, that I was in a really normal condition of mind but a small part of the time. Thus the utterances apparently originating with me, and uttered by me, were really the inspiration of guardian angels; and being imbued in many instances with more than the human wisdom of those times, they were considered to be in accordance with the wisdom of God; and in later days were said to be utterances of a God; and finally I was represented to be God on earth-or as some of the theologies have it, was the very God. In later days this transposition of a man into a God became a fundamental dogma, to deny which, would subject the doubter to the most cruel tortures and death.

The truths I was inspired to utter, in conjunction with the many marvelous cures of various diseases, attracted a large number of believers, who accepted the advanced teachings and manifestations of that new Spiritual Dispensation, and were willing to adhere to it, even in prisons and unto death. It was made apparent to me that I should soon be put to death; and I told my disciples that if I went away I would come back again. This promise was kept in many instances, but notably when Saul was journeying to Damascus, armed with authority from the chief priests to arrest and imprison any who believed as I had taught them. Suddenly a power unseen came upon him, and he was prostrated in the highway, made blind, and so continued for days, until I sent one to restore him to sight, and instruct him in relation to his future mission, thus securing the services of the most efficient Apostle to the Gentiles. The professed belief concerning me is, that after my crucifixion, my individual life or identity was absorbed by the God-head; that I was incorporated with, and became the second person in the Holy Trinity; but I car assure you, there is not the slightest semblance of truth in this pretended belief or dogma. I do assure you I was only a man; that I was put to death as a man; that my individual spirit was resurrected as any other man's and that I have continued to maintain my individuality until the present time, and to-day appear before you for a most important purpose. It may be considered an act of selfishness on my part to thus visit earth and manifest my presence in this manner. I allow it to be so, in part, but not altogether, as I will now proceed to show. The Christian world, having incorporated my person ality into the Trinity, and transformed me into a God, arranged a new and incomprehensible significance to the death of one who was a martyr for his opinions, by es tablishing a system of atonement, whereby all mankind might secure salvation from pretended original or com-mitted sin; teaching that he died as a God, and became a scape-goat whereby through his blood, the whole world though their sins were as scarlet, might be cleansed and made white as wool; that all the crimes of the past eighteen hundred years, and of untold centuries in the future, may be heaped upon, borne, neutralized and atoned for by the sufferings, blood, and death of this one innocent individual; thus thwarting the imperative demands of justice, and forever abolishing the exercise of the laws of cause and effect. It is to meet this unfounded and pernicious perversion of truth, so at variance with all laws of reason and sense, that I come to you to-I feel that I have a right to be heard in this conday. nection. I know that it deeply concerns me as an individual. I have been caused by it to suffer (so far as the world knows) in silence for many centuries, waiting for the time to come when I might speak, and the world be made to hear my appeal. That hour has now arrived and gladly improve it. As an individual man, susceptible. as I have before informed you, to the high and holy influence of the heavenly-world, my nature was very sen-sitive; keenly alive to the sufferings of others. Therefore, as your records inform you, my earth-life was one of unselfish devotion to the good of others. This adhesion to truth, and the discharge of duties prompted by sympathy for others, caused my persecution and early crucifixion; but those prominent qualities of my spirit-ual nature remained the same after, as before that cruel act; only they were enlarged and intensified in their expression. Therefore during all those centuries since my martyrdom I have been tethered to earth by this false estimates the second states of t timate of my character and powers. I have witnessed the groundless consecration of devotees, have been obliged to listen to the Babel of prayers for salvation, have beheld the struggles for mastery of those holding conflicting opinions concerning the pretended attributes they falsely sought to fasten upon me, the victors celebrating their triumph at the stake and the faggot. 1 nave been cognizant of the horrors of the Inquisition, and of the various modes of disposing of herefics. All these intercessions and frenzied appeals for salvation. and horrid cruelties ascending before me in their vast aggregation, have appealed constantly to my sympathetic nature, retarding my progress in spirit-life, and so must continue to do until this baseless figment of the dark ages is entirely overthrown, and mankind are taught that each for himself must work out his own salvation in accordance with the unfailing laws of universal progress. When this shall be the case, and not till then, may I expect to be released from the persistent tether that holds me in such relations of sympathy to earth's inhabitants. O, what anguish and suffering do I behold manifested by those who come to the spirit-spheres having trusted to the blood and merits of another for salvation from the effects of a life-time of crime! O, what disappointment, what crimination and

case, announcing myself as *Jesus* the *crucified*, who thus in the mother church, inducing Luther to protest, and addresses you. sions, rendering less and less rigorous the exactions of churches, and also liberalizing the governments of the nations, so that freedom of thought and utterance may be exercised, unrestrained by all.

Now this auspicious period has arrived. Now the heavens and the earth have joined hands, and communion between the two spheres is permanently established, and may never be severed. Allow me to exhort you, each and all, to be true to the light vouchsafed to you, and to fearlessly publish the reality of this important interview. I thank you for your attention and interest in this utterance, which has been expressed as well as conditions permit, yet not with a one hundredth part of the glowing reality which shines with such inexpressible beauty and glory behind it, and which prompts its presentation. In future more full and perfect expression may be found. I thank this brother, who has yielded his objections, and borne the cross to such an extent as to co-operate with me in giving expression to these imperfect utterances.

Departure of E. W. Wallis for England.

Reception in his Honor by the New York Spiritualists. Resolutions, Speeches, Songs and Good Wishes!

To the Editor of the Religio-Philosophical Journal:

At rather a late hour we became aware that Mr. Wallis was to sail for home, upon the morning of the 18th, and his many friends who wished him not to depart without a public farewell, were obliged to somewhat hurry the preparations, which made it partake too much of the nature of an impromptu. However, the affair passed off pleasantly, and the evening was spent in an agree-able and useful manner. The reception was held in Frobisher's College of Oratory and Acting upon the even-ing of the 17th, and the sea of smiling faces which greeted our friend, must have been an agreeable demonstration to him, and will remain a comforting memory when he reviews his long sojourn with us and among our States. Doubtless, and we hope many, many such glad audiences also hold their precious place in the chambers of his recollection, but this being gathered for a farewell, partook of a certain sadness, mingled with the joy inspired by their appreciation of his honest ef-forts in our midst, and for such reason is peculiar among

The meeting was called to order by Mr. Henry J. New-ton, who said in his opening remarks: "The part of the audience that is now addressing you, comes here simply to do honor to Mr. Wallis, and not only to him as the uest of the evening but as a medium and a teacher of Spiritualism, who has been sojourning with us for the past nine months and winning the appreciation of the people of our States, whom he has met, by his straightforward manner and teachings, and I am happy to have opportunity to express my feelings of good-will and admiration for the acceptable work he has done." Mr. George H. Jones was then elected the presiding officer of the meeting, and Mrs. Sayles, secretary.

Mr. Wallis was then called upon for an invocation, after which the Committee on Resolutions presented the following:

Whereas, Our esteemed brother and co-worker in the cause of progress and truth, Mr. E. W. Wallis, is about to leave this country for his home in England, and whereas we are desirous of putting on record our highest appreciation of the work he has done here: his faithfulness to his perceptions of right; his sound views as to the duty and necessity of suppressing frauds and fraudulent manifestations wherever found; and stamping with reprehension the practice of palliating and softening such impositions, by whomsoever done; and also our regard and esteem for him as a talented man and brother; therefore, be it

Resolved, That we regard the work done in this coun-try through Brother Wallis as of great importance, and of out-reaching and lasting results for good, truth, and honesty of purpose and life.

Resolved, That his expressed teachings, that "true Spiritualism will stand without being bolstered up by untrue representations, and that ornuansm as a

most serious and solemn office. It is his duty to study his own gifts, for he is responsible for those gifts; he should keep free from all incrustations of vice and ignorance. Therefore, when certain spirits have caused trickery, there is usually an element in the medium that allowed it, and certainly if the medium finds he has been duped by them, he can refuse to be a party to their tricks, he should place the spirits on their honor, as if they were in the body. The Spirit-world is made up like this world, and we must learn to weigh all spirits.

"Therefore we raise our voice for a purer mediumship, that growing out of the experiences of the past, you learn to aid mediums, not to palliate, nor cover up wrong, but, in justice, claiming of them the same re-sponsibility as of others--extending your hand to them and helping them to rise to the freedom and strength of self-conquest.

Yet Spiritualism is not merely for phenomenal demonstrations; they are the fundamental stones upon which to build a home or house; build, then, for the habitation of your spirit, a temple of use and beauty, and there will come to you the conclusion, that life is not in vain."

Messages of friendly co-operation were received from Mr. A. J. Davis and Mr. P. E. Farnsworth, also from Mrs. Brigham, with their regrets at absence. Mr. Henry J. Newton was called upon and declared his pleasure at hearing the words just spoken by Mr. Wallis's guides, and said Spiritualism and mediumship were interdependent—we could not have had one without the other. We have always unbidden questionings arising, the chances are that we answer them wrong. We pro-gress because we question. We would not have been allowed to do this years ago. So we have asked, "If a man die, shall he live again?" and we are able to answer it now, and our brother comes here as a Spiritualist, medium and teacher, and through him and many other

mediums, we may gain much knowledge. Mrs. Spence said in the course of her remarks: "We are so much interested in these communications from another world, because there is such a thing as death in this world. Every heart sinks at the loss of friends. How intensely the aspiration goes up, '0 if I knew of their destiny!' We get no relief from the church; it is here we catch the first proof that our dead do not go away, but are ever here. "The spirits do not always explain why they do things.

While we merely see the outward form of our friend in this country, are you aware how his work may expand? His home is in another country and under a different government. Spirits have to bring about circumstances and events to accomplish their purposes. Do you know how far the lines of a Republic are carried? Perhaps back and forth by the interchange of our mediums so as to make a great Republic of the Earth. So they work fruitfully with their mediums. They began their work in our country of free institutions, but it is not to be limited to this. All institutions, medical and political. must give way to their influence, which shall revolu-tionize society; this must come through the living actionize society; this must conie through the living ac-tivity of individual life; wherever the spirits can bring their mediums, they will revolutionize society in spite of anybody. We need no church, no creed, no bishop— no authority is necessary, we are talking with the peo-ple of the other world! [To Mr. Wallis,] Allow me to congratulate you and to wish you safe return to your family. Be true to your guides and no harm can come to you." to you.

Mrs. Jewett said: "It is necessary for us to have a central idea in life; this is the law of all life where intelligence is concerned. The Jews were a progressive people compared to the nations surrounding them, but when their temple was destroyed they were in grief and disheartened. Should this power be taken from us, we should be miserable and lose our hope. But the Jews erected a second temple, and they worked with the trowel in one hand and the sword in the other. They expected opposition. Just so do we, and we must work for the truth and be ready to defend it, as did the Jews their temple. It is not for the most learned to receive truth alone, but for the most sincere."

The speakers were very earnest and interested, and each had his or her own distinct thought to enunciate. The meeting was harmonious and enthusiastic. Quite

With this statement the address is commended to the thoughtful reader.

THE ADDRESS.

Mr. J. W. Seaver came forward deeply entranced, and Mr. J. W. Seaver came forward deeply entranced, and with much earnestness, addressed the convention un-der an inspiration which may well be termed a "New Departure," substantially as follows: Purporting to speak as the medium for the spirit of the Nazarene, he kindly and affectionately greeted the dis-ciples of this New Dispensation, then assembled in an upper chamber for the investigation of the realities par-

upper chamber, for the investigation of the realities pertaining to the present and future life. He had met with a company similarly assembled in an upper chamber, some eighteen centuries ago, and he would cheer these on, as he did those, in their laudable purpose. This is denominated a New Dispensation, but it rests upon the same divine laws, and is kindred to similar ones all through the ages, running back to the earliest records of history. From the appearance of the angel in the burning bush, the constant guardianship and guidance of angels have occurred, the accounts of which make lustrous almost every page of the Old Testament scriptures, and more conspicuously so, the record of events occur-ring during the time of Jesus and his apostles. But in later centuries those evidences of interior life became so obscured that during the thousand years of the earth's darkness and bondage, few rays were allowed to pierce the gloom of spiritual night. The angelic ministrations of the Mosaic period were seized upon by designing and selfish men, and organized into systems of government and worship, sacrificial offerings, and senseless rites and ceremonies; but the vital inspiration, the guidance of angels and communion with spirits, was forbidden by angels and communion with spirits, was forbidden by King Saul and others. No one, under pain of death, was permitted to enjoy its privilege; yet Saul, in his extrem-ity, could himself resort to the holy fountain which he had sought to close to others—calling for counsel from the arisen Samuel through the mediumship of the woman of Endor. But the Old Dispensation was super-seded by the new and higher one of Jesus and his Apos-tles. His was inaugurated and ushered in by angelic ministrations, and was constantly guided and supported ministrations, and was constantly guided and supported by them. Those influences were conspicuously apparent all through its early history; but it in turn, was seized upon by selfish men, those who coveted power in church and state; and its pure teachings were perverted and turned aside into channels entirely different from those originally intended. Thus theological systems and despotisms were organized and ruled the centuries, and mankind were caused to mourn and suffer by their cruel sway. Prominent among those who devoted their high-est powers, their unselfish sympathy, their adaptation to receive and convey the inspirations of the angel-world, was Jesus of Nazareth, who, by his zeal as a teacher and enunciator of the new combinations of truth, and by his fearless utterances of them, became odious to the Jewish priesthood and their adherents. He was esteemed an-tagonistic and dangerous to their theology and to their rites and ceremonies, and wasseized and put to death on the cross, a martyr for his fearless utterances of the in-spired truths conveyed to him by the angel-world. With regard to the character and mission of the man Jesus the Christian world has entertained during all these eighteen centuries, opinions diametrically opposed to truth and to the nature of things. As he was an indi-vidual man, and so continued after being crucified, and still so continues, it is but just and right in his own in terest, as well as in the interest of untold millions in both spheres, that his real character and position should be truly set forth and understood by all concerned. Therefore I meet with you this hour, by consent reluctrecrimination, to find themselves loaded down with such a fearful catalogue of delinquencies and excesses of every antly given of this friend of truth, and inspire him to hue! The concentrated energies of the heavens have, declare to you, and to the world, the real facts in the for centuries, been engaged in promoting disintegration

ence can never grow properly, until more exact methods of investigation are adopted" strikes the key-note of the question of the hour.

Resolved. In the spirit of this statement, it is the sense of this meeting, that the time has now come when the best interests of the cause demand that these "more exact methods of investigation" should be inaugurated, with a determination on the part of the representative Spiritualists of the country, that hereafter, with refer-ence to the phenomenon of materialization especially, the necessities and requirements of the situation now existing, demand that in all cases the medium shall be required to place himself in such test conditions as shall entirely obviate the possibility of fraud, and that ma-terializations which will not stand such conditions are worthless and of no account. *Resolved*, That it is our matured_conviction that only

such public journals, speakers and mediums should be sustained, who shall explicitly and plainly take a position in favor of exposing fraud wherever found and by whomsoever done.

Resolved, In parting from Brother Wallis, we feel we are being separated from a truly representative man, whose example, teachings and influence are all on the side of truth, integrity and progress; that we wish him God-speed in his journey home, and trust he may find it in his way to make us another visit and renew the ties now firmly binding us together, to the end that love truth and wisdom may have broader significance, and a deeper indwelling in the hearts of his friends and well wishers, and of all who need the ministrations of his exalted inspiration.

These resolutions were unanimously adopted by the meeting, and were followed by congratulatory remarks by the chairman who said he could not "add anything, and would not take a word from the resolutions as preand would not take a word from the resolutions as pre-sented." Mr. Wallis responded in fit words expressing his pleasure at meeting so many friends. He said: "None of us are justified in calling ourselves Spiritual-ists, till we have the facts proved to us beyond a doubt. All manifestations are capable of being brought to the aritigisms of science. Lestimate the phenomena of criticisms of science. I estimate the phenomena of Spiritualism to be of utmost importance and desire them to be clearly demonstrated, that we may not afterward have to take back our position, by finding out fraud. seek to keep harmony in any scance which I enter, but when I see that the spirit, so-called, is flesh and blood, and that the claimed medium is only a bundle of rags, I feel I ought to be censured if I did anything else but say so. My spirit-friends have never sought to infringe upon my manhood, nor my judgment. Had they done so, I should have left them. I would be a man rather than a medium.... I trust we do not part spiritually because we do in body, and I hope to return and co-operate with you in this work—the demonstration of Spiritualism—and see the victory gained."

Very pleasant music was interspersed through the ex ercises and rendered in song by Miss Belle Cole and Miss McEwen.

The guides of Mr. Wallis addressed us upon the subject of Mediumship:

"This is the distinctive feature of modern Spiritualism. The Church claims this as having occurred in past time, but at present Spiritualism alone recognizes this connecting link between the two worlds. There are duties devolving upon the people as well as the medium who is affected by those about him; the moral status of the medium affects largely the results through his organism, therefore let him maintain a high moral standard; it is not well to open doors indiscriminately and permit all grades of spirits to come, as if, because they are spirits, they had become Solons in wisdom. "Another danger connected with mediumship may

come from the assumption of airs by the medium, wi is often looked upon with much reverence. Some medi ums are not content with the mediumship that belongs to them; they are mercenary, and want to be a little of all kinds. Let each do their best in their own sphere Many mediums are careless in regard to moral principle, and the reaction from the exhilaration of control, bringing loneliness and despondency, is dangerous to them They ought to employ their idle hours in a careful man-ner, if they would be wise. "Mediumship is not a plaything to be desired; it is a

a little purse was made up to present to Brother Wallis as a parting souvenir. There were hand-shakings and good-byes, and hopes expressed for future meeting, and then we separated—and to-day our friend is on the sparkling ocean, bearing toward the rising sun, to greet the family from whom he has so long been separated. Bon Voyage! LITA BARNEY SAYLES,

Secretary.

A Story about Ears.

An Admirable Substitute for the Snake Romance-The Wonderful Ears of a Tippecanoe County Bon.

(Lafayette (Ind.) Courier.)

A strange and wonderful phenomenon has just been brought to our office in the person of little Willie Lester, whose father is a well-to-do farmer on the Wea Plains. Willie is only about ten years old, unusually bright and intelligent for his age, and has always been remarkable in his neighborhood for his wonderful ears. His right one is perfectly immense, being, we should judge, as large as a palm leaf fan, whilst the other is no bigger than the ear of an ordinary-sized wax doll. Until quite recently nothing unusual had ever been noticed in his hearing, but lately he has developed wonderful powers in that direction. With his small ear he can hear the faintest buzzing of the smallest bugs and insects, and can even detect sounds uttered by the minutest animalculæ-so small that they are not even visible to the aked eye. A fly running along a window-pane, a caterpillar crawling across a sheet of paper, make sufficient noise to attract his attention, even when his back is turned. The sense of hearing is so acute in this ear that it is absolutely painful to him, and he is compelled to wear a cork in it at all times. The right and large ear is quite the reverse of its little companion in both its powers and properties. To it those minute and near sounds so plainly discernable to the other are lost, but distant noises are readily heard. Although residing fifteen and a quarter miles from any railroad—Lafayette being the nearest point—yet Willie can distinctly hear the trains and mills blowing their whistles, and can easily distinguish hetween the engine hells and the city easily distinguish between the engine bells and the city bells. When the Wabash roundhouse blew up some weeks since Willie felt the shock as severely as though he had been in the building itself. He had been unwell for some days and was sleeping later than usual that morning, and when the explosion occurred he sprang from the bed with a frightened scream, and, holding his ear with both hands, stood for some time trembling in the middle of the room. On clear days he has often heard Sheriff. Taylor summoning witnesses from the court-house window. He distinctly heard the noise of he mob at Kokomo Monday night, which was a very clear night. Although unable to make out what they were doing, yet he heard the shouts "Rope's down!" "Time's up!" and heard poor Long sing "See That My Grave Is Kont Groop "the time Long sing "See That My Grave Is Kept Green," the tune of which Willie at once recognized, and in a low, sweet voice sang the accompaniment, it being quite familiar to him. He can hear he coming of a storm long before there are any signs of it in the air, and even long before the weather bureau rives notice of its approach. At a suggestion of a neighbor, Mr. Lester had a wire-gauze lid with a tin rim made to fit over Willie's ear. It consists of two thicknesses of gauze, the outer one being of larger mesh than the inner one; between the two there is an intervening thickness of loose flannel to soften sounds. Willie wears it con-tinually, and this with the cork in the small ear has the ffect of reducing his hearing to a normal condition. Willie is a handsome, fair-faced, golden-haired little man, exceedingly shy and timid, and any notice taken of him seems to be quite painful to the little fellow.

I have played the fool, the gross fool, to believe the bosom of a friend would hold a secret my own would not contain.—Massinger.

Forget injuries and remember benefits. If you grant favor, forget it; if you receive one, remember it .-The Investigator.

Woman and the Household.

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

PEACE AS A RIVER.

I look on a river whose beautiful stream Unceasingly rolls to the sea, Deep blue in the sunshine its calm waters flow, And its course is triumphant and free.

I see the long swell of its on-going waves, I hear their soft wash on the shore. And it seems as I listen, as though, unto me Sweet teachings of heaven they bore.

The trees that lean, listening, over its edge,

Dip their mantles of green in its side, The swallow skims swiftly and silently by, To cool his warm wing in its tide.

The grim cliffs may threaten, the tempests m

It stays not to parley with foes, Bat onward, still onward, it floweth in peace, And blesses the land as its flows.

O river, the storms cannot hinder thy course, Though haply they ruffle thy breast; Away from their fury thou keepest, below, Thy volumes of waters at rest!

Thy bright billows catch the last gleam of day, The first trembling starlight of even-For though shadows of earth on thy borders may

Thy bosom still images heaven.

U thou from whom peace as its fount, freely flows, Give thou me this sweet rest of the heart, Full, mighty, unshaken by trial or pain, A peace that will never depart! [L. N. V. R.

There are represented in the spring exhibition of the Academy of Design in New York, over seventy women artists. Many of their pictures receive special mention for excellence.

The bill for admitting women as attorneysat-law in Massachusetts, has passed the House and, without doubt, will pass the Senate also. This action is due to the excellent qualifications and the efforts of the first candidate, Leila Robinson.

Mrs. Lucinda B. Chandler of Chicago, has recently made a week's visit to New York, where her presence gave a fresh impetus to those who are interested in many good works, especially to those who have been hoping to establish on a firm basis the Moral Education Society. Mrs. Chandler has founded several associations of that name in various cities associations of that name, in various cities which have for their object the instruction of mothers, wives and daughters in regard to the laws which govern their physical and moral well-being, and, following that, of society at large. In Boston, the society already numbers two hundred, and holds Sunday meetings. Mrs. Chandler is inspired by exalted motives, and is doing a noble work. We shall soon give a sketch of the ends and methods of the organizations.

Miss Harriet Stanton, the younger of the two daughters of Elizabeth Cady Stanton, has returned to the family home at Tenafly, N.J., after a two year's absence in Europe. Both daughters are graduates of Vassar. Harriet has devoted herself to the study of elocution and literature, and will soon be heard from by the public. Wrs. Stantage, approach approach by the public. Mrs. Stanton's youngest son, Theodore, while studying in Paris, became interested in a young French lady, whom he married last year. They have settled in the north of France, where Mrs. Stanton intends to visit them this summer.

In "Money-Making for Ladies," Ella Rod-man Church gives many practical suggestions concerning the means of becoming self-sup-norting. Some of them are practical others me of them are practic al. othe not. She lays especial emphasis upon the ne-cessity of thorough training in whatever pursuit may be chosen, and declares that there is always a place for the man or woman who knows how to do a thing and is conscientious in the doing. We have spoken in these columns in regard to both the Red Cross and Blue Anchor Associations, but they seem to be confounded in the minds of many people. The former is for the relief of soldiers, merely. Its members have free passage and aid in their efforts to mitigate the horrors of war, and are protected by all nations. The Blue Anchor Association is an American society, of which the wife of the President is always to be chief officer; Mrs. Waite now holds the office. It is the object to organize our women into one vast sisterhood, which, in case of any great disaster, like war, famine, fire, or pestilence, shall be ready to bring upon it a vast and effective relief. It also desires to have a body of trained nurses ready to send out when needed. Its officers 'have no pay and no appropriation from government. Its first work was to supply life saving stations with bedding, clothes, medicines and proper diet for shipwrecked crews and passengers rescued from the waves. It has already supplied seventy stations. The society is now collecting and distributing relief for sufferers by the western floods. In fact, it is now doing what all society should do, without joining the Blue Anchor. Mrs. Marshall of Scotland has just received the diploma of M. D. from the Faculty of Medicine in Paris. After the thesis had been accepted, the president warmly congratulated Mrs. Marshall on the share she had in setting at rest the vexed question of the admission of women into the school. The Professor con-cluded by saying: "You, Madame, have helped to vindicate for all women their right to study medicine; you reply in your person to all the objections of your adversaries. I have seen you and watched your work for years, in the hospital, in my wards, by the bedside of the patients. I have seen the earnest work you have done, I congratulate you heartily, and I thank you."

management, would have given the mother and children a decent support. But there was no management nor capacity for management. There was neither plan, nor method, nor system of living. When the ready money was frittered away the pawnbroker was resorted to. Thither the most valuable furniture went first, and nearly every thing else afterwards. Every yearly remove was for cheaper and more squalid quarters. The daughter finally went to the bad, and a pauper's burial closed the scene.

The commonly accepted theory is that "bad habits" of some description are the sources of degradation and downfall. In this case the cause seems to have been the loss of the father, the sole moral and material prop of that family. Mother and daughter alike, left to themselves were as helpless as children.

Said the father of a family as he looked npon the corpse of the pauper girl which still showed traces of her former beauty, "I won-der how many other wives and daughters there are who would be equally helpless and inefficient were their main props to be taken away?"

There may have been many such cases among us. Our vagrants are not all of for-eign importation. Who takes note of what becomes of the wreck when the prop falls and the family goes to pieces? How many well nurtured and well educated wives and daughters, if suddenly bereft of home, family, for-tune and friends, are able to battle successfully with the world? How quickly are children sometimes bereft of wealth, prosperity, home and family?

These are serious questions founded on ser-These are serious questions founded on ser-ious facts. Tie up property by legal provision as firmly as you may; make every possible provision for your children's incapacity to "hoe their own row," or avoid the wiles of sharpers, yet are they safe? These are times of legal uncertainty, legal jugglery, and even occasionally of legal iniquity. Ought there not to be a school for the edu-cation and development of self-control and moral strength? Does Latin or Greek or ge-ography or any of the boarding school accom-plishments educate in such qualities? If your boy or girl is thrown helpless on the world at

boy or girl is thrown helpless on the world at the age of eighteen or twenty-one or even twenty-five, has he or she the courage, the determination, the strength to face it, to fight it, to carve a way honestly in any calling? And if so (honestly), how much chance will

the world give them?

BOOK REVIEWS.

(All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILO-SOPHICAL JOURNAL.]

MODERN DRY PLATES, OR, EMULSION PHOTO-GRAPHY. By Dr. J. M. Eder, The American Edition, edited by H. Baden Pritchard, F. C. S. New York: E. & H. T. Anthony & Co., No. 591 Broadway, 1581.

This work must be of especial interest to photographers. The author sets forth that the idea of preparing an emulsion with a sensitive salt of silver, so as to supersede the use of the sensitizing bath, has been discussed for more than twenty-five years. In 1853, Gaudin, writing in La Lumière, stated that the whole future of photography seemed to require a sensitive collodion which could be preserved in a flask and poured upon glass or paper, and, by the use of which, either at once, or after the lapse of time, positive or negative pictures could be obtained. The possibility of an iodide or chloride of silver

emulsion, such as he described in 1861, and to which he gave the name of "Photogen," was clearly even then before his mind. This collodion emulsion-the first in the strict sense of the word-proved so sensitive, that Gaudin found it possible to employ the same on wet plates, and believed it might also be used with advantage on paper in the camera. He moreover suggested the employment of collodio-chloride of silver, prepared with ammonium, chloride, and nitrate of silver, instead of the ordinary sensitized positive paper. It was not, however, till September, 1864, that collodion emulsion, with bromide of silver-since become so familiar-was published as a practical and independent process. The discovery was made by Sayce, and was afterwards accurately described by him and Bolton, in the Photographic News. In some further particulars published in 1865, differing, however, in no essential degree from those already given, he describes almost all the modifications of emulsions. The author then gives a detailed statement of the various processes of emulsion, discusses their effect, and points out to the experimenter the proper course to pursue. It is certainly a valuable work.

SEVENTH ANNUAL MEETING OF THE HLLI-NOIS PRESS ASSOCIATION, held at the State House, Springfield, on Wednesday, Thursday and Friday, Feb. 15th, 16th and 17th, 1882. Official Deputies The State Deputies States Park Proceedings. Pontiac, Ill: Sentinel Steam Publishing House.

This is a pamphlet of about 40 pages, con-taining a detailed statement of the proceed-ings of what is humbly designated as the "Illinois Press Association," but which is in reality a combination of the Solons of the State, who have the welfare of the people at heart and whose business it is to make and numake politicians, purify national affairs neart and whose business it is to make and unmake politicians, purify national affairs and reform the world generally. Should the State be deprived of the tender guardianship of those who compose the Press Association, it would, no doubt, be equivalent to the commencement of the reign of anarchy, and the wildest confusion and disorder would eventually prevail. The proceedings of its seven-teenth annual meeting was published by a former employe of the RELIGIO-PHILOSOPHICAL JOURNAL office, and the work is gotten up in splendid style, and speaks a volume in praise of Mr. Fred Alles, who through intelligence combined with pluck and sagacity, has be-come in a short time not only wealthy, but one of the leading newspaper men of the State.

A BUDDHIST CATECHISM, According to the Canon of the Southern Church, by Henry S. Olcott, Presi-dent of the Theosophical Society, etc. Colombo, Ceylon, published by the Theosophical Society, Buddhist Section. 1882,

This catechism simply illustrates the Buddhist faith and teachings, commencing as follows:

- Q. Of what religion are you? A. The Buddhist.
- Ă. Q. What is a Buddhist?
- One who professes to be a follower of
- our Lord Buddha and accepts his doctrine. Was Buddha a God? Q.
 - No.
- Was he a man?
- In form a man; but internally, not like other men.

Was Buddha his name?

No. It is the name of a condition or A.: state of mind.

Q. Its meaning?

A. Enlightened; or, he who has the perfect wisdom. What was Buddha's real name, then?

Q, Siddartha Gautama, Prince of Kapila-A vastu.

- Who were his father and mother? Q. King Suddhodana and Queen Maia. What people did this King reign over? A.,
- The Sakyas; an Aryan tribe.

RULES OF THE THEOSOPHICAL SOCIETY, together with an explanation of its objects and principles. 1882.

This is a pamphlet of fourteen pages, set-ting forth the objects and aims of the Theosophical Society under three different heads, as follows:

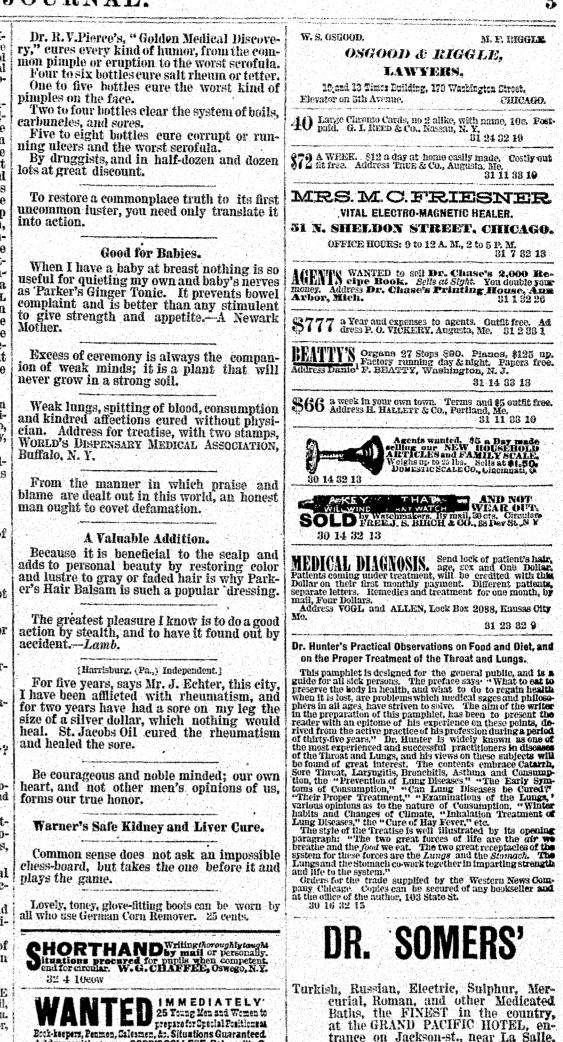
1. To form the nucleus of an Universal Brotherhood of Humanity, without distinction of race, creed or color.

2. To promote the study of Aryan and other Eastern literature, religions and sciences and vindicate its importance.

3. To investigate the hidden mysteries of Nature and the Psychical powers latent in man.

NOTES FROM SUNLAND ON THE MANATEE RIVER, Gulf Coast of South Florida. Its soil, climate and productions. By Samuel C. Upham. Illustrated, 2nd edition. Published by the Author, Braidentown, Fla.

Those who anticipate going to Florida would do well to read this book. It contains much valuable information in reference to that State.



These baths are a great fuxury and most potent curative agent. Nearly all forms of Disease Rapidly Disappear Under Their Influence when properly administered. All who try them are delighted with the effect. Thousands of our best citizens can testify to their great curative properties. Try them at once and judge for yourself.

trance on Jackson-st., near La Salle.

3

The editorials of the Graphic are keen and trenchant as a Damascus blade, cutting right into the follies and wrongs of society. No other paper in New York dare say such things, and none can say them so pointedly. The following pitiful story of real life from its columns, emphasizes what we have always advocated; that it is the duty of all parents to train their daughters in some avocation which will bring livelihood, self-respect, and independence if they were thrown on their own resources. Hardly a day passes but the wail of some woman comes to our ears, "Oh! that I could do something by which I could support myself?"

WHEN PROPS FAIL?

Last week a young woman, an outcast and a vagrant, dropped dead in Carmine street. Her sole raiment when found consisted of a thin wrapper, a worn waterproof cloak, worn out shoes and apologies for stockings. Her death was due to dissipation, starvation and exposure. She belonged to a respectable fam-ily for generations resident in this city.

Six years ago she was a girl of exceptional beauty. Her family was in "comfortable circumstances." Her father held an official circumstances." Her father held an official argument on that point, would be of little and incrative position. He died suddenly. In the book, however, contains Knough property was left which, by capable many valuable and suggestive thoughts.

THE ART AND PRACTICE OF SILVER PRINT-ING, by H. P. Robinson and Capt. Abney, R. E., F. B. S. New York: E. & H. T. Anthony & Co., No. 591 Broadway. 1882.

The author sets forth that silver printing has been often doomed, but it still survives. Other processes of photographic printing have been introduced, nearly all of them having their individual merits, especially that of permanency, but all lacking in two essential qualities-ease of production and beauty of result. In these particulars no process has ever approached the one to the working of which this little book is devoted. The one defect of silver printing is the possibility of its results fading; but surely it is better to be beautiful, if fading, than permanent and ugly. It is better to be charmed with a beautiful thing for a few years, than be bored by an ugly one for ever. But is silver printing necessarily a fading process? The authors have in their possession a large number of silver photographs produced from 20 to 25 years ago, which are as perfect in tone and color as when they were first produced. Carefully prepared, and properly kept, they claim a silver print should be as permanent as any other. That silver prints should be permanent as well as beautiful, has been the claim of the authors, and they present their views in an able manner in a book of 126 pages.

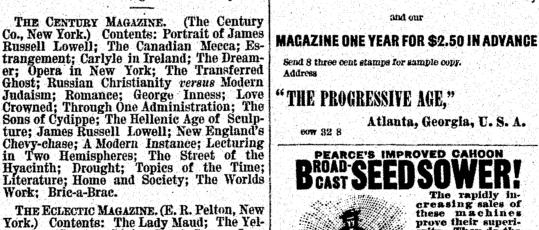
THE WINE QUESTION IN THE LIGHT OF THE NEW DISPENSATION, by John Ellis, M. D., New York. Published by the Author.

The author is emphatically in favor of temperance, and expresses his ideas clearly and forcibly in a book of 223 pages. "Com-munion Wine," in his opinion, should not be fermented; the simple juice of the grape is all that is essential for such purpose. He says that Webster defines must (Latin mustum) as "wine pressed from the grape, but not formented. Worcester defines it "the sweet unfermented juice of the grape: new wine." Both authorities say that the unfermented juice of the grape is wine. Must has the same signification, because it is new wine. As Spiritualists do not use wine at "Communion Service," the knowledge they might gain by a careful perusal of the author's

THE ADVENTURES OF A VIRGINIAN. By Oliver Thurston. Philadelphia: E. Claxton & Co. For sale by Jansen, McClurg & Co., 117 and 119 State Street, Chicago. Price 75 cents.

This is an interesting narrative, so woven together with incidents that it can not fail to interest the general reader.

Partial List of Magazines for May.



32 4 10eow

York.) Contents: The Lady Maud; The Yel-lowstone Geysers; Living Death-Germs; Jane Austen; Sunset with Clouds; The Revised Version and its Assailants; The Geological Influences which have Affected British History; Dutch Etiquette; Admiration; Hetty; The Great Discovery at Thebes; Monkeys; Western Wanderings; The Sleeper; The De-cay of Criticism; Bishop Berkeley; The Vistas of the Past: Literary Notices: Foreign Literary Notes; Science and Art; Miscellany.

Work: Bric-a-Brac.

PHRENOLOGICAL JOURNAL. (Fowler & Wells, New York.) Contents: Henry W. Longfel-low; Phrenology and Pestalozzianism; Our Weather System; Flowers and Seedless Plants; Knowledge of the World; Touching Matters Chirographical; A Portrait Gallery of Con-federate Celebrities; Prophetic Dreams; Indigestion; Cow-Pox; Kitchen Leaflets; Poetry; Notes in Science and Agriculture; Editorial Items; Answers to Correspondents; Personal.

THE SOUTHERN MEDICAL RECORD. (R. C. Word, M. D., Atlanta, Ga.) Contents: Some Remarks at an Eye Clinic; Variola and Vaccinia; Trade-Marks and Copy-Rights; Varicose Veins of the Leg; Information Wanted; Case of Abortion with Retained Placenta; Physiological Action of Yerba Santa; Physical and Therapeutical Action of Ergot; Codeia; Abstracts and Gleanings; Scientific Items; Practical Notes and Formulae; Editorials and Miscellaneous.

THE PROGRESSIVE AGE. (Atlanta, Ga.) Contents: Modern Spiritualism; Philosophy of Spiritualism; The Human Soul; Spiritualism Defined and Defended; Blood Will Tell; "Puck" on Priests; Prehistoric Man; Spiritual Ex-Selected from Hindoo Yedas, Buddha, Confucius, Meacina, Egyptian Divine Pymander, Zoroaster, Talmuds, Hible, Philo Judeaus, Orphens, Plato, Pythagoras, Marcus Aurelius, Epic-tetus, Seneca, Al Koran, Beandinavian Eddas, Swedenborg, Luther, Renan, Tallesin, Barclay, Mary Thecher, Tymdall, Max Muller, Elias Hicks, Channing, Garrison, H. C. Wright, Lucretia Mott, Higginson, T. Starr King, Parker, Finner, Davis, Emerson, Tuttile, Denton, Abbott, Frothingham, and others. perience; Gems of Thought; Poetry; Short Stories; Publisher's Notices.

THE SANITARIAN. (M. Augusta Fairchild, M. D., Quincy, Ill.) Contents: Health; Sci-entific Series; Fruits; The Fasting Cure for Consumption; The Home and Art Parlor; Talks; Editorial Department; Letter Box.

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Exchanges and individuals in quoting from the RE-LIGIO-PHILOSOPHICAL, JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returnod unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the Jourwar, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, May 6, 1882.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old Subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN AD-VANCE.

Mysterious Sounds and Appearances.

On one occasion where we were temporarily residing, we heard an intelligent lady remark that she had during the previous night heard what she designated as the "Banshee," and that a death would certainly occur very soon in that house. We treated her prediction with a great deal of levity, thinking that the mysterious sounds which she claimed to have heard and which she considered presaged death, were simply the result of a vivid dream, and could not be regarded as prophetic. Strange to say, nowever, a death and occur there in a very short time. The popular definition of the Banshee is: An invisible being supposed to announce by mournful presence and voice the approaching death of some members of certain ancient houses in Ireland and Scotland. It was said on the decease of a hero, the harps of his bards voluntarily emitted mournful sounds. In later times it was popularly supposed that each family had its Banshee, which gave warning of misfortune, or haunted the scenes of past trouble. "Strange Things Among Us," by H. Spicer. relates a very peculiar phenomenon that occurred in Kenealy's family, which was regarded as being produced by the Banshee and in a description thereof the following poem was given:

lence." As the song commenced, the dying boy fell into the last agony; but such was the effect of the circumstance upon those who stood around that their attention was almost distracted from the solemn scene, and one of them (the nurse) exclaimed involuntarily: "What a voice she has! That is the Banshee." As the last note became inaudible, the child's spirit passed away. Dr. Kenealy refers to this never-to-be-forgotten circumstance in a recently published book:

"Here the Banshee, that phantom bright who weeps Over the dying of her own loved line, Floated in moonlight; in her streaming locks Gleamed star-shine; when she looked on me, she knew And smiled." Again:

"The wish has but Escaped my lips—and lo! once more it streams In liquid lapse upon the fairy winds, That guard each slightest note with jealous care, And bring them hither, even as angels might To the beloved to whom they minister."

In this description of the Banshee and the emarkable manifestations claimed to have been given through her instrumentality, we are led to inquire, "Is it not likely that in certain families there are those possessing mediumistic forces sufficiently developed to enable spirits understanding the modus operandi of their control, to present a representation of some strange spectral figure or scene, or produce melancholy music, or weird sounds, or mysterious noises, thereby presaging the early demise of some one whom they know will soon pass to spirit-life?

The Banshee may not be as mythical as many suppose. There are many things which we can not see, and many sounds that we can not hear, that have an actual existence. There are stars, planets, suns, comets, worlds and nebulæ, far beyond the ken of mortal vision. There are sounds that are so exceedingly sweet and delicate that as the undulations that cause them touch the ear. they excite no more response than the waves do as they beat against the rock-bound coast of Labrador. There are animalcules, we have no doubt, that have a voice as sweet and melodious as the morning songsters as they welcome the opening day with their loud acclaims. There are methods of action developed in the Spirit-world, of which we of earth have no accurate knowledge, and which affect in various ways the destinies of individuals and nations. It is said that if we place two forks tuned in perfect unison, each mounted on a resonance box several feet apart, and set the one in vibration, the other will soon take up the sound, and continue it, even after the first has been stopped. The particles of air struck by the first, impinge upon the second with rythmical and accumulating force until it, in this later age? Ah! here is the church too, begins to swing. The mortals of earth and disembodied spirits are in some respects | divers miracles, and with gifts of the Holy like the resonance box-one who possesses a strong, positive nature, causes others to rerespond to his wishes, though unseen-to think as he thinks, and to act in many re-

spects like himself. At the death of the unfortunate victim of | hands on the sick and they shall recover. | most interested in it are quite sure of a | the vicinity, extended nearly from the house the Peshtigo disaster, Mr. Eames, at the Verily, verily, I say unto you: He that beresidence of E. V. Wilson deceased, sweet | lieveth on me, the works that I do shall he | music was heard in the air, and if those | do also, and greater works shall he do bepresent had been superstitions, they might have thought it was produced by a Banshee. Under its exhilarating influence, he passed sweetly to spirit-life where he could discern the invisible choir that surrounded his deathbed to render his last moments more serene and happy, preparatory to welcoming him into the realms of spirit-life. There are some superstitions that are very beautiful, and add a charm to life; penetrating behind the veil that separates the two worlds, they remind us of a future, of a something that is beyond the ken of our vision, that produces certain results, that presage death or good luck, or some calamity. The Banshee of ancient times, like that one manifesting in Dr. Kenealy's family, has changed, as it were, and now communicates to the denizens of earth as a spirit interested in the welfare of relatives or friends, or if actuated with a true philanthropic spirit, feels anxious to promote the welfare of the whole human family. Kaleidoscope-like, the methods adopted by the Spirit-world to act upon mortals are numberless in extent and variety. Haunted houses, dreary and weird, have existed throughout all time; omens of death are as old as the humanity; harbingers of good and bad luck have been coeval with the life of man; mysterions noises have been heard and spectral figures seen as far back as history extends: even spirits. it is claimed, have acted upon birds in order to convey an important lesson to humanity, when other methods failed. The spiritual and material worlds blend as naturally as the flower and its aroma, and impulses are constantly being transmitted from one to the other. Waves of light can not make an impression on those eyes that are badly diseased; nor can spiritual impulses influence those who are extremely crude and selfish, and yet at the same time they may make a palpable impress upon some animals whose interior nature cognize some impending danger, as readily as they manifest the deepest grief. At the burial of the daughter of Capt. Joseph Roland, at Caldwell, Texas, it was observed that a dog that had been allowed to play with the child while alive had followed the remains to the grave, and while arrangements were being made for the inter ment of the baby, the dog hung around the corpse, moaning piteously and otherwise exhibiting its grief, and when the grave was opened it jumped in and refused to come out for coaxing or scolding. At last the dog was tied with a rope and taken from the ground and secured to a tree to prevent its going ineral minutes, then appeared to melt away like | to the grave again. After the burial rites were performed, and the dog was approached whispers-till "nothing lives 'twixt it and si- | to be turned loose, it was found dead.

A great deal of the mysticism and superstition of the past can be explained on the hypothesis that the two worlds. the spiritual and material, so completely merge, one into the other, that the influence of the former on the latter naturally produces certain results, which, though vaguely understood, and of course, not correctly interpreted, have yet made a deep impress upon humanity, and have laid a foundation for much of the folk lore and superstition that have come up from the past.

Inspiration.

Unity makes a tilt at the Northwestern Christian Advocate (Methodist), by quoting from its pages this large admission of the "Imitations of Christ," by Thomas A'Kempis: "It is the best religious work ever written by uninspired pen," and following it by these pertinent remarks:

"Who can show the difference between A'Kempis's pen and Paul's pen, both writing as they were moved by wisdom and the Holy Spirit?

"Draw who can the Mystle Line, Between the human and Divine."

Longfellow, after dwelling for over three score and ten years in this boundary land, exemplifying the inspiration he revered, is cautious where our exchange is confident. In Hermes Trismegistus," first published in the Febuary Century:

To this the Northwestern Christian Advocate replies:

"The point raised by our able contem-porary involves one of the main issues be tween Unitarian and 'orthodoxy.' There is one spirit, and Paul and A'Kempis and all good Christians are in that sense 'inspired.' alike. Are we over-'confident' when, recognizing that 'border land dividing human and divine,' we yet, not in our 'skill confiding,' refrain from marking the line 'with rule and line.' Even the saintly, inspired and yet 'uninspired' A'Kempis is not to be ranked with Paul and the apostles and prophets concerning whom God bore 'them witness, both in signs and wonders and with divers miracles and gifts of the Holy Ghost according to his own will,' thereby accredit ing them as the holy men of old who, moved by the spirit, wrote for our authoritative instruction."

Here the religious editor, to save his cause and maintain the assertions he so arrogantly puts forth, presumes entirely too much on the value of mere assertion. No where in the Bible are two kinds of inspiration recognized. If God could inspire Paul, why not A'Kempis? Is there any decree that he shall not inspire test: "both in signs and wonders and with Ghost according to his will, etc."

These signs were mostly the power to heal the sick: "And he laid his hands on every one

4. The Law of Moral Government: Ethical Spiritualism.

5. The Law of Self, and the Law of Love: Ethical Spiritualism.

6. Culture; its Methods and direction: Ethical Spiritualism.

After each lecture, there will be time for questions, discussion and conversation. A circle for thorough philosophical thought and scientific investigation will thus become established, and the members when they go to their homes, can remain in correspondence for the exchange of books, papers, and the maintenance of lectures. An association based on similarity of views and purposes will thus he formed which will look on the yearly meeting as its rallying point.

The Cassadaga Association is to be congratulated on thus securing the services of Mr. and Mrs. Tuttle, who from the beginning have stood in the front ranks of constructive and representative Spiritualists. We learn that the management of the Kansas Libéral Union, desire Mr. and Mrs. Tuttle, at their camp meeting at Bismark Grove, in the later part of August. As this camp meeting is a union of the liberal elements of the most vigorous and liberal of States, we know of no better man to represent Spiritualism in its highest estate than Mr. Tuttle.

Longfellow and his Inspiration.

An Eastern paper says: "The friends of Mr. Longfellow are not slow in devising an adequate and suitable memorial. The poet had great fondness for the clear sky and the clear blue waters of the Charles River, and to keep the view of the Charles River unbroken purchased many years ago the strip of Land which gave him an unobstructed range from behind the lilacs in front of the Craigie House down to the banks of the river on the Cambridge side. It pleased his poetical instinct and was a notable feature of his home. It is now proposed that this open field shall be purchased at the expense of donors to a Longfellow memorial fund, and converted into a garden property, in the center of which a statute of the poet shall be placed as the local tribute of affection for his name and of gratitude for his work. This will retain the association of Mr. Longfellow's presence with the fine old historical mansion in which he lived, and the plan is understood to meet with the sympathy and approval of the poet's friends and family. It is proposed to raise \$100,000 for this object, and to give young and old who have profited by Longfellow's poems, or to have been drawn to him in any way, an opportunity of sharing in the contributions necessary to the execution of the plan. The officers and committees are not yet announced, but the movement has been so generally approved by those who knew Longfellow best, and touches so tender a sentiment in the young life of the and healed them." This gift Jesus promised | country, that the arrangements for the subto those who believed: "They shall lay their | scriptions will be soon completed, and those

Half willing, half reluctant to be led, And leave his broken playthings on the floor, itili gazing at them through the open door, Nor wholly reassured and comforted By promises of others in their stead Which, though more splendid, may not please him unreas

MAY 6, 1882.

nore: So Nature deals with us, and takes away Our playthings one by one, and by the hand Leads us to rest so gently that we go Scarce knowing if we wish to go or stay, Being too full of sleep to understand How far the unknown transcends the what we know.

Longfellow wrote the following letter to C. K. Tuckerman many years ago, illustrating the intention of "Excelsior," and it has just found its way into print into the London Telegraph. It gives a new delight to the poem "Excelsior:"

"I have had the pleasure of receiving your note in regard to the poem 'Excelsior,' and very willingly give you my intention in writing it. This was no more than to display, in a series of pictures, the life of a man of genius, resisting all temptations, laying aside all fears, heedless of all warnings, and pressing right on to accomplish his purpose. His motto is 'excelsior'-higher. He passes through the Alpine village-through the rough cold paths of the world-where the peasants cannot understand him, and where his watchword is an 'unknown tongue.' He disregards the happiness of domestic peace and sees the glaciers-his fate-before him. He disregards the warnings of the old man's wisdom and the fascinations of woman's love. He answers to all, 'Higher yet!' The monks of St. Bernard are the representatives of religious forms and ceremonies, and with their oft-repeated prayer mingles the sound of his voice, telling them there is something higher than forms or ceremonies. Filled with these aspirations he perishes without having reached the perfection he longed for; and the voice heard in the air is the promise of immortality and progress ever upward. You will perceive that 'excelsior,' an adjective of the comparative degree, is used adverbially; a use justified by the best Latin writers."

The Sage of Concord.

April the 30th, at the little Unitarian church in the historic town of Concord, Mass., and in the presence of thousands of the friends, neighbors, and admirers of the loved sage and poet, public funeral services fook place over the remains of Ralph Waldo Emerson, and soon after the grave closed over one of America's most famous men. It had originally been the intention of Mr. Emerson's family that the exercises consequent upon his death should take place at his late home, and that they should be of the most private and simple character. Owing, however, to the desire manifested in many quarters that the public should be allowed to unite in paying a last tribute to the virtues of the deceased, a change was made in the arrangements, and it was decided that private services should first be held at the old homestead, and that the remains should subsequently be carried to the Unitarian church, where public services would take place, and after which burial should occur.

At the conclusion of the house ceremonies the body was removed to the hearse at the door and the procession was formed, which, joined in by the people who, clustered about to the church door. Nearly every one was afoot, there being but few carriages in the procession. On arriving at the church, half a dozen strong men, farmers of Concord, and neighbors of Mr. Emerson, lifted the coffin from the hearse, and carrying it within the edifice lay it on the pulpit platform. The latter was tastefully decorated with evergreens and floral designs, a white tablet, with the words "Finis" in purple on its face, being among the most noticeable of the emblems. A long procession wended its way to Sleepy Hollow cemetery, where Emerson was laid to rest, Rev. Dr. Haskins, of Brooklyn, N. Y., reading the Episcopal committal service at the grave. The latter is in the Emerson family lot, on the brow of a gentle hill, and was lined throughout with branches of hemlock and branches of pine, hiding from view the heap of earth removed in making it. The location of the grave is a beautiful one, and appears a fitting place for the repose of the poet's body,

"Who has searched or sought All the unexplored and spacious Universe of thought? Who, in his own skill confiding, Shall with rule and line Mark the border line dividing Human and Divine.

Heard 1 Or like th	n seques n seques e blackbl er-leigh's	tered Sp rd's ch	gall, orus sw	Ø
The lay Murmure	song of s of a brok d to weep —and vol	ken hea ing mus	ic	
	ed to wee			

Murmured to weeping music That drowns in grief the eyes." The description would seem to indicate that the Banshee, through presaging some dire calamity, possesses a nature that is susceptible to feelings of grief and deep sympathy, and expressed them in a thrilling manner as above indicated. The author then goes on to say in connection with his description of the Banshee in Dr. Kenealy's family, that whether the old royal Irish lines have become by process of time so tainted with inferior blood that the wailing messenger cannot decide in whose yeins the princely drop still lingers, or whether the utilitarian shriek or the railway whistle has fairly drowned her own, the Banshee is all but dumb. Notwithstanding, her warning voice has been heard in the living generation, and by one whose name it is allowable to mention-Dr. Kenealy-in truth the representative of one of those ancient lines. The death of this gentleman's only brother occurred when he-the doctorwas yet a boy, and that event. as well as the warning that preceded it. left a lasting impression on his mind. His brother's bedroom opened on a large and far extending tract bounded by green hills. In this apartment most of the members of the family-the doctor among them-were sitting at noon, the sun streaming beautifully through the thin transparent air, when suddenly a strain of melody, more divinely sweet than any earthly music they had ever heard, rose near at hand. It was the melancholy wail of a woman's voice, in accents betokening a depth of woe not to be described in words. It lasted sevthe ripple of a wave-now heard, now lost in cause I go unto my Father." (John XIV. 12,) When was this positive promise withdrawn? It has never been, and the clergy by claiming that it has been, show their utter want of faith and the doubt that exists in their minds as regards a fundamental principle of their system.

The editor of the Northwestern Christian Advocate is a good Methodist, and hence we refer him to Wesley, who by no means agrees with him in this matter. In Tyerman's life of Wesley, vol. 2, p. 361, in a letter to his brother. Wesley says: "I have been preternaturally restored more than ten times." and he adds as a vent to his feelings that the church had lost sight of spiritual agency: "The real cause why the gifts of the Holy Ghost are no longer to be found in the Christian Church is because the Christians have turned heathen again, and have only a form left." Healing the sick with Spiritualists, by the laying on of hands, is an everyday occurance, and proves that the stream of spirit intercourse flows unbroken and unchanged down the ages from earliest times. Volumes might be readily filled, with facts thoroughly authenticated of cures performed equal, if not exceeding, anything recorded. To this manifestation must be added signs equally wonderful, as the inspiration of superior intelligences speaking in foreign-unknown tongues, and the moving of ponderable bodies

without contact. Now the church must admit that it claims too much of "signs" as tests of inspiration, or that it is entirely outside the pale of inspiration of any kind. There is but one logical conclusion: that inspiration is common to all ages and all men, and that there is no barrier set by God between the world of men and the world divine. Even the persecuted Miln in this light becomes an inspired teacher, and is banished from his pulpit because he will not play hypocrite and deal in cant.

A Good Move.

The Cassadaga Camp Meeting Association have engaged the services of Hudson and Emma Tuttle, from August 3rd to the 12th. Mrs. Tuttle will entertain with her songs, readings and impersonations, in all of which she is not excelled, and will on Sunday give her lecture on "Hungry People," amusing, caustic and instructive.

Mr. Tuttle will give during the week a course of lectures on Spiritual Science and Philosophy. The subjects proposed are as follows:

1. Man as a Physical Being. 2. Man as a Spiritual Being. 3. Mediumship and Inspiration. hearty response from all English-speaking people. The plan was first suggested by Mr. Arthur Gilman, of Cambridge, a few days after Mr. Longfellow's death, and met with instant recognition and approval."

Longfellow diffused in his poems the es sence of Spiritualism, hence is well worthy of having a monument erected to perpetuate his memory. On the death of Charles Sumner, he wrote:

Were a star quenched on high, For ages would its light, Still traveling downward from the sky, Shine on our mortal sight. So when a great man dies, For years beyond our ken, The light he leaves behind him lies Upon the paths of men.

In his prose poem, "Hyperion," he make his hero. Paul Flemming, say:

"Thou glorious spirit land O, that I could behold thee as thou art.-the region of life and light and love, and the dwelling place of those beloved ones whose being has flowed onward like a silver-clear stream into the solemn-sounding main, into the ocean of Eternity."

From "The Two Angels:" Angels of Life and Death are His; Without His leave they pass no threshold o'er: Who, then, would wish or dare, belleving this, Against His messengers to shut the door? From "Endymion:"

O weary hearts! O slumbering eyes! O drooping souls, whose destinies Are traught with fear and pain, Ye shall be loved again! In "Hiawatha" the poet thus describes an

Indian singer, but the reader sees the poet in the song:

> All the many sounds of nature An the many sounds of nature Borrowed sweetness from his singing; All the hearts of men were softened By the pathos of his music; For he sang of peace and freedom, Sang of beauty, love and longing; Cang of death, and life undying In the Islands of the Blessed.

From "Resignation:" There is no death! What seems so is transition: This life of mortal breath But a suburb of the life elysian, Whose portal we call death.

From "Consolation," a translation from Malherbe:

To murmur against death in petulant defiance, Is never for the best; To will what God doth will, that is the only science That gives us any rest

In "Hyperion," we find another beautiful **Dassage**:

"This earthly life, when seen hereafter from heaven, will seem like an hour passed long ago, and dimly remembered."

And again:

"The stone was rolled away from the door of his heart; death was no longer there, but an angel clothed in white, and looking into the bright morning heaven, he said, 'I will be strong.""

Death of Prof. Zoellner.

John Charles Frederick Zoellner, the noted Spiritualist of Germany, is at rest. He was born at Berlin, November 8, 1834. He pursued his studies at the universities of his native city and Basle, Switzerland. At the latter city he obtained the degree of Doctor of Philosophy, and gave himself up to the study of photometry, applied to astronomy and physiology. He went to Leipsic in 1862 to continue his studies at the new observatory in that city. There he accepted an assistant Professorship in 1865, and, after refusing several other chairs, accepted that of physical astronomy in the same university. He was made a full Professor in 1872.

Two or three years ago the medium, Dr. Slade, went to Leipsic. There he succeeded in converting Zoellner and two associates to a belief in Spiritualism. The learned Professor immediately tried to reconcile his belief with his mathematics, and found the solution in the mystical fourth dimension of space. In it. he argued, all impossible conceivable things may be done. His belief spread among the students of the university, and was also adopted by many of the half-cultured and well-to-do business classes. The adoption of this belief by so distinguished a scientist led to a bitter controversy. Helmholtz published an open letter to Zoellner, in which he made an indignant protest against the application of his theories to Spiritualism. Zoellner was even charged with being insane. His classes diminished rapidly, and he met with great opposition from the professors of the university. The learned Professor was not dismayed by opposition, but vigorously defended himself by four immense volumes issued within twenty months. In these

Again he says: s a fond mother, when the day is o'er, Leads by the hand her little child to bed,

works he made bitter personal attacks on some of the most eminent German Professors, including some of the Leipsic faculty. He sought not so much to prove his doctrine as to conquer for Spiritualism a free field among great scientific themes.

The Treatment of E. W. Wallis.

As indicating the wide-spread feeling and interest which had been engendered by the indignity and injury to which Mr. Wallis had been subjected, the desire to show him and our English friends, that the rank and file, the real believers and true workers in the cause, are themselves, as a body, sensible and true people, even if the editor of one of their leading papers is weak-it may be stated that this movement to see justice done Mr. Wallis reached out and beyond the sphere and control of the regular committee which had the matter in charge, and other and many friends of Mr. Wallis, of their own accord, aided and endorsed the demonstration in advance by publishing and circulating the following circular.

Dear -: Is nad been arranged for some weeks past to give a farewell reception to Mr. E. W. Wallis, the eloquent trance speaker, at the parlors of Mr. and Mrs. Henderson, East 116th Street, prior to his return to England, to express our appreciation of his services in this country, to wish him a safe and pleasant voyage home, and make up a purse to help him defray his expenses.

But circumstances have changed since then, and with other friends we have decided that a more public reception and endorsement is necessary.

Such a public recognition was to have been tendered to him in Boston, but owing to the fact that Mr. Wallis wrote to the English paper, Light, giving a detailed account of a visit to a scance in Brooklyn, where, as he alleges, he saw fraud being practiced (which observation recent experience in this city has fully corroborated), and for the crime of having *published* his observations he has been publicly scored by the Banner of Light, and refused opportunity of reply in self de-fence in that journal, and his Boston friends have abandoned their intended farewell be-cause Mr. Colby "flatly refused" to in any way aid the movement. We think it but just to rally round him and prove that he does not stand alone in the manly course he has adopted at this most critical juncture. For this purpose a committee has been formed, Frobisher Hall, East 14th Street, has been engaged, and Monday evening next (the 17th), at 8 o'clock, all who are interested in the objects of the meeting are cordially invited to be present. Several prominent speakers are expected to take part, and the musical portion of the entertainment will be under the able direction of Mrs. S. A. Van Horn.

Admission will be free, but a collection for the benefit of Mr. Wallis will be taken up during the evening.

Is it any wonder the people were aroused, and that the natural honesty of the average. human heart, should find expression, as it did, in such sweeping condemnation of the source of so much evil, so much defamation of a true man and an honest medium?

A. B. French and his Labors in Chicago.

C.

Current Items.

Mrs. C. M. Taylor has written to this office, but failed to give her post office address. Will she kindly do so and oblige?

"The Philosophy of Death," by Eugene Crowell, M.D. Pamphlet form, price 10 cents. For sale at this office.

On the 2nd page of the JOURNAL will be found an account of a reception given by the New York Spiritualists to E. W. Wallis. He is now on his way to London.

Dr. James Edwin Briggs's latest work on Nervous Diseases and Magnetic Therapeutics," has been but a short time before the public, yet it has already won a world of favorable attention. Price, cloth bound, 16 mo., 50 cents. For sale at this office.

Mr. John F. Slater, who recently gave \$1,-000,000 for educating negroes in the Southern States, is referred to by the Malden, Mass., Era as one of the hardest task-masters and most exacting of employers that the factory hands of Massachusetts and Connecticut ever encountered.

"The Spirit-world, its Inhabitants, Nature and Philosophy," by Eugene Crowell, M. D.-It is the object of this work to aid in the solution of the problem: Whither are we bound? so that other investigators may be assisted in advancing a step further. Price \$1.25, cloth bound. For sale at this office.

A paper published at Otago, New Zealand, says: "Garrison in Heaven," (Wm. Lloyd Garrison), by Denton, just published, is the most cutting piece of satire we have read for some time. Heaven and hell, faith, atonement, original sin, etc., are hit off skillfully, and the conclusions from an orthodox standpoint are only too true.

"The Universal Assistant and complete Mechanic, containing over one million industrial facts, calculations, receipts, processes, trade secrets, rules, etc., in every occupation from household to the manufactory,' by R. Moore. Price, cloth binding, \$2.50; leather, library style, \$3.50; postage 15 cents. For sale at this office.

"Contrast in Spirit-Life; and recent experiences of Samuel Bowles (late editor Springfield Republican) in the first five spheres; also a thrilling account of the late President Garfield's reception in the Spiritworld," written through the hand of Carrie E. S. Twing. Price 50 cents. For sale at this office.

Darwin was of slight physique, agreeable conversational powers, incorrigible modesty, amounting to timidity. He shrank from appearing before the public meetings of his fellow scientists, and could rarely be induced to take part in public festivities where he was likely to be brought into eminence. He married in 1839, on his return from the exploring voyage around the world, his consin Emma Widgewood. He leaves two or three sons and a married daughter.

It is a curious fact that photographers, who of all others have been most dependent upon clear weather for their operations, are now enabled to defy both fog and night-at least so far as their sitters are concerned. At a recent demonstration at the rooms of the Society of Arts in London, several pictures were successfully taken by artificial light, while Capt. Abney, who is now delivering a series of lectures upon photography, obtained an image on a sensitive gelatine plate by the illumination afforded by the spark from a Leyden battery. The actual duration of the light so obtained he estimated at the fivemillioneth part of a second. Signor Chizzola, like all Italians, is eminently superstitious. He is reported to have said the other day: "I knew before my season began with Rossi, that it would be a failure. Every one told me so, and the omens came out right, as always. The day Rossi arrived in St Petersburg the Czar was killed. The day I signed a contract for America with him President Garfield was shot. The steamer we came over in took thirteen days to cross, and we arrived on a Friday. There were three carriages waiting at the boat when we arrived. The first street car we took had seven people, and the first man who bought a ticket in Boston was cross-eyed. How could we make money after all that? And we didn't."" Rev. W. H. Turton, a Baptist minister of Farmington, Iowa, has been "suspended from the privileges of the Church" for teaching universal salvation in a funeral sermon. Mr. Turton has issued a circular, in which occurs the following vigorous language: "Now, therefore, be it known that by my own voluntary act I utterly disregard the jurisdiction. so begun and so concluded; and I hereby assert my independent right, thought, and act in the performance of any ministerial duty I find convenient; and, therefore, whenever I may be called upon in the future as in the past, I will cheerfully respond to such call, regardless of any clique who may in their audacity claim jurisdiction over me. So help me God! I did not derive my ministry from the Baptist or any other earthly organization. nor will I relinquish it at the dictation of any parson, priest, or puppet. In maintaining this position. I seek and desire the countenance and support of all well balanced minds."

GENERAL NOTES.

[Notices of Meetings, movements of Lecturers and Mediums, and other items of interest, for this column, are solicited, but as the paper goes to press Thesen P. M., such notices must reach this office on Monday.]

Mrs. E. C. Wooodruff's address is South Haven, Mich.

Austen E. Simmons speaks in West Pawlet, Vt., May 6th and 7th.

Mr. F. A. Heath, the blind medium, will speak in New Bedford, Mass., May 28th.

Lyman C. Howe speaks at East Randolph. N. Y., May 14th; and at Clarendon, N. Y., May 21st.

April 30th, J. Frank Baxter gave his closing lecture for the Brooklyn Spiritual Fraternity.

An anniversary address by Wm. E. Coleman, and a lecture by Prof. Wilder will appear soon.

The Ramsdell Sisters will be located in Boston the coming summer, and will get out their new book there, "Lessons of the Ages."

Mrs. Hannah B. Morse will lecture for Brooklyn Spiritual Fraternity the Sundays of May, in Brooklyn Institute, at 3 and 7:45 P.M. Last Sunday A. B. French delivered four addresses in this city, in order to supply a demand made upon him. He returns to Clyde this week.

Giles B. Stebbins has been speaking in the lecture room of the Universalist church, Detroit, Mich. His subject was: "Science must make the rule of mind over matter a factor."

The Spiritualist Society of Lockport, N.Y. will hold a two days' meeting on Saturday and Sunday, May 13th and 14th. Mr. O. P. Kellogg, of Ohio, Geo. W. Taylor and other speakers will be present.

C. Fannie Allyn will speak in Newburyport, Mass., May 21st, and in Peabody, June 18th and 25th. Her mother is suffering from ill health, and she would like to make engagements for Sunday Grove meetings in New England during the summer.

Mr. Herman Snow, of San Francisco, Cal., has added to our collection of photographs, by lately sending us a fine cabinet picture of himself, taken upon his 71st birthday, and is considered an excellent shadow of the original, for which he has our thanks.

Read the interesting report of Mr. Wallis's farewell reception in New York City, to be found on the second page of this paper. Note the significance of the preamble and resolutions adopted. Lecturers and mediums who agree therewith, but who from any cause have felt timid about voicing their sentiments, will gather courage and inspiration from this emphatic expression of representative Spiritualists. It will be found to pay in every sense of the word, to be honest, and to be bold in demanding honesty and common sense in the treatment of Spiritualism.

See C! When speaking of the sea in some of its motions the letter c cannot well be omitted: for instance last week in our remarks following the expression of opinion by A. J. Davis, and others, we said: "....And on the crest of this wave will ride only such crafts as float the flag of the RELIGIO-PHILO-SOPHICAL JOURNAL." In putting the type into the "form" the first letter of the word crest, dropped out, and as the paper, went to press when the editor was a hundred miles from home, speeding towards the Missouri River at forty miles an hour, he couldn't well see that the c was lacking .- By the way, we begin to see responses to that article and have promises of many more. Don't forget to express your views.

Medium's Meeting at Union Park Hall, 517 West Madison Street, each Sunday at 3 o'clock P. M.

Meetings are held each Sunday at 7:30 P. M., at 904 Mil-waukee Avenue. G. W. Brocks principal speaker.

Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY.—The Harmonial Association. Free Pub-lic Services every Sunday morning, at 11 o'clock, and 7:45 P. M., in Steck's Musical Hall, No. 11 East Fourteenth Street, near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the old-est Association organized in the interest of modern Spiritual-ism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited. P. E. FARNSWORTH, Secretary. Address Box 777 P. 0.

THE FIRST SOCIETY OF SPIRITUALISTS helds services at Republican Hall, No. 58 West 93rd St., (near Broadway) every Sunday at half-past ten, a. M., and half-past coven P. M. Children's Progressive Lyceum meets at 3 P. M.

Brooklyn, N. Y., Spiritual Fraternity.

Hold Sunday Services in the large hall of the Brocklyn In-stitute, at 2 and 7 p. M. Seven blocks from Fulton Ferry. Lecturers: April, J. Frank Baxter; May, Mrs. Hannah B.

May 19th.—Facts and Experiments in Psychometry, by Mrs. Mary A. Gridley. May 26th.—W. C. Bowen.

Abby M. Burnham will speak and give tests Sundays of June.

Conference Meetings held in the lower hall of the Brooklyn Institute every Friday evening, at 745 p. M., sharp. All Spiritual Papers sold at all our Meetings. S. B. NICHOLS President,

<u>Passed</u> to Spirit-Life.

Passed to spirit-life April 7th, 1882, William P. Smith, of Princeville, Peoria County, Ill.

Princeville, Peoria County, Ill. Brother Smith was truly a shining light to his friends and neighbors; a true Spiritualist, his home a home of love and contentment, with always ready to alleviate their suffering. Devoted to spiritual progression his mind was ever reaching out for new truths. Only a few days before his death, he was distributing (the little pamphlets Spiritualism at the Church Congress) among his friends. His call was sudden and his stay short after the first stroke (paralysis) his earthly strug-gle only lasting about forty hours. Having lived in this im-mediate neighborhood for over fifty years, his circle of ac-quaintances was very large, and although he had passed to a good old age (seventy-four years) we were all loth to let him need him. His wife and five daughters mourn a beloved husband and truder father. Though absent in body they feel he is present in spirit. He has for many years enjoyed read-ing the rich pages of the RELEGO-PHILOSOPHICAL JOICNAL. MIRS, E. M. SEERY. Princeville, Peoria Co., Ili,

Princeville, Peoria Co., Ill.

From Westford, Vermont, on the evening of March 17th, the spirit of Herbert R., (age 22) son of Erastus and Elvira Kenyon, left its earthly form after a brief illness, to join his father who had preceded him but a short time, in the bright spirit home.

spirit home. Thus one prop is taken from a widowed mother in her de-clining years, and an only brother left to sadly mean the less of one so near and dear to them. Besides a large circle of young friends will sorrowfully miss his genial presence from their gatherings, yet the friends are comforted with the assurance that his spirit may be often near to cheer with loving words, and when the mists have rolled away, at the eternal dawning, they will be rennited in one happy, josful band, never more to part. Chelsea, Mass. MRS. S. A. THAYER.

Mrs. E. Balley passed to spirit-life at her residence in Willimantic, Ct., April 25th, of nervous prostration, aged 76 years.

years. She leaves two married sons, a brother and sister and sev-eral grand-children to mourn her absence. The family of which she was a member, will feel in her a double loss, as for nearly eight years she had been to it a mother. For more than a score of years she has been a firm and exemplary Spir-itualist, and was a loving wile and mother and a kind and sympathetic friend. Her companion and several children are in that spirit lund to which she has so recently gone, and where, 'cre this, a joyous meeting has been hers. When her loving family gathered about her casket to bid farewell to her remains no wild and frantic grief was theirs, but the silent tears told of emotions deep and strong, and the scene was solerun and sublime. It was then the fruits of the glorious truth of immortality could be seen and appreciated. The funcral was held at eleven o'clock, April 25th, at her home where she passed away. Appropriate spiritualistic services were held. The address was given by the writer, G. H. GEER.

From Westford, Vermont, Oct. 30th, 1881, the spirit of Erastus Kenyon (aged 71) left its worn out casket, after a lingering illness of several months duration, to join loved friends in the restful home of the soul



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A. B. French closed a very successful engagement of two months' duration at Union Park Hall on last Sunday evening. His closing lecture, "The Battle of Life," was indeed eloquent, logical and pathetic, and received the closest attention of the large audience present. Mr. French's labors here have been a success from every point of view. He has diffused among the Spiritualists an enthusiasm that has long been needed. Mr. Hudson Tuttle, Miss Susie M., Johnson and Mr. French by their able lectures and faithful labors, have together laid the foundation for a prosperous society, which will continue the good work so auspiciously commenced.

Mr. French leaves behind him a host of friends, who will be glad to have him return here to lecture at any time that other engagements on his part will permit. As the result of his labors here, on Wednesday evening of last week several prominent Spiritualists convened at the parlors of Mr. Harmount. No. 23 Bishop Court, and organized the "Second Society of Spiritualists" of Chicago. The officers elected are as follows: Dr. Geo. B. Nichols, President; A. H. Williams, Vice-President; R. H. Simpson, Secretary; E. J. Blood, Treasurer; John C. Bundy, Isaac W. Bangs, John W. Harmount, Mrs. Blood and Mrs. De Wolf, Trustees. A constitution and by-laws were adopted, and already about seventy-five Spiritualists have joined the organization. Its ultimate success is certain.

Receptions.

Saturday evening last, Mr. and Mrs. Geo. B. Nichols, 217 Sangamon street, gave a reception to A. B. French, which was an unusually pleasant affair. After spending an hour in social intercourse, Dr. Adam Miller and others made some very pertinent remarks, to which Mr. French responded. Miss Free and others rendered very fine music for the occasion. Among the mediums present were Mrs. Davis, Mrs. Harmont, Mrs. Blood and others, who were controlled. To conclude the exercises Mrs. Nichols was entranced and improvised a poem of welcome to Mr. French. About forty invited guests were present.

On Monday evening by special request, Mr. French remained in this city, and Mr. and Mrs. Bundy gave him a farewell reception at their residence, and Mr. French departed for his home on Tuesday bearing with him the good wishes of the many friends he has left in the city.

tle. There was a slight effort to breathe, a in its repose.

A. J. Morris, Esq., informs us that he had an exceedingly satisfactory sitting with Dr. Slade, at Delphi, Ind., a short time ago. He received communications in four different languages, and one in telegraphic signs. They are as follows:-Latin-"What I am. oh! Lord God, thou hast prompted me to be." German-"My love be with you in Christ. Mr. Emerson's death was serene and gen- Thine, amen." Greek not yet translated. English-"What we may believe hereafter, little tremor, and all was over. The fine as now, the rule of faith is that we publicly strong face was finer and stronger than ever | profess what we believe." Telegraphic: "This is true; we are spirits."

"After Dogmatic Theology, What? Materialism, or a Spiritual Philosophy and Natural Religion," by Giles B. Stebbins. Cloth 55 cents, postpaid; paper 33, postpaid.

The Christian Register of Boston, is sixtyone years of age, and now comes forth greatly improved in appearance.

Wm. P. Smith, a man universally respected, passed to spirit-life a short time ago at Princeville. Ill.

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The First Society of Spiritualists meets at 7:45 P. M. each Sunday evening at Fairbank Hall, corner of State and Ran-Joiph Streets. Mrs. Corn J. V. Richmond, regular speaker.

The Chicago Progressive Lyceum convenes at 12:80 each Sabbath at Union Park Hall, 517 West Madison Street, to which all are cordially invited.

He left a wife and two sons to monro his absence from the home circle. They mough not as those without hope for he seemed happy in the thought that he should soon join the angel band, waiting to bear his weary spirit over the mystic river we call death, where pain and parting are known ho more forever. MRS, S. A. THAYER. more forever. Chelsea Mass.

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paper.

Let Us be Mappy.

BY THOMAS HARDING.

strong will, that they can do this! The kingdom of happiness is within us, and the cultured will is monarch if he will but step up and

cultured will is monarch if he will but step up and occupy the throne. Good peopleso called, are not al-ways happy; nor are bad people always miserable. Happy people are rarely bad people and unhappy people are seldom good. It is oftener that happiness brings goodness, than goodness brings happiness. Even the wrong doer stiffes conscience with a laugh a fact that points in the right direction and shows that wisdom is only sleeping within and that she is in one of her forer foreas. A wisdom dose ad-

in one of her fever dreams. A wisdom dose ad-ministered to a fool is thrown away; better stir up what he already possesses; the biggest nincompoop or criminal possesses some, though latent within

Be happy yourself and you will hate to see others

unhappy. Happiness is a parent virtue; goodness is her hand maiden. The gentleman of case is gener-

ally hospitable, but the man struggling to pay off a mortgage is a hard task man. The happy man stands high above fear and faithlessness; he bends down and cheers the earth-bound toiler. He casts

his sunshine below and enlightens the darkness of ignorance. He quenches the fire of bigotry

with the genial shower of manifest contentment. He wraps the warm mantle of peace around the shivering bosom of dispair. He directs the

tearful eye upward to where the dark cloud is rent by the sunbeam, and he smiles as one by one the fears of the anxious give place to the joys of con-

viction; for happiness is illumination. Let us be happy; first, because it is good for the health. Digestion is wonderfully helped by a good,

square, honest laugh. God loves laughter, and gives it his blessing, but he is death on snivelling even though it be the pious variety; he associates un-natural restraint with nightmares and torpid livers. On the other hand boisterous uproar, the outcome of

the vacant mind and vulgar instincts, is evidence of the absence of happiness, as it is of good taste and brings its own punishment,

2. It is catching; a happy person is welcome every-where because he brings sunshine with him. 3. Because it makes the head clear, it opens the understanding to inspiration, and the heart to sym-

pathy. But it must be genuine and spontaneous. There are everlasting smilers and hollow laughers, but they are soulless; they will reach out the hand

him

Medical Legislation in the State of New York.

We give below, a letter addressed by a committee It is better to say, "Let us be happy," than to say, "Tet us pray," or even than, "Let us commune to-gether." The great word of the stole school was "equanimity," but a greater word is "happiness." The religionist says, "Do good that you may be happy." The philosopher says, "Get wisdom and happiness will follow," but I propose a more direct road to the temple than either; I say psychologize yourselves into a state of happiness; in other words, resolve to be happy come what may. I believe that nine out of every ten can so control their minds by a strong will, that they can do this! of New York business men, to the Senate committee of that State, on the various propositions before that body for medical legislation. It will interest our New York subscribers, and those in other states may

spreading over the union. To the Hon. James Dalcy, A. M. Holmes, and Joseph Koch, composing the New York Senate Com-

tures against this huge doctor's monopoly which is

mittee on Public Health.-Gentlemen: There is in your hands a roll of petitions signed by over twelve hundred residents and citizens of this State, asking protection against the aggressions of the medical fraternity upon their just right to em-ploy whomsoever they prefer as a medical attend-ant! Fully five hundred more petitioners, we be-lieve, have sent the same request, now in the hands of the assembly's committee or members. We learn you have not reported our bill for the repeal of the medical laws of 1880, drawn up pursuant to the di-rections of a public meeting held in this city at Fro-bisher's Hall on February 18th last. We infer our bill does not meet your approval. We regret it does not. The law of 1880 is considered objectionable, because, first, one half of the fines collected under it goes to the doctors, their agents or corporation, whereas all should go, as under the law which it re-pealed, to the county treasuries. Dr. Sturgis says he does not object to this return to the former system. Dr. Edward Fowler who works with him says the mittee on Public Health:-Gentlemen:

does not object to this return to the former system. Dr. Edward Fowler who works with him says the present method favors blackmailing. 2. The law of 1880 is objectionable because of un-certainty; some judges, we are told, holding it ap-plies only to prescribing drugs or using cutting in-struments, while others hold it applies to specialists, such as electricians, magnetizers and others who have established businesses, many of long standing, healers of disease, approved by a very large and in-fluential number. It is a legislative duty to make the laws explicit. Further, and most especially be-cause citizens, by it, are restricted to the employment cause clitzens, by it, are restricted to the employment of limited classes or "schools" of medical attendants to the exclusion of classes whom many of them pre-

fer. The bill presented by Senator Lausing, in behalf of the doctors, is explicit enough, but is objectionable because its minimum penalties are barbarous for such offences as attaching a title, even though that of "Doctor" to one's name; and because, like the law of 1880, it gives half the fines to the doctor. 3. Because it creates a huge monopoly in heal-ing, which, experience has shown, hinders growth in the art; it likewise restricts citizens in their power to have other medical attendants.

power to have other medical attendants. 4. It is objectionable, because there is in the as-sembly, under consideration, and springing from the same source (the clique of doctors) a bill which af-fects the construction of this one. It is entitled "an act to amend chapter 746 of the laws of 1880. Prop-orly, it is a part of this bill intraduced by Sonaton erly it is a part of this bill introduced by Senator Lansing and should be considered with it. We are not surprised that the authors of Senator Lansing's

bill shrink from its discussion as they do. We come to the bill introduced by Senator Allen, and published in the JOURNAL of April 15th, which is in the nature of a compromise between total re-peal and the objectionable class-legislation which is proposed by Senator Lansing's bill. While Senator Allen's bill does not entirely meet the views of all those for whom we speak, we consider, that with a slight modification, it would define and secure the lights of allens around the accuracions of this rights of citizens against the aggressions of this clique of doctor's and at the same time surrender to

In darkness and bottomless pits. If we were all to resolve, come what may, that we would be happy, how soon it would become second nature and the world would be a changed place to us. Can we do it? I say, yes. Happiness belongs to us of right. Let us secure our inheritance; it is islant than a dukadam. Happiness belongs where clique of doctor's and at the same time surrender to the holders of medical diplomas the exclusive right to use the professional titles of "Doctor," "M. D.," etc., which they crave. Our object in writing is to say we would be con-tented with the bill introduced by Senator Allen with the addition to its title of the words "and to se-cure to citizens and the people certain natural rights," making thereby its title to read as follows: "An act to regulate the practice of physicians and surgeons and to secure to citizens and the people certain natural rights." With the addition we be-lieve all the signers of the petitions, referred to above, and the tens of thousands of the opponents, in this state, to the act of 1880, would be content with the soul belongs. Restlessness, worry, discontent, envy, hatred, malice, jealousy—these are of the earth. Let us prepare to live, even though yet in the womb of matter. We shall soon he born and then we shall be an in the till source and the shall be an in the till be an in the born and the shall be an in the born and the shall be an interface. know that life means happiness. In the present undeveloped condition of man and this planet, suffering must come, but man may be benefited by such experiences, yet by removing pain we help to lift the world higher and hasten on the time when man will be enlightened and purified without having to pass through such severe ordeals. Signed: Bronson Murray, 238 W. 52nd St.; Henry J. Newton, 123 W. 43rd St.; Charles Partridge, 43 Front St.; George H. Jones, 561 Madison Ave; Nel-son Cross, 194 Broadway, New York Citizen's Committee.

To the Editor of the Religio-Philosophical Journal: To the Editor of the heligio-Philosophical Journal: Some impulse prompts me to lay aside my work and write a few lines for your noble and independ-ent paper, which carries comfort to the storm toosed and oppressed. It seems to me like a white winged messenger from the "loved ones," who are enjoying life in all its richness and purity just within the vail. There is so much chaif gathered up to feed the pub-lic mind, that when we do find green pastures and pure waters, our very souls reach out and take on new life. There are many, very many, who daily feel the need of such food, and who demand such food as only comes from those whose ears are atnot consider the snace lost to them. It will not be, if it incites them to work with their own legislafood as only comes from those whose ears are at-tuned to the angelic messages that breathe hope and

Letter from Mrs. Florence Dickson.

assurance to the children of earth. assurance to the children of earth. You are fortunate in securing some valuable con-tributors to your paper—not least among whom is the inspired Emma Tuttle. Each week I search anxiously for that help and comfort which her pen affords. Her poem entitled, "Egoity," was a rich re-ward and deserves an immortal existence. Blessed are they who are *en rapport* with those higher and ennobling influences, the effect of which converts life into a grand page and illumines the future with a nto a grand poem and illumines the future with a

halo of peace. We are the only Spiritualists in this community where nature has done so much toward making the town attractive, but where bigotry flaps its black wings in the faces of those who know whereof they affirm

Until quite recently I have attended the Universalist church of this place, whose minister is a liberal, talented woman, and a firm friend of the family. For her sake I have lent my best energies during the For her sake 1 have lend my best energies during the present year; but, alas! old superstition, in the form of a church trustee, became uneasy because his min-ister was boarding with a Spiritualist family. Ac-cordingly an alarm was raised in the society, and by means of insinuations and falsehoods so much anxiety was created among the "elect," that I ceased my attendance and took my children from their in-fluences. Did I deem it advisable to enter into de-tails cancerning this after it, would seem quite imtails concerning this affair, it would seem quite im-probable to your readers that such bigotry could flourish under a so-called liberal banner.

Hourish under a so-called liberal banner. All my early associations were connected with Universalism, and as my faith in churches gradually diminished, I naturally clung with some hope to that ism which my father represented; but were he num-bered among the living to-day, the broad investiga-ting spirit and the unquenchable love of justice that was wont to characterize his every word and act, would place him outside of all creedal bondage, in the bright sunlight of religious freedom.

I am forced to the conviction that liberals, especially Spiritualists, have no moral right to sustain those institutions that would quench the spirit and exinguish the light, because they are direct gifts from. inguish the light, because they are direct gifts from the angel world, instead of being founded exclusive-ly upon a book they call the word of God, therefore in the future I shall devote my time and influence to the promulgation of that grander religion that em-bodies all the progressive features of the present day; that teaches universal brotherhood and opens the eyes of the spiritually blind to the knowledge of continued existence. O Spiritualism may this new are upon which they

O Spiritualism, may this new era upon which thou art entering, prove to be "the day so long foretold," when error shall lay her sceptre down, when bigotry shall blush and hide from the pure beams, while the nations of earth join hands to form one mighty circle, that the magnetic currents of brotherly love may seal all hearts in one. Blue Island, Ill., April 8th, 1882.

Dr. Spinney's Proposition Considered.

To the Editor of the Religio-Philosophical Journal:

I notice Dr. Spinney's proposal for a national con-vention to organize Spiritualism upon a "scientific, philosphical, rational, moral and pure social basis;" and he calls for criticism by those interested in Spir-itualism. (See RELIGIO-PHILOSOPHICAL JOURNAL, April 8th.) Being a confirmed Spiritualist I am interested, and would say that I am not in favor of such an organization—in the name of Spiritualism—as the Doctor foreshadows in his article. It is well known Doctor foreshadows in his article. It is well known that the Doctor makes. long prayers in public, be-longs to the Peebles-Buchanan-Kiddle-Crowell-Ban-ner of Light, so-called, "Christian" Spiritualists, who are laboring, in my judgment, to sell out the cause of Spiritualism to creedalism or Christianity, and hand it over to the tender care and protection of a priesthood that has so long dominated over the minds of men, as the favored and special agents, and chosen oracles of an all-wise creator, preserver and ruler of the universe, and of the destinies of man-kind.

MAY 6, 1882.

Notes and Extracts.

Of all the religions which is the least had? The one in which we find the least dogma and the most virtue.

Truth is brought to light by time and reflection, while falsehood gathers strength from precipitation and bustle.

The free man thinks of nothing less than of death; his wisdom consists not in the meditation of death, but of life.

I am in that place in which is demanded of me to speak the truth, and the truth I will speak, impuga whom it lists.—John Knox.

The atheist is a man of understanding, who is mistaken, but who thinks for himself; the superstiti-ous man is brutally stupid.

All religions are more or less mixed with super-stitions. Man is not reasonable enough to content himself with a pure and sensible religion, worthy of the Deity.-Voltaire.

Which is the best religion? It is the simplest. Religious dogmas have caused to die in torments ten millions of Christians. A system of moral teaching never produced a scratch.

When John Huss was bound to the stake to be burned for his heresies, he saw a crooked old crone, scarcely able to lift the fagots she was feebly drag-ging to heap on the fire that was burning him, and he exclaimed, "O Holy ignorance!"

It is not always in the most distinguished achievement that men's virtues may be best discerned, but very often an action of small note, a short saying, or a jest shall distinguish a person's real character more than the greatest saying or the most important battles.

A late Troy, N. Y., *Times*, relates the following: "A prominent Troy physician had a patient up to a recent period in an adjoining village. One night, not long since, the doctor was awakened by the voico of this patient calling to him londly, apparently from his front door. The doctor was amagement to relate his front door. The doctor recognizing the voice very plainly, hastened to dress and hurried to his office door. When he opened it no one was to be seen. On the following day he received information that his patient had died very nearly at the hour that the doctor heard the voice calling him."

min (*

[From Andrew's American Queen.]

CLEOPATRA

OR THE

Queen of Sheba's Beauty

WAS BUT SKIN DEEP.

The renowned Queen of Sheba, with all her royal pomp, magnificent apparel, and brilliant retinue, would never have appeared within the presence of the grandest of the monarchs of the past, had she not also possessed that which is the crowning glory of the female person-a skin unchallenged for its Oriental softness and its almost transcendental purity. Cleonatra, holding emperors at bay, and ruling empires by her word, had quickly lost her charm and power by one attack of blotches, or of pimples, or of horrid tan and freckles.

WOMAN HULES THE WORLD.

by her beauty, not less than by her purity of character, loveliness of disposition and unselfish devotion. Indeed, in the estimation of perhaps too many men beauty in a body takes precedence over every other consideration. Beauty thus forms an important part of woman's "working capital," without which too many, (if not bankrupts in what relates to influence within the circle where they move), are powerless for great good. Hence we see not only the propriety but the duty of every lady preserving with zealous care that which to her is essential to success and influence, and usefulness in life. And, since "beauty is but skin deep," the utmost care and vigilance are required to guard it against the many ills that fisch is heir to. Among the great and annoying enemies of beauty,

OF EITHER SEX

as well as of comfort, happiness and health, are those

AND INFORMATION ON VARIOUS SUBJECTS.

The Cruise of the Mystery.

BY CELIA THANTER.

The children wandered up and down Seeking for driftwood o'er the sand; The elder tugged at granny's gown, And pointed with his little hand.

6

But ill winds fill that canvas white

They pressed about her, all afraid— "O tell us, granny, what was she?" "A ship's unhappy ghost," she said, "The awful ship, the Mystery."

"But tell us, tell us!" "Quict be!" She said, "sit close and liston well, For what befell the Mystery It is a fearful thing to tell!

Fear after year across the sea She made a trade of human wee, And carried freights of misery.

Beneath the fierce sun's breathless flame

Across the roaring ocean plain.

Has hell such forment as they knew?

The silence shook with dread profound The heart of every seaman brave.

"Autek! . Drag them up,' the captain said, "Aud pitch the dead into the sea!" The tra was peopled with the dead, With wide eyes staring fearfully.

From weltering wave to wave they tossed-Two hundred corpses stiff and stark At last were in the distance lost, A banquet for the wandering shark.

U sweetly the relenting day Changed, till the storm had left no trace, And the whole awful ocean lay As tranquil as an infant's face.

Abast the wind hauled fair and fine, Lightly the ship sped on her way, Her sharp bows crushed the yielding brine Into a diamond dust of spray.

But up and down the decks her crew Shook their rough heads and eyed askance, With doubt and hate that ever grew,

Voices from the People,

"Look! look!" he cried, "at yonder ship That sails so fast and looms so tall!" She turned and let her basket slip, And all her gathered treasure fall.

"Nay, granny, why are you so pale? Where is the ship we saw but now?" "O child, it was no mortal sail! It came and went, I know not how.

That blow no good to you and me--() woo for us who saw the sight That evil bodes to all who see!"

She was a slave-ship long ago-

One voyage, when from the tropic coast Laden with dusky forms she came, A wretched and despairing host,—

Sprang, like a wild beast from its lair, The fury of the hurricane, And sent the great ship reeling bare

Then terror seized the piteous crowd: With many an oath and cruel blow The captain drove them, shrieking loud, Into the pitch-black hold below.

"Make fast the hatchway strong and tight." He should, Let them live or die, Thay'll trouble us no more to-night? The crew obeyed him sullenly.

Like herded cattle packed they lay, Till morning showed a streak of blue Breaking the sky's thick pall of gray.

'Off with the hatchways, men? No sound! What sound should rise from out a grave?

but they are souliess; they will reach out the hand every time you meet them and as often you will feel the clammy death-dews upon them. The happiness of such men is dead; they are but her coffins. 4. Because you increase your business by it. A happy clerk brings customers. How hard it is to say "No" to a happy man; but if a sour fellow asks you to "pay your little bill," a righteous indignation seems to possess you, and you feel a thousand porcupine guills sticking up under your waring appared quills sticking up under your wearing apparel.

5. Because it will preserve your honesty and help you to hold your truth and integrity, and if you want to be religious, indeed and in truth, be happy; no evil is temptation to the truly happy. 6. Because it belongs high up where light is. Misery and discontent are said to be associated with devils,

The cuptain's brutal countenance

As slow he paced with frown as black As night. At last with sudden shout He turned. "Bout ship! We will go back And fetch another cargo out?

They put the ship about again, His will was law, they could not choose: They strove to change her course in vain, Down fell the wind, the sails hung loose.

And from the far horizon dim An oily calm crept silently Over the sea from rim to rim-Still as if anchored fast lay she.

The sun set red, the moon shone white On idle canvas drooping drear; Through the vast, solemn hush of nigh. What is it that the sailors hear?

Now do they sleep—and do they dream? Was that the wind's foreboding moan? From stem to stern her every beam Quivered with one unearthly groan!

Leaped to his feet then every man, And shuddered, clinging to his mate, And sun-burned cheeks grew pale and wan, Blenched with that thrill of terror great.

The captain waked, and angrily Sprang to the deck and cursing spoke, "What devil's trick is this?" cried he. No answer the scared silence broke.

But quietly the moonlight clear Sent o'er the waves its pallid glow: What stirred the water far and near, With stealthy motion swimming slow?

With measured strokes those swimmers dread From every side came gathering fast The sea was peopled with the dead That to its cruel deeps were cast!

And coiling, curling, crawling on, The phantom troop pressed nigh and nigher, And every dusky body shone Outlined in phosphorescent fire.

They gained the ship, they climbed the shrouds They swarmed from keel to topmast high, Now here, now there, like filmy clouds Without a sound they flickered by.

And where the captain stood aghast, With hollow mocking eyes they came And bound him fast unto the mast With ghostly ropes that bit like flame.

Like maniacs shricked the startled crew! They loosed the boats, they leaped within, Before their cars the water flew, They pulled as if some race to win.

With spectral light all gleaming bright The Mystery in the distance lay; Away from that accursed sight They fied until the break of day.

And they were rescued, but the ship, The awful ship, the Mystery, Her captain in the dead men's grip-Never to any port came she;

But up and down the roaring seas Forever and for aye she sails, In culm or storm, against the breeze, Unshaken by the wildest gales.

And whereso'er her form appears Come trouble and disaster sure. And she has sailed a hundred years, And she will sail forevermore.""

James Dockeray writes: It is hardly neces sames sport eray writes: It is hardy neces-sary for us to say to you again that we fully and heartily endorse the course of the JOURNAL, but we cannot let the oppurtunity pass by without saying, go on, Brother Hundy, dealing heavy blows at fraud and fanaticism till they are driven from our ranks. Your have my emphatic approval.

J. M. Regers writes: I can't do without the "staff of life," the JOURNAL.

That man stands on a low plane who cannot be ele-vated only through suffering; who cannot learn through scientific study and patient searching out of causes, to elevate himself. There is the great chain of spiritual conditions, each linked into another and of spiritual conditions, each linked into another and reaching' away, we know not where. Let us not cloud our minds by unhappiness. Ignorance is the great sin; suffering is its punishment. The less we know the more we suspect. The first man that wore an umbrella was mobbed in the the street. The rabble said: "He is trying to keep off the rain that God sent to wethim," yet umbrellas became fashion-able. God is upproving himself.

able. God is improving himself. Those of the Spirit-world are not pious and senti-mental, but practical. There we shall yet learn to be self-sustaining, raising our own coul food, not de-pendent upon spirit landlords, and care takers, teachers or go-betweens, but we shall approximate Delty and stand alone. Why not begin here? The Christian is a mendicant, a spiritual beggar, hanging to the cross and living only by prayer and painful experience with now and then a glean of enlighten-ment. The truly elevated accepts every life-incident with equanimity, he pronounces all things good and tries to keep each stream in its legitimate channel. Suffering is not sent by God to work out good for us; it is simply a result which had we knowledge sufficient, we might have avoided. The sentimental religionist may argue: "As pain be self-sustaining, raising our own soul food, not de-

The sentimental religionist may argue: "As pain elevates the sufferer, why should we interfere to stop it; it is God's work. Let the hungry remain so; let the cold shiver, and let crime proceed, we will not try to alleviate these evils because we would thus be interfering with the plans of Deity." Ahl there is a higher and a better way to elevate than by suffering; it must be so, or we would not experience satisfaction of soul when we mitigate pain and poverty Besides, suffering does not always elevate, it often degrades and brutalizes in the absence of culture. It is our duty as well as our highest interest in this

world and every other, to be happy ourselves, and to make other people happy, but let us be careful to dis-tinguish between transient pleasure and lasting peace. Let us culture our minds until sweetness comes; it was culture that made the sour crab apple change to a delicious fruit, which no longer sets our teeth on edge, and it is culture alone that can make the human crab a valuable citizen of God's vast republic. Brethern, let us be happy! Sturgis, Mich.

Origin of Some of Longfellows Poems.

The "Psalm of Life" came into existence on a bright summer morning in July, 1838, in Cambridge, as the poet sat between two windows, at a small table in the corner of his chamber. It was a verse from his inmost heart, and he kept it unpublished for a long time. It expressed his own feelings at that time, when recovering from a deep affliction, and he had it in his own heart for many months. The poem of "The Reaper Death" came without ef-fort, crystallized into his mind. "The Light of the Stars" was composed on a screne and beautiful sum-mer evening exactly suggestive of the poem. The "Wreek of the Heapenp" was written the poet. "Wreck of the Hesperus" was written the night after a vicient storm had occurred, and, as the poet sat smoking his pipe, the "Hesperus" came salling in his mind. He went to bed, but could not eleep, and wrote the celebrated verses. It hardly caused him an effort, but flowed on without let or hindrance.

an entry, but nowed on without let or hindrance. On a summer afternoon in 1849, as he was riding on the beach, "The Skeleton in Armor" rose as out of the deep before him, and would not be laid. The single word "excelsior" happened to catch his eye one autumn eye in 1841, on a torn piece of news-paper, and straight way his imagination took fire at it. Taking up a piece of person which happened to taking Taking up a piece of paper which happened to be the back of a letter received that day from Charles Sum-ner, he crowded it with verses. As first down, "Exner, no crowded it with verse. As first down, "Ex-celsior" differs from the perfected and published version, but it shows a rush and glow worthy of its author. The story of "Exangeline" was first suggest-ed to Hawthorne by a friend who wished him to found a romance on it. Hawthorne did not quite coincide with the idea, and he handed it over to Longfellow, who saw in it all the elements of a deep and tender idyl.-J. T. Fields.

Dr. U. R. Milner writes: We are much pleased with the JOURNAL. You have our ontinued well winkes. New York, April 11, 1882.

How a New York Doctor got One Hundred Dollars.

To the Editor of the Religio Philosophical Journal:

The New York Times of April 13th, contained the The New York *Times* of April 13th, contained the statement that an "irregular physician" in that city was fined two hundred dollars for practising medi-cine without a license, on the complaint of Dr. Fred-erick R. Sturgis of No. 16 West 32nd St., under the villainous "Doctor's Grip Law" of that State. By that law the informer gets one half the fine. The New York paper fails to state all the facts. This Dr. Frederick R. Sturgis Physics and the facts. Frederick R. Sturgis belongs to what delights to call itself the "regular" school of medicine. He makes it his business and seems to be making a living in the line of an informer. Much of the winter he has devoted to lobbying at Albany in behalf of the medical society, to get a more stringent doctor's grip law, to raise the fine higher. He has failed up to this time in that attempt through the interference and opposition of several public spirited citizens of New York and Albary

York and Albany. This Dr. Frederick R. Sturgis should be known. He is the President of the New York County Medical Society, and is not a credit to the institution. The role of informer, like that of a spy, is detected in all nations. Sturgis appears to be making this his special business, sharing the fines he finds profitable. It is dirty work in the estimation of gentlemen. At a recent meeting of the New York Medical Society, as its recent meeting of the New York Medical Society, as its president, he complained of the "apathy of the peo-ple." He should inderstand they don't desire these grip laws. It is the work of the old school doctors, who get them rushed quietly through the legisla-tures. Each successive winter they endeavor to get an additional twist into the law. The last twist which they succeeded in getting was a division of the fines. Frior to 1880 the fines, when collected, went into the county treasuries. Since that date the informant gets half the fines, and some of the "regular" medical comparison, and some of the "regthe informant gets nair the inles, and some of the "regular" medical corporation, and some of the "reg-ular" doctors are doing the dirty work for the pay it brings. It pays double. It drives out successful competition and it pays in greenbacks besides. Dr. Frederick R. Sturgis is the most active in this dis-creditable work for the pay it makes. It is to the credit of the Homeopaths and Eclectics that they take no part in it. BRONSON MUBRAY. New York

New York. The Chicago RELIGIO-PHILOSOPHICAL JOURNAL is one of the most outspoken Spiritualist papers pub-lished in the United States. It denounces fraud wherever discovered in its own camp, and as a con-sequence is hated and despised by all the mountebank dough-faces who curse the world with their pretend-ed mediumships. If fraud is found out to be the stock and trade with pretended mediums, however high they may have heretofore stood, it publishes their rascality to the world without fear or favor. Such a paper one may confidently read without the fear of being made a victim of delusion and fraudulent representations of spirit-phenomena.-The Riverside Press.

Mary M. D. Sherman writes: I wish to ezpress sincere pleasure and admiration for the new dress so becoming to our favorite JOURNAL. There dress so becoming to our favorite JOURNAL. There comes a time in life of every one, when change is de-served; so with the JOURNAL. It was deserved, and it was carned. Your editorial "Hedging," was splen-did, I read it several times. Its splritual significance is deep and full of meaning. The Doctor went to see Prof. Lyon yesterday; he too was struck with its deep meaning. The Professor is yet an invalid, but thinks he is on the mend. He is pleased with the JOURNAL. I hope the opening spring finds you with firmer health, stronger will and courage to work for humanity and help the weak out of the ruts of ignorance and stupidity.

James H. Hardee writes: I have been read-ing the JOURNAL for several years, and cannot do

kind.

To be sure, the Doctor says he "would not suggest To be sure, the Doctor says he "would not suggest in the least, the old idea of creedalism" in his pro-posed organization, which is very plausible on the face of if, but before he closes his article, he rules out every thing that is "Godless," which clearly indicates that the proposed organization is on a "Christian Spiritualist" platform, which is a recognition of the corner stone and foundation of Christian creedalism, *i. e.*, God, as the creator, preserver and ruler of all things, and the object of adoration and worship. The spiritualistic creed mongers, who are coaxing the spiritualistic creed mongers, who are coaxing the creed-bound churches to adopt Spiritualism by offering to acknowedge and adopt the foundation on which Christianity and the churches are built are seek-ing to hand it over to the protection of priestcraft, and priestcraft realizing how futile it is to much longer stand up against the blazing light of modern spirit-ual philosophy and science, are preparing to adopt, embrace and control it for the benefit of the church, or in other works for the neutration of the old or, in other words for the perpetuation of the old order of priesthood.

Remember that the great Church Congress in En gland last fall, after fighting Spiritualism for thirty years as a delusion and a snare, resolved that it was years as a delusion and a snare, resolved that it was useless, longer to try to "phoo-phoo" it down, and suggested that they adopt and "vitalize" it for the perpetuity of the life of creedal Christianity! And if Christianity can retain its foundation of a "God" to "choose" his special agents and teachers—oracles to humbug their dupes, and raise a reasonable year-ly salary, it is about all that will be asked for by the said agents, teachers and oracles. A few of the old creedal forms and ceremonles will be readily grant-ed tham by "Christian Spicitualista" such as a "spired them by "Christian Spiritualists;" such as a "spir-itual Easter" and "sacred" songs and music, as per Banner of Light, and spiritual "christening" of bables, and "baptism" of infants, etc. A leading "Chris-tian" Spiritualist of Cleveland, Ohio, has already be-gun the baptism of babies in the name of spiritual science, and all "Christian spiritual lecturers keep up the old creedal and Christian dogma idea by calling for the singing of "Nearer, my God, to thee." As all "Christian" Spiritualists firmly believe that

As all "Onristian" spiritualists minly believe that our departed spirit friends can and do return and communicate with us when proper mediums can be found—as I believe also—and in front of the fact that returning spirits, who have been hunting for long years in spirit-life, to find the "God" they were educated in earth-life to believe in, and without ever indicate him it would ensure the proper for mortals finding him, it would seem to be proper for mortals to first establish the real existence of such a being be-fore they insist upon further stuffing the world with the dogma. At all events, until this is shown, a true spiritual philosophy or science, cannot be success-fully crected upon a myth. Dr. Spinney may organ-ize a few creedal Christians at his convention, but no philosophical or scientific Spiritualist will be in-cluded. N. S. WOOD.

H. M. Cauldin writes: Let me add my con gratulations on your course in exposing frauds. If our philosophy will not stand on its truth, much as I love it I would rather see it fall. While we charge the old creeds, dogmas and the organizations uphold-ing them, with falsehoods and frauds, we must keep our own skirts clear.

Geo. Leiberlangcht writes: I admire the course of the JOURNAL; It is the only course that will eave the great cause from passing into the mire of su-persition and folly.

What is materialism? It is the world's spiritual winter; it is a season wherein nothing grows—the trees are all leafless, the earth is covered with a manite of snow and ice, the streams are all paralyzed —not a flower sheds its sweet fragrance. The sun is visible in mid heaven, but he gives no heat; the cold moon reflects her dim and waning beams on a mountain of icebergs; the birds refuse to sing; the only music we can hear is the pitless moan of the bleak winds through the leafless irees, and this to me sounds very much like the sweet, but sad refrain of Mr. Ingersoll, when he pays his peroration of im-passioned eloquence over the temanifess grave of auni-hilation. Equally positive and permanent is the sense of duy. It is the genius and spirit of the heroic in all history. There is little of life when its crosses are all broken and destroyed, when we have forgotien all broken and desiroyed, when we have forgotten pity; when our tears are all dried; when all cense of self-denial, and self-sacrifice are gone.—A. B. French

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The Charleston, S. C., News thus gives the Southern side of the story of the indignity offered Bishop Paine of the African Methodist Episcopal Church: "Bishop Paine had a second class ticket and went into a first class car. When the conductor came to him and took his ticket he told him he must go into the second class car. The colored Bishop became very angry, and said if he could not ride in a first class car he would not ride anywhere, and although he was told he might ride to the next station, he refused to do so, and despite remonstrances got off the train and walked back to Jacksonville, where he had got on."

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Science has its fashions as well as superstition, religion, metaphysics, philosophy, law, or politics. Men think and feel in waves and tides, and that which seems almost intuitive in one generation becomes impossible of belief in the next. Indeed, thought of any kind is epidemic, and opinions propagate in the mental atmosphere by contagion as diseases do in the physical air. Two centuries ago it seemed thoroughly scientific to account for the motions of the heavenly bodies upon Des Carte's theory of vortices, that the bodies floated in fluid ether, and were borne through their orbits by its currents. To-day the theory of vortices has dropped wholly out of both the scientific and the popular mind. It is constantly assumed, even in scientific writing, that theory of vortices passed out of fashion because driven out by Sir Isaac Newton's discovery of the true cause, viz., gravitation. But Newton neither discovered nor pretended to discover the cause of anything. He simply computed the momentum of a force of attraction, and demonstrated a mathematical identity or demonstrated a mathematical identity of equivalence between the action of a falling apple and a revolving planet, but left the reason why the apple falls or the planet re-volves as far removed as ever. The very re-markable naturalist, Charles Darwin, whose death is appunded stands more prominent. death is announced, stands more prominent-ly associated than any other English writer with the theory of evolution as distinguished both from the theory of special divine creation, and from the possible theories of the eternity essentially of the present order of things, and of the mere duality or balance between antagonistic forces of essentially equal persistence. Though one of his works, the "Descent of Man," purports to treat upon the evolution theory of the origin of the hu-man species, yet the learning embodied in it is that of a naturalist purely, an observer of plants, birds, quadrupeds, insects, fishes, and worms, and its slight allusions to human physiology do not assume to be other than superficial. As respects the evolution of the human species from lower orders of life, Lamark had earlier than Darwin emphasized it nonstrable. ition scientifically and Haeckel has been incomparably the most complete expounder of the theory. The excellence of Darwin largely consists in his patient and persistent collection of facts, each of which in itself considered is a mere hint, which offends nobody because it proves nothing, but the aggregate amounts to a habit of thinking the exclusive preoccupa-tion of one's mind with which is not a demonstration, but has the effect of one. Leckey, in his history of morals, shows that opinions do not come into vogue and become generally adopted by proof, nor go out of fashion because of disproof, but that they prevail because a change of mental habit furnishes them with a soil adapted to give them nutrition, as plants and animals grow or not, according to the fitness of their supply of food. He shows that the evidences of the truth of witchcraft, sorcery, and necromancy continued to many times outweigh the evidences against if, until men turned their minds away from it altogether because more attracted by materialistic investigation. Metaphysical speculation gave way to scientific naturalism for the same reason. Ninetynine per cent. of the facts and data collected in Darwin's books would retain the same value as before if the evolution theory should become unfashionable or be superseded by some other. His true position is not that of a philosopher but of a naturalist. Indeed, he is indebted for much of his actual philosophic influence to the moderation with which his statements keep within the range of observation and aloof from absolute dogma and unqualified generalization. Exactly what would be the result of the mental combination, if a mind possessed of Darwin's minute habits of observation and untiring industry could also be endowed with the poetic, metaphysical, and spiritual elements of character, which begin with the interior and spiritual assumptions of the integrity and ascendancy of spirit over matter, and work outward. it might be an interesting question to deter-mine if it were possible of solution. But the limitations upon the human intellect are such that the two classes of mental manifestation never coexist in the same person. It is this fact, after all, which brings all universal generalization or cosmic theories, whether religious or philosophic, into the profoundest distrust, viz.: that one can pretty nearly judge of the theory that will be come to, by knowing the particular medium through which the student comes to investi tion. If it were absolute truth that were ar rived at, its color would not depend in this manner upon the medium through which it is seen. The naturalist and the metaphysi cian would be able to see the same things,

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Banner Group, No. 9, 12 years: "Useful labor is divine."

Star Group, No. 10, 13 years: "Spirit is the source of power."

Excelsior Group, No. 11, 14 years: "On ward and upward forever." Liberty Group, No. 12: "Liberty." At 3 o'clock the Brooklyn Lyceum marched in and took seats which had been reserved for them. Mrs. Mary A. Newton, Guardian, conducted the exercises. The schools first read appropriate selections in concert and then sang a number of pieces. Mrs. Newton then made an address, in which she said that they had attended to-day to bear testimony to a loving faithful member and officer of the Lyceum, William F. Hunt, who entered the higher life on the 14th of last February.

Mr. Daubon then made an address, speak ing in eulogy of the departed brother. He was followed by Mr. Wilson of the Brooklyn Lyceum. Mrs. Milton Rathborn spoke in eulogy of the deceased. The Brooklyn Lyceum then sang, "Our loved not lost," and Mrs. Sales read a poem; at the conclusion of the reading the two Lyceums, lead by Mrs. Phillips, marched around the hall, and each one as they passed the memorial tablet placed a

leaf of laurel by it, a token of remembrance. Mrs. Brigham made the closing address, saying that death is swallowed up in victory. Here was one cut off in life's morning before he had ever known how heavy life's burdens might be; he had heard the voice of the angels, and he went out with the morning light upon his brow. His was no cold calculating life; it was full of kindness, love and truth. We know that he lives, but he is beyond the reach of earthly tears. Yes, he has indeed won the victory. The services closed with song. HERBERTUS. 300 Mulberry St., New York, April 24, 1882.

Science and Art.

Seth Green is credited with originating the expression "fish farming" and fish planting." He thought these terms would do much to render the artificial production of fish popu-lar among persons engaged in tilling the soil.

The Memphis, Tenn., Avalanche throws out this suggestion: "Everywhere in the Mississippi delta are to be found traces of the engineering skill of the mysterious race vaguely called 'Mound Builders.' Artificial eleva-tions, miles of canals, and long stretches of low protecting levees are to be seen in nearly low protecting levees are to be seen in hearly every county bordering on the river from Cairo to New Orleans. Would not modern engineers do well to study carefully the sys-tem which these ancient people no doubt found to be an efficient remedy for devastating gender? floods?

An astronomer says: The present sun-spots are remarkable not only for their extraordinary number, but also for the enor-mous size of some of the larger ones. The great group that has for a number of days this week been visible to the naked eye is 93,000 miles long and 49,000 miles wide. There is a second large group which is 79,000 miles long and 58,000 miles wide, and in it there is a single spot 15,000 miles in length and 6,500 miles wide. Some idea of the mighty size of the great group may be obtained when we reflect on the fact that at least 75 earths, and several hundred moons for filling up interstices would be necessary to extend over the vast area that it covers on the sun's photosphere. There are, we believe, only two instances on record of larger spots than that seen this week. On the day of the celebrated eclipse of March 15, 1858, a spot was seen the diameter of which was 106,000 miles, and on September 30th, of the same year another was observed whose diameter was 142,000 miles. Sir W. Thomson showed in his inaugural address last year to the British Association, that if it were desired to transmit 26,250 horse power by a copper wire half an inch in diameter, from Niagara to New York, which is about 300 miles distance, and not to lose more than one-fifth of the whole amount of work-that is, to deliver up in New York 21,-000 horse power-the electromotive force between the two wires must be 80,000 volts. Now, what, asks Prof. Ayrton, is to be done with this enormous electromotive force at the New York end of the wires? The solution of this problem, he says, was also given by Sir W. Thomson on the same occasion, and it consists in using large numbers of accumulators. All that is necessary to do in order to subdivide this enormous electromotive into what may be called commercial electromotive forces is to keep a Faure battery of 40,000 cells always charged direct from the main current, and to apply a methodical sys-tem of removing sets of fifty and placing them on the town supply circuits, while other sets of fifty are being regularly in-troduced into the main circuit that is being charged. Of course this removal does not mean bodily removal of the cells, but merely disconnecting the wires. It is probable that this employment of secondary batteries will be of great importance since it overcomes the last difficulty in the economical electrical transmission of power over long distances. A Frenchman-M. Menuisier-has recently designed an ingenious and striking plan for establishing in mid-ocean telegraph stations which will afford facilities to vessels crossing the Atlantic to communicate directly with the main land. He recommends the establishment of a telegraph cable between St. Nazaire, Bordeaux, and New York, having a central branch in mid ocean to Panama. At intermediate distances of 60 leagues he proposes that a vertical cable, to which a buoy is affixed at the surface of the water, be at-tached to the main cable. Two of these branch cables, he further urges, can be at-tached at the right and left of the main cable, distant ten to twenty leagues each, and forming two crosses with the main cable, which would facilitate the sighting of the buoys by passing vessels. Furthermore, the buoys being numbered, their position in the ocean can be fixed for ready discovery by special tables. The buoys serving as a substitute for an earth-wire, when a passing ship desires to establish communication with land an apparatus on board is connected with the wire of the buoy and also with the buoy itself by means of its two wires, and the desired communication is at once available. A central station being established on a rock, or an island, or a specially moored vessel, a vessel in distress, for example, could tele-grape for aid to that central station and get help either from there, or it might have summoned to its aid another vessel, then passing the central station. The inventor claims to have successfully overcome the difficulties in

Sea Group, No. 5, 8 years: "A happy home heaven." Ocean Group, No. 6, 9 years: "Behold God's be made luminous, so that it throws a light by night, and also may be rendered sonorous, by hight, and also may be rendered sonorous, like a fog-horn, and capable of making its whereabouts discovered in foggy weather with comparative ease. The inventor does not reveal all the details of the important in-vention, but claims that its merits have been favorably pronounced upon by thoroughly officient paviestors — Ex efficient navigators.-Ex. The paper contributed to the May number

of the Atlantic Monthly by Mr. John Fiske, the ablest of American philosophical writers, the ablest or American philosophical writers, upon "The Arrival of Man in Europe," is one of extraordinary interest. As the results of his studies he finds that four races of men have successively lived in Europe. First, the men of the River Drift, who lived by hunting and used only rude chipped stone implements. Second, the Cave Man, now represented by Second, the Cave Men, now represented by the Esquimaux, who possessed finer tools and weapons, and had some artistic sense. Third, the Iberians, who sharpened their implements, were farmers and weavers, built houses and boats, and it is believed had some knowledge of an existence after death. Fourth, the Aryans, who came from Central Asia and intermarried with the Iberians, and with them became the progenitors of the modern people of Europe. The men of the River Drift, Mr. Fiske believes, belonged to the Pleistocene period, which began 240,000 years ago, and he is inclined to believe that men had inhabited Europe 160,000 years earlier than that period. That Mr. Fiske is a devoted advocate of the evolution theory is shown by the following statement from his paper: "We see man living on the earth for perhaps half a million years, to all intents and purposes dumb, leaving none but a geological record of his existence, progress-ing with infinite slowness and difficulty, making no history. Yet his geologic record is not quite like that of the dog or the ape, who could not chip a flint, and in the incised antlers of the Cave Men we see the first faint gleams of the divine intelligence that was by and by to shine forth with the glories of a Michael Angelo. We cannot but suppose that during those long dumb ages, through infinite hardship, and through the stern regimen of deadly competition and natural selection, man was slowly but surely acquiring that in-tellectual life which was at last to bloom forth in history, and which has made him 'the crown and glory of the universe.'"

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal:

Judge Wm. Coit who was announced to speak for us Friday evening, April 28th, was unable to keep his engagement on account of a severe throat difficulty, and the chair-man announced that the subject of "Spirit Obsession" would be considered. He related a fact in his own experience, where an evil spirit was cast out of a little girl through the medial powers of his wife.

Mr. Wm. R. Tice gave the following state-ment as related to him by a reporter of the Daily Eagle, this week, who said that while spending his vacation at some distance in the country, after he had prolonged his stay much longer than he had first intended, one night as he lay in bed wide awake, he saw the presence of his mother who was alive and well in Brooklyn, who came to his bedside, spoke to him ard urged him to come home immediately, and it made such an impression upon his mind that he started for home the next day. On his arrival there his mother expressed great joy at his return, and said that the night before she dreamed that she went to the country where he was stopping, and described to him the room, house and surroundings where she had never been, and said she asked him to come home, and the question arises can spirits unconsciously in the form travel at long distances and make an impression upon the mind of a person whom they may be *en rapport* with?" Mr. F. Haslam said: "We are told that we are surrounded by two influences, one good and the other bad, and that these influences are ever striving for the mastery. Several years ago a friend, Mrs. Delany, lay very sick in her home in Bricksburg, N. Y. One of her neighbors asked her one morning who the tall man with black whiskers was that they saw coming out of the house the evening before, describing the speaker accurately, and whom they had seen there several months before. I was at home in Brooklyn sound asleep. Could my spirit, in its anxiety to learn of the condition of a sick friend, go out to this friend unconsciously and be seen clothed in the garments of life? Several years ago I was visiting friends on Long Island, and as their house was full. I was lodged at a neighbor's. On going to the sleeping room I had lain down, but was wide awake, and I saw the spirit form of a female floating over my head. I also saw a spirit of a man by the bedside who appeared to be drunk and who swore horrible oaths at me. On going down stairs in the morning I was asked how I had rested, and I told the people of my experiences, and the lady of the house brought me forty-two different photographs, and I picked out of them the spirit of the female I saw, and she said it was her daughter who had died two years before, and the other spirit that I saw was that of a sea captain who was in conduct and description just as he appeared to me. I seemed like a drunken man, and felt like giving oaths. Was I obsessed? I felt of the spirit of the female; it was tangible to the touch. The people were not Spiritualists. Another case of obsession: Rev. Mr. Gage, a Universalist clergyman, was stopping at Key West, Fla. He sat down to write a letter home, was controlled to write a letter in Spanish, and was obsess ed by the spirit of a Spaniard, who said that he would never leave him, and that if he wished him to do so, he must get drunk; and this influence seemed to have such a power over him, that he was compelled to do what this evil spirit desired, and this refined and cultured man shut himself up in a room and became intoxicated the first and only time in his life, and after he was restored to himself and in his right mind, this malevolent spirit left him and never returned again." D. M. Cole said: "People in the earliest ages have had this idea of evil spirits possessing men, and the healing of Jesus and of the early apostles was largely of this characterthe casting out of devils. When persons were controlled by good spirits they were called prophets, and when other influences controlled them they were possessed of 'a devil.' When in the church my pastor asked me this question, 'Do you believe in the devil?' and my answer was, 'Yes, millions of them;' and I do not know but what Spiritualists can cast out devils as in the case related by your chairman. We know that we are influenced by climatic surroundings, and who knows but our evil thoughts may go out from us and find an abiding place among those who are in a condition to receive such influence, and criminals sometimes say when have successfully overcome the difficulties in they have committed great crimes that they the way of providing a buoy that will be of were instigated by the devil. Now, as to this

power of the embodied spirit to travel and influence persons unconsciously: At a meeting held in this city, Dr. Baker was speaking and Mrs. Cate, a medium, said she saw my spirit standing by his side influencing his thoughts. Dr. Baker who is somewhat of a medium seemed to think it was all right, and said that the thoughts expressed were such as he had heard me give. I was not conscious of such presence as is here related. I am fortunate enough to live in a haunted house, and the spirit of a woman is seen there by my daughter and also by myself; she was mur-dered there. When I give up to fear and am frightened, I see this spirit form, but when concentrate my will-powers I see nothing. If one tries to keep himself pure, self-centred and desires to know the truth, and will maintain his individuality, he need have no fears of evil spirits obsessing him. I would have you be masters of the situation, be you Spiritualists, Christians, philosophers or metaphysicians." Mr. John A. Wilson said that he had had

an experience the night before at a meeting of the "Salvation Army," and it reminded him of a negro minstrel show. He said that he could not see how any good could result from such performances. Stopping with a nephew at Paterson, N. J., he said this gentleman was a local preacher and good Christian man, and their thoughts drifted to Spiritualism, and his nephew said that when his lit-tle boy Johnnie died, he felt in the greatest agony because he thought that he was "roast-ing in hell," and that he prayed most earnestly that he might know where his child was, and he said one morning that he saw was, and he said one morning that he saw this spirit child come into his sleeping room and said, "Papa, do not grieve any more. I am so happy. I live in a beautiful country." And his nephew, although preaching hell in the pulpit, said that from that hour, twenty years ago, he never had a doubt but that his unconverted little boy was happy in the Spir-it-world. Dr. S. S. Guy said: "I have been an investi-gator of these phenomena for 32 years, and I have never felt these adverse influences. If

have never felt these adverse influences. If a human being is striving to live a pure and true life, and exercising his will and all the best attributes of his soul, he need have no fears of evil influences controlling or overpowering him."

Mr. D. E. Hamilton, of Lewiston, Maine, said: I am a Phrenologist, and have given some considerable thought to this subject of the different faculties, and I find that when I am receptive to the best ideas and influences of the age, my thoughts flow freely from the of the age, my thoughts how freery from the end of my pen, and when I know I am en rapport with the good and the true that have lived and are now living, then am I blessed by such influences. In phrenology I see man influenced by destructiveness, ideality, selfesteem, reason and intuition, and I believe in the exercise of these faculties controlled by human will, and when men act in accordance with their best and highest faculties, and strive to cultivate them, they need have no fears.

Mr. Hamilton read an original poem on "Self Control," which was highly enjoyed by all present. Our meeting was an unusually interesting one, and much food for though was elicited by the discussion. Mrs. H. M. Rathbun, of New York City, is to give our next Friday evening lecture. Subject: "Mediumship."

S. B. NICHOLS. Brooklyn, N. Y., April 29, 1882.

Our Exchanges,

Psyche contains the following: "The Flying

MAY 6, 1882.

was intended to be conveyed to me, and as the apparent coffin-lid was white, and about three feet high, I conjectured that some child of a friend or acquaintance would die soon. The two-year-old son of a friend and col-league, closely connected with me by business ties, did actually die within, I think, three weeks, though at that time I was not aware that the child was ill, beyond some slight suffering caused by teething.

"The second set of occurrences was three dreams.-Dream I. was the figure of a man carrying a coffin apparently through a street in a country town.—Dream II. was a coffin-lid placed against a wall, with a smaller coffin-lid resting upon it.—Dream III. was a set of several coffins of a common kind outside the door apparently of an undertaker's shop. The three dreams have all occurred within the last few weeks, though I cannot, as I say, fix the dates. On Wednesday last, on visiting some friends, I heard that a man whom I once knew fairly well, and who was intimately connected with people with whom I also at one time was intimately connected, was then dying in the town of Lewes. This seems to be the meaning of Dream I. On Sunday, four weeks ago, Mr. C. died; on Sun-day week his son, aged seventeen, also died, the latter quite suddenly. In my second dream the cofin-lids were just those of a full grown man and of a youth. This seems to be the meaning of Dream II. Going into my club one day last week, a friend said to me almost directly, 'My father-in-law dropped down dead yesterday.' On Thursday last my cook had news that her father had been taken ill suddenly, and on Saturday he died. This morning's paper records the death of the father of an old pupil; and in the obituaries of the morning papers there have been an-nounced, the deaths of several others with whom I have been connected in some way or other; this, perhaps, is the meaning of Dream

Every reader who has the interest of the JOURNAL at heart, will signify it by an early and earnest effort to increase its circulation. Remember, the paper is still sent to new subscribers on trial, twelve weeks for thirty cents or fifteen months for \$2.80.



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In Memoriam.

On Sunday afternoon, April 23d, memorial services of the late William F. Hunt, were held by the Lyceum of the First Society of Spiritualists, New York. In front of the speaker's desk was a bank of flowers with the initial letters, "W. F. H." wrought in violets The banners of the Lyceum were arranged about the hall, having the following inscriptions upon them:

Fountain Group, No. 1, 4 years: "All life is love.

Stream Group, No. 2, 5 years: "We love the Father."

River Group, No. 3, 6 years: "Purity, health, happiness, progress." Lake Group, No. 4, 7 years: "The pure in heart see God."

Dutchman. Is there any verified foundation for any of the stories about phantom ships at sea? Recently a graphic narrative was told me by a ship's officer how two sailors on board a ship he sailed with claimed with so much earnestness that they had seen the Flying Dutchman, that every man on board was convinced they believed what they said, whatever the explanation might be. The story was that when rounding the Cape one stormy night, they saw a ship with all sails set—too many for possibility in such a gale bearing down upon them. Paralyzed with awe they gazed upon the phantom barque which ran clean through their own ship without giving any shock; a weather-beaten ghostly captain was seen by all, gazing st ad fastly on the raging expanse of water being him, while the grisly man at the wheel attended to his duties; two or three other men were also seen on the other deck of the phantom ship. In reply to a question, the narrator said that the two testifiers, whose names he gave, had gone he knew not where, because as usual enough in the merchant navy they entered service on new ships at the completion of each engagement. The only story of this kind I have seen which appears to be thoroughly verified, is one printed recently in the Revue Spirite and in the Spiritualist, in which an officer high in rank in the French navy records how he and all on board saw in clear daylight off Madagascar the crew of a French man-of-war with which they had recently parted in a storm, trying to save themselves on rafts. His ship went to the rescue, lowered boats, and while the boats were in the midst of the rafts the phantasmagoria vanished, and those who went to the rescue found themselves alone upon the waters. Full names and dates were given. If all the respectably authenticated narratives of phantom coaches and of phantom men on horseback were brought together by some painstaking writer, the concentration of testimony would perhaps compel the belief of the unprejudiced; several such cases are given in Mrs. Crowe's "Nightside of At sea the conditions are different Nature." the ever-shifting winds and waves can hardly be supposed to retain in one spot the "infuence," whatever it may be, which on land is supposed to give the power to spirits in unrest, of sometimes making their presence known to dwellers on the material plane. Can any of our readers in Cape Town or elsewhere throw light on the subject?"

M. A. (Oxon) has the following in Light London, about dreams: "The circumstances of which I have to speak are wanting in the element of time, as unfortunately I forgot to mark the exact dates of either the vision or the dreams-but all have occurred since the commencement of the present year. The first occurrence was this: I was sitting alone one Sunday morning by my fire-side smoking and reading. On my right hand were several Austrian bent-wood chairs with open backs; suddenly there came an impression on the right side of my retina, of a white coffin-lid just occupying the space of which the frame-work of the chair back formed the border. I was rather startled, and wished very much that the impression might fade away, or that it might prove to be an illusion. I went on with my book, and when I had got fairly into my reading again, and had for the time forgotten the incident, the whole was repeated. I then had no doubt that some information

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