

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to sone in items of news. Don't say "I can't write for the press." Send the facts, make plan 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 organ-Notices of Meetings, information covering the organization of new Societies or the condition of old ones movements of lecturers and mediums, interesting incl dents of spirit communion, and well authenticated ac counts of spirit phenomena are always in place and will be published as soon as possible.

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THE FIRST SOCIETY OF SPIRITUAL-ISTS OF NEW YORK.

Celebration of the Thirty-seventh Anniversary of Modern Spiritualism.

ADDRESSES, MUSIC AND RECITATIONS. The Hall of the Society Filled with Attentive

Listeners.

(Reported by Geo. H. Mellish.)

(Reported by Geo. H. Meilish.) On Sunday afternoon, March 29th, 1885, the First Society of Spiritualists celebrated the thirty-seventh anniversary of the advent of modern Spiritualism, in an appropriate man-ner. The platform was tastefully desorated with foliage plants, while on the desk were vases of cut flowers, which lent a cheerful as-pect to the auditors. On the wall immediate-ly back of the speakers hung a slik banner with the following inscription upon it: The world bath feit a quickesing breath, From baseres eternal shore; And souls friumphani over death, Return to earth once more. For this with og we sing. Ohl grave, where is thy victory? Ohl death, where is thy sing?

Fifteen minutes to each speaker was the ime allockd, and while the speeches were re-orted in fall by the stenographer, and are rell worthy to be printed as reported, it rould be making too great a demand upon our space, and I, therefore, shall content ayself with taking brief abstracts there-rom. well

myself with taking brief abstracts there-from. Mr. Henry J. Newton, who has long, faith-fully and ably served as the President of the Society, introduced the speakers. The exer-class were opened with a plano solo by Mr. George De Weir, and Mr. Newton, then ad-dressing the audience, said: We have met here this afternoon to cele-brate the 37th anniversary of the advent of modern Spiritualism. As we have a long programme and a large number of speakers, what I say will necessarily be very brief. It is a part of my duty-and the unpleasant part of it-to see that the greakers do not speak too long. We must confine each speaker to fifteen minutes. Whatever may be the opinions of men in reference to modern Spiritualism, here is one thing upon which all necessarily have to agree, and that is the fact that Spiritualism is here. That is beyond controversy. It is not only here, but it is everywhere over the whole earth, civilized or uncivilized. Wherever

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is here. That is beyond controversy. It is not only here, but it is everywhere over the whole earth, civilized or uncivilized. Wherever people may be, Spiritualism has made its self manifest among them. This fact alone is sufficient in itself to excite the greatest sotonishment. That is came here in this part of the nineteenth century, with all its varied phenomena, is a fact sufficient to create a profound and widespread effect, especially when we contrast this century with those which immediately preceded is. "When we take another step, then the que-tion comes, Why is Spiritualism here? What is its import, and what does it mean? Our good eccleniastical brethren tell, us the devil does it all. I would like to discuss that que-tion a little, but I have not time. Some who pride themselves on their eclentific attain-ments, say it is all an hallucination, a men-tial disease that is treasent is epidemic, and which tips tables, writes intelligent commu-nications between scaled sizes, makes ex-quisite penell drawings and paints pictures in the dark, ag test after test has demon-strated. These errorical tests that have been applied, demonstrate that the doctors are the innatice, and their patients the same one.

Spiritualism has made great strides the past year. I have not time to give details, much less to comment thereon, but in this-city there have been four or five new publica-tions. The first is "The Nineteeoth Century Miracles," by Rmma Hardinge Britten. I wish I could stop and talk about this publica-tion, but time will not permit. Then "Clear Light from the Spirit-world." Then "The Missing Link." by Mrs. Underhill, the eldest of the Fox girls, and to-day she has a seat upon this platform with us. Then there is the Beacon Light, a weekly publication which had its birth in this city. In our adjoining city, there has been a society organized for Psychical Research, composed of gentlemen who call themselves eicentiate, who exclude from their councils all Spiritualists, but have called to their aid a number of Doctors of Divinity. I have hardly touched upon the subject of modern Spiritualism, but my time is exhausted, and there are others to follow who will say all that I have omitted. Mr. Isanc G. Withers, one of the best per-

Mr. Isaac G. Withers, one of the best per-formers upon the flate in this city, then gave a solo upon that instrument, being accom-panied by Miss May Newton upon the piano. Those present were charmed with its sweet-ness and purity.

ADDRESS BY CHARLES DAWBARN.

ADDRESS BT CHARLES DAWBARN. Mr. Charles Dawbarn was then introduced and said: MR. CHAIRMAN, LADIES AND GENTLEMEN: Our president informed us that we have the honor of having upon our platform for-the past fifteen minutes, you would have had audible proof that the spirits are here with us to-day. It seems to me that during this thirty-seven years of history, both spirits and Spiritualists have mainly confined -their en-deavors to spirad abroad the truth that man is timmorial, and the possibility of inter-course between spirits and morials. Progress in phenomens has not been wanting. If has increased in power and detail. To some the physical phase carries conviction; to others the mental phase is highly valued. I will confine my remarks to one thought, and that to emphasize the fact of angel intercourse with morials here. Let me call your attention first to how we mark the existence of these miraculous pow-ers. They are largely limited in the physical. When we look out toward the horizon, the wy takes in a type of the physical. When we look out toward the horizon, the ingeneration of the rescal a world before invisible, thus broadening and enlarging themespite, thus broadening and enlarging the beginning of our journey, and that those who have gone before us still live, and shall continue to live. We thus see how much grander man shall be in the fature than he is now. Our angel friends not only teach us that this life on the bosom of earth, is but the beginning of our journey, and that those who have gone before us still live, and shall continue to live. We thus see how much grander than you ever conceived, and that the bestings of modern Spiritualism, is an erfence than you ever conceived, and the is now. Our angel friends not only teach us that this life on the bosom of earth, is but the bestings of modern Spiritualism, is an erfence than you ever conceived, and the is now. Our angel friends not only teach us that whe ave attempt to catter upon this sub-ject o

low of thousands and millions in every part of the world at this same hour. At this very moment, the countless millions in every part of the globe, like ourselves, are all looking to the little village of Hydesville in New York State, as their Mecca, and to the dear lady that sits among you at this hour, and ice her sisters, as the ones that redeemed us from the darkness of paganism and the errors of theology.

Theology. Itheology. Ithank Spiritualism for taking from me all the terrors connected with death. I do not mean death in my own person, for to me it has never had terrors, but I mean the ter-rors of the death that takes away our best be-

rors of the death that takes away our best be-loved. We have not only heard telegraphic mes-sages from the life beyond, but we have classed hands with those the world calls dead, and we know their condition in the spheres to which they have gone. We know that they can see us and bless us every hour, though we may not all see them; and there is not a good thing that they have ever done, said or thought, that is toot. All thin, and, ohl a thousand times more of giad tidings

have been brought to us by those numberless rappings, little sounds so low, that your must bend your ear to listen to them. And not only this, but death with all its vertors has vanished, and in its place I see before me the tribunal of justice—justice for the poor, for whom I have massed a large portion of my life. Last Sabbath it was my privilege, and com-mand from the Spirit-world, to bring before you the dark and dreadful history of theology: to tell you of the captives that had been con-fined in the dungeon for thirty and forty years, and of the rack and other instruments of for the used for punishing hereiles— those differing in opinion about points of faith. Were I privileged to speak to you that within the last week there has been a public meeting beld to listen to the cry of the out-cast-in New York. I have seen missery, want and vice in many of our great cities, and now the bitter cry comes up from New York. We want justice. It may be long—lit may be continies before our opinions can right them here, but we'want to know that there shall be justice, peace, rest and a home where cold and hunger cannot come. I have looked into these bilghted homes, and seed the wretched, the hungry, the miserable, with crowns of glory upon their heads. I have neard of those whose all fet had been of one continuous wall; come back singing the "Sweet By and By." and with not only as promise, but an assur-ance of the happiness that I should experi-ence with the mortals that have gone before. That is another thing for which I at most thankful to Spiritualism. I an thankful to if for breaking away the dark vell that has been spread over the world; the angels have doe the work. The long days and years, instead of a few min-utes, to all the great as and good things Spirit-ualism has done for mix and if for me, then to thousaids and millions of my fellow crea-tures. I desire to say to you as my personal testimony, that I have been in nearly ev-ery land of civilization, and in all my travels have been led, guided, protec

terday, and I will carry its banner. through life. Mrs, Britten then begged the induigence of the audience, as this would be her. last ap-pearance before them, before returning to Europe, to relate a very marked instance of the protection, extended to her by her spirit friends in Glasgow, Scotland, some years ago, when in that city of John Knoz. She de-manded and was accorded the right to speak in a church on Sunday, the first instance of the kind in that city. The tale was a touch-ing and thrilling one, and we regret that space forbids our reporting it.

When Mrs. Britten had resumed her seat, Mr. Newton invited to the platform Mr. E. W. Capron and Mr. John Kedzle, and as they stepped thereon Mrs. Underhill arose, and tak-ing them by the hand said: "Mr. Kedzle was my neighbor, and he stood by us through weak and through woe, as did also Mr. Cap-ron."

REMARKS BY E. W. CAPRON.

Upon being introduced to the andience Mr. Capron said: There are now left only Mrs. Amy Post (who is 33 years old, residing at Rochester, N. Y.), Mr. John Kedzie, Mr. John Robinson, and my-self, who went on the platform at the time of the first investigation of modern Solritualism. the first investigation of modern is interime of the first investigation of modern is first limit. All the rest have gone with the spirits. Possi-bly there may be another one living on earth, but I think not. There were no others, I think, except these who mobbed us. I sup-pose some of the mode are yet living. One of them, George Willets, I excuse him, because he was a good soldier afterwards, and became a Spiritualist, making an apology to me. I am also a Spiritualist.

The next on the programme was a cornet solo by Mr. Clarence Brigham, son of Mra-Nellis J. T. Brigham, which was followed by an ADDRESS BY MR. HENRY C. BOWEN,

ADDRESS BY MR. HENRY C. BOWES, who spoke as follows: MR. CHAIRMAN, LADIES AND GENTLEMEN: The whole scope of the occasion, so to speak, has been so thoroughly inversed, that any-thing further upon the subject seems to me ontirely superfluous. The thirty-seventh an-niversary of Modern Spiritualism, the advent of which the great untilniking world, know-ing nothing about it, consider a stupendous delasion, we who are somewhat acquainted

with the subject, know positivily that it em-braces a scientific fact. That is the difference between those who oppose us and ourselves. Why, my friends, if modern Spiritualism be a. delusion, it is unlike any other delusion the world has ever known or read of. If it be a vast deception, it has none of the charac-teristics of any of the delusions that have inhabited the mind of man.

inhabited the mind of man. Spiritualism came to us at first with a cor-dial invitation to test its claims, and these claims have been tested, and it has not been found wanting. Spiritualism made its ad-vent among mankind with a challenge, and each of its marvelous phenomena was sub-jected to the closest scrutiny and the most rigid examination; was tried in the schools of scientific testing, and thoroughly investi-gated. Spiritual manifestation. has been proved, so-to speak, to the very core, and in every instance it has identified itself to the investigators as precisely the thing which it proved, so to speak, to the very core, and in every instance it has identified itself to the investigators as precisely the thing which it has claimed to be-namely, that there is communication between those that have gone before us and those who still remain on the physical plane. The scientific Tyndals upon one side may sneer-that don't put away the fact. The theological Taimages on the other hand may denounce, but that don't take away the truth. It has been the Chris-tian institutions and the Christian priest-hood that have bitterly fought the acceptance and promutgation of the truth of Spiritual-ism. The Church also bitterly opposed the anti-slavery movement, stood directly across the pathway of the great temperance reform, and denounced it as fanaticism. It is to-day most active in opposing the enfranchisement of women. Christianity lighted the fires of Smithfiel-it built the rack, made the thumb screw, and has contrived every kind of devel-ish ingenuity in order to hinder the progress of events.

Smithiled—it built the rack, made the shumb serew, and has contrived every kind of devel-ish ingenuity in order to hinder the progress of events. It taught that the child in its cradle is in a condition of total depravity arising from the effects of our first parent's sin, and promulgated the doctrine of infant damna-tion for the glory of God. No delusion about that, is there? but Spiritualism, it is claim-ed, is a delusion. Mothers, as you bend over the cradle of your loved darlings and reflect upon these teachings of Christian theology, how much consolation will you have? That is a cheerful kind of a thing, that sort of re-ligion, isn't it? It is very consoling for you. Christian fathers and mothers, to know that when that wayward boy of yours has passed over, that he plunges into an everlasting fire, and that his torture there shall continue through an endless ternity. There is no de-lusion about that—oh! no. It is Spiritualism, that is to break every yoke, physical, mential and spiritual; that is to breathe the spirit of peace instead of war. Something is wrong, when, after all these years of Christian and religious civilization, the world presents the warlike aspect it wears today. The whole genus of modern Spirit-ualism is opposed to the spirit of war. It re-quires of us the full and free exercise of every facily of body, soul and mind. We must work out our own salvation. It is because Spiritualism demonstrates a life beyond the grave, and is opposed to the dogmas of theol-goy, and has given us something better, and because it breathes the sweet principles of peace rather than of war, that I with my fel-low Spiritualistic say this afternoon, "All-hail, great, wakening light!" Mrs. Geo. S. DeWeir who sings regularly for the acciest on Sundays then same very

Mrs. Geo. S. DeWeir who sings regularly for the society on Sundays, then sang very acceptably the piece entitled, "Take me back to the days of yore." Miss Lillie Runnels of Chicago, recited "The Voice of the People," by James G. Clark, and in response to a hearty applause, she recited the piece entitled "Church Bells." The lady has a rich, deep voice and dramatic talent.

ADDRESS BY MRS. SHEPARD-LILLIE.

ADDRESS BY MRS. SHEPARD-LILLIE. There is so much to attract your attention, and so many good things have already been said, and there is so much in the place and hour, both spiritani and from her who stands in the visible presence before you, that we feel almost as though our silence would be most welcome to you. Looking upon the face here of our dear sister, Mrs. Underhill, we hear the sounds that are beating upon the floor, sending to us not "simply the re-poruses of material substance, but a sound from the distant, far away spheres where the spirits of those who have passed from earth-life dwell, and who have brought all their intelligence, power and intellect to bear upon the world through these almost count-less ages, to devise a way and means to meet the needs. necessities and demands of the the needs, necessities and den sching, longing human heart. and demand

the needs, necessilies and demands of the sching, longing human heart. We would no longer be satisfied with the faith or creeds of the past. In answer to a demand came the sounds we have listened to this afternoon. These raps came in an age that asked a reason for all things, and silent hands lifted the curtain. Ages they had waited for this event. Man must first grow in order to experience the need, and then ex-pand intellectually. I say we waited, for L as one of those outside of the line that now address you imperfectly, but as best I can, through the lips of another, can see how if was necessary that the spirits should wait till man could read the sizes of the times. This intelligence that made itself manifest through the so-called raps, thirty-seven years ago, was one sign of the times. See what has been done. Each the signs of the times, for they are prophetic, with great depth of meaning, if viewed aright. You take yo the palm branches, and as symbols they take you back nineteen hundret years, but the recol-isetions of the past will not satisfy yoe,

beautiful as they are. It is ours to have the gift of the spirit, fresh inspirations, golden thoughts, and to stand on the threshold and look into the future and see the faces of those gone before. Blessings be with you every one, and may your faces ever shine with love's illumined brow.

Mr. I. G. Withers played a flute solo with good expression, and Miss Runnels gove a recitation entitled the "Song of the Camp," in which was introduced the song of Annie Laurie.

MRS. T. B. STRYKER

MRS. T. B. STRYKER then gave an address, of which our space will permit but the briefest abstract: Thirty-seven years, and what is the result? Spiritualism has suffered and struggled, but with each convulsion, it has become strong-er. With every so-called exposure, it has burst forth into new life and given evidence of renewed strength. Surely God has been in the movement; surely the philosophy which the angel visitors have been pleased to bring to earth's children, was from the inner courts of the real life. Triends, this beautiful cause we celebrate, ande-dates all historic records, though its modern birth was but thirty-seven years ago, when its food-gates were opened and the spirit world was permitted to manifest its power in a more diffusive manner. No think-ing man of to-day would condemn his child to eternal suffering, and yet such was the at-tribute of the God you were called upon to iove, reverence and worship before Spiritual-ism shed its light upon the earth.

Mr/Newton said, that before Mrs. Brigham should arise to make the closing speech, he wished to express in behalf of the society, their sincere thanks to the volunteers who have so kindly come here and instructed and epicrtained us to-day. May this be one of the anniversaries to be remembered by us with great pleasure. MRS. BRIGHAM

MBS. BRIGHAM then said: You will find my remarks will be in sympathy with the hour and the time, for both are very short. What needed to be said has been said; all the joy, all the gladeness and all the congratulations necessary to be mentioned, have been laid before you. Said nothing remains for us to de, but simply to gather up these thoughts as we might gather so much of blossoms and leaves, and bind them together with this little silken ribboh of poetic thought and of kindly greating. These remarks were followed by a paem pertinent to the occasion, and then the exer-cises closed with the congregation singing the doxology. Corresponding Secretary.

After Years of Death in Life a Woman is Suddenly Restored.

Fifteen years ago A. J. Jernigan, of Wash-ington County, Ga., married Miss Fannle Thompson, one of the most beautiful belies that ever reigned in Georgia society. For a couple of years Mr. and Mrs. Jernigan were leaders in social circles, but after the birth of a daughter the mother found herself com-pletely paralyzed, and for years her condition has been such that not only was she unable to move a limb, but her tongue was paralyzed so that she could not speak, and she had to be fed on liquid food. A few weeks ago Mrs. Jernigan was given up for dead. The watch-ers stood around her bed momentarily expect-ing the explicing breath, while the sufferer is almost without a respiration. She seemed at length to fall allesp, and the watchers left the room. During the whole morning the sufferer, without the knowledge of the statendants, lay, not as they supposed in a stopor, but in silent prayer. She threw her whole soni into an appeal to God to save her for her dauchter's sake. It was the fourth hour of her prayer when her attendants had retired. Suddenly she imagined she head words repeated : "Aries, thy faith hath made thee whole."

retired. Suddenly she imagined she heard words repeated : "Arise, thy faith hath made these whole." Offering up one more fervent prayer, she found that the power of motion had returned to her, and the conviction came to her that God had indeed answered her prayer. Get-ting up she felt as strong as on the day she was married. Hastily dressing, she opened the door into the adjoining room, where, she appeared before her husband and friends as though risen from the grave. "Fear not," she suid. "God has resto

me to life." The whole company knelt down and thanked God for what had occurred. That afgemods, she walked half a mile is church for the purpose of praying, at the and of which she was not the isset fatigned. The incident excited the whole county and 'hundrede have been calling on her, all of whom she assures that her cure has come from God.

Dr. Bournet's recent work on crime in France and Italy seems to show that, in France, crimes against the person are in-creasing somewhat, while these scainst of op-erty are diminishing. In Italy "erimes of the blood" are three tipne more humerous than in France, and murder is six times more frequent. Assassination is salightly in-creasing in France. In Italy the number of particides is about double that in France. In both countries there is a notable diministration in criminal poisoning. "Attempts against chastily are much less frequent in Italy, and in France these " crimes against children augment in frightful proportions." Infanti-cide is twice as great in France.

A COMPARISON

12

Of the Scriptural and Spiritual Evidences of Man's Continued Existence.

An Address Delivered by Wm. Emmette Cole man at the Metropolitan Temple, San Fran-cisco, Cal., on the Occasion of the Celebra-tion of the 37th Anniversary of the Advent of Modern Spiritualism, March 29, 1885.

We live in a materialistic age,—an age in which evidence of a continued individualized existence for man after physical dissolution is imperatively demanded, in order to check the onward march of blank materialism, which positively denies the possibility of any conscious life after death of the body, and, of a more cautious' Agnosticism, which though the does not absolutely deny the possibility of subject to the domain of the unknowable, and has practically no belief in man's spirit-crowned immortality. In the civilized world the two systems of thought, the Christian and the Spiritualist, profess to present the world with evidence of the existence of a soul in man which does not perish everlast-ingly when the body dies. On this anniver-sary celebration of the sturm life offered to us by the two. I.—CHINTIAN EVIDENCES. We live in a materialistic age,-an age in

and also at a later time by himself, Paul. There is no resionable doubt but that the aposties and Paul really believed in the resur-rection of Jesus and his appearance after death; but of the circumstances of these ap-pearances Paul, our only valid witness, tells us nothing. It is impossible for us to tell the grounds upon which this belief was held, as no reliance can be placed in the confused contradictory, and impossible marraityes of the gospels and the Acts. As Paul tells us of the gospels and the Acts. As Paul tells us of the gospels and the Acts. As Paul tells us of the gospels and the Acts. As Paul tells us of the gospels and the Acts. As Paul tells us of the gospels and the Acts. As Paul tells us of the gospels and the Acts. As Paul tells us of the gospels and the Acts. As Paul tells us of the gospels and the Acts. As Paul tells us of the gospels and the Acts. As Paul tells us of the gospels and the Acts. As Paul tells us of the gospels and the Acts. As Paul tells us of the testion, or that Jesus did really appear to Paul; and no. also, in the cases of the other alliged appearances of Jesus. Mind, J am mot denying that Jesus did thus appear. In fact I. think it probable that Jesus was really seen by Paul, and also by some one or inn -bot beliet is not substantial evidence. The fact that Paul actionship is not accepted as wall or visions of the intuit is not accepted as wall or visions of the intuit to day; and many eminest Christians now thing that the paul and the Acts was the substantial evidence. he Aposiles were mistal

world, have seen visions unreal, delusive, fanciful; and the mere fact that a person as-serts that he or she has seen Jesus or any other dead person in a vision will not be ac-cepted in this age of the world without other corroborative evidence. The writings of a man dead over 1,800 years, even though they had not been tampered with or interpolated, which of itself cannot be absolutely known, furnish of themselves no evidence of man's life after death. We need Paul and the Apos-ties here to cress-examine them, to find out the exact reasons for their bellef in Jesus's continued existence, and all the circum-stances connected with his supposed reap-perances to them. This it is impossible for us to-have; therefore, the so-called Christian evidences of a future. life fail to the ground. II.-THE SPIRITUALIST EVIDENCES.

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not a fixed location, and that in the spiritual world no trace can be found of a massuline potentiate, enthroned in solemn awe, to whom all mortals locky enough to reach his king-dom must electrally render abject obedience in servile starishness, and that all angels are human spirits, devold of wings, who have progressed into a high and pure condition from the lower spheres of the spirit resim. The New Testament teaches that heaven is a Jewish city,—the New Jerusalem, paved with streets of gold, with precions stones adorning its gates and walls, with twelve gates having the names of the twelve tribes of israel inscribed thereon, and twelve foun-dations, with the twelve aposites' names on them; the city being a four square every way, 1,500 miles wide, long, and high. Spir-titualism declares that the Spirit-world is not a city, but a series of circles upon circles and spheres upon spheres spanning the immens-ity of space.—world scorresponding in many things to this world and the other physical planets that popie the universolum. Jeaus and the aposities eridoutly conceived heaven to be created miraculously by the arbitrary rat of Jehovah; Spiritualism pronounces all Spirit-worlds to be evolved from material worlds or from lower spiritualism is worlds through laws stermal as nature. Christianity and the

Bible threaten eternal damnation as a penal-ism declares that the beliet or non-belief in Jesons weighs nothing as against the soul's advation, the attainment of heaven being dependent solely upon the character and as-piration of the individual, independent of all beliefs in speculative doctrines, and that, if any thing, the belief in the supremacy of Jesus, on earth and in heaven, being an in-tellectinal error, will retard rather than ad-vance the soul's progress in light and love, purity and wisdom. The New Testament and Christianity teach that man's saivation, in a measure, depends upon his submission to the rite of baptism; Spiritnalism affirms baptism to be of no avail; a foolish relie of ancient supersition, a belief in its efficacy cramping the mind and dwarfing the powers of the soul; purification. The Scriptures affirm that all consists in beling saved from a burning hell and a personal devil; Spiritnal-ism teaches that there is neither hell nor devil to be saved from, and that saivation consists in being saved from the effects of the present imperfect condition of the human race, -which saivation can only be attained in this or any other world by each individual soul striving to elevate itself from its debas-ed condition and to gradually grow in virtue and truth. The New Testament teaches sai, hnows no saivation through Christ or any other person male or female, -the man Jesus being its own savior, ässisted of course by other sympathizing sould, like Jesus, Paul, and other philanthropists. Jesus and the body and soul of man-remained unconscious ubling its own savior, ässisted of course by other sympathizing sould. Its being inpos-sible for purely material things to exist in that rat the end of the world (in that genera-tion) a general judgment would take place, with Christ as the judge, seated on a cloudy throne, before which througe all that haven and those on the left into an everlasting furnace of fire, there to remain forever and forever. Spiritawist would be read, and the entire mulitinde

has no connection with the judgment of any sones. Jesus and the Bible writers evidently, be-lived that the nature of the future life, both in heaven and hell, was definitely fixed, de-vid of change or progress eternally; Spiritu-alian texches eternal progression as the birthright of every soul, whether high or low, that no fixity, no stagnation, exists any where in the wide universe, but unceasing motion, change, everywhere is regnant. The New Testament affirms the constant occupa-tion of the sanctified elect in their seven-by-nine heaven to be the adoration of Jebovah and the Lamb, pealm-singing, harp-playing, and palm-branch waving around the throne; and that the ceaseless occupation of the dammed in hell is weeping, walling, and motions in spirit-life, both in higher and hower spheres, transcending those of earth; that intellectual and spiritual culture consti-tutes a never ending source of employment and to the lass the entire spirit realm, moral, intellectual, social; that works of be-nificence, both to denizens of earthy planets and to the less fortunate occupants of the spirit worlds engage the attention of myriads of spirits; that instead of one or two facel-ties of our mind (veneration, tune, etc.) be-ng our mature are attuned to healthful exer-cise and use, our characters rounded out into far and beautiful proportions. The interest the adoration of myriads of spirits; that all souls have eternal is no constant exercise, all the departments is no scheling abcheling destined in time to be eternally conjoined as one; and that there is no such thing as bachelorhood or of dualism in the after-life; that all souls have eternal is no aches that the domestic relations are tranal; that all true merital nulons in all is no aches that the domestic relations are tornal; that all true merital nulons in all is of our future bome found in the Bible our gaze. In this age of spiritual light and revealing. The immeasurable superiority of the spiritual exidences of continued arishere pring realities of spirit

over the asserted evidences of a future contained in the Christian Scriptures.

ontained in the Christian Scriptures. The number of non-working holidays in while days in each year. In Greece they have 100 days; in England there are eighty for in Russia airty-sir; in Brussels airty-fare; in the United States it varies in differ-ent to the United State it varies in differ-to the United State it varies in differ-tion of the text of State it varies in the year in addition to Sunday. State of the street with a indable desire of title more than one-third could be accom-dated; or, to put it another way, almost a old enough to attend divine worship are un-porded for. No one has ever been able to tell why one side of a street should be better for business invostedes. In New York the west with a fact, nevertheles. In New York how west, and outh side of the streets running east and was, seem to be the favorites.

free Thought.

An Open Letter to Alexander Wilder.

as described by Pope, nor the panthelstic God held in solution, as it were, and seen "in the babbling brook," nor Othello's "Bolling Year," is just no God at all in any theological Year," is just no God at all in any theological or common sense, and cannot possibly be the "personal" God that you believe in. Your God is identified by "Will and intelligence," which means volition, reasoning faculties, netivity, locality, declaion, design, executive power, etc. These are characteristics of all personality and of the personality of your God as fully described in the Bible, which is the only record of, or the source of, your be-lief in him. The Bible records that he often changes his mind, repents, issues decrees; that he has head, eyes, tongue, body, feet, hands, and all the functions of personality or individuality. And like other persons in power and authority, you say he "gives laws to the universe and continually sustains it." He is a person of wonderful power. As Long-fellow has it.—

"If he but wave his hand The mists collect, the rains fall thick and fast." And yours was also Milton's personal God with all creative powers and author of "In-fernio."

"Providence foreknowledge, will and fate Fixed fate, free will, foreknowledge absolu

Fired fate, free will, foreknowledge absolute." Your postulate being admitted and the per-sonality of God established upon your own and only evidence. I am prompted to ask a few questions for information. 1. As personality can only be cognized by limitations, and God being a personal entity, where and in what portion, spot or place in the boundless universe of space. does he re-side?

where and his what portion, spoc of pince in side? -2. Having all power to create and form, and all foreknowledge, power, wiedom, and will, to see and fix future results to suit him, is it possible for anything to be contrary to his will, either in the minds and actions of mankind, or in the physical world of matter. 3. If he "give to the universe its laws and continually distains it," is he not direct-ly chargeable with all earthquakes, cyclones, shipwrecks, floods, fires, murders, ware, suf-fering, pains, sickness, sorrow and sin, and disasters by sea and land that constantly secourge the children of his own creation, thereby making them helpless victims of in-exorable fate? 4. Hence, is it not the inevifable and legi-timate coroliary that he has commissioned Alexander Wilder as his per pope in the dis-gulae of modern Spiritaniism—the philoso-phy and selence-of.ilfo—to announce to an anxious world the startling fact that "it is impossible to be an atheist" (and not. believe as the Pope does),".and at the same time a moral of rational being".-ergo, all athelsts are immoral, wicked, impure, profilgate, un-chaste, untruthful idiots, void of reasoning powers! In your pext "revention" and bull against

are immoral, whered, impure, promigate, un-chaste, untruthful idiots, void of reasoning powers! In your next "revelation " and bull against atheiste, I shall expect that you will fin-nounce that no atheist shall believe in the continuity of life-immorality-and the power of our departed spirit friends to com-mune with us and manifest life beyond the grave by trance control, slate-writing, nor any other mode of demonstration. Long live the Pope of modern Spiritualism! The Pope Leo at Rome, " of the whole Catholic world," on his recent birthday, to a congregation of cardinals, mourned bitterly that " it is not are in our power to close in this Rome of ours, the gates against heresy; it is not in our power to prevent the diffu-sion of doctrines immoral or impions, nor to stop laws openly contradicting the dogmas of the teachings of the church." Sad, indeed, This is simply a groan over a lost power

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APRIL 25, 1885.

world from the lingering superstitions of the cruel past. I speak plainly because you have wantonly insulted, in every meaning of the word, a large and growing class of eminent men, dead and living, who were and are at least your peers intellectually, as well as in "moral" character, as "rational beings." It is fully time that this kind of polish assump-tion and saintship in the name of modern spiritanl philosophy, should be rebuked and abandoned. Yours, W.S. Woon. Shawano, Wis.

" Christian Science" Examined.

(The Time, Hartlerd, Cogn.)
We do not-question the fact, which is very presentable and the fact, which is very state and the fact, independent of other conditions, that effect the cure? If we allow ourselves to take this ground we shall be compelled to admit that true faith among the fact, the fact, independent of the conditions, that effect the cure? If we allow ourselves to take this ground we shall be compelled to admit that true faith among the state of the fact, in every tow and city, praying for low do ness languishing on beds of stchees and suffering, and yet he relief does not come? It may be the beloved pastor of your church, who has been called upon to part with a darling little one. Dees he nucl pray as stratestly as ever any mortal prayed to the State to separe his child; while there are comparatively but very few, who through the exercise of "faith" and "prayer" have caused the siek to recover, the result of the grout body of Christians are still "in the bonds of infoulty," so that the your out of the difficulty," so the sheat on the prayer of the sight of God?
The to but one way out of this difficulty," so that the by informing ourselves of the prayer and angle the provided advised by the set of a state of the prayer ince, "In Wednesday's fines. A very remarkable and impressive statement—that a tangible hand was softly the law of spirit mallestation can fail to see that the occurrence, as she by watana and the should be readed by one of the lady's own mear friends: "gone on the lady's own mear friends?" More who and its pages sprinkled with the anneed the resulting curve of her relative, were diation in response to her prayer. The fuely was and the should be wore and should be the syntex of the sprint here have the gift of the sprint. The done should be wore a state the state of the result of the very remarkable and impressive statemen the day's f

Diamonds Found in a Dream.

Woman and the Household. BY HESTER M. POOLE. 128 Greenwich Avenue, New York City.]

A MID-DAY DELAMER. What, dreaming still? Maring reached the crowning height of the hill forwing reached the crowning height of the hill forwing reached the crowning height of the hill forwing reached the crowning height of the forwing reached the crowning height of the the face of loses, detailated shares? And that facers struggle, that bitterer striffs, in the depth of our own personality: The warfare bequeathed from ancestral blood with desires, which, unleashed, betray the date the desires of the same play? Desting the desires of the same play?

Yes, dreaming play i Yes, dreaming still, In the face of all this. No power of will Can hold ulto in check the soul's high dreams of some nobler future—the last gold gleams of Hope's bright sunlight, whose rays so cheered Youth's trusting heart. With vision cleared From the glamour which once in rose tink draped The dreariest tasks, and into beauty shaped Even the harshest lines of Life's "ought" and "must,"—

"must,"— Yes, stauding too high for the glamour and dust of Life's road to bewilder,—sill visions most fair Coune to comfort, to strengthen, to siletce despair, Of an age in which only the Wrong field rue; And I dream that some of my dreams come true. Sara A. Undersnood

Elizabeth Boynton Harbert has had the de-gree of Doctor of Philosophy conferred upon her by the Wesleyan Female College, Cin-climati.

cinnati. A Colorado woman has discovered and done the assessment work on fourteen mining claims. In addition to this she has kept a ho-tel, and supported her worthless husband and two children.

two children, Miss E. T. Morgan, formerly of New York, who has been teaching successfully in vari-ous cities of the South, has, according to the Nashville American, built up a school in the healthful regions of the Cumberland table-lands in Tennessee, in which practical ed-ucation in its largest and widest sense is the chief object in view.

Incation in its largest and widest sense is the chief object in view.
Mrs. Alice Le Plongeon, now in New Orleans, is a remarkable woman as scientist and linguist. She has accompanied her husband in all his travels, and is a devoted and learned archæologist. She is an English woman, quite young, and with a spiritual rather than a handsöme face. During their journeys in Yucatan forests, Mrs. Le Plongeon wore always a bloomer costume and carried her rifle and revolver. She is a dead shot, and expert hunter, and horsewounan, and can cook quite as well as she can talk, write or make photographs. She is in manner shy, modest, but with that admirable and adorable solvered, the buried statue of Chaacmal, now in the museum of the City of Mexico, their indian guards revolver, kept the linguage on, with rifle and revolver, kept the Indians at bay until help could be summoned. This lady is the correspondent of the *Field and Country Gentleman*, and a constant and valued contributor to the Scientific Ameret ican, to several illustrated papers of Madrid, and to several illustrated papers of Madrid, and to several the publications generally. She is a graceful speaker.

that to scientific publications generally. She is a graceful speaker. Travelers say that among the colonial pos-sessions, or, more correctly, dependencies, of Holland, there is a remarkable little State, which, in its constitution and original cos-tume of its inhabitants, surpasses the bold-est dreams of the advocates of women's rights. In the Island of Java, between the cities of Batavia and Samarang, is the kingdom of Bantam, which, although tributary to Hol-land, is an independent State. The sover-eign is, indeed, a man, but all the rest of the government belongs to the fair sex. The King 's entirely dependent upon his State Council. The highest authorities, military command-ers and soldiers are, without 'exception, of the female sex. These amazons ride in the instead of spurs. They carry a pointed lance, which they swing very, gracefully, and also a musket which is discharged at full gallop. The capital of this little State lies in the most picturesque part of the island in a frui-ful plain, and is defended by two well kept fortnesses. GRAVE TRUTHS.

GRAVE TRUTHS.

GRAVE TRUTHS. GRAVE TRUTHS. The following is copied from an exchange. The following is copied from an exchange. The following is copied from an exchange. The following is copied from the statistics of the last census: "Among what are called wage-earners in England, 7,668,000 are women. A portion. however, are in Wales. Of these 3,853,000 wives and others are engaged in household duties, 339,000 wives assist their thyshands in divers occupations: and 92,000 wives, daugh-ters and nieces of farmers figure in the agri-cultural class. Eddoational-perisults, which include teaching, the law and lecturing, are followed by 129,000 women. Female musicians and music misifesses number 11,376; inn. or hotel servants, 20,437; and domestic servants, 1,230,466. In hospitals and institutions there are 11,528 females engaged; in wash-houses and baths, 176,670; and as charwomeq. 62,-474. Some items will cause considerable as-tonishment. For instance, there are no few-er than 5,959 females engaged as commercial clerks; 171 " pointsmen " at level crossings; 4,179 as "warehousement", 1,388 women en-gaged in various ramifications of the build-ing trade; 2,035 as harness and whip-makers. Female farriers number 3,545; brunk and broom-makers, 4,185; japanners, 1,549; cam-workers, etc. 2,525; wood-turners and box-makers, 2,555; paper makers, 3,277; paper box-makers, 4,185; japanners, 1,549; cam-synthen-ware and glass manufacturers, 27,389; carthen-ware and glass manufacturers, 27,39; carthen-ware and glass manufacturers, 21,490. There are 25,772 women shoptcespers; 17,590 costermongers, etc. 1,278 pawnbrokers, 21,490. There are 25,772 women shoptcespers; 27,690 costermongers, etc. 1,278 pawnbrokers, 21,490. There are 25,772 women shoptcespers; 21,790 costermongers, etc. 1,278 pawnbrokers, 21,790 costermongers, etc. 1,278 pawnbrokers, 21,790 minet and 17,700 women; while there are 4,160. and 1,403 rag gatherers and dealers. Engaged as mechanics or laborers, but not specified, there are 17,779 women; while there are 616. 425 women engaged as workers or dealers in dress.

Also women engaged as workers or dealers in dress. "Charlotte Smith is President of the Wo-men's National Industrial League of the Uni-ted States. She is employed to gather statistics of female employments for the Government Labor Burean. She finds that there are 125, 000 bread-winning women in New York (Hyr; of these 32,500 are now ont of employment, 80, 000 are destitute. Twenty thousand girls drop-from the working ranks into eril lives every year, mostly from the class of shop-girls and sales women. What a comment spon our or der of civilisation! Twenty thousand girls driven to destruction every year! "Now let some dullard give added em-phasis to these forceful facts by drooling out the assertion that women are "protected and supported by mex." WHAT FOLLOWS? It seems to me that our first duty is to en-

It seems to me that our first duty is to en- | descriptive power, poel

able women to be self-supporting. It is a truism that every woman wants a home; that men are the aggressive forces, and are in-tended to conquer material wealth, to furn-ish the home and provide for the family. It is also a truism that woman should naturally and gracefully keep those homes in order, and administer economically and artisticai-ly, for the comfort, health and well-being of the honsehold. To do this it is necessary: lst. That she should have a home. 2nd. That she should be trained in the du-ties and amenities of a housekeeper. Now we will turn from what should be, to what is. What are the 'facts? In one city, alone, 125,000 women are bread-winners, either wholly or in part self-sup-porting, and one quarter of this number are destitute. In other words, 30,000 of our sis-ters are either suffering, or living by their wits and subject to vile temptations. That is, enough are roaming the streets here to populate a small eity or a rural county. *WOMNHOOD*. Suppose we go out and preach to these poor creatures of their duties?

WOMANHOOD. Suppose we go ont and preach to these poor creatures of their duites? We will tell them that they should be happy centers of lovely homes, protected and supported by manly vigor? Would that place them in such homes, or fit them for such responsibilities? How then, shall we meet this state of things, and prevent the increase of evil? In my opinion, it will do little good to go over whole libraries of theoretical political econo-my.

whole libraries of theoretical political econo-my. Society must first be educated to a true understanding of, and respect for, the nature and mission of womanhood. It must give woman perfect independence to work out her life in her own way, and ensure her the con-ditions for so doing. To this the best men of the age agree. They are certain that society has every thing to gain and nothing to lose by the antural un-folding of those inherant powers which are effod-implanted and immortal. They are help-ing women by voice and pen, by money and suggestion. They are working for the union of Love and Wisdom-for the development of true manhood as well as womanhood, that both may grow harmonious and together, as "Perfect music into noble words."

"Perfect music into noble words." It is to point out the end and indicate a few of the means, and to mark the steps of progress, that this column is devoted to Wo-man and the Household. However imperfect, and feeble the effort, at least it indicates the tendency of the times. Again, to those who have sent papers and documents, as well as letters of encouragement and sympathy, strangers in person but friends at heart, the editor once more gives grateful thanks, and is mered to better work.

BOOK REVIEWS.

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

[Al: books noticed under this head, are for sale at, of can be ordered through the office of the BELIGIO-PHILO OFFICIAL JOCKMAL.] INSOMNIA: AND OTHER DISORDERS OF SLEEP. By Henry M. Lyman, A. M. M. D., Pro-fessor of Physiolagy, and of Diseases of the Ner-vous System, in Rush Medical College; Professor of Theory and Practice of Medicale to the Ner-vous System, in Rush Medical College; Professor of Theory and Practice of Medicale to the Ner-vous System, in Rush Medical College; Professor of Theory and Practice of Medicale to the Ner-vous System, in Rush Medical College; Professor of Theory and Practice of Medicale to the Ore-are Medical College; and Physician to the Preshy-terian Mesofield, Chicago, III. Chicago: W. T. Keener. Price \$1.50. It is a notable and pleasing fact to record that ad-vanced thinkers among the men of letters and sci-nece to day are beginning to realize "there are more things in beaven and earth than are dream of in your (their) philosophy." Prof. Lyman has taken a step far in advance of the rank and file of the profession in-this work in fully admitting the facts of prophetic dreams, somnambulism, trance and clairvoyance, and showing not only a disposition, but a will to wrestle with the grand problems of Psychic Science, even though " the haf has not (yre) been told," and although he has labored hard to explain the phenomeun on the principle of disease or aurex-clation of certain portions of the brain, of coinsi-dence, and subcords cerebration, bringing for-ward long forgotten memories of in pricesions, un-consciously locked in the chambers of the brain, and revired through mental anxiety in the form of vivid freams which furnish the desired informatiou. It is very apparent he has worked earneatly to arrive to the botom facts, even if the has not reached them. The author in this volume has presented the defi-fition and physiology of sleep at are as understood, in a very pleasant and instructive manneer, and has its negritic trate than a psychical basis. That he is antified th

Cognitance of night principles of nature and of be-ing, than it could grasp through the physical ensel-ope. "The "fileminiscence" of Mr. Rowland, quoted from Abercrombie, where he dreamed of certain important facts being revealed to him by his father, which in the minutest points proved correct, would seem to be a more positive evidence of the actual presence of that father impressing the son, than "that the dream was merely a vertical in consciousness of knowledge that had been long previously forgotien." One point of the vision, perturns or writter, (or at-isther told him. "The papers relating to the trans-action are in the hands of Mr. — a writter, (or at-iorney) who is now retired from professional inst-nees, and resides as inverses, near Edinburg." If the "ronders it certain that the dream was merely a revival in consciousness of knowledge that had been long previous) forgotien, "whence the knowl-edge of this attorney's retiring from business and tai-g up his revidence at inverses? But one shifts is certain,the learned Professor has started to investigate purched infeaces and try to find a solution to the various problems presented, and his work will do or coccurring facts. The world dees more and right direction, and to search for the true explana-tion of occurring facts. The world does move and the medical profession must move along with it.

Nor instances procession must more along with it. ON APPOINTMENT AND REMOVAL. By John W. Hoyi, LL. D. Paper, pp. 60, 12 mo. New York: John W. Lovell Company. This is No. 539 of Lovell's Library, written by a man experienced in the ways of politics, a clear hinter and vigorous writer. Those wishing to be informed on the subject of "Cyrd Bervice Beform," can find no better epitome of the arguments by witch it is sustained, and also the objections which can be urged against it.

ARNE: A Sketch of Norwegian Country Life. By Biornstjerne Biornson. New York: J. W. Lovell Company.

PARCUS WOMEN SERIES. VOL. X. HABRIET MARTINEAU. Mrs. P. Pawick Miller. Boston: Roberts Bros. Price, \$1.00. The series of short biographies, published under the series of the series and profit that Mrs. Miller's whether dearyis memoirs. Here same kind of ef-terior the Carlyis memoirs. Here same kind of ef-terior the Carlyis memoirs. Here we will be the same kind of the carlyis memoirs. Here we will be the same kind of the carlyis memoirs. Here we will be the same kind of the carlyis memoirs. Here we will be the same kind of ef-terior the Carlyis memoirs. Here we will be the same kind of the state of the same kind of ef-terior the Carlyis memoirs. Here we were the same and the state and works of Hariet Martineau for the position. However this may be there is no approximate the life and works of Hariet Martineau form a materful intellect, and a clear and compre-tions and state withe day. The lift of the bar which share were the and scient and compre-tions and state wither for the Barly Near, on which share were the same state of the same the amone structure white the many the bost of second gravitons sciently scients of the same structure white the same state of the same structure white the same state scient of second graves sciently confined to politi-ci and second graves sciently scients to politi-sci and second scients, such a same scient scienti-st descendents of a tender, high-bouled womanod, the same structure white the same state scient of the short the same state scient and the same scient scienther the same structur

Magazines for April not Before Mentioned.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. TOT JULY, 1984. '(D. Appleton & Co., New York). The July number comes to hand late, but the varied and interesting Contents, repays the reader's patience. Contents: A View of the Philosophy of Descartes, E. H. Rhodes; A Popular Statement of Idealism, Wm. M. Salt-er; Kant's Critique of Judgment, T. B. Vebi-en; Hegel's Introduction to the Philosophy of Religion, F. L. Soldan; Bradley's Principles of Logic, S. W. Dyde; A Study of the Ilida, Penton', J. Studer; Romin's Innate Idea; A Priori Ideas, and Subject-Object Ideas, Condé B. Pallen; Notes and Discussions. Banymood. (18 Sprues Street, New York.)

B. Fallen: Notes and Discussions. BABYHOOD. (18 Spruce Street, New York.) This magazine is devoted to the care of In-fants and Young Children, and the general interests of the Nursery. Marion Harland continues the Familiar Talks with Mothers, and Dr. Jerome Walker his second paper on The Accidents and Injuries of Childhood, and their prompt treatment. Other articles are: True or Membraneous Croup; Isolation in Contagious Diseases: Domestic Disinfection; The Care of the Hair; Nursery Problems, and Topics of the Day. MIND IN NATURE. (The Commis Publishing

Topics of the Day. MIND IN NATURE. (The Cosmic Publishing Co., Chicago.) A monthly journal of Psychic-al, Medical and Scientific information. Bish-op Samuel Fallows, DD., writes on Facts va. Theory: H. W. Thohas, D. D., on Mind; Mind, Prayer, and the Supernatural in Healing, by A. J. Parks, M. D., will be read with inferest, as will The Doctrine of Evolution, by Prof. R. U. Piper; Coincidences, by Bishop Coxe, D. and others.

D. D., and others. THE MIND-CURE. (A. J. Swarts, Chicago, III.) The following contents shows that this-number is equal to its predecessors, if not in advance: Practical Hints, or eight into two won't go; Rosterucian Musings; A Pica for Liberality; Mental and Mind-Cure; Power of Mind over the Body; Twill be all the same in a hundred years; Editorial, etc.

THE INDEPENDENT PULPIT. (James D. Shaw, Waco, Tex.) Contents: The Standard of Right; Spirit Unthinkable; The Sceptic's Prayer; A Mild Criticism; Talmage and the Sabbath; Evils of "Revivals"; Schools of Reformation; The Origin of Sin.

THE SEASON. (The International News Co., New York.) A fashion monthly, containing all the latest designs in Dress, Millinery, Embroidery and fine Needlework.



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The warm weather has a debilitating effect, especially upon those who are within doors most of the time. The peculiar, yet common, complaint known as: "that typed feeling," is the result. This feeling and be entirely overcome by taking Hoeds-Sarsaparilla, which gives new life and strength to all the functions of the body.

In a marcial of the boy. " I could not sleep; had no appetite. I trök Hood's Sarsaparilla and soon began to sleep soundly; could get up without-that tired and languid feeling; and my appetite improved." R. A. SANFORD, Kent, Ohio.

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Seligio-Philosophical Journal

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PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO. By JOHN C. BUNDY.

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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL de distinctly understood that it can accept no responsibil-ity as to the opinions expressed by Contributors and Correspondents. Free and open discussion within cer-tain limits is invited, and in these circumstances writers are alone responsible for the articles to which the es are attached.

Exchanges and individuals in quoting from the Rz-Lieio-Funceoruncul Journan, are requested to dis-tinguish between editorial articles and the communica-tions of communications of the second secon tinguish between editoria tions of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are re quired as a guaranty of good faith. Rejected eripts ts cannot be preserved, neither will they be re d, unless sufficient postage is sent with the request When newspapers or magazines are sent to th MAL, containing matter for special attention, the ar will please draw a line around the article to JOURNAL, CO which he desires to call notice.

CHICAGO, ILL., Saturday, April 25, 1885. Follies Associated with Spiritualism.

Enlightened Spiritualism has no tendency

to folly, but there are many undisciplined minds that enter the spiritual ranks and bring their folly with them. These follies have become so abundant and conspicuous a require the voice of warning and critidamaging The most prevalent and cism. folly is that which arises from the lingering influence of blind superstition—the tendency to recognize in everything above the plane of . commonplace life, a sacred and unquestionable authority before which reason and investigation must be dumb.

It is the fashion among large numbers of Spiritualists to receive everything that comes through a medium, with the same kind of faith which the orthodox Christian gives to faith his Bible. Commonplace utterances are accepted with admiration and wonder. you should hear what the Bishop says through our medium," said an enthusiastic Spiritual 'it is grand-it is sublime!" His level-Ist; headed friend endeavored to ascertain v was the character of these grand and sublime teachings, that excited so much enthusiasm but the only thing definite fie could get was: 'Oh! he says, 'Thou shalt not steal! Thou shalt not lie! Thou shalt not commit mur-def!' It is grand!"

How often do we hear from the spiritual rostrum long, verbose and involved sentences, which seem to contain a promise of supernal wisdom, but when the sentence is finished, we find it difficult to remember anything in it, and if we look for some substantial and useful truth, we find only glittering froth; and yet there must be a class of minds that like to feed upon such froth, for if there were not a demand, the supply would not be so liberal. The number who prefer froth, es-pecially if united with good elocution, to science and philosophy, is as great among Spir-itualists as among orthodox church goers. But to make the froth current coin it must come from a medium entranced, or sup-

sed to be, and be attributed to some eminent dweller of the spirit land. The credulous Spiritualist does not stop to ask whether the utterance attributed to a spirit control is in any degree similar to the thought and utterance of the departed, or manifests any of his vigor of thought, his intelligence or his learning. Commonplace declamation and oft-repeated platitudes may be uttered and attributed to Franklin, Lincoln, Washington, Garfield, Confucius.Solon, Plato or even Jesu Christ, and all pass unquestioned as supernal wisdom; while the judicious few hold their peace, and probably decide that next Sunday they will seek edification elsewhere. It is one of the easiest things in the world

to get up a piece of declamation in a psycho logical trance, properly called somiloquence and the entranced subject, if credulous, may really believe he is controlled or inspired by some great spirit, but the most hasty investi-gation will show that in most cases there is no spirit in actual control. If the spirit purports to be an ancient Greek, a single question will show that he has no knowledge question will show that be has no anowing o of his native Greeian language, nor of his-torical events which happened in his own time nor of the recorded events of his own life-in short the knowledge of the speaker is nothing beyond that of the medium. If the speaker purport to be a modern of our the speaker purport to be a modern of our own times, he can tell us nothing of his own family affairs or of his political and literary ations, or the subjects of scientific and associations, or the subjects of scientific and literary investigation with which his best years were occupied. Of course then the sup-posed spirit is not there. The medium may be deceived by his own imagination, or he may be a wilful fraud, as in a case we might name, in which the medium attempted to be a wilful franc, as in a case we might be, in which the medium attempted to unate a distinguished scientist, and when ed a few scientific questions, replied only

25

by asking similar questions himself. Not getting any answers, however, that would assist him, he appeared to become enraged because the inquirer asked questions of the spirits and would not help them to answer

by giving the information they called for. Let us not be misunderstood; we are quite sure there are genuine responses from spirita through mediums which give information to the hearer, but we cannot accept rhodomontade declamations and generalizations which do not go beyond the knowledge and capaci-ty of the medium as any evidence of a spiritual message; on the contrary the so-called messages often give unmistakable evidence of originating solely with the medium, as when they exhibit the medium's rivalry or jealousy, or solfish purposes. When the spirit My medee ought to have a red dress," says: "this medium should be generously as-

sisted," or " this medium if placed in a proper situation would develop the most wonderful powers that have ever been known," the origin of the speech is very obvious. But even this class of speeches is accepted with avidity by the credulous, and a medium of intellectual and moral capacity will have followers writing down every thing she says'as delightful wisdom, and recording her suggestions and prophecies year after year

never discouraged by their total failure. A man of apparent intelligence will follow the supposed communications of great spirits who have some wonderful mission for him to perform, and who promise him wonderful success, until he finds by the failure of all the promises and the abject poverty to which he is reduced, that he must give it up and try sadder and wiser man to earn his living like his neighbors.

Another, fresh in his limited spiritual knowledge and with zeal in proportion to his freshness, fortunate enough to have a good bank account and a prosperous business, concludes that he must help Spiritualism by some grand enterprise. He declines bringing to the subject the strong, hard sense and busi-ness principles, which have made him successful in the financial world; he does not wait to familiarize himself with the needs of Spiritualism, the personnel of the public movement and the best channels for promoting the true interests of the cause, but " goes it blind." He unfolds his scheme to some sensitive for consideration, and of course, gets what he seeks, a prompt approval of his scheme-he has simply controlled the sensi-tive and got a reflex of his own views. He medium worship and the only result of his indiscreet and hasty benevolence is an ocean of transcendental gush and chaotic vaporings, which neither promotes science, religion nor philanthropy; and Spiritualism gains more discredit than honor or profit.

The worship of mediums is no improvement upon the worship of the orthodox-not at all. When the death of a Boston medium was poken of as an apothcosis, we were reminded that the credulous Spiritualist does not wait for death to give his medium an apothcosis, but delfies the medium while living with such unreserved faith that the grossest and most impudent frand does not repel him. The word of the fraudulent medium is accepted against the declarations of his own most worthy friends, and the most honorable citi-The medio-mania of some men and zens. women whom we might name as prominent examples, amounts to a fanaticism bordering on insanity.

These are the follies which repel cultivated minds from the sphere of Spiritualism. When we see sincere Spiritualists withdrawing from association with Spiritualist movements, on account of the frand, ignorance and corruption that they recognize, it is certainly the duty of the press to speak out in a warning voice, and if this duty is neglected by others it is so much the more incumbent upon the JOURNAL to speak of the follies that dishonor our cause.

Telepathy-London Psychical Research Soclety.

Telepathy-mind influence or power-far feeling or feeling at a distance by means of the brain; or,"mind acting on mind otherwise than by the recognized organs of sense" -is While it is wise to recognize this as a real. factor in psychical experience and experi-ment, it is not well to try to make it cover too much ground, or have too narrow a definition. A class of scientists are desperately bent on ignoring all spirit influence, even spirit in man, not dependent on his body for its being and power. They define telepathy as the influence of the mind within a man; but it is more than this. It is the influence of mind in man clad in his earthly body, and also the influence of mind in man clad in his celestial body. Man affects his fellow here, and man "over there" also affects man here. Spirits in earthly and also in celestial bodies reach and influence each other in wonderful yet natural ways. The first part of this def-inition some accept; the last they either repudiate, or assume toward it an attitude of carefully tended agnosticism, which illy conceals their positive disbelief; and their constant aim, seemingly, is to make telepathy, defined in their way, push spirit-power out of sight and banish it into the limbo of absurdity. They will fail! Their random blows will be of no lasting harm, and their fele-pathic club will become a staff helping glad ne a staff helping glad pilgrims on their way toward light from the Spirit-w rld.

An able writer in Light says:

All sole writer in *Legen* says. In the February number of the *Contemporary Beelex* there is an article by Mr. Myers, the Inventor of the term beiopathy, in which he " believes that he as shown that in the - wast majority of cases where Spirituality are prone to refer automatic writing to more unneen intelligence there is really no valid ground for such an assumption."

of his hypothesis as to automatic writing are ver-few, and by no means warrant the conclusions 1 has arrived at.... Most Spiritualists will admit that a large probo-tion of automatic writing may arise out of uncer-scious brain cerebratics. The facts which Mr. Myers puts forward as proof of his hypothesis as to automatic writing are very few, and by no means warrant the conclusions he tion of automatic writing may arise out of uncon-scious brain cerebration, and they will also admit that as man is a spiritual being while in the flesh, a con-siderable proportion of automatic writings may be dictated by his own spiritual hattney, unknown to his earthly reason; but all Spiritualista believe in in-spiration by spiritual beings outside themseires, and that, therefore, automatic writing must sometimes, proceed from this source. The London correspondent of Light con

tinues:

However, it is well that the skepticism of Mr Mycers should be brought to bear on Spiritiualists in this matter, and that the subject should be recou-sidered, and it is to be desired that those who can give inscances in which automatic writing must have sidered, and it is to be desired that these who can give instances in which automatic writings must have come from external sources, should record them in Light. Mr. Myers certainly qualifies his sweeping assertion when he adds: "I am indeed, aware that some cases of a different kind (to unconscious cer-bration) are alleged to exist-cases where automatic writing has communicated facts demonstrahly not known to the writer of to any one present. How far these cases can satisfy the very rigid scrutiny to which they ought obviously to be subjected is a ques-tion which I may perhaps find some other opportun-ity of discussing."

ity of discussing." Now surely it was Mr. Myers's obvious duty as an investigator of psychic facts, to submit the state-ments of Spiritualists to "a very rigorous secrulup " before committing times! to a theory which would dispense with all spiritualistic agency, and reduces spiritualistic phenomena so-called, to the operation of physical movements only. Mr. Myers is not the only learned writer

seudo-scientific proc who by resses has com mitted himself against Spiritualism before he had given it due examination. That un-scientific kind of so-called science has its votaries, in America as well as in England, and they hold their heads high, as vain men are apt to do.

A case of apparition an hour after death is attributed to telepathic action of the brain of the deceased person by Mr. Myers and Mr.

of the deceased period by hit affects and hit. Guffney, and Light's correspondent says: In the presence of Napoleon III., a detached hand was seen by all present to write in the light and on the table immediately under inspection, and this hand was kiesed by the Emperor. Was all this the result of the telepathic cerebration of Mr. Home? It seems that although the Soclety for Psy-

chical Research has had no sittings with Mr. Exlinton to test his slate-writing, some of its nembers sat with him without results On this fact we have the following excellent comment from this critic in Light, solving the failure on their own theory. "The failure is easily explainable on the telepathic theory. The sensitive and his controls feeling that they were surrounded by a hostile, prejudicing influence were thus paralyzed.

Continuing, Light's correspondent make

Continuing, Light's correspondent makes this grave charge: But I have this against the managers of the Socie-ty, that, while inviting discussions at its public meet-ings, they most carefully withhold from their printed reports, the names and thoughts of the few think-ers who venture to call the telepathic and other con-clusions in question. This jealous exclusiveness is surely not justifiable in an open society avoying it-self to be one of research. These sentences close the article of the

trenchant writer:

trenchant writer: Those who believe in the spiritualistic view and have united themselves into the London Spiritualist Alliance can produce abundant proof of -(1) True clairvoyance as distinguished from thought-reading. (2) Direct psychic or spirit writing within closed states or cabinets. (3) The "massage of matter through matter." (4) The materialization of the human form In conclusion, it is a remarkable and very serious matter for consideration, that a society carefully in-augurated under the auspices of "all the talents", of the purposes of Psychical Research, should, after three years' labor, find itself, as it were, deliberately, and habricously stranded in a form of agnostician; and, while ignoring the spiritualistic theory, should expend about £1,000 a-year in a subile attempt, un-der the disguise of a Greek synonym, to insinnate into the longuing mind a quasi-scientific form of materia.

The editor of Light-well says:

Insert the above in the interests of free discus-and with no desire in the world to encour-ny disparagement of the useful work which disparagement ety is doing.

Let the society continue its work. It has not repudiated Spiritualism and will, in due time, exhaust this telepathic fever, fail in explaining much psychic phenomena in this way, and go on to a thorough research, with the spiritual theory as a working hypothesis

Very Desirable but Difficult to Obtain.

Mr. C. C. Mead, of Boston, in renewing his subscription, writes:

subscription, writes: I alwaya find something appetible in your weekly bill of fare. The article in your last issue, copied from London Light, giving a graphle account of a well attested appartition scance in good light, and under crucial conditions, is the kind of reading that the average inquirer wants and sufferer for the want thereof. Seems to me, it would be a great gain if we had, in place of the many long articles which give us no news or knowledge, more account simi-lar to this one. We want more experience and less theory. ٣.

In common with our worthy correspondent and thousands of readers we gladly hall the appearance of such a report as that made by Farmer to Light, and wish the JOURNAL could fill a page or more each week with rec-ords of manifestations equally well anthen-ticated and valuable. Unfortunately for the reading public such carefully conducted experiments are very rare. Again, few as there are, the number for publication is still further reduced owing to the reluctance of pri-vate investigators with private and professional mediums to spread the results before the world, because of the publicity it would give the participants and the draft upon their time and patience that would at once ensue from inquirers, with requests to with ness the phenomena. Demands wholly beyoud the power of the parties to grant, owing their environment. One well authenticated, carefully prepared

account of phenomena occurring under con-ditions precluding all possibility of self-deditions precluding an period of unconscious decep-lusion, and conscious or unconscious decep-tion on the part of the medium, is worth more than thousands of doubtful cases where the manifestations are observed under objec-tionable conditions by those incompetent to tion on the part of the medium, is worth more than thousands of doubtful cases where the manifestations are observed under objec-to collect reports like the above from all quarters of the globe regardless of cost, but to observe correctly, or accurately record their imporfect observations: The JOURNAL could Bill its entire space each week with current stories of manifestations, but beyond ena-bling the reader to kill time and amuse him-spli they would have little value. If it can-this for the old man needs comfort more than

not have both, the JOURNAL prefers quality to quantity, and so do its readers, including Mr. Mead undoubtedly. There are hundreds of manifestations weekly occurring in the privacy of the Home Circle and some with public mediums, well worth recording; but most of these, however valuable to the careful seeker after truth, are voted tame by a class whose vitiated taste demands Munchausen stories evolved from the unhealthy imagination of weak minds; and these latter are the sort most often spread before the public. So diseased has the public taste in some quarters become that unless the story tells of spirits walking out arrayed in "diamonds" dancing a fancy dance, eating apples, putting coal in the stove, indulging in frivolous repartee and doing low comedy or the melo-dramatic, it has no interest. But we are proud to say that the JOURNAL'S subscribers are not of this class. There is a wealth of evidence in the hands

of our readers, which ought to be given to the public, proofs of spirit return, simple in their monifestation and easily understood, being wholly free from the clap-trap too often accompanying mercantile manifestations More can be had by the formation of Home Circles and patient, persistent effort in these circles; let us have a rapid increase of them.

Our correspondent complains that the long articles in the JOURNAL contain " no news of knowledge." Possibly he may mean " no gos sip or accounts of current spiritual phénome na." He will hardly say they do not contain He will hardly say they do not contain much that is news to many and well calculated to increase the knowledge of the reader who has leisure to carefully digest and as similate the contents. The mere acquisition of facts-the mere observation of phenome na, at first or second hand-without reflec tion, is worse than useless and invariably leads to superstition. The facts of spirit phenomena are of no more practical use if simply laid away in a fact wareroom than is a store house full of grain to the starving man who can only look at it through the barred window. To the confirmed Spiritualist, the further pursuit of facts merely as facts, is a waste of time, except where they exhibit some phase heretofore unknown and calculated to increase his spiritual knowledge and enlarge his spiritual discernment.

Buckley and the Boys Did it.

Rev. J. B. Buckley don't propose to allow re opening of communication with the Spir-it-world, at least the belief in it, if he can prevent it. For him the evidence was all in and the case closed a couple of thousand years ago. The devout Theosophist tells of the marvellous things done by Koot Hoomi and his vassals in their far-off retreat among the Himmalayan mountains, and of the mysterious manifestations of this king of magic in different parts of the world; he looks with condescending pity upon the benighted millions of Spiritualists, who ignore the Great Brother Buckley fondly dwells Magician. upon the stories of miracles which come to him through the dim vista of the past from the hills and valleys of Judea. He, no doubt regrets that his advent on earth had not been synchronous with that of Wesley, and thus have enabled him to disabuse the mind of the father of Methodism of that delusion of the devil, spirit manifestation. Buckley as-serts that the average Methodist preacher is incompetent to judge of these phenomena for himself, that he don't know enough to leal with the diabolical thing and had leave it all in the hands of Buckley. Buckley ought to know more of the ability of hi brother ministers than we do and we shall not interfere. We seriously doubt, however, if his claim will be allowed by any considerable number of Methodist ministers. Buckley has done some good service in exposing trauds, though; and for this he deserves th thanks of all intelligent Spiritualists, what. ever his motive may have been. It seems from a New York dispatch of the 18th inst. to the Chicago Tribune that Buckley has again been exploiting among pseudo-mediums with good results. Here is the account:

good results. Here is the account: The investigation of ghostly doings by spiritualistic mediums has long been a specialty of the Ber. J. B. Buckley of the Methodist Church. He thought be had given sufficient attaction to all phases of the sub-ject, inclusing the wonders of materialization, and downright Trueb. But something new has just com-manded his stituning. Mediums John and Vicoria Parren have been advertising that they reproduced in their circles, under the eyes of their visions alow y and surely, the forme of the dead. A scientificant was imparted to the exhibition by means of a brief preliminary lecture, in which it was set forth that the complete nervous system of a human being—that is to say, the fins network of a nonacted with the brain—is the part brought back into tem-porary flew by mediumship. It was such a shape that was be seen in the instance for a dollar per visitor. Then the lights were inade so dim that noth-ing could be seen with much distinctens, and the mediums took their places in a cabinet, as usual. Soon ould be seen with much distinctness, and a unstook their places in a cabinet, as usual. So nan came out, professed in a transc, and sto re the semi-circle of speciators. Slowly fro of his side seemed to be developed a gau of his side seemed to be developed a gau be man came out, before the semi-cir out of his side se which a meteration of the second seco

The father-in law of the Tribune has ap

ver since one day last November when a political thunderbolt blasted the fondly cherished dream of his old age.

We have no objection to the publication of whatever of fact the above dispatch contains; the JOURNAL publishes exposures frequently. The only difference between the policy of the Tribune and that of the JOURNAL in publishing such news is this: The Tribune does it to cater to religious prejudice and the JOURNAL to separate the fraudulent from the genuine. Every issue of the Tribune contains advertisements of such characters as are exposed in the above telegram. The JOURNAL will not admit their advertisements. The Tribune invites support from and sells space to prost itutes, pimps and charlatans, believing them to be such, and then attempts to cover its mercenary spirit and square its record by publishing reports of exposures, and accounts written by its reporters who visit these places professionally. "Mediums John and Victoria Farren," as

the Tribune account calls them, are unknown to the Spiritualist public; we never heard of them, and thus far have not heard of any other Spiritualist who ever heard of them. few weeks ago the JOUBNAL published from Light a well authenticated account of spirit manifestation, of which phenomenon that by the Farrens was a weak, bungling imita-tion, but Father-in-law, Son-in-law, & Co., over in the Tribune building will take good care not to spread the genuine thing before their constituents.

GENERAL ITEMS.

Jesse Shepard, the musical medium, is in New Orleans.

Hon. J. G. Jackson is steadily convalescing and will ere long be in full health it is hoped ... In Boston there is an establishment for the cure of all the ills of flesh, "light and color"

eing the agents employed. Dr. J. K. Bailey, as he informs us, has been

detained at home, by sickness and busines since his last report; but he is now, again, on his ploneer pilgrimage. •

Mrs. S. F. DeWolf, unconscious trance peaker, will lecture before the People's Soclety of Spiritualists next Sunday in Martine's Hall, Ada Street, at 3 o'clock.

·Services in commemoration of the centennial anniversary of the birth of Reverend John Pierpont, were held in the Hollis-Street Church, Boston, April 5th. Addresse made by Rev. Dr. Bartol, Rev. Dr. Lothrop, Rev. Dr. Miner, Rev. R. C. Waterston, Rev. H. B. Carpenter and others.

Freeman Barnum, the ever popular and genial proprietor of Barnum's Hotel in the village of St. Louis, Mo., was in town last week. He spent an hour at the JOURNAL office, and gave us many valuable incidents from his experiences in studying the plienomena of Spiritualism.

Mr. John B. Cummings writes from San Francisco, that "Mrs. Elizabeth L. Watson will leave for the East on the 29th inst., for a vacation of three or four months. Her many friends appreciate her worth and presented her with several gifts, including a well filled purse, a few evenings since. The good wishes of all were with the gifts and the event was one whose memory will cheer her in future hours."

Mr. W. W. Currier of Haverhill, Mass., has a fine cottage well located, at Onset Bay, which he will rent for the season. It is furnished with every thing needed to keep house. except linen and silver ware; has four beds complete, and a large sitting room, besides kitchen, closets and store-room. Parties de-siring such a place during the camping season, or earlier, should address Mr. Currier at once.

Mrs. E. Pet Anderson, whom we previously announced as going to California with her invalid son, reports that she arrived there in safety, and that her son's health seems to be much improved. She has addressed the Spiritualists since her arrival there, at a medium's meeting, and at Washington Hall. She says: "Mrs. Watson is grandly sustained and ap-preciated. Mr. Geo. P. Colby is doing a fine work. The city is full of healers and trance mediums.'

Gerald Massey, now at Dunedin, N. Z. speaks in high terms of Mrs. Cooke, (late of San Francisco, Cal..) who is temporarily located there. He says: "I am as sure that Mrs. Cooke can see and describe the persons of the dead and the minds of the living as that I stand here, because I have known her to do it for me and others, and twenty fail ures callnot negative or cancel one su such as I have seen."

Mrs. R. C. Simpson, the popular medium, left on Monday for her Dakota farm, where she will spend the summer; Mr. Simpson and part of the family having preceded her. The family expects to crop 125 acres this season. In compliance with the wishes of her patrons Mrs. Simpson will answer letters profession-ally-not scaled letters. She has had excelss of late it is said in diagnosing lent succe disease. Henterms are \$2 per letter and her address is Ho pe. Dakota.

The Liberal Age is the name of a new paper just started at Philadelphia by Messre J. H. Rhodes and J. Clegg Wright. The pros J. H. Rhodes and J. Clegg Wright. The pros-pectus declares the paper to be "devoted to Spiritualism, Science, Philosophy, Temper-manager ance and Health." Either one of these sev-eral fields affords scope for great talent and large capital. The Age is a good looking, medium sized eight-page paper. Price \$1.50 one of a per year, single copies five cents. Copies for sale at the Journal office. An ably conduct-ed paper at Philadelphis will be warmly wel-close at a comed by the host of readers tributary to that more than .city. The JOURNAL wishes the Age prosperity. Visitors at Lake Pleasant for several years

past will recollect one Foster D. Edwards

not for his virtues, but for his blatant zeal

in professedly protecting the right of free speech, the finances of the Association, and

the special interests of a Philadelphia crank

that he has been indicted by the grand jury

at Boston for embezzling \$4,000 from an oil

firm and was at last accounts lying in Charles

Street jail awaiting trial. He was a general nuisance at Lake Pleasant and if the camp

shall know his presence never again, it will

We learn that an address was given at the

pleasant Fraternity Hall of Augustus Day in Detroit, by G. B. Stebbins, to an audience

moderate in size but attentive and interested

listeners for more than an hour, on Sunday evening the 29th of March. The scene of the

origin of modern Spiritualism, at Hydesville, March 31st, 1848, and the experiences and

history of the Fox family were given as per-

sonal knowledge of the speaker, and the growth and significance of the spiritual move-

ment were also dwelt on. The Detroit Post gave a report of two-thirds of a column in

its Monday issue, fair and friendly in spirit. but imperfect, yet it was a fortunate means of sending out to thousands of readers some

of the main points of the address. For a score of years Mr. Stebbins has given, each

year save one, anniversary addresses in dif-

Dr. Watson's Offer to Clergymen.

mena and Philosophy," is a cloth-bound book

of 423 pages and retails at \$1.25. As stated in the JOURNAL several weeks ago, the au

thor, who was for thirty-six years a Method-

ist preacher, has instructed us to give a copy

will apply for it by letter or in person. If it is to go by mail we shall not object if twelve cents in postage stamps is sent us, as postage is paid at this office. This offer of Dr. Watson's

means exactly what its terms indicate; he is

not giving the books to any other class at

Mrs. E. L. Watson in Chicago. On Sunday, May 10th, Mrs. Watson will

lecture in Chicago, coming directly here

after filling her engagement at Salt Lake

ment of her intended trip eastward, the JOURNAL office has been besieged with inquiries as to whether she would be heard

here, and in compliance with the wide and

earnest demand she has consented to speak.

Mrs. Watson will lecture at 3:30 P. M. in Mar-

Nemoka Camp Meeting.

ing, Michigan, on Grand Trunk Railway, is

to be held August 5th to 31st. The Nem

We learn that this meeting, on the shore

beautiful lake ten miles east of Lans

and the states

tine's Hall, 55 Ada St.

Ever since Mrs. Watson's announce-

any minister of any denomination who

"The Religion of Spiritualism, its Pheno-

ferent places.

this time.

City.

be a blessing.

winter, the wife of this promising individual got a decree for separate maintenance Now we learn from a trustworthy source

RELIGIO-PHILOSOPHICAL JOURNAL.

Emma Hardinge-Britten to Her American Co-workers in Spiritualism.

Editor of the Religio-Philo not lentdoo

lice, compelling either me or Dr. Britten to bee constantly at our post in New York, we have not been able to visit the Pacific Coast, as we had hoped and expected to do, on arriving here. Nevertheless, although we have seemed to be fettered by place, time and incessant occu-ing events in the spiritual ranks, and like the proverbial "looker-on." I have taken op-parting than many of the players themselves. The results of my carefully conducted and wide-spread observations, will find their place in future publications when the time for the results of my carefully conducted and wide-spread observations, will find their place in future publications when the time for the rappearance is at had: — The results of my carefully conducted and considerations, I am unable to say when, if yoke and adoption. I can only assure all those friends who may be interested in our vior spreturn to this, the country of my love and adoption. I can only assure all those friends who may be interested in our vior hear's love and enduring inferest behind as the of Brocklyn, Mr. W. J. Colville and the laders large and most kindly sympathizing andlence is their respective cites. — Thish I could have seen more worthy and metend notices of the inbole anniversary meetings held, both in New York and Boston, I am deeply indebted for making room for me to address large and most kindly sympathizing andlence is their respective cites. — Thish I could have seen more worthy and metings held, both in New York and Boston, in which I had the honor and pleasure of par-ticipating. For the absence of such notices for the strily of the officials of the meetings who should have prepared full reports of these great and memorable occasions. To see Republican Hall in New York, packed to its ion, and Termont Temple, Boston, fille by and attentive listeners, and to hear the en-triving and threases and the darts prepared full the great canse we met together to cele-trate danse we met together to cele-trate dand. With many and many a white meetings appear in th

EMMA HARDINGE-BRITTEN. 345 West 34th St., New York.

General News.

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We bespeak the special attention of our readers to these extracts from a singularly clear and able article in Light, and heartily thank our English co-worker for its strong words. Not only is this good to read, but it is especially good to lend to any friends who may need it. What a long step it would be for the Popular Science Monthly to publish

The Real and the Imitation.

this article! Doubtless its editors would hold it too great a condescension of their stilted pride, to stoop so low as to notice it. Incapable of rising to its height, or of seeing its breadth, they fancy it would be a narrowing descent to reach up into purer air and broader range. Theodore Parker used to urge " the application of com-mon sense to religion;" this article applies common sense to science in spiritual investigations-an application much needed and called for:

If any preson unacquainted with gems, who had seen the diamonds of some lady, and had been told that these were worth many thousands of pounds. Were taken to Paris and shown the imitation diamonds so plentifully displayed in the shops of that city. he would probably each of the term of the ter

"By the difference in specific gravity, and clearage," replies the jeweller. "That will be no proof to me," replies the

"That will be no proof to me," replies the skeptic. "Then I will take at random a dozen jew-ellers, and test the stones in their presence and before you." "That, of course, I could not allow,"'says the skeptic. "All these jewellers are proj-diced, and of course could not give an un-biased opinion. Let me select twelve men who have never before seen a diamond, and then see if you can prove to them, by your specific gravity and cleavage, that the two stones are different. What can you prove by the difference in weight? Many things ex-actly alike in every other respect differ in weight, and as to cleavage, why the way things break is a misre accident or coinci-dence. It proves how weak your evidence is, when you object to allow, me to decide the question by the aid of twelve men who have never seen a diamond."

Now what do these facts prove? They prove that the mental powers of all such persons are of a very feeble description.

The editions of The Century Magazine are now so large that it has become necessary either to go to press at an earlier date or to pesipone the day of lance. The latter alternative has been accorded. The April number, the edition of which was 225,000, was delayed until the 25th of March. The May number —redition, 250,000-will be instead on the ist day of Mar, thus inangurating with the first number of this theritesh volume a change which has long beet cos-dered desirable by the publishers, and which it is believed will be heartily commended by the public-Fulure numbers of The Century Magazine will be instead on the ist day of the month of which each bears date.

The Tebruary and March editorials in The Mind-Cure and Science of Life, 425 Madison St., Chago, have caused a varge number of Spiritalists to en-dores, while maky have condeguated, the new theory of bring, phenomenal manifestation, etc. As a thou-sand thinkers have writken "the editor to follow up the one-Spirit theory null they can "endores or re-ject it," he intends to amplify and defend it in his may issue beyond intelligent refutation. All who seek light on this disputed question should send its conts as above for the February issue and then ob-tain the May number.

The New York Nation is fast nearing the close of its forlieth volume, and twentieth year of existence. It was founded in July, 1856, in recognition of the new order of things which was sure to follow the end of the war and the abolition of slavery. It at once espoused the cause of pure, unpartisan admin-istration of the National Government; and the pres-ent condition of civil-service reform is owing to it more than to any other instrumentially. It has been conducted, in its two leading, departments, Politics and Literature, by the same editors, from the first number, and holds to-day, as for the past twenty rears, the first rank to each. It is the medium of the most thoughtful and cultivated discussion in the country—is, in fact, the only truly *netional* journal-istic form. Its foreign correspondences is univalled. Its hook reviews (by the leading achoirs of the country) possess the highest authority. Each num-ber contains a careful news summary, and the bound volumes are prized as the best obtainable chronicie-of current history. [21 pp.-quarto. 10, cents a num-ber; §3 a year. 210 Broadway, New York.]

The Poet Whittler, who is always among the The Poet Whittler, who is always among the far-sighted in all things pertaining to human likerty and growth, writes as follows about Tourgee's "Appeal to Casar" and its bearing on an important question of the day: "I have read Judge Tourgee's book with the deepest interest. It is a strong and power-ful presentation of the great danger and need of our country at the present time. Its clarion call to the duty of educating every voter, black and white, in the United States, I trust will be heard. ... The ay-tion describes the thanks of every well-wisher of his country." The conlinued appearance of articles on the mutual relations of Black and White in all the higher grade of reviews and magazines indicates a popular thoughtfulness on this whole subject, which it is to be hoped will bear truit during the next see-sion of Congress.

Messrs, Funk & Wagnalis, of New York, will pub-lish, early in May, a book by Dr. Schaff, under the title "The Oldest Church Mannal," called "Teaching of the Apostles," with illustrations and fac-similes of the Jerusalem MS, and cognate documents; with full discussion of the subject.

Business Dotices.

HUDSON TUTTLE lectures on subjects pertaining to energy reform and the science of Spiritualism. At-ends funerals. Telegraphic address, Ceylon, O. P. J. address, Berlin Heights, Ohio.

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

The whole physical mechanism becomes impaired by the heavy winter diet and lack of open air exer-cise. Ayer's Sarsaparilla is the proper remedy to take in the spring of the year to purify the blood invigorate the system, excite the liver to action, and restore the healthy tone and vigor of the system.



We have received our first Importation this season of "Pim Brothers" genuine IRISH POPLINS The line contains all of the most desirable color-These Goods, so ings: popular abroad, are rap-idly coming into favor in America.

State and Washington Streets.

TEST YOUR BAKING POWDER TO-DAY! Brands advertised as absolutely pure THE TEST: ce a can top down on a hot stowe partil heated, then we the environment. A chemist will not be re-al to detect the presence of ammonia.





DOES NOT CONTAIN AMMONIA. HAS NEVER BEES QUES tion homes for a quart er of a century it has

THE TEST OF THE OVEN. PRICE BAKING POWDER CO., Dr. Price's Special Flavoring Extracts.

Dr. Price's Lupulin Yeast Gems.



Sela

ST. LOUIS



Buffalo Lithia

BRIGHT'S DISEASE.

Water

Michigan State Association of Spiritualists & Liberalists.

The 19th Annual Meeting of the Association will be held by adjuturent at Newton's Hall, in the village of SL John's on Saturday and Subday, Na, 2nd and Erd, 1885. W. H. ALDER, Secretary.

Smoke Mullein! For CATARRH Georgia Multein is the most reliable energies Catarris I, have the place graded and the field of the field R is mosted in a common grap like tokance, particular field come out through the none. It will relieve needaches that is caused from oxid in the head. Frieze S1.00 per pack, age, sent postpaid. J. X. ELLOUT, Farmonn, ind O / MONEY LOANED. I can invest for Eastern taliass on improved real e McLean and surrounding ties, Dakota, on first m property worth three tid mount loaned, interacta first more than the internet mable New York Siry

VICTORIA, lot. for sale at a burgelo in (a mile. This interpreting operating to realize a large profit speedidy. A. J. EDN 55, Supt. Public.J. Victoria, Coal Harbor, McL. slied array tion.

MIND-READING AND BEYOND.

ET WILLEAK A. HOTET. werk contains, beides other matter, a compliation - Report of the Proceedings of the London Society with Homersch, with Hinstrations. Cloth bos and, price \$1.25.

For tale, wholesale and retail, by the RELIGIO-PHILO CAL PUBLISHING HOUSE, Chicago. Just Issued.

IMMORTALITY INHERENT IN NATURE. BY WARREN SUMMER BARLOW.

they of "The Volces," and other Poe The subjects treated are: The Source of Thought is Eternaly. All Effects are Eternal; Foreordination in Harmony with Porce Agency: Design errors Chances (hope of the Soul-Handsomer printed on thick tinted paper, fall glit, berejed boards, pp. 38, ciol. Proceed 0 conta. For naic, wholesale and resili, by the Exitatio Partocovrzi-cal Perturbers Horse, Chicago.



Voices from the Leople,

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AND INFORMATION ON VARIOUS SUBJECTS. Anniversary Poem for 1885.

BY DR. DEAN CLARKE.

ilvered at Tremont Temple, Boston, March Sist. We greet once more the joyful day That brought new light from realms above, The day those passed from earth away Beturned to prove their constant love.

We ball again the sacred hour, When spirits came to Katle Fox. And with a strange, mysterious power Produced the first known "spirit knocks."

The thirty-seventh yearly round Of Time's durnal rolling sphere, Renews for us the welcome sound Which startled then the doubting ear.

Though doctors* shook their learned heads And sagely talked of " knees and toes," The truth rapped out still wider spreads Though priests and doctors were its foes.

'Tis therefore mete to celebrate The date of that eventful time, When spirits rapped in Forty-eight To demonstrate a life sublime.

These raps, that were such "humbug" then Have since, been heard around the earth, They're now the theme of tongue and pen And millions know their priceless worth.

The "still, small volce," with which they spake To few who then had ears to hear. At length the world from slumber woke And now all earth gives list'ming ear. That natal day was big with fate To all the race of human kind, Twas ominous to Church and State Of change to come by Hearn designed.

Twas day of doom to errors old And superstition's slavish thrall, No more should man by man be sold Nor minds confined by creedal wall.

sold Destroying angels went abroad And smote the Godless shrines o s of man,

The worship of a man-made God They doomed to die 'neath reason's ban. The gates of Heav'n were then unclosed. And edicts sent o'er all the world That Popes and Kings shall be deposed And Freedom's standard be unfuried.

There dawned that day an era grand When Truth shall make the people free, A light appeared o'er sea and land To guide mankind to liberty.

New fire from Heav'n descending came On altars never used before, The breath of God then fanned the flame, And soon it flashed from shore to shore.

It lit the pile of musty creeds Progressive minds had long outgrown, And burned the rubbish and the weeds That had in Reason's pathway grown.

The Christian Bible long believed To be the only "Word of God," Was shown to many thus deceived To hold full many a " plous fraud."

But all the truth the Scriptures store, No matter where, or how 'twas given, Is held as sacred as of yore When all was thought to come from Heav'n.

The spirit " gitts " of Bible days Are duplicated in this age, And now they come in many ways Not mentioned on the written page.

The burning bush, the lighted cell, And light that blinded Paul of old, Again have come like magic spell And multiplied an hundred fold.

Thank God! those fires from Heav'n now burn As Prophets told and Seers foresaw,

Thank Godi hose area from near a nor As Prophets told and Seers foresaw, And all God's gifts of old return, Dispensed the same through Nature's law

By hands laid on the sick are healed, New Gospels taught by tongues inspired, And mighty truths are now revealed By preachers " called " before they're hired.

By occult art and magicskill Our loved ones come before our eyes And using wondrous power of will From out the air materialize.

This last, best gift now conquers death And wins the vici'ry o'er the grave; Now Science proves what Scripture saith And knowledge comes our faith to save.

No anxious doubts or gloomy fears The change of worlds can make us dread, There's now no longer cause for tears, For death itself, with us, is dead!

Thank Heavin we live to see this day, The best and grandest ever known, When clouds of error fise away And "light, more light," is o'er us thrown. The spirit power, from spheres on high Fills all pure souls with quickening leaven, And hangry hearbago more need sigh, For "Bread of Life" that comes from Heaven

From doubt and fear by " Raps" made free, Let men and angels join to eing The giaddest songe of jubilee That ever made the weikin ring!

Praise God from whom this blessing flows Praise Him for light which brighter grown Praise Him for th' day that we love most, Praise Him who sent the heavenly host. The Buffalo doctors.

Whisky, Tobacco, Opiates and Evil Spirits.

ligio Philo

To the Schlier of the Relatio-Fallosophical Journal: I am exceedingly pleased at this action of the Mich-gun Spiritualist Association against whisky, tobacco and oplates—the trinity of crime, disease and porer-pyroducing agencies. I hall it as an advance-step poward and onward to the time when the spiritual nan will coase to live upon the food of Jackala, yenas, Hons, tigers, forxes and wolves, and conse-quently will coase to kill or make war. The horse, he or, the sheef and the dore are better guides as o dist than the abore. If was very much surprised at Mr. Coleman's state-nent, that Mirk. King, Mrs. Wabon and A. J. Davis did tob cellove in the surrounding presence and infin-ues of still spirits. If they mean that and cound

(**The Decrements Law of the second states of th

Criticism of "Doctor's Laws." (From Lansing Republican, April 7.]

prevention of all physical, mental and spiritual dis-cases of man. Truth needs no law to restrict her onward march; she only saks for liberty to prove all her puddings. Bad men will sail under her colors, with or without law, all the same; and every man wanting the ser-vices of an attorney or M. D, must use his common sense, reason, experience, and all the outside inform-stion he can get without any regard to any claim for being authorized by law to practice this or that. Even then he will often be cheated, deceived or mis-taken. VIRGINIA.

(From Lansing Republican, April 7.) For the sixth time a "doctor's law " is before our registature. Four times these efforts have been de-tested and the bills offered failed to pass. In 1883 a inw was passed, comparatively fair and moderate, but which was only meant as an eathering wedge for more stringent inglation, such as is now asked-for. From first to last, these efforts strited with physi-cians who want a monopoly to cure or kill, scientifi-cally, but not from the people whom these interest-ed parties os kindly with to protect. Their end and sim is to forbid, under legal penalities, any pomous from healing the sizk unless they are graduates of some medical school, can show a diploma, and are examined by a State board. All this legislation is an unjust and unconstitutional interforence with the inalienable rights of the people. Tom some theological school, and had passed an ex-mination before a board of clergymen made up of members from a few of the larget demonstration-methodista, Baptiata, and two or three others for in-stance. The members of these face demonstration-mentions from a few of the larget demonstration-methodista, Baptiata, and two or three others for in-stance. The members of these decomplications-Methodista, Baptiata, and two or three others for in-stance. The members of these decomplications-mether is to oppose such a measure and would say: "We want no monopoly or special privileges in registric ... Freedom of thought may bring-dangers, but is benefits are far greater. Iberty of consci-ence and equality of right is the best way to gain apprinting that and is not conce souls from area. The store, the source or the shealth of boath by the sourd and the data be part souls for merror." Such a bill would be put aside at once as absurd and unconstitutional. Prased to Spirit-Life.
To the Editor of the Indigio-Philosophical Journal:
Passed to spirit-life, February 20th, 1885, from Hammonton, N. J., Mrs. Maria M. King, aged sixty-one years; February 20th, Mrs. Nettle Patten, aged thirty-six years, and February 22nd, Mr. William D. Wharton, aged, serenty-six years.
The following resolutions were passed by the Progressive Spiritualists Association of Hammonton, March 22nd, 1885;
Resolved, That in the decease of our sister, Mrs. Maria M. King, individual distribution of the second state o

ence and equality of rights is the best way to gain enconstitutional. A real bodies more preclous than souls? Let us honor and care for the health of both by equal rights to help and heal the ills of the one as well as the other. To fine or imprison a man for the ex-pression of honest opinion would take us back to the dark age, and all these "doctor's laws" helong to the dead past. The people do not besiege our State house with delegates or petilions for them, but medical societies start and push them will con-berted action. The Michigan Medical Neural catholic are for the start of the start and push them will con-berted action. The Michigan Medical Neura (allo-pathic), Detroit, in 1878 said: "Physicians should exact a piedge from candidates to the legislature that they would support." such legislation. It is a grave mistake for physicians to urge such measures, which are sure to react against them, and soume of their best men see this. An infunct personal friend of mine in southern New York is an "old school" physician of thirty years' honorable and large practice. I asked his opinion of their medical law, and if he would inform of infringements of it. He said: "The law is ab-surd. A certain margin of people will be guiled, law or no law, but the great body of the people must, and will, and ought to judge for themsleves, and select their own healers. If a doctor of any school has brains, and character, and pluck, he will get practice; if the lack these he has no busines to ask for laws to help him and his like. Such laws prop up weak men, and are unjust to the people. I would not stoop so low as to inform of 'violations of the law?" Able and high-minded physicians, of whatever exhert law if urges nearest and he on fair terms

the law." Able and high-minded physicians, of whatever school, will win due respect, and be on fair terms with the people when they claim no exclusive priv-legges, which are sure to create ill feelings and pop-

What do provide any sure to create ill feelings and popular dislike. I would not underrate the medical education which our colleges give, but the assumption that all wisdom is with them is absurd. I do not find that Massachusetts, without any doctor's law—efforts for such laws having been repeatedly defeated there—is any more affilted with quarks than other States. The "regular" surgeons who tortured James A. Garrield for months, by almost daily probing for a pistol ball which they did not come within a foct or more of reaching, inflicted more needless pain than any surgical quarks have dong for a generation. The Medical Record, a recophized allopathic journal in New York, quotes, without comment, from the Philadelphia Evening Hem, March 12, 1885, as "The conviction of Dr. Buchanan" on a charge of conspiracy to issue boyus diplomas suggests the in-quiry as to whether it is more reprehensible to issue

follows: "The conviction of Dr. Buchanan" on a charge of conspiracy to issue bogus diplomas suggests the in-guiry as to whether it is more reprehensible to issue bogus diplomas to men who are not qualified to practice medicine than it is to issue genuine diplo-mas to men equally unqualified. There is reason to believe that a large percentage of the doctors sent-out from colleges are no better qualified to practice means bogus fellows. He doubtless de-serves his punishment, but one cannot help thinking that there are a great many cold-rimmed college professors in different parts of the country who are just as bad." Much like Jessimony from eminent physicians, a great name, guist suffice. He opposed all such legitaltion is is proposed in our legitalture in these emphatic words: "Conferring exclusive privileges upon bodies of physicians, and forbidding men of equal talents and knowledge, under severe panalites, there arcience." Is it wise or honorable for our legislators to try to build a faultie in Michigan? The real leading feature, the aim and had intent of all these bills now hores the leavisiant net for the real leading feature, the aim and had intent of all the bills now hores the leavisiant of the topic

ever sanctioned by ancient characters, are the Bastlies of our science."
Is it were or honorable for our legislators to try to build a Bastlie in Michigan?
The real leading feature, the aim and bad intent of all these bills now before the legislature, is to ignore and put down all magnetic and caliroyant heaters or physicians. None of these have any rights which doctors are bound to respect. It is well known that these proscribed persons have a large and permanent practice among intelligent people. If this there are more than fifty thousand people. If this there are more than fifty thousand people in Michigan, equal to the average in capacity and judgment, who often employ these physicians and thisk they are helped or healed by their methods. Has the legislature any light to probability this large is as of our people from their free choice of healers? Is it not blind lajustice and pilful blundering to legislate and they have helped or healed by their methods. Has the legislature any light to probability this large is a of our people from their free choice of healers? Is it not blind lajustice and pilful blundering to legislate in this poor way?
Tess healed the site of old, should they be insteaded the site so the side, and they shall be healed? (Mark xvi). If the stare parce " in this matter. That parce all lows. When they stop nobod else will exit; the real of which and competent physician or healer will be independent, will fill, be cheated by quacks will one when the doctors stop arging these medial shilled and competent physician or healer. The way any others will be said with their freedom of the poople will be said with their freedom of the pools will be said with their freedom of the pools will be said with the botter for line.
More mapping the which and tooked under the had signified in these poore from the free the specified. The proper structure, with fill be cheated by expression of the independent will be the pools from dagaret dor the independent will be the refer tor

"Not Dr. Joseph Rodes Bushanan.-Ed. JOURNAL. ""The Doctors Laws."

The Books of Lincoln's Boyhood.

number of years with that dire disease, ashima, and finally potentionia came kindly to assist in her release. At her funeral, which took place in our hall, an address which she had prepared for a similar occasion was read, she being desirus to show to the world that she could die as she had lived, and could preach her own funeral sermon. Addresses were also made by Bros. E. Clegg Wright and Walter Howell of Philadelphi. Addresses were association feels desply the she as the solution of the solution. Address were solution from the life to the solution from the life to which we all are going. Funeral services were performed by Mrs. At Glading of the solution of the solution

The Books of Lincoln's Hoyhood. "There were no libraries, and but few books, in the 'back settlements' in which Lincoln lived. Among the few volumes which he found in the calins of the lillicate families by which he was sur-rounded were the Bible, Bunyan's 'Pligrim's Prog-ress,' Ween's 'Life of Washington,' and the poems of Boberf Burns. These he read over and over again, until they became as familiar as the alphabet. The Bible has been at all times the one book in every near do tabin fit there republic; yet it was truly said of Lincoln that no man, clergyman or other-wies, could be found so familiar with this book as he. This is apparent, both in his conversation and alls writings. There is bardly a speech or State paper of his in which allusions and illustrations taken from ned to end. Long afterwards he wrote a most able lecture upon this, perhaps next to Shakpare, his favorite poet.

lecture upon this, perhaps next to consequence, in favorite post. "Young Abraham borrowed of the neighbors and read every book he could heaf of in the settlement within a wide circuit. If by chance he heard of a book that he had not read, he would walk many miles to borrow it. Vamong other yolumes, he bor-rowed of one Grawford, Weens" 'Life of Washing-too.' Reading it with the greatest engenees, he took it to bed with him in the log of the cabin, and read on until he nubbin of failow candle had burn-rowed of one of the bork head with him he logs

Down to the Root of the Question.

e Editor of the Initat

Down to the Root of the Question.
To the Editor of the Histor Philosophical Journal
The is the initial Philosophical Journal
The Journal, of Aprill 11th, Mr. Huddon Tuijiones clean to the root of the question when he says:
The section of the root of the question when he says:
The true method of the question when he says:
The true method the question has been existential economists have pareentalion of how when the the can manage to lite.
Pollida economists have pared the last sixty or within the section of the question has been expected economists have pareental of the question has been expected economists have pareental of the question has been expected economists have pareental of the question has been explored for laborers, while newspapers, political with each other in preaching the exceeding value of economy as applied to the lowset possible whole scope of the follers' existence was to turn out of cost in the process. Hence the ablest satisfam, they will be of Great Britain during the last century, has been applied to the problem of giving to hear working population the means to live at the cheapest the workman's just due for his skill and labor, but here on the indicated the shameful result, and constituting in significantized England, the constituting in givit-tenths of the poole, are horound down?
The true division and the means to live at the cheapest in consider the process on Sunday also, root of the question be divisioned and a stream hore problem of givit-tenths of the pool, are horound for heart and the instruct and the instruct the stream hore is the site of heart in the intervence on black bread and christianted England, the constituting in squalid miser; on black bread and changes on the division and again and the manage pittacents of the work in the intervence on black bread and christianted England, the context is uncertained. The stream hore is the cheapest in the intervence on black bread and changes in the other in the intervence o

87th Anniversary of Modern Spiritual ism in Los Angeles, Cal.

Ism In Los Angeles, Cal. To the Editor of the Religio Philosophical Journai: The First Society of Spiritualists of this place cel-ebrated the 37th aniversary or modern Spiritualism right royally! Opera House Hall, used for the occa-sion, was beautifully descrated with flowers and hanners, on one of which was inscribed, in raised white letters, the words, "Welcofnel 37th Anniver-sary of Modern Spiritualism." This banner was ornamented with spiray of vines with pendant bloo-soms and bouquets of roses. Beneath it was a small-er one with the words, "Let the good angels come in "-the letters and trimming, all of while, on an evergreen background. Directly over the speaker was an arch ornamented with severgreens, call illies and roses. At the right of the speaker was a pira-id of while roses, smlax, and other while flowers, dedicated to the Immortals, with numerous cards attached: barles the remover the speaker was in arch orimmented with everyreens, calla illies and roses. At the right of the speaker was a pyra-mid of white roses smilar, and other white flowers, dedicated to the immortain, with numerous cards attached, bearing their names upon them. Hanged about the platform wore mare pot plant, pains, bouquets in great profusion, and depending from the stand in front of the speaker was an anchor, covered with white veteris, inscribed with gold let-ters and decorated with an exquisite bouquet.- Krom the chandeller in the center of the hall, hung a beil constructed of calla illies and white roses which, with its pendant tongue of white roses awakened echoes adown the alses of memory, laden with for-ful tears. Ropes of evergreen were gracefully fe-tooned noots the walls. Fampas plumes, palm leaves, flags, and flowers of almost inconceivable walls. The afternoon was deroited to a short address pertinent to the occasion by Miss Susle M. Johnson, the regular lecturer of the society, followed by a general conference and experience meeting. This with a picel supper in the hall concluded the after-noon exercises. The evening was desorted to a liter-ary and musical entertainment. About the o'clock the floor .was cleared for danc-ing, and the company reveiled in music and motion till A. M., when they retired 'to their homes well pleased with the entertainment. The receipts were about \$50, leaving a net profit of \$35 for our treas-ury. The society herfs may be said to be in a prosper-ance condition on the dath wend to be in a prosper-

about \$50, leaving a net profit of \$35 for our una-uration of the set of th

Spiritualism in Oregon.

Editor of the Religio-Philosophical Journal

To the Editor of the Reinto-Philosophical Journal: Tha First Spiritualist Society of Salem, Oregon, held a Conventiod in their hall, lasting three days, March 2945, 50th and 31st. Mr. C. A. Reed made the opening address on Sunday. Her. Mr. Jolly deliver-ed a lecture on, "Biblis Spiritualism" in the morn-ing and Judge H. N. Maguire gave "A Review of the Generations" in the evening. On Monday, March 2006, Messar, J. Hawkins, C. A. Reed, J. Cooley and Ber, Jolly addressed the andience. The friends on the spirit idde of life, gave some pleasant tails through the organism of Mr. J. Cooley. Tomeday, March Sist, was celebrated the anniver-mary of the advent of modern Spiritualism. We held a bircle in the morning and received an extra bless-ing from the Spirit-world in the baylism of the lor-ing influence that was abed over us. A successful meeting was held in the affermoon, the exercises the rais cells rever an Inspirational lectures in the even-ing on the "Historical Profis of an Over-Pullis [In-telligence and the Immortality of Man." Mr. E. de Jough recided an original poone antilled "Purity, Brings the Pestitve Proof of Life Immortal." E. de Jooux, Corresponding Secretary. of Life Immortal." Brings the e Pr

E. de JOUGH, Correspon A Doctor's Vision.

A Doctor's Visien. The process College, he was standant at Cambridge, in dining-cross one day, when he away at the bottor of the theory is the theory is the theory of the theory the dining-cross one day, when he away at the bottor of the theory is the theory is the theory of the theory is the theory is the theory of the theory is the

Notes and Extracts on Miscellaneous Subjects.

APRIL 25, 1885.

Melbourne is putting her telegraph wires under-Traffic in American medical diplomas is once more brisk in Berlin.

Prohibition is now on trial in 105 of the 137 coun-ties in Georgia, and will soon embrace the whole State. There are in this country at present, according to stimates, very nearly, if not fully, 50,000 skaling

Two of the greatest men in France, Ernest Benan and Victor Hugo, speak no modern language except hielr own.

and victor range, speak no modern inngunge except their own. It is said that a buzzard will not eat a dead Mexi-can because his body is so thoroughly saturated with red pepper. A complete collection of all the coins of all de-nominations ever issued by the United States is on exhibition at New Orleans.

exhibition at New Orienns. The odd speciacle of convicts striking against a reduction of wages is now afforded in the Kings County, New York, Penitentiary. Vaccination with the microbe of leprosy is about to be undertaken in Honolulu, where the dissues is spreading to an alarming extent.

spreading to an alarming extent. A Maine teameter says he can start the most stinate borse by taking him out of the shafts a leading him around in a circle until he is giddy. The Montpeller Medicat thicks that wheth or not smoking is an exciting cause of cancer, i use of tobacco often preserves people from con glour disorders.

gious disorders. The practice of persons kissing the Hible when being sworn in as jurors and witnesses has been abolished by Judge Samuel Lumpkin, of the North-ern Circuit in Georgia.

ern Circuit in Georgia. The Nutney Sitate is now reported to have recent-by fooded the Australian colonies with cigars made wholly of paper, carefully colored and veined, and flavored with nicotine. Mrs. Addle Kurtz is the deputy Sheriff of Franklin County, Pennsylvania, and she recently escorted seven male prisoners from the County Jail to the penitentiary at Philadelphia.

A Concord, N.H., merchant took in a lot of old-fashioned copper cents one day recently, and after-ward looked over an old price list and found they were worth about 40 cents each on the average.

A queer old man, who formerly lived near Dwight, D.T., and who was looked upon as a crank hasze-ceived a large sum of money from Krupp, the Ger-man gun manufacturer, for a valuable discovery in projectiles.

A natural curiosity in the form of a chicken which had neither ears, eres nor nose, is mentioned in a Georgia paper as having died recently. It ale food and seemed to thrive until it was chilled by exposure and died.

and died. The Chinese students who have returned to this country after a two year's alsence, says a New En-gland preacher, have great difficulty in remembering the English language, which they were supposed to have learned so well. Moody, the revivalist, was asked in the recent con-vention in Milwaukee whether he had grace enough to die at the stake. He replied: "No. I don't need lip all I want is grace enough to hold this convention for three days in Milwaukee."

A small brass calendar that President Garfield used to turn every morning, and that now bears the date "Saturdar, July 3, 1881," never having been changed since that fatal morning, is a prized memento in the home of R. B. Hayes.

since that fatal morning, is a prized memento in the home of R. B. Hayes. Dr. Flint is reported as having said that many-lives are lost by starration owing to an overestilinate of the nutritire value of beet (as and meat julces. In typhus and typhold ferers, he says, there is no good substitute for milk and eggs. S. W. Washington, grand-nephew of George Washington, writes from Charleston, Va., offering for sale the galigws on which old John Brown was hanged. It is probable the State Historical Society will purchase the interesting relic. There are to d-day ore' one hundred families living together in Burlington and being received in society when the facts are the beads of these families have never had the rikes of marriage performed over them. Mrs. W. Smith, of New Haven, Conn., wrote Pres-

Mrs. W. Smith, of New Haven, Con., wrote Pres-ident Cleveland's inaugural message, 1.688 words on a postal card in two and a half hours. She sent it to Mr. Cleveland, with a request for his autograph, and he has returned it with his signature across the conter of the card.

and he has returned it with his signature across the center of the card. In Taberan, Persia, the tea houses are all open to shops, often having above 50 media effects of the the shops, often having above 50 media effects of the tea-master, apparently undisturbed by the continual hubbub going on around them. The inhabitants of St. Petersburg consider them-selves fortunate in having shad an average winter death rate of only 35 per 1,000 of population. In London, where the rate has been recently 19.5, this would be thought epidemic. The usual rate for the Russian capital is 40 to 45. The inhabitants of 50. Professof do Chaumoni remarked recently that in London the streets were filthy and the sowers abom-inable out the houses were the perfection of cleanli-ness; whereas in Paris one might fire a dinner party in the sewers, and the streets were perfectly clean, but the houses were abominably fiby. Therfap, hotels are discussed in the *American Arcyfitter*, which suggests that "It might not be a wholly bad plan to authorize building inspectors to advertise such places in the daily papers continu-ously an anothously unsafe. Almost anything would be better than the cruei desiruction of file and property that goes on year after year almost un-chekted."

checked." When Proctor Knott made his fanciful Duluh speech fifteen years ago the humor of the hing takled the entire continent. No one dreamed that Duluth would ever amount to anything, and when Knott called her the "paragon of cities" everyhody, laughed. Still this town is third in the list of grain-receiving points, beating Milwaukes, Toledo and St. Louis.

Louis. In the town of Warwick, in Rinde Island, is a bowlifer so polsed on another rock that a person standing of it can rock if from side to side. When it is rocked a dull booming sound is given out, which can be heard for miles over the country on a still night. A legend arge that in this manner the Indiana wave accustomed to sammon their warriors to coun-cit at this place.

cli at this biace. A New York commission merchant claims that to freeze appies is the only sure method of preserving them in full flavor from senson to season. He away howvers, that once from senson to season. He away how the the sensor how much be and or subjected to a rapid thawing process, but allow-ed to stand where they are and covered up to en-clude the light, until the gradual warmth of spring draws the frost out of everything. He expects to put fragmant, full-flavored Baldwins that have been prozon in a dish with this year's harvest apples. The plan is worth a trial.

Hypnotiam is the latest novelty in drawingr. hyprocess is toe latest poverly in drawing-room speculation in Paris, according to the London World. At 5 o'cicck ten the indies who dabble in philosophy and frivally, talk about "suggestion" and "passional causes" and "biology," and the wonderful experiment of Drs. Laws, Bernheim and Charcot. These have even been several pirtule assister of Approximents, with experiments interchint of the several pirtule and the several pirtule and the several pirtule and the several pirtule and which find a symphony by the several security and the several pirtule and Action and the several pirtule and pirtule and pirtule and pirtul

man, "I am a mule driver, and don't M. D. mean that?" How much more does it mean, when attach-ed to the names of the vast majority graduating from our medical colleges? "H. M." (hit or miss) would be far more appropriate for nearly all. During the last ten or twenty rears a great ad-vance has been made by some of the regulars, and they have adopted many things from the "water-cure" and other irregular schools, which they had previously ridiculed and would have probibiled by aw if they could. Under the great light of chemis-try, general science and the light coming through the opened windows of the heavens, the foundations are being laid for a true system of cure, and for the scases of man. Truth meds no law to maind the approximate. man, "I am a mule driver, and don't M. D. mean that?" How much more does it mean, when attach

Passed to Spirif-Life.

books. She will be kindly remembered in California as a writer and speaker in 1983-4, from whence she came to this place about 1980. She has labored with us when health would permit. She has also defined for a number of years with that dire disease, asthma, and finally pneumonia came kindly to assist in her re-

At her funeral, which took place in our hall, an address which she had prepared for a similar occa-

To the Editor of the Religio-Philosophical Journal

APRIL 25, 1885.

The Conscience and Future Judgment.

- I sat alone with my conscience. In a piace where time had ceased, And we talked of former living In the land where the years increased. And I feil i should have to answer The question it put to me. And to face the answer and question Throughout an eternity.

- The ghosts of forgetten actions Cane thosting before my sight, And things that I thought were deed things Were alive with a terrible might; And the yist ion of all my past life Was an awful thing to face. Along with my conscious sitting In that solemnit silent place.

And I thought of a far away warning Of a sorrow that was to be mine, In a land that was then the future, But now was the present time. And I thought of m former thinking Of a judgment day to be; But sitting alone with my conscience Seemed judgment enough for me.

- And I wondered if there was a future To this land beyond the grave, But no one gave me an answer, And no one came to awre. Then I feit that the future was present, And the present would never go by, For it was but the thought of my past life Grown into eternity.
- Then I woke from my timely dreaming, And the vision passed away. And I knew the far-away warning: Was a warning of yesterday : And I pray that I may not forget it In this land before the grave, That I may hold cry in the future And no one come to save.

- And so in a come to save. And so I have learned a lesson Which I ought to have known before. And which, though I learned it dreaming, I bope to forget no more. So I sit alone with my conscience In the place where the sours increase. And I try to remember the future In the land where illume will cease. And I know of the future judgment How dreadful so e'r it be. That to sit alone with my conscience Will be judgment enough for me. —London Spectator.

During the various carnival festivities at Vienna, the paim for eccentricity was carried off by a " beg-gars ball." The guests were rigged out as thieves, pickpockets, coiners, defaulting cashieres, armed bur-glars and rascals of the lowest type. One of the most amusing rooresentations was a group of men quar-relling violently, their faces acratched and noses bleeding - a parody on the lively scenes that some-times occur. Prizes were distributed for the best dressed and sustained characters. The first medal was won by a woman, whose toile bristled with ting revolvers. The old story about the size of a whale's heart is

ny revolvers. The old story about the size of a whale's heart is eing revived. A dissector was engaged in getting be heart of a very large whale. While doing so his obt ellipped and he fell into one of the ventricles of he heart. Thence he was all/ling into the aorta, do, if he had not been pulled out, would assuredly are been suffocated. After his rescue he cut some ings from the sorta, and found that he could easily ip them over his shoulders.

A Western clergyman went to sleep on the plat-form at a recent union meeting, and being requested to offer a prayer astonished the congregation by springing to his feet, stretching out his hands and promouncing a benediction.

An Expensive Delay,

alling to provide the proper means to expel from system those disease gerns which cause scrotla, gestion, debility, rheumatism and sick headsche, only reliable means is Dr. Harter's Iron Tonic.

• only relative means is Dr. Harter's from rome. The Cost of Egnorance. Absence of knowledge of the fact that physical d mental weakness, indigestion, impure blood, d sick headache can be averted by Dr. Harter's no Tonic, costs millions of money annually for un-tain and unreliable decocions. A Lady's Unioriumate Experience, a that of one of our secunitaince who suffacet. and ments and sick he Iron Tonic

Was that of one of our acquaintance who suffered from acrofula, a yellow complexion, and distress of the atomach, for years before using Dr. Harter's Iron Tonic, which finally cured her.

A more remarkable or unique race, says a traveler ose not exist on the continent of Africa than the seal. They are marguiloculty modeled savages, seaulfolly proportioned, and characterized by the mooth and rounded line of the Apollo type. The romen are very decently dressed in bullock's hide, her wear, by way of ornament, from twenty to hirty pounds of thick iron wire colled-around the miss arms and heck, besides a great assortiment of eads and inco chains.

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It is not generally known that Vermont has a gold nine. It is called the "Books" and is located at Tymouth. From an annual report it appears that he mine produced, from September, 1883, to Janu-try, 1885, \$65.070 in gold and plad bair dividends ag-regating \$46,000, the yield varing between \$33.88 md \$50.360, while the cost declined \$10.15 to \$7.2; er ton for mining and milling.

Can She Ever Love Him?" "now can She Ever Love Him?" what you often hear said when the prospeciive soom is the victim of catarth. "How can abe bear ch a breath?" ("How resolve to link her destiny lith that of one with a disease, that unless arrested, ill end in consumption, or perhaps in insanity?" et the busband that is, or is to be, get Br. Sage's tarth Remedy, and cure himselt before it is too la. By druggista.

Don Carlos has been traveling in Ceylon as th Duke of Madrid."

as a non-believer in Pateni medicines, ving experienced marked relief from Nasai and hearseness by the use of Ely's Graam can recommend it to those afficial from theome complaint and to those afficial with ness or stoppage of the threat so annoying to and clearymen.-Lours E. Pitt.Lars, 1428 ves. N. W., Washington, D. C. Price 50 cents. n, I can re Georgia now boast tato weighing thirtee

its of a farmer who raised r po

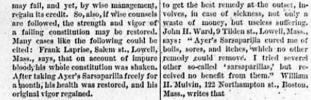
To Consumptives, or those with weak lungs, splitling of blood, bron-chilis, or kindred affections of throat or lungs, seud two samps for Dr. R. V. Pierce's treatise on these maindles. Address the doctor, Baffalo, N. Y.

This country controls three-quarters of the coal fields of the whole world.

Any lady who desires further information than can be given in the limited public space of news-paper columns can obtain Mrs. Lydia E. Pinkham's pamphist " Gide to Health " by sending a stamp to Lynn, Mass.

Sanford, Fia, persons have begun the manufac-ture of orange wine. The combination, propertion, and process in pre-paring Hood's Sarasparilla, are peculiar to this med-cine, and are unknown to others.

There is and to be a gamine case of laprosy in a hospital at Edinburgh, Scotland. A Vermost individual claims to have a han thirty-nine years old. Drouhomens, my the official returns, is decreasing in England.



A Bank

Mass., writes that The Cause Speculation

as to what will cure Dyspepsia, vanishes before the light of such evidence as that furnished by O. T. Adams, Spencer, O., who says: "For years I suffered acutely from Dyspepsia, scarcely taking a meal, until within the last few months, with out enduring the most distressing pains of Indigestions Ayer's Sarsaparilla saved my life. My appetite and digestion are good, sud I feel like a new man." "Two bottles of

Failure

to get the best remedy at the outset, in-

Ayer's Sar saparilla

saparilla cured me of 'Dyspepsia," writes for Rheumatism, with entire saparilla cured me of 'Dyspepsia," writes for Rheumatism., with entire success. Evan Jones, Nelson, N. Y. Mrs. A. M. There is no medicine in the world equal to Beach, Glover, Vi., writes: "A humor it for the cure of liver diseases, gout, the of the blood debilitated me, and caused effects of high living, find all the various very troublesome scrofulous bunches on my neck. Less than one bottle of Ayer's man, Bronson, Fla., writes: "I suffered Sarsaparilla has restored my appetite and strength." It has also greatly lessened the lower part of my chest. Three hottles of weelings. Lam confident they will be Ayer's Sarsaparilla have made a new may very troublesome scrofulous bunches on my neck. Less than one bottle of Ayer's Sarsaparilla has restored my appetite and strength. It has also greatly lessened the lower part of my chest. Three bottles of aveilings. I am confident they will be chilrely removed by confinued use of the Sarsaparilla." Irring Edwards, Ithaca, N. Y., was afflicted, from boyhood, with scrofulous sore throat. Four bottles of Ayer's Sarsaparilla cured him, and he has

Fails

to vitalize the blood and expel impurities. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U.S. A. For sale by all Druggists. Price \$1; six-bottles for \$5.

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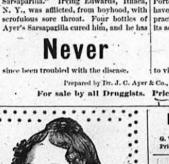
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For shis, which and retail, by the HELIGIO-PHILOROPHI-CAL PUBLISHING HOUSE, Chicago,

What Conjurers Say About Psychical Phe-

The evidence given below has heretofore been published in the JOURNAL, but there seems to be need for republication. Readers will do well to preserve it for future use.

will do well to preserve it for future use. Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their oc-currence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to pro-duce under the same conditions what occurs without human intervention in the presence of a medium. TENTIMONY OF ROBERT HOUDIN.

duce under tuman intervention in the presence of a medium. TESTIMONY OF ROBERT HOUDIN. The Marquis Endes de Mirrille published during the lifetime of Houdin two letters from the latter, in his "Mémoire addressé a MM. les membres de l'Académie des Sciences de phénoménes mervilleux interessant égale-ment ta Religion, la Science, et les hommes du Monde," in which the conjurer confesser his inability to explain the phenomena he witnessed in the presence of Alexis, the clair-voyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investiga-tion, of the latter's confidence in-his own ability to detect the trick, and of what took place at the scance, the conditions of which were entirely under Houdin's control. This accuracy is confirmed by Houdin in the first of the documents now translated:--"Although very far from accepting the etilogies which M.--------is good enough to bestow upon me, and especially insisting that the facts above reported are entirely cor-rect (sont de la plus compide are entirely cor-rect (sont de la plus compide zacility) cor-tent favor of magnetism or against it, 1 can, neverthelees, not refrain from declaring that the facts above reported are entirely cor-rect (sont de la plus compide zacilitude), and that, the more I reflect upon them, the more impossible 1 find it to rank them among those which belong to my art and profession. "th May, 1847." "ROEEN HOUDIN.

ich belong to my art and profession. 4th May, 1847." "ROBERT HOUDIN.

After describing several successful experi-

After describing several successful experi-ments, Mr. Kellar proceeds:--"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed any-one who described such manifestations under similar circumstances. I still remain a skeptic abregards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that pro-duced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand." On the 30th of the same month Mr. Kellar addressed another letters on the Indian Daily News, reporting some experiences of another thind with Mr. Egilton, andregarding which he said:

And which are by introl, and vegations which he said: "In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive' at no other conclusion than that there was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurces imitate levitation or the floating test could not possibly be done in the room in which we were assembled." he said:

and also the individuality of the spirit 'in spiritual manifestation.' I authorize you, dear sir, to insert this letter in your next number, if agreeable to you," etc., etc. TESTIMONY OF SAMUEL BELLACHINI.

number, if agreeable to you," etc., etc. TESTIMONY OF SAMUEL BELLACHINI. Samuel Bellachini, Court Conjurer at Ber-lin, made the following declaration in De-cember, 1877: "I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medi-um, Mr. Heary Siade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gen-tiemen of rank and position, and also for my own interest, tested the physical medium-reines of Mr. Slade, in a series of sitting by full daylight, as well as in the gvening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occur-rences with Mr. Slade have, been thoroughly examined by me with the minutest observa-tion and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be pro-duced by means of prestidigitative manifes-tations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumiance and conditions then obtaining by any refer-ence to prestidgitation is absolutely impos-sible. It must rest with such men of science as crookes and Wallace, in Londou; Perty, in Berne; Butlerof, in St. Petersburg, to search for the explanation of this phenome-nak power, and to prove its reality. Tdeclare, moreover, the published opinions of laymen as to the 'How' of this subject to be pre-nat power, and condig to my view and experi-ence, faise and one-sided. This, my declara-tion, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELACHINI, Berlin, December 6th, 1877." Four Seances With J. H. Mott.

Four Seances With J. H. Mott.

The Narrator Believes he Saw Excellent Materializations and Received Extraordinary

Tests.

Terializations and Received Extraordinary Tests. To the Editor of the Belizio-Philosophical Journal: About ten years ago I became interested in the phenomena of Spiritualism. About two years thereafter, we commenced holding cir-cices in our own home. My wife was soon de-veloped as a table-tipping medium, and ever since we have kept the doors of our Spirit Temple open, and invited the good angels to come in, and many, very many, have accepted the invitation, and have answered to my en-tire satisfaction the question asked by Job centuries ago. "It a man die, shall he live again?" A you solicit well authenticated narratives of spirit presence, I will send you a brief ac-count of four scances with J. H. Mott, of Kan-sas City, which were to me very satisfactory. I will send the facts, and let theories take care of themselves. About the 13th, 14th and 15th of October last, accompanied by my wife and Mrs. Kmma Sargent, my sister, we at-tended four scances at the above mentioned place. During that time we saw fifteen ma-terialized epirits, varying in age from alltitle gift apparently five or six years old, to an old gentleman of sizty; and inasmuch as Mr. Mot has recently been accused of entertain-ing his guests at his own house for the pur-pose of fluding out their private history in order that he may the more easily dups them, i will say that in our case we were all en-tire strangers to the members of the Mott family, neither of us-having ever met them before. I will coofen myself by giving you a fav of the, to ng, remarkable tests receiv-ed ther, leaving your readers to arrive at their own conclusions. D no eccasion myself by siring shoun a fave of the, to ng, remarkable tests receive and addresseed her as "A unit Susan," and asked if she recognized her. On my wilk answering in the negative, she repiled, "You have my pletare. Watch, Aunt Susan," and asked if she recognized her. On my wilk in work you something by which you wilk know me." She then disappeared,

har not seen not for sixteen years part to ber death. On another-occasion, my sister was called to the cabinet, and was addressed in the fol-lowing language by a little girl: "My name is Essie Sargent. Ma, what did you do with that gold chain of mine when I died? also with that white dress you were making for me? What made you sell that horse we used to drive down to Uncle Exra's, and, ma, what makes you cry when you take the little shoes of mine out of the drawer and look at them? Mamma, you musn't do that. I am here with grandpa, and am happy. If you wan't do any thing for me, plant some flowers for me.

test could not possibly be done in the room in which we were assembled." THE TESTIMONT OF PROFESSOR JACOBS. Professor Jacobs, writing to the editor of Licht, mehr Licht, April 10th, 188), in refer ence to phenomena which occurred in Paris through the Brothers Davenport, said: "Bpile of the assertions, more or less trust-worthy, of the French and English journai-ists, and in spitto of the foolish jealousies up the bad fulth of ofie party and the chicas and the they drove Easie's favorite absolutely untrustworthy. If we would right-ly judge of a thing we must understand it, page of a thing we must understand it.

done adverse to these American mediums is absolute from the failed by the second secon

ly I addressed a letter as requested by my in-formant, to Benjamin Miller, Olin, Iowa. On the second day of April, I received the fol-

lowing: OLIN, Jones Co., Iowa, March 27, 1885. Mr. E. A. Carpenter, -Dear Sir: Yours received; and after some delay in ascertaln-ing the facts. I send you the following: Either in the year 1875 or "6, one of my sisters com-mitted suicide by hanging herself in an old house, in which she and her family had pre-viously lived. I find by inquiry that this old building had been used for a chicken house. At times she was despondent and tired of tife, and I think manifested symptoms of temporary insanity at various periods during this season of despondency. It is true that I was postmuster at the place at the time of her death, but am not now. I doubted the chicken coop part, but as has been stated, the old house or building. I am credibly finformed, was used for a chicken house. I will say, however, that she com-monly called a building used for chickens, "" a coop." I know that you never had an ac-quaintance with her, nor do I think you heard of her suicide. I have given you the facts as they exist. You are at liberty to. makes such use of this letter as you may deem proper. P. S.-The family were away from home at the time she hanged herself. OLIN, Jones Co., Iowa, March 27, 1885.

Proper. B. H. Millink. P. S.-The family were away from home at the time she hanged herself.

The above is a plain, unvarnished state-ment of facts. What will our skeptical friends do with them? In conclusion, allow me to say that, with the exception of a very few of our orthodox friends, who having eyes see not, and having ears hear not, neither do they understand, Spiritualism has never had a more healtby, vigorous growth in this locality than within the last year. EXRA A. CARPENTER. Wellsville, Kas., April 9th, 1985.

Mrs. Cooke and Mr. Massey in New Zealand—The Location of Syria and Assyria.

BY WM. EMMETTE COLEMAN.

BY WM. EMMETTE COLEMAN. Advices recently received, by letter and pa-per, from Australia and New Zealand, indi-cate that valuable work in behalf of Spiritu-alism is being done in those colonies by Mra. Lena Clarke Cooke, of San Francisco, and Mr. Gerald Massey. It is said that Mrs. Cooke or done public work in New Zealand, and her labors, private and public, have awakened widespread interest in the cause. The people in the churches are much interested, and gen-eral inquiry on the momentous subject of spirit communion is manifested. In Duna-din her work was largely amongst doctors; lawyers, merchants, etc., etc., she often sit-ing for a dozen friends in their private par-for. Her work has led to the inauguration of many circles, and these private gatherings constantly being augmented in number and as regards effective results. Unless letters from home call her to San Francisco by the next steamer, Mrs. Cooke will make auchter tor of the colonies. Dring his recent sojourn in San Francisco for Mrs. Cooke, spent several pleasant evenings together, with her, at her cosy homestend, which latter is always open for the welcom-ind of spiritual workers. The friendelin pha-tor is pristicular workers. The friendelin of parently by their conjunction in the field of spiritual labor in New Zealand. Coincident which hatter is always open for the welcom-ing of the spiritual workers. The friendelin pha-parently by their conjunction in the field of spiritual labor in New Zealand. Coincident which her mediumistic work, we find Mr. Mas-sey on the rostrum warmly vindicating the troks of Spiritualism in general and of Mrs. Cooke from this attack. And so the work on defending Spiritualism, himself, and Mrs. Coeke from this attack. And so the work and Mr. Massey has been zealously engaged in defending Spiritualism, himself, and Mrs. Coeke from this attack. And so the work and Mr. Massey has been zealously engaged in defending Spiritualism, himself, and Mrs.

goes on.

A CORRECTION.

Cocke from this attack. And so the work goes on. A CORRECTION. In my recent article in the JOURNAL on the alleged Syrio-Chaldale writings it is stated that Syrio and a local second of the second borders of Syria, which country lay south-east of Asia Minor. The statement that As-syria is in Mesopotamia is also not accurate. Mesopotamia was deemed a part of Assyrio. Tather than Assyria a part of Mesopotamia. Syria proper extended from the Mediterran-ean to the river Euphrates : Mesopotamia. Syria proper extended from the Mediterran-ean to the river Euphrates in Sonot accurate. Mesopotamia was deemed a part of Assyrio. Tather than Assyria a part of Mesopotamia. Syria proper extended from the Mediterran-ean to the river Euphrates in Sonotamia. Syria proper extended from the Mediterran-ean to the river suphrates in Sonotamia. Syria proper extended from the Mediterran-ean to the river suphrates in the sonotamia. Syria proper extended from the Mediterran-ean to the river suphrates in the sonotamia. Syria and Assyria is proper. Syria and Assyria the attree being conquered by As-syria. The similarity of name led to confu-sion and error in Greek writers regarding Syria and Assyria. T't appears that the ety-mology of the two words has nothing in common, though apparently Syria seems an abbreviation of Assyria. The best scholars inw regard Syria and Assyria was very frew, but as this could not be expressed in Greek let-ters, if was rendered Swria (Latin, Syria). Swria (Syria) means the region of Tyre,-the distinction appears in the two names in the Hebrew language. Assyria was eashur, and in Greek Assuria (Latin, Assyria, and Assyria is called Assuria (Latin, Assyria, as Assin, and in Greek Assuria (Barteri, the Trians are Tsur-rasy, the characteris, fit cuncilorm, to ex-press the two being entirely different. (See Rawlin

that regard all feel for the all-important reality named so variously "God," "Auture" and the "Unknowable." Hymne expressing this regard and ethical aspirations common to the race, have been singled out and printed for the weekly use of the society. Essays are given each Sunday by the leader, who is con-eldered in no other 'light than friend and general inspirer, so that no change in the leader's thought (while honest) would invoive dismissal. The "Conversational Lesson" gives opportunity to all to receive and impart new truths—the theory being throughout that to purify the thought is to uplift the life of the individual, making each the cen-tre of new circles for good outside. The children connected here are instructed in ev-ery-day virtues, through a peculiar method of noble endeavor, much after the kindergarten fashion. This work is surely worthy of no-tice in your paper. But there is another, in like direction, un-der the aspices of the Free Religious Asso-ciation. This work is surely worthy of no-tice in your paper. But there is another, in like direction, un-der the aspices of the Free Religious Asso-ciation. This work as declines of the your paper. A fine interies for Social supper' of the F. R. A., but it involves far more than converse and a material feast. Two public meetings only have been held as yet, but a third is announced for this month, in Boston A fine intellectual feast has distinguished the past gatherings—and one shared equally by men and women. The call, as originally sent forth, to these new focal meetings of the F. R. A., was worded as follows: "The Lib-eral Thinkers of Boston and suburbs are called to a Festival in Parker Fraternity Hall, (Oct. 1st, 1883) and with threefold ob-ject, viz: 1. Sociability of Liberals: 2. Davel-opment of the Best Thought on Ethical Prob-lems of the Day; 3. Co-operation of Woman with Man in such Work." Thus, while the Liberal Union Club has an object of its own to effect, it finds a comple-oment in this new phase of Free Religious work.

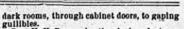
Hoping that my added comment on the at-titude of Boston Liberalism, may be found acceptable, I am yours most sincerely, CLARA M. BISBEE. Clark St., Dorchester, Mass., April 11, 1885.

Haverhill and Vicinity.

To the Editor of the Rell rio-Phil

To use Editor of the Religito-Fallosephical Journal: The cause of Spiritualism is now receiving its full share of encouragement in this vicin-ity. Its facts and phenomena are earnestly sought by the people, who are beginning to think for themselves, and who find but very little comfort in the acceptance of a blind faith in the ranks of the popular theology of the nineteenth century. The mind of man is not satisfied now with the arbitrary asser-tions put forth in the past, and that are to-day étamped and labelled as infailible cuides to immortality. Man to-day asks for qn analy-sis of phenomena on a scientific basis. All phenomena, either spiritual or so-called ma-uerial, that will not submit to, nor earn-estly court, a rigid investigation, will find its only support among the guilbiles. It is a. sign of growth (and I believe in the right di-rection) that some of the teachers upon the spiritual platform are beginning to bold-ly declare. against the oue-dollar-a-chair

Haverhill, Mass., April, 1885.



APRIL 25, 1885.

dark rooms, through cabinet doors, to gaping guilibles. Capt. H. H. Brown, in the closing lectures of his engagement at Brittan Hall, on the 29th of March, took for his subject. "Thirty-seven Years of Modern Spiritualism," and handling it in the light of what it has done for the world, he held it up before the audi-ence in no unmistakable light. In the course of his remarks he made special recerence to the business of materialization, as pre-sented before the public to-day, and while the fact might possibly exist, and that, too, under the most complete test conditions, yet for him there was no inspiration in it. He counselled all true Spiritualists not to put their heaven-born phenomena before gaping crowds in the form of cheap shows, and in a prayerfal manuer, he exclaimed. "Oh, my mother, oh, my mother, I beg of you to never show yourself from a cabinet door to a gap-ing crowd." I said in my heart in response, Amen!

show yoursent from a caoinet door to a gap-ing crowd." I said in my heart in response, Amen! Sunday, April 12th, Joseph D. Stiles occu-pled the platform at Brittan Hall, at 2 and 7 P. M. He gave a scance in the evening at the close of his remarks; commencing at pre-cisely eight o'clock and five minutes, and closing at one minute before nine. During the fity-four minutes the scance occupied, Mr. Stiles's controls reported one hundred and eight full names with place of earth residence, nearly all of which were recogniz-ed. So the work goes on, and still the de-mand increases. The Ladies' Spiritual Ald Society hold their regular weekly meetings, with an increas-ing interest. The young people find a place at the Ladies' Ald entertainments where they can spend an enjoyable evening, free from the ruder elements of the common dance hall, good order and quiet always being main-tained. Our good Christian friends at the Center

the ruder elements of the common dance hall, good order and quiet always being main-tained. Our good Christian friends at the Center Cougregational Church are still on the road of progress. The Dickens Reception, referred to in my last letter, was repeated on Wednes-day evening, the §th instant, to a crowded house. Twelve books were faithfully repre-sented by one hundred and fifty persons in costume. A very careful and minute intro-duction of the different characters represent-ed, was given the audience by the President of the evening, Dr. John Crowell, many of them making quotations from those repre-sented, which elicited rounds of applause. The reception was a financial success, as well as pleasing to the large audience. At Onset Bay Grove work is being pushed forward with all dispatch. The Onset Bay *Times* says that double the cottage building is being done in the same month last year; and here het me says to the Western friends who intend to be at the camp meeting at On-set, secure your rooms early. A word to the wise is sufficient. Haverhill, Mass., April, 1885.

Three deaths from hiccoughs are reported as having occurred at Chattanooga, Tenn., and two other persons are in such a critical condition from the same "mysterious mala-dy" that their death seems inevitable. The subject is proving very puzzling to several leading physicians of that city.

NO WASHBOARD OR BOILING OF CLOTHES REQUIRED. IMMITATIONS MECULLOUGH SOAP COS MAGNETIC SOAP, MILWAUKEE, WIS. SAVES TIME, LABOR, MONEY, FUEL AND CLOTHES GUARANTEEDNOT TO INJURE THE FINEST FABRIC. UNDISPUTED FACTS. 1st-Washing clothes in the usual manner is decidedly hard

Pure-White, always Uniform-Reliable.

work. tere is an easier way. 2d-The labor never can be made less until a new method is adopted. Are you willing to learn a better way?

3d-More clothes are torn to pleces on the washboard than are worn out on the person. Try our better plan.

DIRECTIONS FOR USING. UINECTIONS FOR USING. Take one har, cut into this sharings, boil in one gation of water till thoroughly dissolved, pour this solution into six gallons of HOT water; put in as many clobes as the solution will cover; let them remain for twenty minutes. Takes the pieces much solled and rub in the hands; you will find your clothes will be as clean as if you spen hours with the ordinary resided Boog in the usual way. After washing thoroughly rinse. When one lot of clothes is removed, replace with another. Each bar will do the washing for a family of 12 persons.

IT IS ENTIRELY UNNECESSARY TO

Best and Cheapest in the Market. Flannels will always remain soft and flex-ble, and will not sprink if washed with MAGble, and will not sprink if washed with MAC-IETIC BOAP. The reason why clothes turn yellow is on ac-ount for Rosin in the Soap. There is

MAGNETIC SOAP

NO ROSIN IN THIS SOAP

ently it will leave clothes pure and white. MAGNETIC SOAP you can do your wash-half the lebor and in helf the time than

with any other Boap. This Soap is made from materials that are absor-tutely pure, possessing ingredients not usu-ally employed in Boap, and made by a process whilly peculiar, consequently the Soap should not be used in the ordinary way, but as follows :

Persons who are obliged to use hard or alkall water for laundry purposes will be delighted with MAGNETIC. It will work perfectly in any clean water.



Consumers will receive with each 12 bars of Magnetic Scap an elegan Panel Picture, size 1424 inches, lithographed on cloth backed paper, in 14 dif-ferent colors, representing a Rose Vine in full bloom. The panel is a work of art, and worthy to adorn any lady's parlor.

If YOUR OROOSER does not keep the MAGNETIC SOAP, he can order it for you of the Manufact-mersy or of ANY WHOLESAL GROOER in Wisconsin, Michigan, Indiana, Illinois Ohio, Western Pemayivania, Western New York, Iowa, Minnesota, Dakota, Nebraska, Kanasa or Missouri, and the Soap is rapidly being introduced in other sections it has been on the market for the past seven years with constantly increasing demand. CAPACITY OF FACTORY TWELVE MILLION BARS A YEAR. RICKER, MCCULLOUGH & DIXON. RICKER, MCCULLOUGH & DIXON,