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

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NO. 2

Readers of the Journal are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to 82y, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones movements of lecturers and mediums, interesting incldents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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The Law of Immortality.

BY MRS. MARIA M. KING.

To the Editor of the Religio-Philosophical Journal:

My attention was called particularly to the subject of man's immortality by the quotafions from the sermon of the Rev. Mr. Milh in your admirable editorial, "The Church of the Future." The cold philosophy of materialism is here portrayed as the ultimate of scientific inquiry on the subject of man's immortality. The preacher would lay aside his sacerdotal robes, in the honesty of his purpose to declare the truth as revealed in nature, as he understands it. This, as you well intimate, is a noble example of moral rectitude, while, at the same time, it is a sad reminder of the tendency of that science which ignores spirit as an inherent force in nature. cam impelled to a brief consideration of the theory of life and immortality as revealed in our philosophy.

The spiritual philosopher must meet the materialist just where Mr. Miln raises his objection to immortality. He says: "Science declares, that for every thought which stirs the brain, there is a corresponding molecular change, showing the dependence of thought on matter. And further on: if mind depends for its activity on brain action, how will thought go on, how will brain activity continue, when the brain, weary of its ceaseless toil, is laid at last to rest?"

Materialism takes its stand on the assumption that matter is all there is of nature: that its activities are dependent on the laws inherent in itself, there being no necessity for a spiritual force, since everything is accounted for without it. We take direct issue with it here, at the outset. We are presented with an apt example for the illustration of the opposite doctrine in the above quotation. Mr. Miln, in fact, with other materialists, bases his objections to immortality on the fact that brain action in thought is founded on the precise law which governs in all other natural activities, that is, the law of correlation and conservation of force. Physical energy is necessary for the generation of thought—is conserved in thought. The brain is a machine which works on the same principle as any other machine, its mechanism being the condition of its availability for the purpose for which it acts, and natural elements supplying its stimulus to activity. Molecular changes occur by the action of thought, the same as when the energies of the system are consumed by physical labor, or as when the fuel is consumed that impels the engine, its forces being conserved in the motion of the shuttle or the steam car. This is all plain showing; nothing is more in accordance with facts as they exist in nature, or the law of life as it is revealed everywhere where investigation has reached. It is the conclusion to which the facts lead the objector, with which we take issue. We claim for the human brain as an exemptation of the law of life as the lesson, that it has a life as the lesson, that the lesson is the lesson and molecule represents, as it is for the human brain as an organization a duration not by any means limited to the brief stage of its physical life. We see in it a likeness to nature, both on its physical and spiritual side. Organization is nature's arm of power, and it is not subject to decay and death. It is rather strengthened—perfected, by the changes men call death. Physical nature abundantly illustrates this proposition. The forms of matter and of life which were the earliest expressions of organization on the planet, making up the surface and people-ing it, all transmitted the idea of organization they embodied to their successors, when they crumbled; this idea being modified and perfected as conditions improved. Stages of planetary development have succeeded each other to the present, each successive one being higher than the last, in the sense of em-

bodying better conditions of life and higher | physical because physical force predomi- two special incidents. In Sydney, among modes of expressing the idea of organization. Brain has not died in all the ages since it had birth on the planet. Its idea appearing first in the speck centering a bit of protoplasm, it has advanced with a world of advancing matter and forms until it exhibits itself in the being whom revelation has proclaimed to be in the image of God. Why in this image, but because it embodies the whole idea of nature, or of deific action in nature? Why, but for the reason, that as an organism the human has put on immortalty, as Deity in the perfection of his mode of being is immortal? Death is not destruction of force or form.) It is but a change. Behold now a planet clothed with matter, animated with life, the type of what it was at first, but changed by the working over of its substance again and again, through the potency of the laws which have conserved form, propagated organization, to the culminating point in man. Here, by virtue of the perfection of its mode, it cannot disintegrate for the addition of another proportion or attribute to com-plete the plan laid out in nature its model, but must live on, an entity endowed with at-tributes in kind like Deity. The planet has not lost its identity; it is the same planet still, the same matter clothes its surface, but changed in its powers and its aspects. In this sense, it is the prototype of the human organism, which retains its identity after the outer part falls off at death, as the leaves fall in autumn, leaving the life of the tree untouched by the withering frost.

Life is ever by stages, as we understand it. This truth is portrayed by the planetary stages above referrred to, by the stages marked by the changing seasons, by day and night, by infancy, youth, maturity and ages. The tree reports its routh in the age. The tree renews its youth in the spring time, the soil its vigor, after death with its icy hand has stamped desolation thereon. Carrying out the idea conveyed in these unvarying lessons of nature, how can we escape the conclusion, that man arises to a new life after the change which divests him of the physical part? Ah! here's the rub. After death? Who is to tell what is after that? After death? Who is to tell what is after that? body, disappears when it is comprehended through a medium our friend would call upon Those who have passed the bourne, and rethat it is a form embodying the potencies of him at once with his \$20 test. Why? Why turned, to be sure. But there is something life eternal, and which requires to undergo should be become acquainted with that numelse which tells of this, if men will need it. the transformation from plane of her after he had passed to spirit-life more telligence demonstrates itself the superior force in nature; and what becomes of it when the physical brain, its receptacle, "is laid at last to rest?" The fire dies out in the engine which was the physical brain, but the force which impelled activity by the use of physical elements lives on, we must believe, and lives by virtue of its constitution as a perfected brain force. Intelligence reveals itself as the product of brain organism, and the ultimate of brain development. In man this ultimate is attained, and in no other creaturé. This is the climax of development. Intelligence imaging the Deity, as a spark from the fountain of Deific Force, embodied in the human brain, speaks that brain's immortality. The intelligence which is man's spirit—which is itself organized brain propagated from Deity, propagates itself outwardly, fashioning a soul brain and through this a physical brain, the former serving as a body, an outer brain, to it when the physical decays and is cast of. This is according to the analogies of nature, and is confirmed by revelation, being the science of life as it reveals it-

self from the interior life. But, it may be asked, how can brain activity be propagated into a state where matter does not exist to stimulate its action, according to its mode of existence as we discover it? We answer: there is but one mode of action, of life, in nature, and that by the cooperation of the diverse elements, spirit and matter. This is the lesson of all life and action that can be investigated. On the principle of magnetic attraction and repulsion exhibited by magnets, polar currents, electric and magnetic batteries, the two great principles composing the universe, the positive and negative, or spirit and matter, act for the promotion of all life. Crystallization, the aggregation of matter by the law of polarity reveals this truth, if scientists would but see it. The instinct of polarity is the revealstant it. The instinct of polarity is the revelation of the law of life; the affinities of matter regulating themselves by it, and hence all aggregation of atoms being dependent upon it. This action is propagated outwardly, and is at the foundation of all the relations and interrelations of forms in the physical world, expressing itself as chemical affinity and the attraction of gravitation, etc., (the latter governing worlds as the atoms are governed) exhibiting itself also in the world of mind making the social world a prototype of the

represented by a human brain, it being vitalized by spirit, which is an impulsion to activity. The atom is the primary form, foreshadowing the idea of every other; it being as vital at all, and susceptible of action, of the two elements above named. The potencies of matter of which Tyndall speaks consist of its possibilities under the action of spirit. On the basis of the above principles is founded the truth, that spirit is never dissociated from matter so that the two cannot re-act for the perpetuation of action. What is meant then, may be the inquiry, by so dissociating them in language by spirit forms, planes and spheres, as distinct from physical? It means that the positive difference of the two elements must be expressed in terms distinct; and also what is illustrated in the physical world (termed

nates) where diverse planes of force, as diverse forms, magnetic currents positively and negatively charged with spirit, re-act with each other by the same plan as do the distinct planes termed physical and spiritual. Terms often mislead; but in this case, where the principle of life, the re-actions above referred to is so evident they a need be no misferred to, is so evident, there need be no misconception. Every plane of life in the universe, is the type of every other and of the whole, as every form is of every other and

of the universe itself. The sublimation of matter keeps pace with that of spirit; as is discovered on the planet, where superior forms of matter embody superior life forces. The change which transfers spirit to a plane superior to the physical does by no means separate it from ethereal elements of matter. It is released from the embrace of matter in its grossest from the embrace of matter in its grossest the transaction. But people, completely igform so completely by this change that it is novant of the modus operandi of these reconat liberty to act its inherent capacities as it could not before. It is still, in this first spiritual state, encumbered with grossness to some extent; and activity is for refining still further. And thus higher and yet higher planes are reached, as the process of eliminating the two elements in their purity goes on, until perfection is attained in a Deific sphere, where the two elements exist in perfected proportions, co-operating by the perfect law portions, co-operating by the perfect law. Spirit is in the ascendency on spiritual planes in a sense that it is not on physical, where life is sensuous, from the necessities of the case. Hence terms spirit life, etc. Hence the propriety of the

Now, from the above, it must appear plain that the human brain has wherefrom to draw stimulus to life and thought after the grosser part is laid aside; that the mode of life and thought is not changed by the transformation wrought by death, since nature has not changed its modes, which are the same in every state of existence. The objection to immortality founded on the reaction that the brain is merely a physical machine for the generation of force, which is dispensed with at the dissolution of the lie. to rid it of the disabilities which are imposed by grossness. Nature is for man and man for nature, eternally; and molecular action which is the law on one plane is the law on another; and man will never escape the necessity of depending on natural laws and forces for the support of his life and the stimulation of his natural activities.

An Australian in America.

II

To the Editor of the Religio-Philosophical Journal:

While disappointed in San Francisco, at the absence of many things which one looks for in a great metropolitan city, I shall bear away with me a vivid remembrance of the kindness exhibited towards me by numbers of the Spiritualists and liberals who dwell there. Arriving from the Antipodes in shattered health, I was fortunately armed with one or two valuable letters of introduction from Mrs. Ada Foye and Prof. Denton, whom I had left in Australia. A good word from the geologist secured me the friendship of W. Emmette Coleman, whose omniverous readings had already made him acquainted with the fact that such a person as myself had been laboring for some years in behalf of the grand cause of human freedom and enlightenment in the vast territories which Capt. Cook gave to the world of civilization a century ago. Not the least among the services rendered me by Mr. Coleman was an introduction to Dr. J. D. MacLellan, the wellknown magnetic healer, who in the most generous manner volunteered his professional services on my behalf. I experienced the benefit of his vigorous treatment for about three weeks, when, unfortunately, through the effects of a sudden chill he, himself, was laid up with a rheumatic attack from which he is only now recovering. Thanks to his help, however, the climatic change, and the various healing mediumistic influences with which I have been brought in contact, my health is now in a very superior condition to what it was when I left Sydney.

It is my desire in this letter to refer to the mediumistic powers to which my attention has been directed in San Francisco, and here at the outset I would say that I am not a seeker after spiritualistic phenomena, and hence can only speak of such as come across my path. In point of fact I am impressed rather to shun than court public manifestations. Completely convinced, long ago, by irresistible evidence that what we term death is a birth iato a superior life, my mind is completely at peace in relation to the subject, though of course desirous of advancing in spiritual knowledge wherever such advance seems feasible. To test mediums of doubtful repute, or to run after marvels, is no part of my vocation. That is a business—useful and necessary, doubtless--which I must leave to others better fitted for the work.

MRS. ADA FOYE.

I have attended two of this lady's public scances—one in Sydney, when I had the sat-isfaction of introducing her to the Australians, the other in San Francisco when she overpaid the slight service I had rendered her, by giving her most remarkable exposition after my first lecture. Her marvellous powers are too generally known here to need

same way as the cognomen of Solomon is represented as operating on the rebellious genii in the "Arabian Nights." If this were the idea it proved futile. Almost as soon as the pellets had been collected, Mrs. Foye read the name in the air, and as a resident in Sydney picked up the bits of paper one by one, loud raps from the invisibles came when he held in his hand the one on which was in scribed the mundane designation of the orthodox God. Some spirit friend of the writer of the name was doubtless en rapport with dite phenomena, are apt to believe that spirit power is limitless; that they have only to state a problem and if the spirits cannot at once solve it, the demonstration is clear there are no invisible intelligences engaged in the work. This is a common error, but a most irrational one. Spirits are only mortals passed to a higher life. They are still surrounded by conditions imposed by Nature; they are still held in the arms of immutable law. At Mrs. Foye's scance after my lecture here, an individual drew out of his pocket a twenty-dollar note and offered to present it to some public charity if Mrs. Foye would tell him the number upon it, of which he declared himsel ignorant. Mrs. F. informed him she did not profess clairvoyant powers. that she merely gave forth what the spirits gave to her. The \$20 man evidently conceived he had scored a point. He imagined in his blank ignorance of the nature of the phenomena occurring around him, that spirits, if there were any at hand, must know and be able to proclaim the number on his note. He would not expect any individual in the audience to know; but if one of them suddenly died and purported to communicate man velore: There are no reasons why, excepting such as are based on the assumptions of human ignorance.

MRS. LENA CLARKE-COOKE.

To the warm-hearted hospitality I have received from this lady and her husband I cannot well make public reference, but I may allude briefly to her mediumsitic gifts although they are now but rarely exercised. The first evening I spent at her house, Mr. Coleman being the only additional guest, l was somewhat surprised, in the midst of conversation, by her giving the name of a departed female relative of mine, and accurate describing her appearance when on earth, informing me at the same time that she was near me at that moment. She then went on mentioning the names of several relatives and friends who have passed to the other life, accompanying them with word-pictures quite photographic in their nature. Some of those referred to had died in Australia; some in England; the time covered varying from twelve to twenty-five years. Few words were spoken by myself during the time Mrs. Cooke was pouring forth her clairvoyant and clairaudient information to one who, but a few days before was a stranger to her and to the land in which she dwells. I have subsequently enjoyed other illustrations of Mrs. Cooke's capacity as a revealer of spirit presence and communication.

MRS. A. S. WINCHESTER.

Mr. and Mrs. A. S. Winchester, the proprie tors and editors of *Light for All*, have placed me under a deep debt of gratitude by the fraternal welcome they have extended to me personally, and in the columns of their papersonarry, and in the contains of their pa-per. At their kindly invitation, also, I have had many opportunities of witnessing the phases of Mrs. W's mediumship which comprises healing, as well as test qualities. The former is of a very gentle and subtle na-ture conveyed by contact between her hands and those of the patient. Its effects, however, are decided, and for my own part I am as confident of their beneficial presence as I can be of anything of an occult character. With regard to spirit tests I have counted up no less than 26 I have had in the course of no less than 26 $\, ilde{ extbf{I}} \,$ have had $\, ilde{ extbf{in}} \,$ the course $\, ilde{ extbf{ol}} \,$ my sittings—tests, any one of which would have shattered my materialistic belief of former days. These have occurred without the slightest written or spoken hint on my part; and in some cases in a direction opposite even to my thought. On the *ex pede Herculem* principle, I will single out one illustration. At the commencement of my second sitting and before Mrs. Winchester was under the influence of her Indian control, "Sun-flower,"she informed me she had experienced a strange choking sensation, both then and on the occasion of my former visit, and, apologizing for the startling question—asked me if I had any relative who had been hung? I was irresistibly reminded of the story told of Dr. Johnson and the lady whom he was engaged to marry. Her love of truth had compelled her to make the learned lexicographer acquainted with the fact that an uncle of hers had suffered her last penalty of the law, which in these days was indicated for company which in those days was inflicted for comparatively slight offences. The doctor, willing to set her mind at rest, replied that while he could not boast of having had a relative hung, he had fifty who deserved to be. My reply to Mrs. W. was somewhat similar. At the same time I reminded her that a relative emphasis from me, and I will merely refer to who had communicated, had himself truth-

fully described his death by accidental suffocation in a bath. No; she insisted upon it that it was strangulation. Suddenly it flashed across my mind that at the previous sitting some one giving the name of "John" and purporting to be related to me, had handed in, as it were, his spiritual card. Now I re-membered that there had been a cousin of that name among the multitude of my rela-tions—one far older than myself, and whom I had seen but occasionally and briefly in my boyhood. He, I recalled, had, in a fit of religious mania, committed suicide by hanging. This, it transpired, was the individual. He had been upwards of thirty years in the Spirit-world and was only just beginning to comprehend his surroundings, and had been brought to me, it was alleged, because he brought to me, it was alleged, because he would be helped by my aspirations and good wishes on his behalf. Subsequently "Sunflower" described him exactly as I remembered him, "a broad-shouldered, thick-set, burly man, with a large head and somewhat dissipated look;" true, though I always understood he was quite the reverse of dissipated in reality. How completely this "John" was absent from my thoughts when first announced, is proved by my inability even to remember him until he, or some one on his behalf, adopted the method of impressing behalf, adopted the method of impressing the mode of his death on the sensitive organism of the medium. I have done some vio-lence to my personal feelings in relating this experience, but, as I have stated, I give it by way of sample of numerous demonstrations of spirit existence obtained through Mrs. Winchester, of a nature I should be yet more reluctant to make public. CHARLES BRIGHT.

San Francisco, Cal.

A Remarkable Prophecy Fulfilled.

To the Editor of the Religio-Philosophical Journal:

No doubt most of the readers of the Jour-IAL have heard of the man who prophesied the election and death of General Garfield. As I met him in Cleveland recently and had a long conversation with him. I feel it may interest them to write out the details. His name is Phillip Herring. He is about fifty years of age, a musician by profession, and bears in his face the well-defined marks of his German ancestry. He was educated for a Catholic priest, but before his education was complete he became so firmly convinced of the corruption of the church, he abandoned both church and priesthood. He is a quiet man and supports his family by his profession. He is a Spiritualist and medium, but he never attends their public meetings, and has little to do with their society.

Before the Chicago Convention, it was revealed to him when under spiritual influence, that the next President of the United States would be assassinated. But no intimation was given him who the candidate would be. After the nomination of Gen. Garfield, he had a vision of the result and talked with his wife about it. In the month of August proceeding the alection he had a of August preceding the election, he had a vision of the assassination, and saw the assassin with the pistol in his hand. This made a great impression upon his mind. He could not rest, but then began to tell prominent men what he had seen. He talked with attorneys and politicians, and told them Garfield would be shot. They became interested in his revelation and a meeting was held in the Mayor's office in Cleveland, about the middle of September. Several prominent Republicans were present and all became impressed with his sincerity, when he went before them and told his story. The Mayor gave him a letter of introduction to General

Dr. S. knowing Mr. Herring was going to see General Garfield on the following day, drove from Cleveland to Mentor in the night and requested the General to give him a hearing. I will now give the reader Mr. Herring's statement as nearly as I can:

"I got up in the morning to go and see Garfield. I took my flag [Mr. Herring has a small silk flag upon which the names of Washington and Lincoln are written and to which he now has added the name of Garfield], and then I cried and said I cannot do it, but a power told me that I must. Then went to Mentor. When I got to the depot l felt that I could not go to that house, but I went. Mr. Garfield met me and shook hands with me. He asked me if I had my dinner. I told him I did not want dinner, but he went in and ordered my dinner himself. He introduced me to Mrs. Garfield, and to Col. Rockwell and Swain. When I came out from dinner Mr. Garfield gave me a cigar and talked German with me. I was glad he could talk German. I walked the porch and smoked my cigar and heard them talk about the election. I felt I could not tell him. General Garfield came and invited me up-stairs. I went alone with him to his room. Then I opened my flag and raised it above my head and said: Here is Washington and Lincoln; before God I swear to you the truth. I have not come for office. General Garfield politely bowed his head. I told him: You will be President of the United States. Don't you doubt it. You will also be assassinated, and I shall put your name on my flag with Washington and Lincoln. It will happen in Washington and I have seen the man who will shoot you. Mr. Garfield asked me many questions, and gave me a letter to Carl Schurz. was alone with him over an hour and under a powerful influence. He promised to be careful. After Garfield was elected, I wrote to him and warned him again that he would

[Continued on Eighth Page.

A Month in Hooslerdom.

BY THOMAS HARDING.

One can scarcely spend a month in travel ing from place to place over railroads and wagon roads, stopping in farm houses, city dwellings, hote and boarding houses, without meeting incidents worthy of relation. Travel is the high road to education. Mingling with strangers who hold all kinds of opinions on all sorts of subjects, being entertained by parties who accord every degree of welcome or none at all; meeting in their own homes with the orthodox and the hetrodox, scientist and religionist, materialist and Spiritualist, educated and ignorant, the esthetic and the hogish tends to enlarge the thetic and the hogish, tends to enlarge the understanding and cannot fail to enlighten the student of luman nature.

I propose to give a synoposis of a few of such incidents and experiences that, I hope, may prove interesting to the readers of the JOURNAL. When I have to refer to individuals I shall give initials only, except, of course, where permitted to do otherwise. One general remark I may be permitted to make right here, and that is that every where I have been the people evince a willingness to hear and a desire to know more about those things which "pertain to their spiritual welfare," as we used to put it, and it has frequently been a source of much regret to me, that it had not been in my power to place in the hands of inquirers some reading matter, primary tracts or small pamphlets, which up the hill of spiritual science; some inexpensive printed matter that would enlighten dark and wayward minds, and answer plain questions which often tantalize inquirers. May I be inspired to write, if it were but one sentence, what will induce a few of the many, who have more than sufficient of this many, who have more than sufficient of this world's goods and chattels for their own needs, to help raise a fund for providing missionary tracts to distribute amongst the "destitute" who are hungering after "the true the providing man," one whose efforts in these exercises the providing man, "one whose efforts in these exercises the providing man," one whose efforts in these exercises the providing man, "one whose efforts in these exercises the providing man," one whose efforts in these exercises the providing man, "one whose efforts in these exercises that the house of a Mr. E. W—, (a member of the Winebren narian dwomen.

While stopping one evening at the house of a Mr. E. W—, (a member of the Winebren narian church and a true type of the "praying man," one whose efforts in these exercises the providing man, "one whose efforts in these exercises the providing man," one whose efforts in these exercises the providing man, "one whose efforts in the providing man," one whose efforts in these exercises the providing man, "one whose efforts in these exercises the providing man," one whose efforts in these exercises the providing man, "one whose efforts in the providing man," one whose efforts in the providing man, "one whose efforts in the providing man," one whose efforts in the providing man, "one whose efforts in the providing man," one whose efforts in the providing man, "one whose efforts in the providing man," one whose efforts in the providing man, "one whose efforts in the providing man," one whose efforts in the providing man, "one whose efforts in the providing man," one whose efforts in the providing man, "one whose efforts in the providing man," one whose efforts in the providing man, "one whose efforts in the providing man, "one whose efforts in the providing man," one whose efforts in the providing man, "one whose efforts in the providing sionary tracts to distribute amongst the "des-titute" who are hungering after "the true bread from heaven," which is the knowledge

Such tracts and papers as I refer to, as desirable for the purpose, are those which give elementary information, or relate well authenticated spiritual experiences and give truthful, but not too startling, views of the Bible (milk for babes, you know, and stronger food for "children of older growth.") If such were provided they could be made to do excellent service in judicious hands. Let us start a missionary tract fund. Let us send out the Religio-Philosophical Journal and other periodicals. Let us "cast our bread upon the waters," and as sure as immortals, wise and good, preside over mundane affairs. we shall see it, with great increase, "before many days," and men and women yet unborn into the world of spiritual knowledge wil rise up and call us blessed. Oh! dear I wish I was rich! If I were I would keep, at least, a few lecturers and travelers supplied with tracts to give away.

I had but comparatively few opportunities with independent thinkers during this trip, but the few I had were exceedingly satisfac-tory, affording me much spiritual profit; the mass of those with whom I sojourned were orthodox, most of them holding the most primitive views of religion, and having no correct knowledge of Spiritualism or mateereatures of impulse.

Early on this trip I conceived the idea of holding evening parlor meetings in the houses where I stopped; these worked well and were a source of recreation to me after my day's work; they were pleasurable and profitable to the hearers, but as I generally stopped but one day in a place and had no reading matter to leave, except a few copies of the Jour-NAL which I carried with me, they were not by any means as productive of good as they might have been. I did not like to hear my talks called "preaching" on such occasions it sounded like "going back to the beggarly elements," or "returning like a dog to"-I'do not like quoting the rest of this classical (?) sentence, even though it be a Bible passage. At one of my meetings an old "doubting Thomas" declared that he had attended church upwards of forty years, and that that was the first time he had heard good sense from a "pulpit," and all were, to say the least, exceedingly attentive listeners.

The first house where I held a little meeting of this kind was that of Mr. Pis the proprietor of an extensive saw mill -. On conversing with him I found him unsettled in mind, scarcely knowing what to believe; of one thing only, he was certain; that was, that church doctrines were absurd. He called in his friends and neighbors in the evening, and we had a good

While in L-– city I stopped in a private house, that of a Mrs. L-This lady had, in the early days of Spiritualism, been a very remarkable medium, so much so, in fact, that her uncle offered \$300 per month and all expenses for herself and mother, to travel and exhibit her powers, but she declined, not wishing to meet a vulgar public in such a capacity. She is a lady of much mental refinement and keen sensibility, of a remarkably fine organization and consequently of sensitive temperament. One circumstance of my sojourn in her house is worthy of relation, although it unpleasantly brings my own name into prominence. Mrs. L. informed me that her daughter was engaged to a young man who went West to prospect for a location, a piece of suitable land of which to make a home; it was arranged that he was to write regularly, and on his return they were to be married. That up to that time they had had but one letter from him and that dated only a few days after he left, the young lady was quite unhappy, fearing that some accident had happened to him or that he was faithless. Mrs. L——, as we sat alone, handed me the letter "to see if I could get anything from it." Holding it to my forehead. I distinctly saw and described the young man, and his team, wagon and harness, though I did not know he ever had such things. I told her he was in a rough stormy country, and that she would get a letter in five days. I saw the figure 5 plainly through my closed eyes. On my return a week after they were well pleased to see me; they had got a letter at noon on the fifth day, which confirmed what had been said about the delay being caused by storms, such as the writer said he had never before seen. "I am a member of the reformed church," said the young lady, "but I can't help having faith in you." But that was a mistake, it was not I who deserved the credit, but the spirit of good which was in me.

- is 'Squire R--- and his wife

before I called, there had been but five male prisoners and two out of the five were reachers. I am inclined to think that a little above the average. There were but four at the time of my call, as one of the prisoners had escaped the night before.

Mr. H. 0—— and Mr. and Mrs. J——and their families are also on the liberal list. - is the home of Mr. and Mrs. J. Near W-M—. Mr. M—— is an old gentleman but an enthusiastic Spiritualist; his wife is a seeing medium and tells many interesting things of her experiences. I had the pleasure of an introduction to their daughter, a handsome lady of dignified deportment but who, alas! is deaf and dumb. In her girlhood she contracted some disease for which she was regularly treated, and whether the effect of the disease or of powerful medicine or malpractice I was not informed. She has one son, who is described as a handsome intelligent boy; previous to his birth the mother became anxious, fearing the possibil-ity that her child might inherit her affliction; the unfortunate result was no doubt brought about by her anxiety and he was born a deaf mute and is at present getting his education at an asylum of that character.

Another instance of the power of mind at a critical period of woman's life came under my observation during this trip, and suggested to me the impropriety of permitting the indiscriminate exhibition of monstrosities in public. The case I am about to relate is would lead the uninformed by gentle ascent almost too shocking for publication, and I would allow it to pass unrecorded but for the hope that legislators may be induced to take cognizance of these things when they read of such terrible results in public papers. Let us not be squeamish, but deal with them like full grown men and women.

niece, a young girl of 15, came in. Her outline was exactly that of an Aztec; those Australian wild children who have been on exhibition through the country are, or were, exactly the same in outline as this girl-indeed I thought she was a genuine Aztee when I saw her. By a little diplomatic manœuvering I drew out the following facts from Mr. W. About 16 years ago he took his wife and sister-in-law to see an exhibition in Fort Wayne, both women were much interested in what they saw. The exhibition was that of the Siamese twins, and the Australian children. The effect on his sister-in-law was, that she soon became the mother of this malformation and the poor man told me, with tears in his eyes, that his wife died about the same time in her confinement; her children were twins and were united exactly as were the Siamese twins-the surgeons failed to save her life, even by performing a difficult surgical operation; all three died. How terrible these things are; surely our law-makers ought to take cognizance of them and forbid such public exhibitions.

Mrs. M——, of C——, is a 340 pound lady, a true woman and an excellent medium for physical manifestations. She is a clair-voyant and clairaudient. She will not sit to orthodox, most of them holding the most primitive views of religion, and having no correct knowledge of Spiritualism or materialism, or I might say of anything beyond dogmatic superstition, and none of this class were able to give an intelligent "reason for the faith that was in them," yet all seemed willing to hear when my leisure from business afforded me an opportunity to speak with them on these subjects. All of these religious folks were death on Guiteau, and possessed the most vengeful feelings against wrong doers in general. They are the mere creatures of impulse.

voyant and clairaudient. She will not sit to satisfy mere curiosity. It is peculiarly refreshing in these money-making days, to find so many true mediums who are not influenced by pecuniary motives, and who will not prostitute their gifts for selfish purposes. Mrs. M's reputation as a remarkable and reliable medium, has gone forth far and wide and I have been informed that she could make much money by their public exercise if she would. Not long since she was offered \$20. for half an hour's sitting and declined. I have this from what I deem good authority. This noble minded and keenly appreciative This noble minded and keenly appreciative woman is, I am sorry to say, almost an entire stranger to me. I have only had the honor

> I believe, but twice. To prevent the above remarks from being misconstrued, permit me to say, that I do not for a moment reflect disparagingly on those honorable public mediums who have been singled out by the invisibles to carry the standard into the strongholds of skepticism. It is just as legitimate for those who have been appointed to a work of this kind, to receive pay for their time as it is for the clergymen to accept a salary for his; nay, much more so, for the former carry with them their credentials while the latter does not or may not. "He that believeth on me the works that I do shall he do also." Who does these works the mediums or the clergymen?

of making her acquaintance, having met her,

If we are careful not to give offence, if we use kind language to unbelievers, and carry with us the magnetism of unselfish sincerity and affection, we may go where we may and good results will generally follow; we will leave behind us the refreshing odor of truth; which purifies and vitalizes the moral atmosphere where we have been, and we may rest assured that those with whom we come in contact will inhale these life giving qualities which, in good time, will nourish and sustain every inquiring soul which aspires after the good and true.

I have stopped in town and country with believers and unbelievers-was the guest of clergymen, deacons and class leaders, and people of nearly all shades of opinion, and l have never once given offence, although at times it seemed to be my place to speak to them in unvarnished Anglo-saxon. When invited to conduct evening exercises, I read a chapter as requested, and "expound" it in my own way, and yet my opinions have been treated with respect even by the most intense ly orthodox. "Lead us in prayer, brother," said a religious teacher one night before re-

"No, brother," said I, "I cannot."
"You astonish me," said he. "What possible

objection can you have to prayer."
"I will tell you," said I. "I have eaten a
good supper. I am neither cold nor hungry, and I expect to rest, on a good bed which your lady's hospitality have provided. I feel no anxiety and for me to ask for something before I feel its need, would be mockery and not prayer. When I need something which my own exertion cannot provide, it will be time enough for me to pray, and then I shall not do it by much speaking, but I shall enter into my closet, and when I have shut the door, I may pray in very few words, for those to whom I pray, know what I have need of before I ask them.

"Do you think it wrong in us to have family prayer?" he inquired.
"My dear brother," said I, "what matters it what I think; it gives me all I can do to attend to my own affairs. I judge no man. I respect you in this exercise, and I shall respectfully sit in my chair while you pray, and to every good thing you express, my heart will say Amen, even though my tongue be silent." I feared that such plain talk would offend, but it did not.

Mr. Joseph Worden, near Columbia City, is an old gentleman over three score and ten. I never met any one who takes greater delight in reading and talking about spirit! feet expressions of the nature and needs of

had, she says, sufficient to convince her that Jesus is no myth, but an actual verity pre-siding over the destinies of those who love him and render obedience to his requirements. They are poor people and are not ashamed to say so. Would some kind friend send them the JOURNAL, if but for half a year, it would do them, oh! how much good; it would, in their hands, do missionary work. Mrs. Worden is frequently influenced to talk out "in meeting," and the "professors" are startled by the force, energy and fitness of her comments. I sent to the Religio-Philosophical Publishing House for the "Watseka Wonder" for them; it will do good in their hands, and if I could afford it I would send them the JOURNAL for a year. I shall not soon forget my parting with this family. When I had shaken hands with them the old man placed his hands upon me and said: "Brother, your coming has proved a blessing to me and my family. I give you my blessing in return and may the blessing of God be with you and prosper you wherever you go."
The kind, affectionate, old gentleman accompanied me a short distance on my way;
he thought that though our first, it might also be our last meeting and he parted from me at length in sorrow—both of us expressing the hope that we may yet meet in another country where final partings will be no more. "Ah," I thought, "will the day ever come when it will be said in truth: "See how these

Spiritualists love one another."

I took my ticket in the little village of Monmouth for home. The day before I left three ministers who were then holding a protracted meeting in the place, called upon me with the laudable object of plucking me as 'a brand from the burning" and of turning me from "the power of Satan unto God." had a hide-and-go-seek sort of time for the hour they did me the kindness to remain; they quoted freely from the sayings and doings of "the arch enemy of souls," continually using the personal pronouns when referring to that industrious personage. At length I put the question to them whether they actually believed in a personal devil. I could not get a square answer to this simple question, and they, I fear, parted from me at length "more in anger than in sorrow;" at least they forgot the usages of civilized society; they got up in haste and taking their hats, "put out without as much as saying "good day." But I want to end as I began, and plead

once more for a "missionary tract fund." Who will start it? Who will "fork over" a dollar or a dime to help "convert the heathen at home? If the readers of the JOURNAL had seen the need of it as I have, a missionary society would not want for members.

Sturgis, Mich.

Wayside Notes.

BY E. W. WALLIS.

To the Editor of the Religio-Philosophical Journal: "Why do Spiritualists differ?" is a question often asked as if the inquirer expected perfect unity of thought and opinion; what a dull, dead-level of uniformity would be reached if there were no differences of opinion. Priofly I chould say we differ begins ion. Briefly, I should say, we differ because experiences differ, we each act from our per-sonal stand-point. All men differ, sects of Christians are the results of diversity of thought, and become fossilized or petrifled evidences of narrow-mindedness.

Spiritualism is a broad platform, therefore it is impossible there can be uniformity manifest in the thoughts or methods adopted by different individuals, nor is it probable there will ever be conformity established to any particular set of ideas or system of action. Spirits tell us there are many spheres, communities, and families in spirit-life; why then should we complain because there is diversity of thought or method here? We live, think and act in our personal spheres, view matters from our own, not another's, experience, and act as we deem best and truest, and express our feelings and opinions in like manner, because they are ours. From such interchange and friction we grow into fuller knowledge and riper experience. Hence the largest liberty of individual expression is requisite and only in the spirit of fairness, mutual forbearance and concession, of respect and tolerance—agreeing to disagree without attributing wrong motives, can we expect to make progress in the great work of the discovery and dissemination of truth. Let us seek our sphere and when found go to work in it leaving others to do their best in theirs.

As one interested in the great cause of truth and humanity, I beg the privilege of expressing my ideas on various topics of interest, not that I flatter myself I am able to settle the points under discussion, but that I may honestly express myself and contribute my quota in the hope that it may be helpful to some. Nor do I express these as my final views; maybe I shall see cause to change them, but they are the best I now have.

Mediumship is the corner-stone of Spiritualism, for without it we should be in no wise distinguished from other philosophical systems.

The importance, the sacredness and dignity of the office of mediumship can therefore hardly be overestimated. "Unto whom much is given, of him shall much be required; privileges bring with them duties, obligations which cannot be evaded, hence the responsibility devolving upon mediums to strive to become representatives, as well as instruments. Paul said, "I magnify mine office;" so may we mediums add dignity to ours by earnest efforts at cultivation and perfection of our powers and consistent lives.

Phenomenal Spiritualism constitutes the base or foundation stone upon which is to be erected the temple of use and beauty. As the means to the end, physical and other demonstrations of spirit power and identity are invaluable, and carry conviction to the most stubborn skeptic, but the end sought is, I opine, not so much the repetition of marvels to astonish the beholder by the exhibition of superhuman power, as it is to reveal the continuity of conscious existence and the necessity for effort and development of the human soul here in this state of being; to prove that as we sow so shall we teap and inspire to deeds of purity, love and self-sacrifice for the good of mankind. Why is it Spiritualism is not thought respectable? Spiritualism is a revolution, not alone a reformatory movement. It demands a remodeling from nature and truth of the whole social fabric, the whole political structure, the whole commercial system and religious institutions; it simply means anarchy if it goes too fast and failure if it becomes respectable according to the conventional and fashionable respectability of the age. Conventional customs, na-tional prejudices and interests, class and caste distinctions, so-called trade morality, educational cramming, religious ritualistic observances and sacredotal systems are all imper-

and his son and his family, and quite a good sprinkling of Spiritualists generally, and all fine folks. I called into the prison. The day before I called, there had been but five male communion than he does. He and his good wife are Christian Spiritualists of the most pronounced type; they are sincere "doers as fraternity," do all for others" and it is to this well as believers of the word." Mrs. W. has immortality and responsibility here and here after tends.

The tendency of Spiritualism, the practical object of this dispensation, is to make men better, cleverer, truer and nobler. It says character not creed, goodness and services of love, not empty profession of faith are what humanity needs.

But there is a respectability we may and ought to gain. A good man will always win the respect and confidence of his fellows. Are we respectable in this sense? Do we respect ourselves, our holy truth, our cause, (the cause of truth, justice and right)? Do we protect it, do we (try to) embody its principles in our lives, our business, our homes, our habits? Are we, as Spiritualists, commencing this revolution in ourselves and prepared to advocate our principles by example first, and precept afterwards. Do we realize the importance, the far-reaching influence and consequences of the movement in which we are pioneers? Are we as actively enthusiastic and aflame with zeal and inspiration as we should be considering the magnitude of the issues involved? Are we faithful stewards in behalf of humanity in disseminating the truth, in reflecting the light? Each soul must answer for itself, but it seems to me that unless we are prepared to do deeds of self-sacrifice, to carry our cross and stand shoulder to shoulder in our love of truth, strong to do and dare, we are not likely to prevail, to become a power in the land for good, or win the respect of those around us. If we invite the spirits to leave their homes and proclaim the truth tous, surely we should be willing to second their efforts and an nounce it to the world. "Deeds speak louder than words." We are not respected because outsiders do not know us, our members, our facts, or our philosophy, because we have been misrepresented by pen, press and plat-

Most persons imagine Spiritualists to be foolish, visionary and cranky people; that Spiritualism consists wholly in dark scances (which are good in their way, when rightly conducted) table tippings and frivolous exhibitions. The majority of Spiritualists can go back in thought to the days of their own skepticism and recall the contemptuous feelings with which they regarded the subject, how they thought to "expose the humbug", to "smash up the so-called scance," therefore we can afford to forgive the ignorance and preconceptions of outsiders. The cause of this ignorance is no doubt mainly due to the a priori improbability of the facts, also to the growing material ism of the age which pronounce the super-natural (so-called) impossible, This disposi-tion is strangely displayed by orthodox be-lievers, who strain at the gnat of present day "miracles," but swallow the camel of Bible manifestations.

We fail to win respect because we are not sufficiently united or active to correct misrepresentations and remove prejudices. Because we have been too denunciatory and while iconoclastically denouncing the creeds and churches, finding the "beam" there, have forgotten our own. Because we are not always consistent, not careful of our "holy of holies (the séance chamber), not cautious enough as to whom we accept as Spiritualists or spiritual workers, because we have sometimes allowed too great license to individuals, whose hobbies and crochets or disreputable conduct have been saddled upon the movement, but principally because we are too intensely individual and self-assertive, consequently divided amongst ourselves. If we systematically organized societies for defense and propagandist work, if we developed mediums, sustained and encouraged the workers of proved honesty and fitness, sympathized with them and strengthened their hands, if every Spir-itualist fearlessly declared himself, lived down opposition and by a consistent course of conduct proved the blessing Spiritualism had been to him in calling upon him to save himself by self-culture and helpful service lovingly rendered to others, then I think we should gain the respect and esteem of the world, recommend our principles to the thoughtful and add rapidly to our numbers, until love would reign instead of selfishness, justice, wisdom and honor become characteristics of daily life and the Kingdom of Heav-

en be begun in every heart. "Let us then be up and doing."

Let us respect ourselves and the truth; let us demonstrate that respect by active service as privates (if we may not be officers) in the grand army of progress, let us sink minor differences and work "with and for all," ready to do ever so little, to perform the task nearest to hand, for the good of humanity and the advancement of truth. A concilia-tory spirit and desire to work is "the need of the hour.

Reception to Mr. Charles Bright.

To the Editor of the Religio-Philosophical Journal:

On the evening of Thursday, Feb. 16th, a reception was given Mr. Charles Bright, the Australian lecturer and journalist by the Spiritualists of San Francisco, at the commodious parlors of Mr. and Mrs. A, S. Winchester, ellitors of Light for All, 304 Stockton St. After a half hour or more spent in pleasant social converse, the regular order of exercises began, on motion of W. E. Coleman, by calling Mrs. Ada Foye to the chair. After a few fitting introductory remarks from that lady, addresses and congratulations to Brother Bright followed in ready succession from Messrs. W. H. Mills, W. E. Coleman, N. C. Mayo H. M. Bailey, and Mrs. Lena Clarke-Cooke, Mrs. Ada M. Scales, Mrs. C. N. Drury, Mrs. N. C. Mayo, Mrs. A. S. Moore, Mrs. Ada Foye, and Mrs. King, of Sacramento. The last-mentioned lady (Mrs. King) under influence, delivered quite a stirring address to our brother, as from the Spirit-world, referring particularly to Robert Owen as one of Mr. Bright's inspirers in his work for humanity.

In response to the many cordial testimonials of appreciation showered upon him during the evening, Mr. Bright gave one of his charming impromptu addresses. (In making extemporaneous oratorical efforts, he is especially happy; in fact as a fluent and ready orator, Mr. Bright is excelled by few normal speakers.) He was glad to hear that Robert Owen was in sympathy with his life-work; for, probably, the appreciation of no one would be more gratifying to him than that of that eminent philanthropist and reform er, whose life-long labors for humanity had commanded his warmest admiration and esteem. Mr. Bright also spoke in deprecation of the antagonisms so prevalent in America between the various schools of liberals. He thought that all those recognizing no finality in religion should unite against a common foe, and he confidently anticipated the time when, in the States, this would be done.

The evening the reception was held was the fiftieth birthday of Mr. Bright. This fact was unknown to those selecting the date of the reception. After the evening had been de-

termined on, Mr. Bright mentioned the fact that his birthday had been unconsciously chosen. A similar circumstance occurred in New Zealand a few years ago. The friends in Dunedin gave him a reception on Feb. 16th, not knowing, when the time was selected, that it was his birthday. In these Mr. Bright recognized more than mere coincidences; the influence of unseen intelligences

was probably manifest therein. On motion of W. H. Mills, Esq., a resolution was adopted by the meeting stating that the Spiritualists of San Francisco congratulate Mr. Bright upon his long and useful life de-voted to the service of humanity, and commending him as a worthy representative of spiritual and liberal truth.

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Woman and the Household.

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

BLESSEDNESS.

It is not happiness I seek, Its name I hardly dare to speak; It is not made for man or earth, And Heaven alone can give it birth.

There's a something sweet and pure, Through life, through death it may endure; With steady foot I onward press, And long to win that blessedness.

It hath no shadows, this soft light, But makes each daily duty bright; It bids each heart-born tumult cease, And sobers joy to quiet peace.

An all-abiding sense of Love, In silence falling from above, A conscience clear from wilful sin That hath no subterfuge within;

Fixed duty claiming every power, And human love to charm each hour— These, these, my soul, make Blessedness; I ask no more, I seek no less.

And yet I know these are too much; My very being's life they touch; Without them all, oh! let me still Find Blessedness in God's dear will. [Louisa J. Hall.

PERSONALS.

Mrs. L. B. Sayles is contributor for several papers, including the Boston Traveller (a critique on Henry James' Portrait of a Lady), the flourished under her hands. Index and the Woman's Journal. Sister Margaret, though a

Rose Hawthorne Lathrop, the daughter of the novelist, has inherited much of his remarkable literary facility and quaintness. She is a bright young woman, the wife of a writer of note, and is as unconscious and modest as a child. Mrs. Lathrop takes genius from her mother as well as her father.

Mrs. Hawthorne was nobly endowed and the

peer of her husband in intellectual attainment. Only the desire not to be a possible rival is said to have kept her from using her pen during his life time. After he passed on, tenderly loved and mourned, she published a volume of notes which rank among the best in our language. Mrs. Hawthorne was one of a trio of sisters, large in brain, physique and moral nature. The others were Mrs. Horace Mann, and Elizabeth Peabody, the friend of Channing and the enthusiastic pioneer in the kindergarten system.

Julian Hawthorne, the only son of the nov-elist, is another example of hereditary influ-ence. His books are full of power and constriking analysis of character. Mrs. Julian Hawthorne is giving a series of papers in Harper's *Basar*, on art, house decoration and London literary life, which are very pleasing, and still further help to distinguish the family name.

The following is going the rounds of the press: Miss Belle Clinton, an Iowa school teacher, got into a "prairie schooner," last spring, taking her little brother with her, and went to Dakota. There she homesteaded 169 acres of land, and by setting out ten acres of tree spreads agained the right to 169 acres of tree sprouts acquired the right to 160 acres more. In the fall she and her little brother went back to Iowa, where she will teach school again this winter. In the spring she intends to go back, and by putting out another ten acres of trees she will get 160 acres more. In ten years she expects her 480 acres ington in January. Thirty-five Senators en-of land to be worth \$20 per acre, while among rolled themselves in this band of honor, who her trees were 3,000 black walnut sprouts, r brother journey entirely alone. She speaks enthusiastically of the courtesy and kindness she everywhere received from the rough frontiersmen. Many of them, when they came to her camp would talk awhile with her, and then offer to build her fire and bring water for her use.

It is pleasant to learn of happy family relations among the Turks; in such a picture as the following: Princess Kafida Hanem, the wife of the Khedive, likes politics and keeps well informed of the affairs of her country. The Princess is a beautiful woman according to Turkish taste. She is exceedingly stout, with splendid black hair and eyes and a love ly complexion. She is twenty-four years old, and was married at fifteen to the Prince, who has no other wife. They have eight children. The two are deeply attached to each other. Tewfik passes his evenings at home whenever he can, and when business or pleasure calls him out his wife is generally not far off behind a curtain or trellis.

On the other hand, any American must feel disgraced to learn that such scenes as follow here, are possible in this nation. They are taken from a recently published book, called the "Fate of Mme. La Tour," by Mrs. Paddock who was long a resident of Utah. In a new edition of this history of Mormon interiors, under the guise of a story, is a supplementary chapter, in which the family relation as affected by polygamy is described, we take only a few of the appalling stories. Would that Mrs. Paddock might do for the system of polygamy what Mrs. Stowe did for slavery. She says:

A few incidents taken at random from the every-day life of polygamous households may give our readers some idea of the "protection of which a plural wife would be deprived if separated from her fraction of a husband.

A former member of the Utah legislature made a regular practice of horsewhipping those of his wives who "had a rebellious

Another prominent citizen who filled various important offices, tied his fifteen-year-old wife to a post and whipped her with an oxwhip because she would not say "Yes, sir" and "No, Sir" to him.

The plural wife of a wealthy resident of Mill Creek. left her husband and came to my house to work. When I asked her why she left the man on whom her salvation depended she answered: "Because there has not been a single week in two years in which he has not whipped me until my body was covered with

A saint in the first ward became very angry with one of his wives because she refused to give her child some medicine that he had prepared for it. The woman was enceinte, but that fact did not save her from punishment. Her husband chained her to a tree by the roadside, with a heavy log chain, and kept her there all day. Some sympathizing neighbors went to the bishop of the ward to beg for the poor creature's release, but the only answer to their petition was, "Let the

woman obey her husband." Another saint in the fourteenth ward chained one of his wives to the floor in an open garret, in bitter winter weather, without fire, bedding or any comforts. The woman had a baby only five days old at that time, but she was "possessed by an evil spirit," and the husband felt it to be his duty to resort to severe measures.

The writer wishes it to be distinctly underbrutality. They are the deliberate acts of Peterson & Brothers, Philadelphia.

claim that they are religiously directed to compel wifely obedience by their rendering of the Bible just as slaveholders held their slaves. Unenlightened reverence for verbal authority, united to selfish and animal natures, reduce men to the level of brutes.

The New Orleans papers come to hand filled with accounts of the departure from earth life of Margaret Haughery, of that city, whose remarkable life and character demand notice. Sister Margaret was born in Baltisaloons, and worked hard to do good. Then she connected herself with a child's asylum. Whatever she touched prospered, and she might have become very rich. She founded two more asylums, for children of different ages and helped the charities of every name and denomination during these last forty-five years, by co-operation and by large sums of money, acquired by industry and sagacity. The institutions under her care became models of good management, the inmates receiving practical instruction in some handcraft, so that on leaving, at the age of eighteen, they were able to support thenselves by skilled industry. Margaret undertook the business of a dairy and a large bakery, both of which

Sister Margaret, though a Roman Catholic, knew little distinction of sects, in her practical charity. Acquiring property by energy and thrift, she realized the value of all that was spent, and hundreds of thousands of dollars were by her thus invested in the service of humanity. And when this plain and humble woman passed to a higher life, men acknowledged the unselfish beauty of her character. Governors and ex-Governors, the Mayor and men of high social position, were glad to be the pall-bearers, and eleven Orphan Asylums walked as mourners behind the body, which had contained their friend. And this woman whose name is a household word in the Crescent City, had to make her mark on signing the will by which she endowed her beloved institutions, with the handsome property which remained, for she had never

learned to write. The Roman Catholic Church more than any other, furnishes such examples of fraternal and parental affection. Charity becomes a passion; Love is developed at the expense of Wisdom. They do not inquire into the causes of evil, but its effects. Veneration excessively developed, will permit no searching examination into causes, but devotes itself to the amelioration of suffering. Unspeakably beautiful is the saintly self-abnegation of such a life as that of Sister Margaret, but still more holy will be one, which, while equally beneficent, essays to purify the fountain, instead of filtering its outflowing current.

THE WOMAN'S KINGDOM

by Mrs. E. B. Harbert in the Chicago Inter-Ocean in one issue last month, contained graphic and spirited letters in regard to the securing a "Committee to Consider the Rights of Woman," by the National Suffrage Associa-tion, which held its annual meeting in Washwere ready to consider, seriously and dispaswhich by that time she expects will be worth | sionately, the condition of one-half their conutuents uven or then rights. One of these letters says, "I declare that Mrs. Helen M. Gouger of Indiana, is a more able statesman than two-thirds of the Senate." The twenty-three who voted against the formation of a Committee were mostly Democrats. This is a very important step forward in the direction of justice.

BOOK REVIEWS.

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

FREEDOM, LOVE AND BROTHERHOOD. Verses by Progressus. 99 pp. London: E. W. Allen, 11, Ave Maria Lane, E. C. England.

The object of the work is tersely expressed in the Prologue as follows:

"To prompt men to ask themselves why they are led and enslaved by archaical, mystical creeds; to ask why they all act as though reason had fled, and as if a blind faith can be all that man needs."

The work is permeated with progressive ideas, forcibly and clearly expressed, and may be regarded as a valuable addition to the reform agents of the present day. Under the head of "Narrow, Broad, and Broader"liberal thoughts are cogently presented in a discussion:

"A certain man on a sunshiny day,
When the meadows and hedges seemed joyous and gay,
Was walking serenely along the high road,
On the way to his happy and rural abode.
His face bore the likeness of calm, honest pride,

His face bore the likeness of calm, honest pride,
While soberly swinging in straps by his side
Were some journals he loved, he had recently bought,
Which tried to teach man to have freedom of thought;
To erase from his reason all dark superstition,
And to open his mind to his real position;
For dogmas, blind faith, and bewildering creeds
Have obstructed his growth like pernicious weeds.
The distance to travel was still rather great,
So he therefore strode on at a livelier rate,
And journeyed so fast that he soon overtook
A man with a serious, sorrowful look;
A man who all pleasure appeared to deplore,
Who thought sadness would lead to the heavenly shore.
He now hurriedly raised his disconsolate eyes,
And gazed on our friend in despair and surprise; He now nurrieary raised in succinsorate eyes,
And gazed on our friend in despair and surprise;
He'd observed with great horror the books in his hand,
And concluded he battled for Lucifer's band.
And feeling a hearty desire to show
That a book on Free Thought is a spiritual foe,
He boldly accosted our friend in a way
Which he seemed to believe all his doubts would allay."

The discussion waxes warm, finally modifying somewhat the views of the orthodox Vicar, who says in conclusion:

"The Vicar looked learned and highly profound,

"The Vicar looked learned and highly profound, And gazed most intently upon the bare ground; But lifting at length his benevolent eyes He rejoined in mild accents of thoughtful surprise:—
'There is much you have said that is moral and true And with practical virtue would doubtless imbue; My views I thought were most libral and wide But your gen'rous accents have lowered my pride; But on numerous points you are greatly misled;—In deceptive agnostical mires you tread.
But I cannot remain to enlighten you now But should be very pleased, if you'll kindly allow, To resume the discussion the next time we meet, when I'll give you an answer precise and complete."

The author treats also of the "Effects of Prison Life," "Slavery," "Lines to the Slum-bering," "Faith and Reason," "Though Good 'tis Hard to Part," "Labor, when Misused, a Foe," "The True Use of Gold," "The Stream of Reason," "Innocence and Bigotry," "The New Idea," "The Wisdom of Cautiousness," "A Direct Answer," "Illimitable Mind," "Too True," "Egotism," "Death."

MRS. MAYBURN'S TWIN'S, by John Habberton, author of "Helen's Babies," is in press stood that these are not examples of drunken | and will be published in a few days by T. B.

men high in the priesthood and the natural results of the infamous doctrines upon which polygamy is founded.

It must not be forgotten that these men claim that they are religiously directed to

It appears that the object of the author in preparing his theoretical exposition for publication was to concisely, definitely, and intelligibly explain why the union of a horse and jenny yields a hinny; why the union of a jack and mare yields a mule; why the hinny, in form, most resembles its male parent the horse; why the mule most resembles, in form, its male parent the jack; why the hinner. form, its male parent the jack; why the hin-ny and the mule are barren; why the tubers produced by a Mercer potato vine yield this more, left an orphan at an early age, adopted by a kind woman, married early and soon became a widow, and lost her only child. Tried by afflicted, and orphans especially received her unselfish affection. She established a cheap eating house to lure laborers from drinking saloons, and worked hard to do good. Then of soil was affected by rearing a tree from a germ seed planted therein.

> DISEMBODIED SPIRIT'S THEORY OF THE Origin, Nature and Destiny of Man, as a creation based on his Conception of the Geological and inspired Bible teachings, having reference thereto. Boston: Colby & Rich, Publishers.

> The spirit who gives his views in the above pamphlet of 71 pages, is seemingly not familiar with the theories of the evolutionists of the present day; if he is, he proposes to strike out an entirely new line of thought in reference to the origin of man. He would have us believe that no one on earth possessed an immortal spirit until the birth of Christ; all who preceded him were mere brutes, and when the physical organization ceased to be imbued with life, then oblivion followed. This spirit is the first one that has ever discovered the dividing line between mortality and immortality, and as he derives his proof from the Bible, it will not, we think, be generally received—especially by those who for years have been engaged in eliminating its eggregious blunders and mistakes.

Magazines for March not before Mentioned.

THE ECLECTIC MAGAZINE. (E. R. Pelton, New York.) Contents: The Biologists on Vivisection; Morley's "Life of Colden;" How the Stars got their Names; At Anchor; The Retreat of the European Glaziers; Westminster Abbey; Inside Kairwan; A Gondalier's Wedding; A Bit of Loot; Pococurantism: The Seed-Time of Health; Note on the Character of Mary Queen of Scots; Photographic Chronicles from Childhood to Age; Winter; How I Married Him; Jenner and his Sucessors; Labédoyere's Doom; Finance West of the Atlantie; Fashion and Art; Literary Notices; Foreign Literary Notes; Science and Art; Miscel-

THE SOUTHERN MEDICAL RECORD. (R. C. Word, M. D., Atlanta, Ga.) Contents: Viburnum Prunifolium; Rhus Toxicodendron; Abstract of a Clinical Lecture on the Recognition and Treatment of the Early Stages of Pott's Disease; Vaccinal Syphilis; Practical Observations in Typhoid Fever; Coccubacteria in Purulent Otorrhoea; Sponge Grafting; How to Amputate a Leg; A Simple Way of Performing Optico-Ciliary Neurotomy; Vaccination and Vaccinization; Prize Essay; Abstracts and Gleanings: Scientific Items; Practical Notes and Formulae; Editorials and Miscel-

ST. NICHOLAS. (The Century Co., New York.) Contents: Frontispiece; The Snow-filled Nest; "Hard to Hit;" The Victory; The Three Gifts; A Question of Color; "A Queer Barber-Shop;" The Hoosier School boy; Out of Bounds; Menand-Animal Shows, and How they are Moved About; The Pretty Puritan; Donald and Dorothy; How it Happened; Pussy and the Chipmunk; Recollections of a Drummer-boy; The Chidren's Country; Thin Ice; Reminding the Hen; Stories of Art and Artists; St. Nicholas Treasure-box of Literature; Jack-in-the-Pul-pit; For Very Little Folk; The Letter-box; The Riddle-box.

THE PROGRESSIVE AGE. (Atlanta, Ga.). Contents for February: The Religious Sentiment in China; Marriage Ceremony; The Affirmative Side; Spiritualism a Legally Recognized Religion; Mediumship; Surrender of Reason and Will; Political Economy and Fourierism; The Sabbath; Our Duty as Spiritualists to the Young and Rising Generation; Spiritual Phenomena; Gems of Thought; Notes of Interest; Poetry; Humorous; Publisher's Notices.

PSYCHISCHE STUDIEN. (Oswald Mutze, Leipzig, Germany.) A monthly magazine devoted to the Spiritual Philosophy

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) A beautiful magazine for the youngest readers.

BABYLAND. (D. Lothrop & Co., Boston.) A charming magazine for very little people. GOLDEN DAYS. (James Elverson, Philadel-

phia.) An illustrated weekly for boys and LA REVUE SPIRITE. (M. Leymarie, Paris, France.) A monthly Journal devoted to the Spiritual Philosophy.

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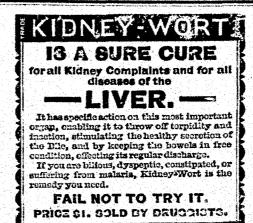
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CHICAGO, ILL., Saturday, March 11, 1882.

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The Need of Harmony.

Whonever a fraudulent medium has been exposed, though there has been not even a Hazzard willing to champion the cause of deception, the Banner of Light, instead of boldly accepting the issue, and planting itself squarely on what has repeatedly been proven to be the only safe ground, namely, that of applying the same rules of evidence to mediums, and their manifestations as are deemed essential in all other departments of investigation, at once preaches a sermon on "harmony." In the eyes of the management of that paper, to expose the falsehood and deception of a Taylor, a Huntoon, a Crindle, is to become an enemy to Spiritualism. And to attempt to separate the true from the false, the tricksters from the genuine mediums, is to "war against mediums;" is "to dispute and wrangle with one another; to struggle for power and authority;"...."the din which disaffected ones seem eager to precipitate."

We desire harmony quite as much as our Eastern contemporary, but we want it in a different fashion, judging from its course. When well known and able correspondents. whom we knew to be devoted Spiritualists investigate a medium's claims and find them fraudulent, we cannot and will not for the sake of "harmony" or the "good of the cause," refuse to publish the matter? A "cause" that demands such a sacrifice of truth and justice is not worthy of support, and "harmony" gained in such a manner is not harmony but the stagnation of moral disease and spiritual death. There have been many exposures of fraudulent mediums, but never one more complete than that of Crindle when she was caught at Clyde, and the JOURNAL published overwhelming evidence of the fact, and warned Spiritualists against her. Had the Banner of Light, arrayed itself on the side of a pure and true mediumship, on the side of justice to mediums as a protector against these arrant impostors, the humiliating disgrace, and disaster of the Brooklyn exposé would not have occurred. It on the contrary came to her defense, and thus encouraged she went on in her course of deception. We fail to see any benefit that has accrued from the championship of these impostors. It is assuredly a painful duty to publish matters derogatory to those who claim to be mediums; but more painful to have exposures come, and the cause made a mockery and a scorn. Because there is a large and rapidly growing class among Spiritualists who demand a pure and truthful mediumship, and not only employ themselves but urge on others the necessary methods of securing such, our Eastern contemporary thinks that there is an tagonism. It says:

In all seriousness and sorrow do we say it, the present attitude of Spiritualists toward each other is the most In all seriousness and sorrow do we say it, the present attitude of Spiritualists toward each other is the most unfortunate that could be. Disintegration is fast becoming to appearances a more powerful factor than the inward spirit of harmony. Our common faith is becoming less efficient in producing that fruit of grace which is so influential over men's hearts and minds. Jealousles, bickerings, strife for precedence, a disposition to furnish fresh fuel for slumbering animosities, these are taking the place of the early love and faith, and steadily eating out the life of a cause which angels themselves cannot advance without the willing co-operation of mortals. rance without the willing co-operation of mortals.

"In all seriousness and sorrow we say that the above is uncalled for and unjust There are fewer jealousies, bickerings and less strife to-day in the ranks of Spiritualism than ten years ago. There is certainly more careful observation, more critical ability, and not such avidity to swallow most impossible statements, and we presume it is from this home.

the foregoing inference of "bickerings" is drawn. The advice of the Banner of Light is excellent for occasions:

Let us cease quarreling, and fall to silent invocation, praying for the immediate infilling of a larger measure of the spirit of love and harmony.

If Spiritualists 'were personally quarrelsome, this would be angelic, but they are not. The "quarreling" is the just exposure of a most arrantly fraudulent medium, and Spiritualists are so "quarrelsome" they will speak out what they know to be the truth and condemn the deception! "The larger measure of spiritual love and harmony," which produces such a lethargy of moral perception as to make us silent in the presence of fraud, and allow it to pass without a word of condemnation is not desirable.

We dislike to criticise our venerable contemporary, but herein, the "good of the cause" demands it.

We remind those who advocate harmony of action, of Christ, who went into the temple and "overthrew the tables of the money changers and the seats of them that sold doves, and said unto them: It is written My house shall be called the house of prayer; but ye have made it a den of thieves." There was a point beyond which even the "harmonious" love of Christ could not pass, and when he turned and hurled invectives against "a generation of vipers," warning them against the wrath to come. Had certain spiritualist papers been published in his day in the interest of the new religion they would have said at once, he was getting quarrelsome and self-conceited, and was determined to injure the cause!

In further illustration: a good ship is quiet ly sailing over the sea, when a band of pirates suddenly appear on her deck, seize the control of the helm and sails, and direct her in the course they desire. They allow her flag to fly overhead, but in everything below she becomes a pirate craft. What should we think of the captain, under such circumstances if he should say: "Ah! well, we must not quarrel over the possession of the ship. It would only show that we wanted to be leaders, and direct her course. True, these men are pirates, and have changed the course as they pleased. True, sailing with them makes us all pirates before the law, but it is better to sail as pirates than not to sail at all, and perhaps this experience is essential for our development and to get the ship into the true port. We will help these pirates along, and trust God will bring it out all right in the end?" Such a captain would be regarded as hale fellow, well met with the pirates, and, if caught, treated accordingly by a just

The ship of Spiritualism is navigating an unknown sea, and at times her deck has swarmed with pretenders, seeking to control her helm and sails, or to prevent others guiding her by the charts of demonstrated knowlthe front. For God's sake, let us have harmony. "Let them steer where they please. or drift broadside on to the shoals, the bars, or the sharp rocks around which the serf is roaring, anything, but let us have peace. If you object, you will bring about 'disintegration;' there will be 'jealousies, bickerings. strife? 'The cause must pass through this stage, and these frauds and deceptions only attract attention, and are necessary. Don't, we pray you, call these people who have taken the helm and are trimming the sails, impostors, even if they are! Don't ask them to prove themselves true, for they'll object and the 'cause' will suffer. They are holy mediums for the angels and should be cherished and protected, even when they misrepresent the cause and bring disgrace to its name. It is a necessary experience."

Harmony procured and maintained in such fashion, costs a thousand times too much. It costs self-respect, manhood, and the respect of the world. The flag which has waved for thirty-four years at the mast head, bears on its beautiful folds the bright word,

Spiritualism,

and it is the duty of every one on the deck to make practical that word in their lives. Nor will the true Spiritualist be deterred from speaking the truth, however unpleasant that truth may be, if he regards it necessary for such utterance to be made.

The Davies-Bross wedding on Tuesday of last week, at St. Charles, Illinois, though a quiet affair, was a notable event in that city. The groom, Mr. W. E. Davies, is a brilliant operator "on change" and a prominent member of the Chicago Board of Trade; though still considerably under thirty years and slim built, he will if his usual good luck continues soon be one of the "solid men" of Chicago. The bride, a most accomplished young lady, is the daughter of Mr. and Mrs. E. A. Bross and niece of Hon. William Bross of this city, president of the Tribune company, and known generally as "Deacon" Bross The marriage ceremony took place at "high twelve," Rev. S. D. Belt of St. Charles officiating, assisted by Rev. R. B. Pope of Chicago. About seventy relatives and intimate friends of the family were present. The wedding gifts were numerous and valuable. The happy couple came into Chicago in the afternoon and left in the evening for an extended bridal tour through the South and to Cuba. We have known Miss May Bross from her childhood and with all her host of friends feel a deep interest in her happiness; as a child and a young lady she has endeared her- of questionable matter, something will have self to all who know her by her amiable qualities. She possesses the culture and accomplishments so desirable in a lady and will

How to Distinguish Positive and Negative Persons in Circles.

A correspondent, Mrs. H., of New Mexico, Texas, writes:

"Your paper informs us that the best circles are formed of persons half of whom are positive and the other half negative. We want very much indeed to know how to distinguish one from the other. Will you be so kind as to explain this matter in the Jour-

As a usual expression it may be said that man is positive and woman negative, though this is not invariably true. The condition is one of such delicacy, and so variable as to be difficult to clearly define. When there are sensitives in the circle it is best to consult them in the arrangement, and after the arrangement is made and found by the results to be satisfactory, it is best to retain it in future circles until a change is suggested by the controlling intelligence. The rule laid down by mesmerists may prove beneficial. Let some one be selected and place his right hand on the forehead successively of each member. After allowing it to remain for a short time, if he slowly remove it, the head will unconsciously follow the hand as it is withdrawn, if the person is sensitive or negative. If positive there will be no such effect. Of course the most strong and robust person present should be selected to make this trial. Such a test will be sufficiently accurate for all practical purposes. We will add by way of further instruction in the formation of circles, a paragraph from "The Arcana of Spiritualism," by Hudson Tuttle: "When a circle is to be formed, the spirits if possible should determine who should compose it: but, if this cannot be done, candor, purity and harmony should be made necessary prerequisites for entering it. The number of members is immaterial, but it is seldom possible for more than ten or twelve to be brought together in sufficient harmony. The regular meetings should not be oftener than twice nor less than once a week. When the circle meets oftener than this, the conditions by which communications are held, become weakened; and if longer intervals occur, the influence of the previous circle is lost. Music is promotive of harmony; a fact recognized in all ages. Having thus formed the circle the mind should east aside all care and anxiety and become passive; asking for nothing, but ready to receive whatever manifestation may occur, be it small or great. Remember that satisfactory results cannot be commanded, they must flow of their own accord."

The Psychologic or Mesmeric Control.

There are various theories in regard to the rationale of psychologic or mesmeric control. Dr. Beard has his, as set forth in a long conversation with a reporter: In the normal conedge. "Oh! for the sake of the angels, let dition the brain energy controlling the functions of the will is evenly distributed. In a trance, this balance of energy is disturbed, the whole brain-power being concentrated upon one function. He does not understand why it is so disturbed any more than he understands what takes place when one goes to sleep. From countless experiments he concludes that three things can be done with the functions under control of the will when the subject is in a trance state: 1. Those functions can be abolished. 2. Exalted. 3. Modified. Concerning the first of these powers any good operator can do the following things: He can make a man blind, deaf, dumb, motionless, stiff, and take away his sense of taste and smell. Dr. Beard has fired off a pistol within two inches of the head of a subject made temporarily deaf. Secondly, he can exalt any of these functions; he can make a near-sighted man see objects entirely out of his range when in a mormal condition; he can make a weak man hold a twenty-pound weight out at arm's length for five minutes. The faculty, which we all possess to a certain degree, of rhyming can be amazingly exalted. About a year ago Dr. Beard mesmerized Mrs. Nellie Brigham, the trance speaker, and asked her to recite a poem five minutes long on 'Nervous Exhaustion," a topic which came into his head at the moment. Here are the first few and last few lines, which Mrs. Brigham began to recite as fast as she could speak, and almost too fast for the stenographer:

> "Like unseen streams throughout this mortal vale Life's mystic forces all surround the soul. And feed the brain until its work is done. So from the reservoirs of earth. The streams that feed the fields, The rain descends and gives them birth. And strengh the sweet rain yields,

And if this strength exhausted be, And cometh not on earth, There is a blest eternity Where souls have higher birth. And that which the old world could not Give here from out its store, Is given in the spirit's strength That lasteth evermore."

"A pitched battle is certain to be fought speedily," says the London Times, "over the revised version of the New Testament. Already a respectable organ of conservative opinion has sounded the war cry against its new readings with as much feeling as if it thought that Mr. Gladstone had been among the revisers. Vituperation and taunts will not arbitrate finality between contending scholars. If at the end of the wordy warfare the public be able to perceive what is the actual amount been gained. The high probability is that a keep so much as remains behind admitted."

Christian Ideas of Sin and Pardon.

From time to time, it is well to review the advancing positions of the various sects. Recently several religious journals have been expressing views on the above subject. The Christian Leader gave the ideas of the Universalists. The Independent almost loses its grip on the old doctrines, but consoles itself test the velvety teaching of Unitarians on this subject."

The Christian Register takes up the Independent, and wonders in what respect the Unitarian ideas are "velvetv."

"Now, we care very little for theoretical sin and its theoretical consequences, or for its ceremonial relief or for the "imputed righteousness" which is supposed to follow; for they do not represent facts and realities. Life s too serious to be trifled with by the fictions and speculations of thelogians. The great practical problem for every man is to work out his own salvation....Human experience generally shows that the good, and true life not so easy as it seems to be, and that, under circumstances of special trial and temptation, it is exceedingly hard. One complaint we have to make of orthodoxy is that it reaches a totally wrong view of salvation in he first place, and that it makes the terms too easy, in the second place. If a single act of belief will make a man righteous before God, the man of much \earlier redulity has a very easy way of attaining it, and for him it is certainly velvety enough. But the Unitarian view of Christianity does not furnish any such short cut to heaven: there is only one road that we know of, and that is the Christ way, the way of character.... What shall we say, then, of "pardon through Christ?" Has the phrase any truth for us? If by it is meant that God can only pardon sin through the blood of Jesus Christ, through his official mediation, we reject the view as fundamentally false. It is equivalent to saying that millions who lived before Jesus was born, with millions who have lived since he died, among many prophets and saints, are excluded from that peace with God which passeth all understanding, and which comes to every human soul that is at one with the Eternal. Such a proposition is too monstrous to be believed, and we imagine that even the Independent is velvety enough in its religion to iect it.

This is sound common sense and will be endorsed by every liberal thinker and Spiritualist.

Who is Responsible?

A correspondent of the Christian Register writing from Fort Dodge, Iowa, says:

"About ten days since, Mrs. B. Stevenson, who lives in the northern part of this (Webster) county, gave birth to a child. Her husband was very happy over this event, and started to the neighboring farmers with the When he returned, he found the child dead and the mother in great distress of mind. There being no regular Lutheran preacher near, a layman officiated. The eripture read and the exhortation which followed it convinced the mother that her baby had gone to hell through her neglect in not having it baptized. This has so worked upon her mind that she has become insane. I rid of him. Next morning I asked him if he could read, and he kicked at me, snatched upon her mind that she has become insane. ho is responsible?

It is to be remarked that the Register usually not given to reticence, has no comment on the above. Who is responsible? There can be but one answer: the system of religion which teaches the inhuman falsehoods of man's fall, the atonement, hell, heaven, and the necessity of belief and observance of certain arbitrary forms. A mother insane over the future of her child! It is not strange; rather strange that all mothers who believe in such doctrines are not in-

Charles Bright in a letter to The Index on Liberalism in Australia," has the following notable paragraph which honestly speaks of

the great work Spiritualism is accomplishing: "In Melbourne, as elsewhere, Spiritualism has proved itself one of the mightiest of modern agents on behalf of Liberalism. The discussions it induced, and to which the press casionally opened its columns, all had a liberalizing tendency; while throughout Australia and New Zealand no other lecturers than believers in Spiritualism have as yet been enabled to attract and hold audiences numbered by the thousand. The list of such lecturers comprehends the names of John Tyerman, Dr. Peebles, Mrs. Hardinge-Britten, Thomas Walker, and myself. I mention this fact not by way of boast, but in hopes of inducing materialists and agnostics to recognize the importance of this agency in freeing the mind of the world. Appealing not to faith, but to reason; ready to fall, if not upheld by science, basing all future good on present advancement, it is bound to rove the noblest helpmate to rationalism that mankind has known.'

Mr. and Mrs. Slocum gave Mr. E.W. Wallis a farewell reception on Wednesday evening of last week. The parlors were well filled with friends, including many mediums. Mr. Wallis, under spirit control, gave utterance to much that will prove beneficial to those who listened, as is usual at socials and receptions where he is present. Mr. Wallis left the next day to fill his Philadelphia engagement and from there he goes to Cleve-

All persons interested in the celebration of the thirty-fourth anniversary of Modern Spiritualism, by the West Side Association of Spiritualists and the Children's Progressive Lyceum, are requested to meet on Friday evening at the residence of Mr. Slocum, 409 West Randolph Street, near Elizabeth, to make suitable arrangements. Mr. French will be present.

The demand for the pamphlet, "Spiritualism at the Church Congress," has gone far beyond our anticipations and entirely exhausted ten thousand copies. The third edition of five thousand is going through the majority of persons who speak the English | press. Those whose orders have been delaylanguage will be content to regard the uncer- ed will receive them next week, when we grace the social circles of this city, her future | tainties as still uncertain, provided they may | shall also be able to meet all new calls for

Our Exchanges.

Under the head of "Arkansas Phenomenon" the Louisville Courier-Journal gives a remarkable account of a lad about six years of age who, at times, exhibits great wisdom. and then his bovish proclivities return, and he seems precisely like other children of his age. His parents reside in the southern part with the reflection that the Universalists de- of Arkansas. The writer in the Courier-Journal says:

The appearance of this boy impressed me. His large eyes and an expression of face so marked and strong for one so young engaged my attention.
"I wish," said the boy, looking up suddenly, "that those chickens would keep off

the porch. They make me nervous. I looked up surprised. "You are very young

to be nervous," I replied.
"Yes, I am very young, and yet I am very old. It seems strange that I have lived so short a while, and that other people have lived so long, and yet, when my mind drifts back to the time when light seemed first to dawn upon me, I think I have lived a very long time. My brain, physicians say, is developing too rapidly, and that I cannot live. Very few people have died from excess of brain. There may be something in premature mental development, however. But I do not see why my body should suffer. At times I am sportive and play with the children, and then I crave to be alone, to sit down and think. I have read a great deal. My father and mother are unacquainted with this accomplishment. I was taught by an old colored man who lives with us, and who was taught years ago by his young master in Kentucky. Do I bore you?"

No; I am interested. "What do you think of the Gospel as it is

preached to-day? "I hardly know what I think," I answered, not daring to hazard an opinion.

"The Gospel is a source of trouble to me. I have read papers attacking the Bible and attempting to destroy its divinity, and have waved them aside, but to-day I found an old book, the life of Charles XII., of Sweden, by Voltaire. In preface to the work are some of the strongest expressions I have ever seen in print. He begins by a quotation from Aristotle, 'Incredulity is the source of all wisdom,' and proceeds to annihilate everything unreal. He could believe nothing that reason teaches him is impossible. He did not believe that Cæsar, in full armor, could jump into the sea and not sink. He did not once refer to the Bible, but somehow I could not help making comparisons. But yet, when I read the story of Christ, when I live in its poetry, beauty, and simplicity, I push away everything else and only see a bright star, a little child, a man, a crucifixion.

The old gentleman entered and announced that supper was ready. I could not eat for looking at that boy. I could not realize how one so young could have such thoughts. After supper, while the father and mother were "puttin' away the dishes," I retired to the sitting room with the child.

"Mister, lend me your knife," he said, "Mister, have you got a dog? My Unele Jim caught a pole-cat and Aunt Riah wouldn't let him come into the house." He had undergone an entire change. He talked in a man-ner so silly that at last I went to bed to get

It appears from the London Spiritualist, that Mr. J. A. Campbell, under the head, "Breath of Life" has issued the second of his series of papers on "Elementary Psychonomy." In it he points out that the derivation and historical use of the word 'spirit" forbid its application to a body of any kind or to anything material. It is a something "not ourselves" which has been symbolized in some instances in the past as the breath of life, the spirit of God, that which governs the moral and intellectual nature of man. The author of the essay states that by physics and metaphysics it is impossible to find out God or to meet the greatest religious needs of man, although to some extent the two studies have religious aspects. We would add that to one who has enough of the breath, enough of those religious instincts which make for righteousness. physics have more of a spiritual aspect than might be expected. "The effect of a good or evil act is never lost," says the religionist: says the religionist; but those well acquainted with the phenomenal illustrations of the working of the law of the conservation of energy in the material world, can realize its analogue in the higher world with all the more strength. Mr. Campbell represents a large section of thinkers among Spiritualists who are not lisposed to allow the teachings of individuals o override morality or the higher religious. instincts, merely because those teachings may be given in an abnormal way, say by rappings or by the movement of human lips. He is one with those who examine and weigh the messages so received, selecting the good portions and rejecting the bad, instead of accepting them in their entirety, without power to criticise, and instead of worshiping at the feet of the channel of communication, n method which too often leads to personal degradation and to religious death.

The Agnostic contains some very radical views in reference to religion and science. setting forth that the choice of the world. hereafter, must be between the two, and God help the nations who choose the former and reject the latter. The Fuegian and the Andaman Islanders are good specimens of what people are without science, while our scientific libraries are proofs of what can be done without religion. We will take science in ours, every time. Only fancy what we would be without science. Take away everything science has given us and leave us only what we derive from religion, and we would go back to the condition of the Bushman and Feejee, and live in caves, and dress in skins. and eat raw meat. All that religion has ever given to any nation is a belief in Gods and Devils, and a senseless heaven and a diabolical hell, with the racks and stakes and inquisitions, and wars and persecution and poverty and despotism which such beliefs necessarily engender, while everything that we consider precious has been given us by Those Christians who are forever inveighing against science betray the basest ingratitude. They worship God in temples invented by the science of architecture, study the Bible by the aid of the science of printing, praise God with organs produced by the science of mechanics, and then declare that science is of the Devil, and denounce scientific men as infidels and atheists. If that is the spirit of religion, may the fates deliver us from ever being religious!

The Signal has taken a step in a direction which has long been needed. It earnestly calls the attention to our police stations, where large numbers of wicked and drunken women are temporarily consigned to the care of men officials. In our own city the need of competent women police is keenly felt. Insane women are brought into the stations utterly nude, and in this condition, it is said, are sometimes brought before juries. Drunken women, half clothed, lie all night in the cells, with no protection against the terrible evils which are too easily imagined to need description. Young girls not over ten years of age, frequently the victims of deception and intrigue, are brought drunk to the station, where no hand is outstretched to save them from certain ruin. In view of many such facts, which have been brought to their knowledge, the ladies of the Central W. C. T. U. of Chicago, have decided to pay the salary of a woman attendant at the Harrison Street Police Station, and the Mayor and Superintendent of Police have agreed to clothe such a person with the authority of the position. Similar work is done by the W. C. T. U. of Providence, R. I., and recently a W. C. T. U. of Brooklyn, N. Y., has commenced a series of efforts in the same direction. The plan of the last named is to visit every police station in the city twice each day, and to place a woman permanently in every station. Mayor Low, of that city, has taken the matter into consideration.

Current Items.

Mr. and Mrs. Bundy left on Tuesday last for a brief trip East.

Mr. J. H. McVicker arrived in town last week from New York.

The second edition of "Garrison in Heaven" is now ready.

Thirty cents pays for this paper twelve weeks to new subscribers on trial. A specimen copy sent free to any person desiring to see it before subscribing.

Hon. J. J. Coombs, of Washington, spent some days in town last week, taking testimony in an important suit. The Judge is the same genial gentleman and shrewd observer as of old.

The case of Miss Ella Cummings, arrested for burglary and theft at Fredonia, N. Y., has had a hearing before a "Commission of Lunacy," and she was pronounced insane, and will probably be sent to an Asylum.

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

Winslow, the well known Boston forger, is now making money in Rio de Janeiro, Brazil, and is living comfortably. By fair dealing he is gradually getting back into popularity. He speaks fluently the Spanish language, and edits the best paper in the place. His second wife clings to him, although she knows his first wife is living.

Churchettes is a new name, patented by the Christian at Work, for little organizations of "from five to a dozen members," when a larger "church" would not be possible. Such organizations ought to have pastorettes to preach for them. In explanation we will say that pastorette means a preacher of "sermonettes;" a little preacher of little sermons, to churchettes.

The New Haven Railroad is petitioned by enthusiastic religionists to run a car on each local train as a "praying car"—just as they run a smoking car! The idea should be extended and the company compelled to support a chaplain for each praying car. Then the authorities would know exactly where to find the three-card monte men, the escaping bank cashiers, defaulters and general dead beats.

Growing interest in the movements against the church establishments of Great Britain appears in various parts of the empire, and it is expected that the subject will come up in Parliament during the present session. Note has already been made of the agitation in Scotland, which of late has increased rather than diminished, and it is expected now that an attack will be made on the small State Church in India, with probably disastrous results to the church.

An exchange says that: "Col. Ingersoll inherits his eloquence from his father, who was a thorough believer in Dante's Inferno, and of whom it is said that beginning a sermon on one occasion at midday he preached until half his hearers were moved to tears, and when they quitted the church, the sun was setting." The old gentleman was not half as successful as Joshua, who kept the sun standing still until he had finished his powerful and convincing arguments with the enemy.

An Italian archæologist named Tolomei (or Ptolemy) has discovered at Padua the remains of a Roman amphitheatre that must have ranked ninth or tenth in size among those whose dimensions are known. Its design was very like that of the one which now exists in fine preservation at Verona, its interior dimensions being 77.40 and 39.65 metres, while those of the Verona work are 75.68 and 44.39. A letter is extant from a bishop of the ninth century, in which he boasts of the quarries under his charge in the amphitheatre. The stones were used not merely for the purpose of building chapels, but were sold outright for general building purposes.

On the 21st of Feb., a female child was born to Mrs. Lee Wright, wife of a poor farmer residing at Lawndale, Logan county, Ill. The child presents a case of strange deformity. The head is nearly pyramidal in form, being flattened on the posterior aspect. The eyes protrude, but bear none of the relations which ordinary eyes bear to each other, one protruding horribly and located high in the face, while the left one is low down on the cheek, and glimmers mildly in contrast with the stare of the other, which overhangs on the cheek. The mouth is as round as though bored with an augur, while the tongue vibrates like that of a serpent, the palate being

GENERAL NOTES.

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

Miss Susie M. Johnson^c lectured last Sunday in Milwaukee.

Dr. Monek is said to be doing effective work as a speaker and healer in New York.

A. A. Wheelock has been lecturing with

excellent success at Bridgeport, Ct.
Prof. Caldwell is at present in Chelsea,
Mass., exhibiting the maryels of mesmer-

ism.
Dr. A. B. Spinney lectured last Sunday at Grand Rapids, Mich., before the Society of Spiritualists and Liberalists.

Dr. J. K. Bailey spoke at Lowell, Mich., Feb. 5th; at Greenville, Feb. 12th: at Blanchard, Feb. 15th; at Dashville, Feb. 19th and

Lyman C. Howe will speak in Brooklyn, N. Y., during March, and will respond to calls for week evenings at any accessible points, at moderate prices.

Mrs. E. M. Dole, one of Chicago's best mediums, has gone out of town for a brief rest from her work, which has been so great as to overtax her strength.

Dr. H. P. Fairfield is to lecture at Haver-

hill, Mass., March 12th. His services can be secured by addressing him at Worcester, Mass., P. O. Box 275.

Judge Nelson Cross lectured in Science

Hall, New York, Wednesday evening, March 8th, at the close of which Dr. Monck healed the sick.

Mrs. A. E. Cunningham would be pleased

to make engagements as a platform test medium. Address her at 6 Bond street, Lynn, Mass.

The Cleveland (Ohio) Spiritualists are to

celebrate the anniversary of modern Spiritualism by listening to those able lecturers, Mrs. Emma F. J. Bullene and Mr. E. W. Wallis. Mr. A. B. French lectures again at Union

Park Hall next Sunday evening, March 12th. His subject will be "The Probability of a Future Life." In this lecture he will review and reply to the late sermon of Rev. Mr. Miln. Mr. A. B. French opened his engagement

with the West Side Association of Spiritualists last Sunday evening with a most learned and eloquent lecture to a large and enthusiastic audience.

Mr. D. Morrison, of Decatur, III., writes that he and his wife have been very successful in healing the sick. He sends some certificates from patients. We wish him suc-

Frank T. Ripley has been addressing good houses in Portage City, Wis. He is open for engagements for May and June. Address him till further notice at Omro, Wis., care of

J. C. Phillips.
Silas Bigelow speaks in very high terms of the lectures of J. W. Kenyon at Kalamazoo, Mich. He says: "Mr. Kenyon is doing good work in Michigan; and is open for engagements on very reasonable terms."

Mr. A. B. French will lecture in this city for several weeks, each Sunday evening. Parties desiring his services for week evening lectures, or to conduct funerals, can address him by mail or telegraph at 51 North Sheldon street, Chicago. III.

Charles Bright, the Australian lecturer, is now at Salt Lake City. His address, while there, will be in care of Mr. E. H. L. Morrison. He will go from there to Denver, and will probably arrive in Chicago the last of March. His lectures are well received.

beats.

George P. Colby is again ready to take the field as a lecturer and test medium. He will fill a few engagements in Iowa and Minneso-ta and then work east. Friends in Michigan is expected that the subject will come up in Parliament during the present session. Note

Mr. and Mrs. Alonzo Thompson, Maryville, Mo., spent some days in the city last week on business and pleasure. Mr. Thompson in fitting up his elegant new home, realizes the need of a good assortment of spiritualistic and liberal books to complete his library, and carried home with him many valuable works.

Mrs. E. L. Watson, the estimable lady and eloquent speaker in a late letter to the editor says: "God bless you for your steady, persistent and consistent course." The commendation of one such pure spirit amply repays us for the vilifications of a thousand poor, undeveloped, cranky opponents.

Brooklyn (N. Y.) Spiritual Fraternity.

On Sunday, February 26th, Mrs. Nellie J. T. Brigham, pastor of First Spiritual society, New York city, occupied our platform both in the afternoon and evening, exchanging with Mrs. R. Shepard-Lillie who spoke in Republican Hall, New York. Mrs. Brigham's presence brought large and appreciative audiences at both meetings, for none of the public teachers of our faith has more earnest friends than she has in our city. The afternoon was devoted to questions, which were answered clearly and satisfactorily, and the improvised poems were worthy of the band of spirits who use their instrument so wisely and well, and fell upon the souls present like rythmic cadences from the eternal fountains

of beauty, wisdom and love.

In the evening, the control selected their own subject, "Ask and ye shall receive, seek and ye shall find," which was adapted to a large class of investigators and students in our phenomena and its philosophy who were present. It was imbued with the spirit of the Nazarene on its catholicity, and also in its clear statement of spiritual truths given in a loving, fraternal spirit, that brought all present in unison with the fair and graceful

teacher.

The grouping together of the varied facts which demonstrated the continuity of life, was masterly and unanswerable, and on disputed points among Spiritualists the address was charitable and just, and advised caution in regard to accepting doubtful phenomena, and urged that lives of purity and honesty on the part of all mediums, public or private

as an imperative necessity, and while the control urged a due charity towards mediums, it also insisted upon actual and bona tide facts as the only evidences upon which Spiritualism could sustain its claims to be received and accepted by the world.

In regard to the life beyond it showed that Heaven meant harmony, and she urged upon all present to grow into that condition in the life here and now. The closing improvised poems were very beautiful, and all present felt a desire that in the near future, Mrs. B. might grace our platform again and break to starving souls the bread of life.

On the evening of March 2nd, a reception was given Mr. and Mrs. R. Shepard-Lillie at the hospitable home of Mr. and Mrs. W. H. Rynns. Mrs. Lillie, by her noble womanhood, has made many warm friends in our city; this reception was of an informal nature, and the invitations were extended only to a small number, yet there were enough friends to fill the parlors.

Vocal and instrumental music was very acceptably rendered by Prof. J. T. Lillie. Mrs. Lillie gave some poetical character readings, which were excellent. Mrs. Mary A. Gridley by her psychometric gifts read the character of several present, perfect strangers to her. Mrs. Herberton sang and danced in character as "Topsy," which character was perfect in its rendering. Those who desired, danced to music on the piano, executed by Miss Chase. A substantial purse was presented to Mrs. Lillie, to give her a God-speed and a blessing on her weary journey to the west as an itinerant lecturer of our faith. May she receive a warm reception and appreciation is

our earnest prayer. * * * * * * Judge Wm. Coit was invited to make remarks, which he did very acceptably, and showed that heresy and conservatism were both needed, and that the true spirit of fraternity which characterized these meetings, showed that while we often differed and represented both the radical and conservative thought of the age, a respect of the rights of every individual to the expression of his best thought was the only way in which we could grow towards the divine harmony.

Deacon D. M. Cole and W. C. Bowen also made short addresses; the closing address was made by Mrs. Walcott, of Baltimore, who said that she had read with deep interest the report of our meetings, and she was very glad of the opportunity to be present with us. Such meetings, if conducted in the true spirit, as had been manifested here to-night, much good would result. She, under influence, showed that by a knowledge of the true chemistry of character, and rightly understanding the laws of our spiritual unfoldment, we would be in unison or at-onement with God.

with God.

Mrs. W. related how twenty years ago she had been restored to life and health by a spirit medium after she had been given up to die by her physician and friends. Her address was marked by lofty thought and a clear statement of principles, which received a hearty applause at its close.

Our next conference meeting will be addressed by Judge Wm. Coit, Friday evening, March 10th. Subject, "Swedenborg and his teachings; Spiritualism and its teachings."

Lyman C. Howe begins a month's engage-

Lyman C. Howe begins a month's engagement with us Sunday, March 5th; J. Frank Baxter in April.

S. B. Nichols.

357 Flatbush avenue, Brooklyn, N. Y.

Meetings Discontinued.

To the Editor of the Religio-Philosophical Journal: I would ask you to withdraw the notice of Sunday meetings at No. 201 West Kandolph Street, from your valuable paper. In the inauguration of these meetings and a Tuesday evening public circle at the same place, I was promised assistance from other mediums, which I have not realized, therefore under the continuous strain incurred by these meetings and my own professional duties, my health is failing, and I must have some time for rest and recreation. I take this step with much reluctance, as the attendance was very liberal and a growing interest was unmistakable. I have, however, received this compensation: I have proof that I have directed many persons in the path of Spiritualism.

ELIZABETH S. SILVERSTON. No. 9 South Green Street, Chicago, III.

The Psychological Review.

Subscribers and contributors who have not yet received the February number, will oblige us by kindly notifying us by postal card, that we may forward it.

The subscription price of this admirable magazine is \$1.75 per year; 25 cents for single numbers. The series of articles on Epes Sargent by "M. A. Oxon," begun in the January issue, are alone worth a years' subscription.

A correspondent speaking of Mrs. E. L. Watson's labors in San Francisco, says she has met with hearty appreciation and loving co-operation in that city and elsewhere with steadily increasing interest. Spiritualists need hundreds of such speakers and when they support them adequately they will have them. There are a number of "ministers of the Gospel" the salary of any one of whom exceeds the gross amount received by a dozen of the ablest Spiritualist lecturers.

Business Yotices.

ALL of Dr. Price's Perfumes are admired for their durability and sweetness. They represent the delightful odor of freshly-gathered flowers—perfect of gems.

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DR. PRICE'S Cream Baking Powder is free from all deleterious substances, but it is wholesome, nutritious, and easy of direction.

A CARD.—During the next six months there will be a large number of people out of employment on account of the drought; in some parts of the country there is a great deal of suffering. There are plenty of men and women in this country, who, if some friend would put them in the way of earning two or three hundred dellars during the winter months, would be grateful for a lifetime. A large Manufacturing Company in New York are now prepared to start persons of either sex in a new business. The business is honorable and legitimate (no peddling or book canvassing), \$50 per month and expenses paid. So, if you are out of employment, send your name and address at once to The Wallace Co., 60 Warren St., New York. The Household and Farm in its issue of October says, "The offer made by this Company (who are one of the most reliable in this city) is the best ever made to the unemployed." The Wallace Co., make a special offer to readers of this paper who will write them at once, and who can give good references.

Spiritual Meetings in Chicago.

The West Side Association of Spiritualists meet at Union Park Hall, 517 West Madison Street. Mr. A. B. French lectures during March and April. Services at 7:30 p. M.

The First Society of Spiritualists meets at 7:45 P. M. cach Sunday evening at Fairbank Hall, corner of State and Randolph Streets. Mrs. Nellie J. T. Brigham lectures during March.

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

Meetings are held each Sunday at 7:30 p. at., at 994 Milwaukee Avenue. G. W. Brooks principal speaker.

Spiritual Meetings in Brooklyn and New York.

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

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 p. m. The public invited.

P. E. FARNSWORTH, Secretary.

Address Box 777 P. O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 58 West 33rd St., (near Broadway) every Sunday at half-past ten, A. M., and half-past seven P. M. Children's Progressive Lyceum meets at 3 P. M.

Brooklyn, N. Y., Spiritual Fraternity.

Hold Sunday Services in the large half of the Brooklyn Institute, at 3 and 7 P. M. Seven blocks from Fulton Ferry, Lecturers: March, Lyman C. Howe; April, J. Frank Baxter; May, Mrs. Hannah B. Morse.

March 10th.—Swedenborg and his Teachings—Spiritualism

March 10th.—Swedenburg and his Teachings—Spiritualism and its Teachings. Judge Wm. Colt. March 17th.—"A Search for Truth." W. C. Bowen. March 24th.—Spirits Visibly Among Us. Prof. Henry Kid-

die,
March 31st.—Anniversary Exercises,
Conference Meetings held in the lower hall of the Brooklyn
Institute every Friday evening, at 715 p. M., sharp,
All Spiritual Papers sold at all our Meetings,
S. B. NICHOLS, President,

Lussed to Spirit-Life.

Mrs. Julia A. Hudson passed from earth to spirit life, at the residence of her son-in-law, Rev. J. H. Harter, in Auburn, N. V., February 18th, 1882, aged 70 years and 9 months.

X., February 18th, 1882, aged 79 years and 9 months.

The subject of this notice was born in Middletown, Vt., but removed at an early age to Sciplo, N. Y., where in 1818 she married Pitts Hudson, of that town, with whom she lived till 1846 when he passed to the life above, leaving her and thirteen children in earth-life, of whom twelve yet remain: four daughters and eight sons, of which number are Prof. P. O. Hudson, of Michigan; Dr. L. O. Hudson, of California; Dr. E. P. Hudson, of Pennsylvania, and Dr. R. N. Hudson, of Auburn, N. Y. Mrs. Hudson's physical and mental strength, and power of Endurance were great. She was industrious, prudent and economical, a fathful and devoted wife, a kind and indulgent mother, and an honored and respected citizen. In her religious views she was formerly a Haptist, but subsequently a Universalist, and latterly became quite interested Spiritualism. Just before her transition, she saw her spirit mother, sisters and other relatives who came to assist her in crossing the "Shining River." Calmly and sweetly did she thus pass to the higher and improved life. Her funeral was attended on the 15th, by a large concurse of people to whom a sermon was preached by Rev. H. Boughton (Universalist), assisted in the services by her son-in-law, Rev. J. H. Harter (Spiritualist), of Auburn, N. Y.

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THE

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IT AFFIRMS THAT SPIRITUALISM HAS A SCI-ENTIFIC BASIS, AND DEMONSTRATES THE CLAIM TO EVERY FAIR MINDED INTELLI-CENT INVESTIGATOR.

THE

RELICIO-PHILOSOPHICAL JOURNAL

Holds that Spiritualism in its broad meaning is the SCIENCE OF LIFE.

THE RELIGIO-PHILOSOPHICAL JOURNAL further holds that

Spiritualism being a synthesis of well attested phenomena is just what every one chooses to make it; either a barren jumble of curlosities, or the very life-spiring of an earnest, a pure and undefiled religion. It depends upon the state and nature of a man's own character and mind, and the care, vigilance, and thought, which he brings to the investigation, whether he make of Spirisualism the greatest blessing yet vouchsafed to humanity, or nervert it into a source of errors and misconcepceptions. The Journal agrees with Fichte that it presents one of the highest incentives to morality, inasmuch as it does away with the old notion of arbitrary rewards and panies ments, and makes every man the arbiter and planner of his own future by showing that as he leaves this life he will enter the next—ennobled by his earthly discipline, or the victim of lost opportunities.

The Journal, while holding firmly to its own ideas, and criticising others fairly, trankly and strongly if need be, will respect all honest opinions, give them fair hearing, and thus do justice to those from whom it may differ.

The Religio-Philosophical Journal in its advocacy of Spiritualism and various reforms for uplifting humanity,

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SPIRIT PHENOMENA.

Care, accuracy and truthfulness are indispensible. The phenomena are of a scientific character, and as such cannot be established as authentic by mere opinion but only by actual knowledge. Faith cannot become a factor in the problem

tor in the problem.

The Religio-Philosophical Journal has received the highest encontums from tens of thousands, including the leading representative Spiritualists in America, England, France, Germany, Russia, India and Australia. No other Spiritualist paper has ever received a tithe of the commendatory notices given voluntary to the Religio-Philosophical Journal. The attention of those interested is called to this fact as an evidence both of the policy of the paper in advocating Spiritualism in such a fair, scientific and non-partizan manner as to command the attention of the secular press, and also of the readiness of non-Spiritualists, as represented by their papers, to accord justice and a fair hearing to the subject when presented in a rational manner.

From a long list the following are selected as average

PRESS COMMENTS.

* * * Seems disposed to discuss questions in excellent temper and a spirit of toleration. * * * Few care to investigate in its spirit of finding truth at any cost.—Inter-Ocean.

* * * A paper which will command the respect of all, both friends and opponents.—Pontiac (III.) Sentinet.

It is considered good authority on all matters relating to Spiritual Philosophy.—Lowell (Mass.) Morning Times.

The Journal has made its influence profoundly felt in the spiritual movement of the age. * * Its rigidly scientific method of investigating and analyzing the phenomena has attracted widespread attention and met almost the universal approval of the enlightened press of the country.—Chicago Daily Times.

* * * Rigid scrutiny and close watchfulness over the subject of Spiritualism has raised up to the Journal, some enemies of the gullable kind, but at the same time it has done more to call attention to and establish the truth of the phenomena than all the other journals together. * * * All liberal Christians should have the paper; and every seeker after truth will find the Journal of great interest.—Democratives Xenia Ohio.

In its editoriat management, is superior, and in point of ability, beats other periodicals of its class.—Medical Traume, New York City.

PERSONAL COMMENTS.

Dr. J. R. Monroe, Editor and Proprietor of the Seymour (Ind.) Times, and a radical Materialist, says: it is an achievement in journalism to earn and command the respect of those who differ from you in sentiment or on questions that earnest men are laboring to solve. This you have won!

I read your paper every week with great interest.—H. W. Thomas, D. D., formerly a Methodist; expelled for heresy.

I congratulate you on the management of the paper. * * * I endorse your position as to the investigation of the phenomena.—Samuel Watson, D. D., 36 years a Methodist Minister and now a Spiritualist.

You are conducting the JOURNAL. In the true spirit of honest research.—B. F. Underwood, Materialist.
GOOD FOR YOU! Never man in your ranks did half so wel that I know of. Brave it is and right.—Rev. Robert Collyers Uniterian.

PROF. Wst. DENTON writes: "I believe you are doing the best, and you certainly are doing better than any other publisher of a Spiritual paper that I am acquainted with."

PROF. HENRY KIDDLE, late Superintendent of Public Schools in New York City, writes: "I congratulate you on the dignified and able position the JOURNAL is now occupying before the public."

As an Advertising Medium the Journal is unsurpassed in value by any paper of the same circulation. Its advertising columns are used by many of the best advertisers in the country and always with satisfaction. Aiming to keep its columns free from all objectionable advertising and circulating among a well-to-de class, it offers superior inducements for legitimate advertisers.

Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

Christian Charity.

A Protestant clergyman refused to read a burial service over the body of a Greek, who died in the Emigrant's Hospital, New York, last week; and a Catholic priest, who was called upon by the authorities, also declined, on the ground that the Greek Church was distinct from that of Rome. The man was finally buried in the Protestant burying-ground, without any religious ceremony.]

A friendless Greek gave up the ghost one day
In this great town. The city thought to lay
His weary bones in consecrated ground,
Where they might rest in peace until the sound
Of Gabriel's trumpet at the Judgment-Day
Should call his body from its bed of clay.

But, when they sought the priest who often read The service of the Church above the dead Who friendless die, far from their father-land— From friends whose tears would flow, whose loving hand

Would smooth the pillow of their dying bed, Their sorrow soothe, and hold the aching head-

And asked that he would pay the solemn rite Which our religion deems is but the right That all who in God's image have been made May claim when they within the tomb are laid: Surprised were told that he would not recite The prayers which were to aid the spirit's flight.

And this the reason insignificant: Forsooth, the man was not a Protestant! So to a priest of Mother-Church they went, Where by the former preacher they were sent. He too refused, with courtesy most scant; He too of Charity was ignorant.

The Mother-Church could not for such provide Her rites, and prayers unto the Crucified. So his poor shade whose earthly course had ran Must find its way to heaven as best it can— Though he was one for whom the Christ had died, For whom had flowed his blood, been pierced his

Both Catholic and Protestant declined, With one consent, and most un-Christ-like mind, To bury this poor Greek, whose only blame He ne'er had owned their pet sectarian name: Yet Lord they hail him who with lowly mind Preached peace on earth, good-will to all mankind.

When this poor soul stole trembling to the gate Of Paradise—where Saint Peter doth await The coming of each shade from lower space— And asked admission to that happy place, Think you he there was kept disconsolate B-cause these priests cared nothing for his fate?

Their Master told how Angels bore the soul Of one poor beggar, starved on scanty dole, Until it lay on Abraham's kind breast, Forevermore in happiness to rest. He cursed those Scribes and Pharisees who roll In robes of lies, and their own deeds extol.

NEWTON S. OTIS. New York, February, 1882.

Injustice to Women-The New Departure.

In the Editor of the Religio-Philosophical Journal:

Although my pen has rested in the direction of public effort, for a considerable period of time, yet has my interest none the less existed in all the vital questions of the day. Lately it was my privilege to listen to the remarks and essays presented by the noble women connected with one branch of the Woman Suffrage Movement, holding meetings in this capital of the republic.
What a misnomer, however, appears that title,

when it is recollected that women as citizens have no recognition! With her interest, equally involved in all the decisions and arrangements for the maintenance of a concrete government, she is yet, by the accident of sex, debarred the right of presenting either counsel or proposition! But the hour is nearing I doubt not, when this dark blot on the escutcheon of the land will disappear, and woman, with her god-like attributes, e creative force that evolved her brother man, will find in a new sphere of action, demands upon faculties that have been lying dormant, in many cases almost crushed out of existence, from the years of inactivity in the direction of governmental power. Had not the holy office and training that motherhood engenders, saved from complete stagnation, the consequence would have been lamentable for the future of humanity. What a strange anomaly that the mothers, whose governing capacities are esteemed of the most importance in the family relation, should be classed as imbecile and idiotic, when the controlling force is to be exercised in a broader channel!

Mournful is it, that woman in the general, has all-ready become so stultified by ages of submission to usurpation, that in most instances (until lately), she seemed almost to require a mental and spiritual earthquake, to arouse her from the lethargy with which custom and fashion environed her. And as a consequence, the strongest opposition is met frequently from those who could and should reach forth to

succor and to save!

I refer to the woman of wealth, who, having all her demands gratified, fails to perceive the needs of her less favored sister for a ballot, that would place her labor on an equality with man's, and thus ensure equal compensation for equal service rendered! Here in the heart of the nation have we evidence patent, of the gross injustice that is meted out to woman. Almost universal is the fact that for the same service, aye, and frequently rendered with greater capacity and faithfulness, does the clerk of "the weaker sex" receive less remuneration!

I am cognizant of an instance, where, when the mule clerk in a governmental bureau was prostrated by sickness, his place was satisfactorily filled by his wife, the salary of \$1,800 continuing. But who became apparent, that he could never again fill the position, the toiling capable woman was granted the office; but with the compensation reduced to one half, \$900 per year! Is not such action a gross injustice, and one that should move to the deepest point the soul of every woman, impelling to persistent de-termination and effort to overthrow the giant out-

Under my observation also, there was recently a promotion pending in a bureau of one of the government departments. Although it was admitted that a certain female clerk was the most competent for the duties of the desk, yet, because of her sex, she is ex-cluded from the elevation, and a less competent male clerk has received the situation! It may be well asked, therefore, is it just to term this country a commonwealth, representing the whole body of the peo-

In the arraignment, the "Fathers of the Revolution" must be included; for although they uttered the noble sentiment, that "Taxation without representatation is tyranny," yet they entailed upon the female portion of their post-rity, by their own action, the very curse that they so effectually opposed, at a fear-ful cost of lives and suffering!. Thus the evil com-menced at the foundation of the Republic, gaining strength with advancing years, until now the incubus is pressing so heavily in some quarters, that the weight must eventually compel those who feel the larden, to arise and demand that the oppressive re-

strictions be removed. Entertaining the opinion that an educational qualification is the sine qua non of complete legislation, we would ever advocate that exalted standard; but that at present is an impossibility, with the ballot all-ready in the hands of the ignorant rabble. Hence, we can only claim the exercise of the suffrage for the whole body of women, upon the same terms attending the use of this republican right by the other sex. Another change besides, the ones named—a provision I should joy to have engrafted into our National Constitution—is this, that the foreigner arriving on our shores, be compelled to remain within our limits

of age" in regard to freedom of suffrage. That the New Departure with respect to the ballot will inaugurate at the inception, disorder and even strife, is to be expected. All reforms are introduced amid throes of suffering. But having settled in the affirmative the question as to the inalienable right of woman to the elective franchise, it behooves all lovers of our common country to fearlessly pursue the course best adapted to establish the era of justice and equality. That such may be the action of all of your numerous readers, is the earnest aspiration of

CABRIE GRIMES FOSTER.

twenty-one years, before he or she shall be considered

Washington, D. C.

ENTRAPPED.

Another Exposure of Spiritualistic Francis.

It appears from the Evening News of Cleveland, Ohlo, that for several months the Spiritualists there have been stirred up over the fact that a materializing medium of supposed marvelous powers was living on the Crawford road, in the seventeenth wardand calling numerous departed spirits back temporarily to commune with their living friends. The medium was Mrs. Archie Christie, and during the winter she has been patronized by many wealthy and intelligent citizens. The expose was absolutely complete. One of Mrs. Christie's daughters was caught personating a spirit, while her three sisters were detected within the cabinet ready to be "materialized" when their turn should come. Thomas Lees a prominent Spiritualist (President of the First Spiritual Society of Cleveland) has sworn out a warrant for the arrest of the guilty parties, and they will probably be severely punished. Those who had been swindled were slow in stepping forward to assist him; he took all the responsibility on himself. In a letter to the Cleveland Leader, Mr. Lees says:

"Permit me space enough in your columns to say a few words about the Christie expose as narrated in

Thursday's issue. 1. To thank the gentlemen who arranged the plan 1. To thank the gentlemen who arranged the plan and executed it so successfully. Messrs. McKinny, Cady & Co., deserve the thanks of every Spiritualist in the city; they certainly have mine. The unearthing of such unmitigated frauds as Mr. and Mrs. Christie have proved to be (taking for granted that the report published is true) is a benefit to the entire community. Now, let some of the victims, those I mean who have paid their money to see these fraudulent spirit forms, make affidavits to the fact, humiliating as it may be and have the parties arrested.

Spiritualism has enough odium to bear without carrying these lying and deceptive schemers, who

carrying these lying and deceptive schemers, who have been trifling with the most sacred instincts of human nature. The depth of infamy the Christies sank to in their fraudulent spirit personation' to deceive a credulous and investigating public is only equaled by their depravity and heartlessness in training their children, four girls rauging from eight to nineteen years of age, to such a life of deceit and shame. To me this is the saddest phase of this long

2. Such frauds as the Christies, Harriet Wilson, Charles Bayner, Dr. Blauchard, Mrs. Crindle, and a host of others, will continue to exist and ply their tricks successfully, while investigators are so slip-shod and credulous in their investigation. In my experience, I have found that frauds make money where mediums starve. People who go to scances as to a show, generally pay dear for it. The cultivation of home scances is too tame, and the numerous shows got up in this and other towns under the name of Spiritualism are in answer to the demand of these

marvelously inclined and credulous people.

After fifteen years' investigation of the spiritual phenomena, I have come to the painful conclusion that about three-fourths of them are fraudulent, and not what they purport to be; and I know of no way of ridding the cause of these parasites and excrescences, but by letting every medium alone who re-fuses to sit for these marvels under the very strictest

The farce perpetrated in this city, at the Academy of Music, Sunday, January 29, by 'Dr. Charles Slade,' was repeated last Sunday night at the same place by was repeated ast suntay night at the same place by a mountebank from the Comique' named 'Professor Charles N. Steen.' Last year he came as an 'exposer.' this time he cause with 'the Empress of Mediums,' to cater to Spiritualists who are fools enough to go; and thus the fraud is continued. When will the Spiritualists learn that the morbid taste for the Spiritualists learn that the morbid taste for the spiritualists learn that the morbid taste for the marvelous is made a source of profit to a set of robbers and vagabonds who prey on a credulous com munity, and by the side of whom Jack Shepard and Dick Turpin would shine as virtuous and honest gentlemen? Yours for honest investigation."

The Chinese of the Nan Shan Mountains.

Re-entered Kan-chou Fu, having been away twelve days in the Nan Shan Mountains, and having learned that the people called by the Chinese yellow or Wnuang Fan-tze are by themselves called Oigours (Mongols), and the black or Heh Fan-tze are called by the Oigours Tanguttas, or Tangouths. The Oigours do not bury their dead, but smearthe corpse all over with butter, put it out on the hillside away from the living, and get Llama priests to pray, that the wild beast of prey may take the whole carcass; if after a few days the whole body is not gone the Oigours consider it an evil omen, and add more butter and pray more earnestly that the dead may be devoured without delay. As to marriages, the girls are usually given to young men of their own choosing, but the bridegroom must pay handsomely for his wife. A marriage arrange-ment was made the other day thus: A chief's daughter, about eighteen years old, was promised to a young man, who promised to give the chief, his future father-in-law, ten brood mares, fifty cows, 150 sheep, and ten pieces of woollen cloth; twice that amount was asked by the chief, but the matter was talked down, over buttered tea and tsamba, to the above une. A Llama priest married a wife a year ago in his brother's name; the young woman gave birth to a son ten days after the wedding, and her parents claimed the said son as theirs, as he had not bargained for in the contract; the priest was then persuaded to give up the boy, much against his will; his wife has since died without giving birth to another child, and the priest instituted a lawsuit for the recovery of the said boy, which the parents of the woman refuse to give up on any account. Poor boy! The Si-fan priests and women are dressed in a single garment, of coarse serge, reaching from the shoulder to the knee, and generally eked out with a pair of coarse leather boots; the garment is double-breasted, and is fastened around the waist by a strong leather and is fastened around the waist by a strong leather girdle, from which are suspended several things, such as a knife, chopsticks, bits of copper, brass and agate, and allove the girdle a wooden bowl is carried for milk, tea, and tsamba. The Fan-tze live principally on milk, butter, tea, and black barley meal, or tsamba, but they eat any kind of flesh eagerly, excepting fish; they are exceedingly fond of whiskey, which they call arrack, like the Indians and Kashgarians. They say but aget of the release. lute each other with a bow and the hands placed palms together and fingers extended forward; they also put out the tongue like the Thibetans, and they worship all sorts of painted pictures of women near y naked. Bowls of water and incense are the usual offerings.—Correspondence Chinese Mail,

Spiritualists and Liberalists.

To the Editor of the Religio-Philosophical Journal:

Acting on the advice of several of our most promi-nent Spiritualists in this city, I write you requesting sufficient space to correct several mistatements which have gone abroad in regard to the Spiritual and Liberalist Association of this place. On January 16th, we held our annual election of officers, and elected Mr. J. H. Tompkins president. Our former president Mr. W. C. Knowles, has since, with the puerility of a school boy who refuses to play because he cannot be boss, and the determination of a man who means to "rule or ruin," done all in his power to break up our society, by slandering the officers, and when that failed, by inducing his followers to sever their connection with our society and form a new one, called the "First Society of Grand Rapids, for the Advancement of Spiritual Science," of which he is president, and at the same time conveying the idea through the local press that the old society had cassed to exist. The only other pretext he had for taking the course he did, was the desirability of a separation between the Spiritualists and Liberalists, and this has no foundation since the new president, Mr. Tompkins, is an ardent Spiritualist, and there are now many more Subritualists than Liberalists left in the old society. piritualists than Liberalists left in the old society. In conclusion, while we wish the new organization ery success, we wish it understood that the old society still lives under the old name, and never in its history had greater reason to feel assured of ultimate success, which means the intellectual, moral and spiritual growth of its members.

ROBERT LUMILEY, Sec. of the Spiritual and Liberal Society, Grand Rapids, Mich., Feb., 22.

Mrs. E. M. Perrigo writes: I find great spiritual consolation in perusing the columns of the

Letter from Lucian Prince.

To the Editor of the Religio-Philosophical Journal:

I arrived home safely on the 14th, somewhat exhausted after a 52 hours' ride. Sunday, the 15th, I attended meeting in the evening and obtained a few subscribers for the JOURNAL. To-day I shall attend both services and shall do what I can to procure subscriptions for the JOURNAL. I found our association very largely attended, more than I have seen for years. The people are learning to do their own thinking. Re-ligion has but few demands beyond the two first which is to cease to do evil, and learn to do good, and do it. It gives us joy and comfort in the life that now is, and the one that is to come in the bright Summer-land. Well may we exclaim in the language of another—in Paul's day it was said—"He endured as seeing him who is invisible."

Many reverent spirits have sympathized with that language, as they have seen the wonders of human mechanism unfolded, and have turned from the marvellous there displayed, to consider the greater mar-vel of the power that fashioned us. We see this in the higher history of man; in the records of the past which open to us the picture of desperate struggles which humanity has made for the principles of eternal truth and holiness of our heavenly religion. It has incited us to deeds of lofty valor, making us feel a divinity within us, one that shames us for our weakdivinity within us, one that shames us for our weaknesses, and goads us on to acts more noble. Paul read
aright the tokens. God gave his presence to him and
he labored as though he saw him pouring perpetual
streams of strength into his wasting, weary soul.
"The inward man was renewed day by day. The
darkest cloud cast no shadow over him;" no peril appalled him, and as it was with him, so it has been
with many others. The spirit manifestations to-day,
are to us what he denominated in his day, "A
cloud of witnesses." They are like a host of victors
gathered to look upon a battle—to animate the right
by their presence, and to adjudge the victory. There by their presence, and to adjudge the victory. There is no power in the universe like our faith.

We love as we believe. As is our faith, so will

be our love for all that's good in the man Christ, our-elder spiritual brother. We grieve over our dear de-parted children and friends, because of the love we have for them, that intuitive love that they were a part of us, that their existence would have made life more glad. There is much that we must endure, if life is to be a blessing to us. We are in a world in which are many unavoidable evils. Prudence, fore-sight, and every virtue cannot set them aside. The son of God met them, and was made perfect by them, because he learned obedience by the things he suffered. Obedience is faith in the invisible love that sometimes requires hard things at our hands. This law is within our being, and we cannot throw it off. Let us give due weight to all our griefs and sorrows, ever remembering our precious dead, and all we hoped they would have been to us. Let us remember how little we know of the life of a soul, its eternal how little we know of the life of a soul, its eternal state, and then draw a conclusion that we must endure the invisible—not shrink from it, nor hide it from our sight. Let it stand out before us, let us read it calmly, as did one of old. Our immortality is beyond all shadows, that which the soul throws behind it, as it advances to the realms of the unseen future. Even so let it be, Let our lives speak of the gratitude we enjoy in waiting to see the vail immortal rise, and let us see the things invisible—see the forms of our loved ones take the vacant chair beside us, and lay their gentle hand in ours. Let us be thankful for the life that now is, and for the one that is to come, ever asking for more light to strengthen our faith in the belief of spirit life hereafter, and a home in consonance therewith.

our fatth in the benef of spirit line lieuters, and a home in consonance therewith.

If there is a future, and rewards are to be given to those who are honest, having a desire to do all things for the best, then I can afford to abide my time. I believe that animals have all the feelings of joy and the best of the best was a do. Many very many sorrow that the human race do. Many, very many times in the still hours of the night, when I have walked the length of a stock train, calling to mute friends in a voice of compassion, I have received from them a response in the sad, pitious low,known only to those weak, weary lonely animals, a long distance from their native heath, where they were wont to en-joy their natural cud, but which they do not on the long journey to the shambles of death. Many have been the silent tears I have shed for them. I could

not prevent it. Worcester, Mass.

Have Animals Reason.

We coinmend the following well authenticated story to those who refuse to

Early yesterday morning Hon. J. A. T. Hull, was wakened by a domestic, who had herself been rouse by the barking of the big Newfoundland dog owned by the family, the girl believing something to be going wrong. Dressing himself hastily, Mr. Hull huried down stairs and out doors at the rear of the house The Newfoundland expressed the greatest gladness at Mr. Hull's appearance, and by significant movements led Mr. Hull to the curbed well. Here the dog placed both paws on the top of the curb, put his head over and whined. Mr. Hull and the girl then got a light which they lowered into the well and discovered the cause of the Newfoundland's agitation to be a neighbor's bird-dog swimming in thirty feet of water. Mr. Hull then got a rope, and made a noose, and began "snaring" for the bird dog, the animal twice or thrice intelligently placing his head into the noose while holding himself partially out of the water by clinging to the wall. At last Mr. Hull succeeded in getting the noose over the dog's head and one leg and drawing him up in safety. Then both dogs manifested the deepest feeling—one of gratitude and the other of gratification. After the bird-dog had rid himself of three-quarters of the water he had collected himself of three-quarters of the water he had collected while diving and paddling, the Newfoundland displayed his teeth, growled savagely, and with one bound toward the bird-dog sent him yelping out of the yard. Mr. Hull thinks the bird-dog had been trying to commit theft, that the Newfoundland had ditched him, had set out to eject him, and that the bird-dog had fallen into the well while trying to escape by leaning over the well-curb. Dog Moines cape by leaping over the well-curb.—Des Moines

An Orthodox Sermon.

Z, in reviewing an orthodox sermon, delivered by Rev. Mr. Parsons, of Richmond, Ind., says: "Mr. Par-sons proclaimed to his congregation in a sermon of three weeks ago, that when we get to heaven an find that some of our family, our wife, child, parents or brother and sister are not there we will not feel unhappy even knowing they are in eternal torment That we would put away our affections for our wife, our children, our parents, our brothers and sisters for something better as a boy puts away his top, ball, kite and other playthings. For Christ had said, 'You shall hate father and mother, sister and brother, for my sake, and we would be made so like Christ, we would not care.' The above quotation is in condensed form, but gives the full meaning of his words Was there ever a more inhuman and infamous doctrine taught in all the religions the world ever knew? Is there anything on this earth, or in heaven either that is more pure, more God-like, more supremegood than the natural love we bear for our families our parents, our children, and our brothers and sisters, and are they to be put away as such trifles tha we will not care to know they are suffering eternal torment? Can we sit down in supreme joy and thrum the golden harp and he entirely dead to their voices lifted up in perishing supplication from their for-ments, as Mr. Parsons tells us, being made so like (?) the pitying, meek and lowly Jesus that we will love God more than they? Those who have ministered to our wants and sympathized with our sufferings, and cooled our parched lips in sickness, and cheered our despondent hearts through trouble, and whose very soul cried out in intense agony at our suffering; they who were gentle, kind, not evil doors, but unbe-

A Letter to Hon. Thomas Barlow.

DEAR SIR: I am afraid you misunderstood the intention of my letter, to which you replied in the JOURNAL of February 11th. My object in writing was not to dissuade you from investigating Spiritualism, but simply to caution you to get at the botton of things, and not be deceived as thousands of others have been by materializing frauds and other impostors, who ought to have been in prison years ago. J. HACKER.

Berlin, N. J. Feb., 22.

Richard Watkins writes: I hope your paper will prosper, for I believe it to be the best spiritual paper published in the English language to-day.

Ingersoll and Slade-Slate-Writing Extraordinary.

(S. P. Heineken in Franklin (Ind.) Jeffersonian Feb. 2d.) A few days ago I received a visit from a friend of A few days ago I received a visit from a friend of mine in Wisconsin. He is well acquainted with Robert Ingersoll, and has often been at his house; and he related to me the following little anecdote concerning him (which transpired only a few weeks ago), which may be interesting to many of your readers.

"Boh" took it into his head to pay a visit to Henry Slade, the celebrated slate-writing medium, and who, my friend says, is the handsomest man he ever saw, full of energy and magnetic power. Ingersoll pur-

my friend says, is the handsomest man he ever saw, full of energy and magnetic power. Ingersoll purchased a double slate, and tying it together, proceeded to Mr. Slade's residence, who, being acquainted with him, asked him if he wished to get a communication. "That is what I came for," said Bob, placing the slate on the table and covering it with his arms to prevent Mr. Slade from touching it. "Mr. Ingersoll" said Slade, "you do not believe in a future state—how can you expect to have a message sent you from that said Stade, you do not beneve in a future state—now can you expect to have a message sent you from that world?" "Never mind," said Bob, "I want to test your skill in this matter, and if you are successful, I may perhaps change my opinion." They then sat down, one at each end of a long dining table. Presently Mr. Ingersoll placed his ear to the slate and said he heard some carteling science, and it a force were the said of the said and said he heard some scratching going on, and in a few mo-ments Slade told him to open the slate. He did so, and to his astonishment, found the two inside leaves and to his astonishment, found the two inside leaves of the slate covered with writing. "Good heavens!" he exclaimed, "this is my brother's writing, and signed by him. Where did it come from? Who wrote it?" "That," replied Mr. Slade, "you are best able to decide. No one has touched the slate but yourself." "Mr. Slade," he said, "I am exceedingly obliged to you for this beautiful test; there is much room for thought here." And, taking up the slate, he wished him good-morning.

May not this incident be the means of causing a reaction in the mind of Ingersoll, and bring him not

May not this incident be the means of causing a reaction in the mind of Ingersoll, and bring him not only to believe in a future state, but in a supreme intelligent Being, who governs and controls the universe. What surprises me most is, that Christians who profess to believe and revere their Bible, as the promulgator of all truth, should scoff and sneer at these practical developments, when that book is full of the historical record of similar manifestations, and before the introduction of slates and paper, messages of a like import and character were written even upon the walls of houses and palaces. Well might they exclaim with Ingersoll, "who Wrote this? Where did it come from?"

But there is an old saying, "Let him laugh that wins," and I can afford to smile at the obstinate inwans, and I can allord to single at the distinate incredulity (shall I say willful ignorance?) of many who will not admit that a universal and divine intelligence exists, and ever has existed, that governs the whole universe of God, controls and directs all things, and manifests itself in various ways for wise and benevolent purposes both in the physical, as well as in the crimital world. If (or the good Richard as in the spiritual world. If (as the good Bishop Simpson says) our departed friends are often close to our elbow, is there anything so very wonderful that they should be able to whisper to us, or send us a loving message, when by the law that governs their spiritual nature they are desirous and in a condition

"Be not surprised," said Jesus to his deciples: "the time will come when my faithful followers shall be able to perform even greater things than you see me

Is Thought Matter?

To the Editor of the Religio-Philosophical Journal:

M. L. Sherman and I have for some time past been discussing in your columns the question, "Is thought matter?" he volunteering to maintain the affirmamatter?" he volunteering to maintain the affirmation, and I questioning the same. We have each had two hearings, and I proposed to him in my last to drop the subject, unless he would discuss the gist of the matter in a logical manner; but instead of that, in your issue of January 28th, a third party, V. J. David, volunteers his aid to his brother materialist.

This new recruit starts out with the heading, "If

not Matter, What?" Perhaps he can answer his own question. I am under no logical obligation so to do, being on the negative of the matter at issue, viz., the composition of thought. M. L. Sherman toldly asserts that it is matter; that all which exists is matter, so they have the question answered to their own liking, but not to my satisfaction. Why urge me to answer? I question their assumption and call for proof of some kind. This V. J. David seeing that his principal had not (and probably could not) make out a tolerable case (that thought was matter), tries the subterfuge of getting me befogged and diverted from the basis of the discussion by telling the public what I hold, though he knew I denied it. He then gives out a hypothetical case, replete with irrelevant and visionary matter, a mass of hotchpot striff about Prof. Grey's visit to the Pacific Coast with "a Digger Indian" under a timber, "collecting the flora of California," "within the realm of consciousness," etc., etc. Such jargon I do not comprehend, and therefore should be excused from attempting to answer. I am not to be thus decoyed from the legitimate subject at issue, having no inclination to chase ignis fatuus for the fun of the thing.

If either of these opponents have any thought to offer relative to "thought being matter;" any logical argument, philosophical suggestion or assumption, or any rational comparison or scientific analogy or deduction, or anything else, imparting intelligence to any body, I would be pleased to take a hand therein.

Otherwise I prefer to attend to something else.
V. J. David says: "I am led to believe Bro. Burr holds that a man to know a thing is material, must be acquainted with its composition." There is one "thing" I would exclude from that list, viz: I know (from what he says) that said David is a materialist but whether anything else, I know not, and doubt whether any other person does, but it so, speak out. Jos. S. Burn.

Leesville, O.

The Onondaga Indians-Strange Rite of Sacrificing a White Dog.

This remnant of a once powerful people dwell on a reservation near Syracuse, N. Y., and have be-come nominally christianized and civilized, and are the stock examples of Indian susceptibilty to civiliz-ing influences with those who advocate the rights of the red man. Yet it seems after almost a century of educational effort, the old ideas and beliefs have not been eradicated, as will be learned by the following from the Syracuse *Standard*:

The pagan rites of the unchristianized portion of the Indians at the reservation have been in progress for the last two weeks and end on Thursday night. On Sunday a number of persons from this city, disre garding the unpleasant weather, went to witness the burning of the white dog, as a sacrifice to the powers of the air. At precisely 12 o'clock the door opened and in stalked a tall aborigine with the white dog slung over his shoulder by a strap attached to the animals neck. After receiving instructions he turned in silence, and, followed by two or three others, left the building. In a short time they returned, one bearing the dog, another a basket of tobacco. The canine, decked with paint, beads, and ribbons, was placed on a platform in the middle of the room, and they marched round it in solemn procession, chanting something in the Indian language. We were told that he was asking that the dog might carry their sins away to the spirit of the air. The strange ceremony having been finished the dog was lifted up and the procession filed out, followed by the entire crowd that had filled the room.

They proceeded to where a fire had been built between the council houses, and in the drizzling rain the chief priest removed his head decorations and commenced a harangue. Then he started a doleful chant, and as he ceased consigned the dead dog to the flames. A disagreeable odor was soon wafted to the nostrils of the bystanders, and the basket filled with tobacco, was laid gently and solemnly on the fire. While the funeral pile burned on a young Indian stepped forth from the circle and walked up and down before it, crying and lamenting in a loud voice. There was, without doubt, some sincerity in his performance, as the tears soon began to flow down his dusky cheeks, and he retired into the crowd weeping profusely. The almost consumed carcass sank with dull crushing sound deeper into the fire, and the dark-faced throng moved away.

J. H. Foot writes: Please continue the Journal, and place me under still greater obligation to you and your efforts in behalf of the cause which you advocate, and which helps us so much to live a better life here, knowing that the result will be greater joy in our union with the loved friends, we feel sure of marting and knowing in the herond. meeting and knowing in the beyond.

Mr. Hudson Tuttle, of Berlin Heights, Ohio, recently lectured in Chicago; and, although Mr. Tuttle is known chiefly as a writer, his lectures are spoken of in high terms of praise, not only by Spiritualists, of whom he is one of the leading representative men, but by all classes of thinkers. This reminds us that Mr. Tuttle's first work, "The Arcana of Nature," that Mr. Tuttle's first work, "The Arcana of Nature," written more than twenty years ago, was a very remarkable production to appear at that date and from a young man. Dr. Buchner quotes from this work in his "Force and Matter, and, when he came to this country a few years ago, was desirous of seeing Mr. Tuttle, whom he thought a professor in some American college. Judge of the surprise of the German materialist when he learned Mr. Tuttle was a Spiritualist, and that he ascribed the book from which quotations had been made so approvingly not to himquotations had been made so approvingly not to him-self, but to his "spirit guides." Dr. Buchner immedi-ately requested permission to measure Mr. Tuttle's head; and, finding it somewhat larger than his own, the materialistic doctor remarked in a judicial tone that, although "The Arcana of Nature" was a very that, although "The Arcana of Nature" was a very able work for a young man to produce, yet a person with a head like that was evidently adequate to the task without the help of "spirit guides." Mr. Tuttle's works are among the best in the literature of Spiritualism, and the author is personally a man of high character. He lives on his farm near Berlin Heights, and divides his time between tilling the soil and cultivating his mind and giving his thoughts to the world. He has been many years a contributor to the Religio-Philosophical Journal.—The Index.

S. Hayford, of Adams Basin, N. Y., writes: I have taken your good old Journal most of the time for fifteen years and paid you for fifteen trial sub-scribers, all out of my own pocket. Mrs. Hyser, the scribers, all out of my own pocket. Mrs. Hyser, the eminent lecturer, was formerly from Parma, three miles from here. What we want here (the garden of York State) is a good missionary lecturer and medium, who will come right into the country and give out his appointments ahead and go from town to town, and "keep Spiritualism before the people" as the preachers at your heels to ridicule and preach the preachers at your heels to ridicule and preachers at your heels to ridicule and preachers at your heres of the time. faith and repentance the rest of the time. Mrs. Park-hurst is performing many wonderful cures.

L. H. Warren writes: It seems strange to me L. H. Warren writes: It seems strange to me that Spiritualists do not more generally subscribe for and support our spiritual papers. As far as my knowledge and observation goes, I think I can safely say that on an average not more than one Spiritualist in ten take a spiritual paper. Now, this is all wrong. It seems to me that every Spiritualist ought to take at least one spiritual paper, and in this way help to diffuse a knowledge of our beautiful philosophy throughout the length and breadth of this progressive world of ours. sive world of ours.

Mrs. A. J. Hyde writes: Could not think of doing without the JOURNAL.

At the annual meeting of the Cutter & Walker manufacturing company yesterday, the following named persons were unanimously elected: Directors, all of Lowell, and F. L. Fletcher of Westford, for the ensuing year. Jacob Nichols was unanimously elected treasurer and F. L. Fletcher clerk. At a meeting of the directors M. H. Fletcher was chosen president and also re-elected superintendent. The company show a fairly prosperous business for the past year. -Lowell Times.

Notes and Extracts.

Is there any intelligence that is not the action of the mind?

Knowledge should be the foundation upon which we build.

The Great Architect of all things will not save us from the penalty of broken law. The mission of woman is clearly defined and of qual importance with man.

The gifts of common providences are not comparable to those of covenant love.

To dread no eye and to suspect no tongue is the great prerogative of innocence. Men often judge the person but not the cause,

which is not justice but malice. Out in the world men show us two sides in their character; by the fireside, only one.

What we charitably forgive will be recompensed as well as what we charitably give. Circumstances are the rulers of the weak:

they are but the instruments of the wise.

Never borrow more than you can pay back, and iever lend more than you can borrow.

There is but one sure way to test spirit communications, and that is by applying the power of reason to them.

What do you say to the inspiration of Samuel when he hewed Agag into pieces before the altar of the Lord in Gilgal?

To say that human life is a mystery does not furaish any solution of the problems wrapped up in the

Perfect men are as rare as perfect worlds, and perfect inspiration depends wholly upon the perfect-

ed powers of the one acted upon. The safeguard of life is the conscience of our fellows, their moral sense that bids them not meddle with our equal right to life, liberty and the pursuit of

iappiness. We must crack the nut to obtain the meat. We must pluck the fruit to enjoy its flavor. So with the fruits of life, though they come not unsought, they

ever wait on labor. **Dishonor** is something which attaches itself like a burr to a poor man who has committed a petty crime, but which falls off from a man who makes millions by it—as water falls from a slate roof.—Roston Star-

He that walks carefully and honestly inquiring what is true, will get his answer not out of the skies, nor by a pressure or a conviction that defies reason, but he will find his answer in the highway of sincere reasoning and honorable doing.

We ever stand in amazement when we contemplate the granduer and sublimity of the conception and the perfection in execution displayed in the creation of worlds and systems of worlds, and the attendant conditions adapted to every form of life. Thirty years ago woman was not allowed to oc-

cupy the public rostrum. The ideas Paul gave had not been outgrown, and if we were asked to designate the time when this long needed reform began, we should fix the date as the time when modern Spiritualism began to attract the attention of the American people. Be careful, our good orthodox brother, and do not ravel too fast. You allow and strenuously affirm that

God told Abraham to kill Isaac. Yes, but he stopped him in time to save Isaac. He did it to test Abraham's obedience. It looks very much as if it was a story coming down from days of human sacrifice, when parents were accustomed to offer up their firstlings to heir gods. The man who really moulds the destinies of man-kind is the man who alters their beliefs or shapes their aspirations—the philosopher who determines

the basis of belief, the poet who finds an utterance for the deepest emotions, or the religious teacher who is poet and philosopher in one, Such men generate new spiritual force; the statesman or the soldier only apply it to particular cases. The mind cannot act upon the body without the

recessary machinery, and nature has wisely prepared he brain as such machinery, but we find as marked difference in the mind action among men as we do in the methods of cultivating the soil. Some go to work systematically, others by strength and awkwardness, and the result of each is in direct ratio to the amount of intelligence possessed.

It seems to me therefore that our spiritual movement has a dual aspect—the public and private; the collective and the individual, As an esoteric influence t points to the necessity for personal self reliance and udividual effort at reformation and advancement, by he development of true spirituality. As an exoteric movement it becomes a factor in the societary condi-tions of mankind, and consists of united effort to disseminate the truth, to promulgate a knowledge of the facts known to the Spiritualist, and for this purpose advocates are needed. When such advocacy goes be-yond a certain point it can no longer be voluntary or local, the worker is called into a larger sphere, and is compelled to become a professional, and when sincere in his efforts, earnest in his labors, no possible blame can attach to him for being a hireling, but rather should he be encouraged and sustained because of the manful spirit he shows in determining to cast in his lot with the unpopular truth, and boldly proclaim the necessity for repentance and reform.—E. W. Wallis.

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Fulfillment of a Dream.

Myer Rubenstein, a Paterson (N. J.) jeweler, has worn a three-hundred-and-fifty-dollar diamond pin for the last thirty-two years. On Sunday last he lost it, as he supposed, while in the cellar, but the closest search failed to disclose its whereabouts, although everything in the cellar was thoroughly overhauled, and several barrels of onions were emptied and each onion examined. Yesterday morning Mrs. Rubenstein, while sitting in a chair in the store, fell asleep. To her dreams a young girl, somewhat resembling her stein, white sitting in a chair in the store, left asteep. In her dreams a young girl, somewhat resembling her own daughter, appeared to her and seemed to say, "You will find pa's pin in the second barrel of onions," Mrs. Rubenstein awoke and immediately went down in the cellar, and from a barrel of onions which she overturned there rolled out some decayed with the diamond with distributions of thirds but the diamond with distributions. onions, in one of which lay the diamond pin, firmly imbedded in the soft mass. They now believe in the efficacy of dreams in the Rubenstein family.

A Religious Monomaniae.

PHILADELPHIA, Feb., 15—D. F. Bommerschein was to-day put on trial for disturbing public service in Judge Yerke's court, and was discovered to be a religious monomanic. He was under great excitement, kept quoting passages of Scripture and shouting "Hallelujah!" and when he was placed in a lower room of the building his voice was heard through the building in trumpet tones. At times he became very violent, and was finally ordered into an insane asylum.—E.z.

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-Angelus Silesius.

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[Battle Creek (Mich.) Daily Journal.]

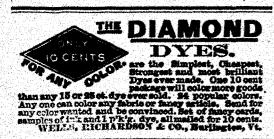
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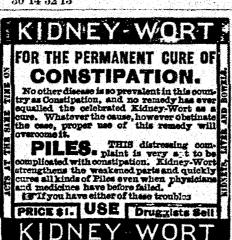
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Continued from First Page.

be shot. After he was shot, I went to Washington and saw Dr. Boynton and sent a letter to Mrs. Garfield."

He gave me many other facts in connection with the foregoing, which have fully convinced me General Garfield was deeply impressed with this warning. Doubtless, when the heroic sufferer lay on his couch in Washington and Elberon, memory often called to mind his strange German visitor at Mentor, who in the silence of his own room, had sworn under his country's flag, by the sacred names of Washington and Lincoln, that he would receive the highest honors of the Republic, and die a tragic death.

A. B. FRENCH.

Human Still.

BY H. H. BROWN, LATE ASSOCIATE EDITOR OF THE TWO WORLDS.

To the Editor of the Religio-Philosophical Journal:

There is probably no point upon which the philosophy of Spiritualism differs from pre-valent religious opinions more than that upon the conception of the future life. To Spiritualists it is a real life, and the Spiritworld a real, matter-of-fact world.

In the popular religious conception, heaven is a vague idea, an unreal place, which may be only symbolized, but of which nothing can be actually known by the mortal. The spirit is something only as distinguished from nothing, and every conception as to its form, is regarded as figurative. Harps, robes, erowns, streets, rivers, songs, are only figurative expressions, and as unreal as are the wings which artists are wont to attach to pictures of angels, and only used as symbols to express the vagueness of idea that lies behind them:

Heaven and hell in theological conception, are places where there are no men and women. There is in them nothing of the human, which makes earth so beautiful, and two new genera—angels and demons—are created, and from these humanity has been wholly eliminated; those qualities which made them distinctly men and women they left on earth when they passed on. Prof. Swing said sometime ago. "The creeds have been conspicuous for their want of humanity." Men and women, as we know them to be, could not exist in the after life, as theologically conceived.

But despite the acceptance of the creeds by the intellect, human love has managed to people heaven with fathers and mothers who still love humanly, and who would not be happy there if they missed from the throng of angels sons and daughters. Despite the teachings of the Church, of thoughts of the impassable gulf, of the impossibility of communication with earth, of the ravishing strains of harp and song and luxurious idleness in forgetfulness of loved ones in unhap-piness on earth or in Hades, still "the cry of the human" for the companionship of loved ones, asserts itself, and as over the crude pictures on the wall of an ancient castle, the artist painted a beautiful landscape, so over the crude ideal of the theologian human love paints a human hereafter, and men and

women invade the golden streets. Whittier, in his "Brother of Merey," echoes this cry when he makes the brother say:

"God forgive me if I say
It would be hard to slt there night and day.
Like an image in the tribune, doing nought
With these hard hands, that all my life have wrought,
Not for bread only, but for pity's sake.
...Mine's but a crazy head
Scarce worth saving if all else be dead.
And if one goes to heaven without a heart.
God knows he leaves behind his better part.
I love my fellow-men: the worst I know
I would do good to. Will death change me so.
That I shall slt among the lazy saints.
Turning a deaf ear to the sore complaints
Of souls that suffer?...
The world of pain were better, if therein
One's heart might still be human, and desires
Of natural pity drop upon its fires
Some cooling tears." ome cooling tears.

There ever has been a rebellion between theological education and the intentions of man. One wrong premise demands others to sustain it. And a plan of salvation, utterly at variance with the laws and experiences of the natural world known to man, become necessary in theology, and as a necessity the natural or carnal heart, was de-clared "at enmity with God," and to make it satisfied with this unnatural hereafter an unnatural process of regeneration was required. Men and women will naturally desire companionship with men and women. Gabriel, Michael and the heavenly host of angels may possibly be companions to us by and by, but all of us must feel that Lucy Larcom voiced the cry of our hearts when she

"But at first, without surprise, Let me look in human eyes."

From a sense of duty, from fear, by reason of a long determined purpose, one may assent to this dogma of an unnatural future, but in hours of sorrow and longing, in bereavement and grief, these husks do not feed the soul's hunger, and, like the weary prodigal, he returns to the Father's house, saying, "God is love," and peoples the hereafter with the presence of loved ones gone before, and finds comfort in the hope of reunion.

Over every coffin arise doubts of this harsh creed, and fidelity to intuition bends in hope. "Hope for the dead!" said Col. Ingersoll over the grave of a child, in comfort to the parents. Under the pressure of the inevitable, a passivity that is almost spiritual paralysis may assent to the iron creed of separation; but feeling—the voice of the soul, true to its origin—will say: "Not lost, but gone before! Human still! My child! My wife! My friend

A Catholic mother, whose child died without baptism, admitted to the writer that it could not go to Paradise. It was too good and pure, she thought, to go to any place of punishment. "But where is it?" was asked. And tearfully she said, "God is good, and he knows me mother-heart, and I think he will lave it just outside the gate, and let me go and see it onet in a while!"

There spoke mother-love, and as long as we are human, love will not admit of separation, or a change in the nature of the loved ones that would allow them to be happy in a separation. Love is particularly a human manifestation—its noblest and its best, and if it is also divine, it is because we are all children of God who is Love, and the divine in the human is that which distinguishes us from the brute. Says Willis:

"Oh, if there is one law above the rest Written in wisdom,—If there are words That I would trace, as with a pen of fire, Upon the unsulfied temper of a child,— If there is anything that keeps the mind Open to angel-visits, and repels The ministry of ill—tis human love."

Nature meets naturally with supply every demand of her children.

"The earth is pledged in payment Unto man for all he needs."

must be met. We believe it is the humanity of the sunrise point and about half an hour in Spiritualism that recommends it most to before 6 o'clock; at the close of the month he the world. It meets the hunger of the heart | rises at 5 o'clock.

with assurances of the love of those who are not dead but who live within the veil, human still. The father still has care, mother comes with her love, sister and brother return with kisses, wife, husband, sweetheart and lover, prove by their return in love that they are human still. As the angels at the sepulcher of old were young men in shining robes, so the angels at the sepulchers to-day, in robes that brighten the gloom, are men and women saying, "Your loved one is not here, but risen!" Said the angel then, "He is risen!" He, the man Jesus, unchanged save that now he is elothed with immortality, was living still. Every conception the Spiritualist has of the hereafter, is of it as a real world, of real men and women, and all the best in the people of earth becomes eternal there. Emerson in his "Threnody," gave long ago this same message to those who mourn in the separation of Death:

..." What is excellent, As God lives, is permanent; Hearts are dust; hearts' loves remain; Hearts' love will meet thee again."

After the fact of spirit communion, this should be the central thought of our teaching, until the unreal ideas of the hereafter pass from human thought, and it becomes as natural to think of "that other country from whose bourn" now so many travelers return, as now it is to think of foreign lands. The naturalness and reality of the hereafter, the continued existence of human life, should be the keystone of the arch of that spiritual philosophy which rests upon the foundation of facts. Since it meets the demands of the soul, it must ultimately be the universal conception, and to the educated American the future life will be sometime as real as it is to the Indian.

"Who thinks, admitted to that equal sky, His faithful dog shall bear him company;" for he expects to be an Indian still when a spirit. So does the Spiritualist expect to earry with him, every human attribute, and be father, husband, son, lover, friend, forever.

Buckwheat Cakes.

[From the New York Tribune.]

Science has even revolutionized the method Science has even revolutionized the method of making buckwheat cakes. The old way, setting to raise over night, souring, fermenting, decomposing, and destroying the nutritient part of flour, carbonic acid gas, was produced and the cakes made light. But a well founded suspicion has always existed that buckwheat cakes made in this manner are unwholesome and indigestible, because the chemical action that takes place so alters the flour from its original character that the souring or decomposing process continues in souring or decomposing process continues in the stomach and gives rise to dyspepsia and kindred troubles.

The new way does away with all decomposing, all fermenting or souring, and places upon our tables smoking hot buckwheats in less than 15 minutes. The leavening element of the new process, which is the "Royal Baking Powder," being mixed with the flour and moisture added, evolves the leavening gas, and in no way changes the dough from its original sweet and nutritious condition.

In point of healthfulness it is a positive fact that buckwheat and griddle cakes made in this way with the "Royal" powder are very healthy, and can be eaten with impunity by dyspeptics and invalids without discomforts. Various preparations and mixtures have been put on the market from time to time to take the place of the "Royal Baking Powder," such as "self-raising" or "griddle cake" flours, but analysis shows many of them to be made from unwholesome substitutes and strong acids, which have a corroding effect on the membranes of the stomach. It is much safer for all consumers to nurchase flour them. consumers to nur selves that they know to be good and reliable, and add the baking powder at a considerable saving, than to purchase any of the so-called "self-raising" flours which are usually compounds of the vilest nature, containing alum or phosphates. It is stated that three-fourths of the "self-raising buckwheat" sold in the market is nothing more than "middlings," the dark colored siftings and impurities which form the refuse in the manufacture of the higheer grades of flour.

The following is a good recipe and most economical:

QUICK BUCKWHEAT CAKES .- To one pint of buckwheat flour, while dry, add two heaping teaspoonfuls "Royal Baking Powder," teaspoonful sait, one scant tablespoonful brown sugar or New Orleans molasses to make them brown, mix well together, and when ready to bake add one pint cold water or sufficient to form a batter, stir but little, and bake immediately on a hot griddle.

As pure buckwheat is very rich, some prefer a little flour and Indian meal added, and the recipe given below will be found an ex-

One pint pure buckwheat, one-quarter pint each Indian and wheat flour, three heaping teaspoonfuls Royal Baking Powder, one and a half teaspoonfuls salt, one tablespoonful brown sugar mixing as directed in the recipe first named.

Remember always to mix the baking powder with the flour dry.

Science and Art.

The bicycle was invented in Paris in 1820. The first lucifer match was made in 1829. The first iron steamship was built in 1830. A handful of coal ashes placed about the lily bulbs when planted prevents decay and drives away insects.

The gold production of Georgia has increased from \$40,000 in 1875 to nearly \$4,-000.000 in 1881.

Sugar has been denounced by modern chemists as a substance whose effects on dyspeptics are deplorable. One firm on the Delaware has built 29 iron

and steel steamers for the river Amazon alone, and have the thirtieth at their yard nearly finished. M. Richenbach, in noticing the statement that Dr. E. Spitzka found in the egg of a

turtle a live maggot, says that he once found in a hen's egg a small piece of printed paper. Venus and Mercury are the only planets that can make transits across the sun, for

their orbits are within that of the earth, and they are therefore called inferior or inner Mercury is morning star throughout the

month. He reaches his greatest western elongation or most distant point from the sun on the 21st. He is then in one of the three favorable positions for observation as morning star that occur during the year. He will be an interesting object between the middle and close of the month, reigning And this cry for human love, presence and sympathy in the hereafter is legitimate, and He must be looked for eleven degrees south

According to the Medical Record Prof. C. Binz, in a series of articles contributed to the Berliner Klinische Wochenschrift, announces the discovery of nerve-depressing and sleep-producing properties in ozone.

A new theory of the so-called fascination of birds by snakes is that the bird mistakes the snake's tongue, which the reptile keeps in constant motion, for a lively worm, and watches it with the expectation of devouring

At the Hospital of the University of Pennsylvania, February 10th, Dr. William Goodall removed an ovarian tumor weighing 112 pounds. The patient, 31 years of age, weighed only 75 pounds after the operation. The doctor naively remarked that he had taken the woman from the tumor. There was a fair prospect that the patient would survive the operation.

In 1861 our navy consisted of 34 old wooden war steamers, 48 old wooden sailing war vessels, or 82 old wooden vessels altogether. In a little over three years' time it was increased to 836 vessels, of which 63 were ironclads and 102 unarmored cruisers. The owners of our private iron steamship yards contributed a fleet of 165 monitors, ironclads, and un-armored iron cruisers. This was the first ironclad fleet in the world, and was copied by all maritime nations. If need be our builders can again put a fleet of vessels afloat that other nations will be glad to copy.

At the late annual meeting of the Northeastern Beekcepers' Association, the charge that bees injure grapes was discussed with some feeling. Two bills have been introduced in the California Legislature to forbid the keeping of bees because of the damage they are said to do to the ripening grapes. The northeastern beekeepers were unanimous in the opinion that honey bees never puncture the skin of the grape, though they frequent the vines to suck the juices of grapes already injured by birds or other insects. This it was claimed has been demonstrated by careful tests. Black ants are the chief mischief makers.

The report of the Commissioner of Patents for the year ending December 31, 1881, bears abundant evidence that there is no falling off in the activity of our inventors. The number of patents issued was 17,620, against 16,584 for the preceding year. The total number of applications requiring investigation and action was 30,342. Of these 26,059 were for patents for inventions, designs, and reissues, and 4,183 were caveats filed, applications for registration of trade marks, labels, etc. The total receipts of the office during the year from all sources were \$852,-665, 89, and the expenditure \$605,173 28. The total balance in the Treasury of the United States on account of the patent fund on January 1, 1882, amounted to \$1,880,119 32.

The Erie Railway extension from Bradford to Johnsonbury, Pa., crosses the deep valley of the Kinsua Creek about thirteen miles of the Kinsua Creek about uniteen miles from Bradford. Here the company are building a bridge which, when completed, will be the highest railway bridge in the world. The bridge will be somewhat over 2,000 feet long, and will consist of 23 spans of 60 feet each, resting on piers of stone and iron. The resting on piers of stone and iron. The greatest depth of the valley at the point of crossing is 300 feet. The piers will be 40 feet long and 110 feet wide at the base, tapering to a width of 12 feet at the top. The iron work will weigh 2,500 tons, and the masonry will measure 2,200 cubic yards. It is expected that the work will be completed by June, 1882, at a cost not far from \$300,000.

or a dog, which is killed three hours after The mucous membrane of the stomach is found pale, discolored, and profoundly anæmic. The vessels on the internal surface, as well as those in the periphery, are contracted. There remaing 145 grammes of the mixture undigested, and the stomach digestion diminished, because the contraction of the vessels, and the consequent anæmic condition of the mucous membrane, prevent the secretion of the gastric juice. The abuse of coffee will produce dyspepsia. Thus the English and the Dutch, who drink freely of both tea and coffee, are very dyspeptic. Coffee increases the cerebral functions, an effect useful, agreeable, and innocuous."

length, and, having rolled it into a tube. apply it to the right eve with the left hand. Keep both eyes open, and look at an object a few yards off, say a small statuette. It will appear that the right eye, imprisoned by the paper tube, does not see the object; but that the left eye alone perceives it, and seems to distinguish it through an orifice open in the left hand. The left hand holding the cylinder appears very distinctly perforated. Annother very interesting experiment consists in holding the paper tube with the right hand, and applying with the left to its exterior surface a small square of paper, in the middle of which is drawn a dark circle; the latter will have the appearance of being suspended interiorly in the center of the cylin-

Letter from New York.

To the Editor of the Religio-Philosophical Journal: And so the child is dead! It began life with an appearance of great vitality, and looking at its brave show in the nursery, we made haste to give it welcome. The offspring of Two Worlds, it was tenderly guarded by both. How handsome its dress! how well cared for by its nurses! And they were good ones, too, who kept it clean and pure. But

it has gone. We shall see whereto they who cherish the race of radical publications, will now bend their energies. Here is the JOURNAL in the flush of early manhood, frank, earnest, and courageous to a fault. It has survived conspiracy, opprobrium and the hatred of the weak and the dishonest, and thrives on its pabulum. It cannot be cowed, bought or starved; it is a terror to evil doers. Those who claim to be of its own race, have been its worst enemies. The bigoted, the superstitious and the corrupt, have failed to entice or silence its boldness, in advocating justice and morality. It may have the faults of a sorely tried and wilful youth, reared in troublous times, amid discordant and transitional elements. Never, since the world has been peopled has there been a era of growth and change like that of the present. What other young Titan exists, to grapple with the tremendous problems of life, with such fearless sincerity and strength?

We shall now worth the attitude of the

We shall now watch the attitude of the mass of the liberalists and Spiritualists, and judge by it, in regard to the grade of their intelligence, love of truth, of rectitude and of pure morals, what per cent. desire with all their hearts, to grow in love of God or Good, to gain comprehension of Divine Law, and

to beautify and sweeten and exalt life, in all its relations?

THE MEETINGS IN BROOKLYN

continue as usual, so it seems useless to go over the list of each. Deacon D. M. Cole gave a recent lecture before the Fraternity and discussions fill up the great share of the time. Lyman C, Howe is speaking during this month, and his discourses are always turdy, sensible and fearless, while many are full of sound philosophy.

IN NEW YORK

the same order prevails, Mrs. Brigham answers questions with unfailing amiability, and particularly pleases the half-fledged neophyte. The Harvard Conference room buzzes with the escape of yeasty theories, and at Steck Hall Mr. A. J. Davis gives every Sunday the culminating inspiration of thirty years' investigations. years' investigations. On the 26th his morning discourse was upon "The Mutable within the Immutable." He saw how the finite was circumscribed by the Infinite, the limited by the Illimitable, and learned to be tender and charitable to the shortcomings of the individual segments of the eternal circle. In the evening he presented a clear compact and strong distinction between the materialistic and the spiritual philosophies, in words of eloquence and power. I wish this particular lecture might be reported for your columns, since it is a photograph of the two wings of the modern army of advance. I understand that Prof. Wilder will lecture in Steek Hall on the evening of the 5th and Mrs. S. A. Van Horn on the evening of the 12th. Each have something to say, and know how to say

SPRING IS COMING,

even in the crowded and bustling city. Shops are full of women who still swelter under seal-skins, as they price spring goods, and the general tone of relaxation from winter's severity is apparent. One wonders where all the money comes from that is exchanged hourly, for luxuries in this city. Never was clothing so artistic and rich; never were houses so extravagantly furnished and decorated. And never were there poorer, more hopeless and wretched beings, in this new world than wander through streets within a stone's throw of those modern palaces, where treasures are accumulated from the ends of the earth. But this opens a problem, too gigantic to be more than alluded to in a brief letter. It is a problem for this nation to settle, if it values continuance, and radical thinkers must work at its solution.

In the country the weather is mild; bluebirds are singing; great flocks of black-birds go swirling about like drifts of leaves, and robins are pre-empting their quarters for the season. And under all, through all and over all, great currents of mysterious, illimitable and divine life go surging, beating, flowing, "without haste, without rest." Soon shall they unfold in flower and shrub and tree, and the birds shall sing their joy at its rythmic relations. mic play, in nature's own melodious har-

mony, March 2nd, 1882.

Children's Progressive Lyceum.

Anniversary Address Delivered by Miss Jesse Murray at Union Park Hall, Saturday Evening, Feb. 25th.

KIND FRIENDS:—We have assembled this evening to celebrate the sixteenth Anniverost not far from \$300,000.

Mr. Leuen thus writes: "He mixed 30 grammes of coffee in 150 grammes of water, February, 1866, and has sustained its existpresent time Progressive Lyceum was first organized in Dodworth's Hall, No. 806 Broadway, New York, January 25th, 1863, by A. J. Davis, the great seer. He does not claim to be its originator-its origin was in the Summer-land where he was permitted to witness it in all of its perfection, through his clairvoyant sight. The Progressive Lyceum in its origination is an attempt to actualize on earth, partially, at least, a progressive juvenile assemblage in the Summer-land, whither children are constantly going from earth, and where they are received into groups for improvement and graduation. In those heavenly societies the young grow and bloom in The following curious optical illusion has been described by Dr. Candeze, of Liege. Take a sheet of paper eight or ten inches in origin and organization of the Lyceum. I will say it is something more and higher than what is ordinarily called a Sunday School. It embraces within its plan the healthful development of the reasoning faculties, and the progressive unfolding of the innate affections by harmonious and happy

methods. This association of the young should have public festivals and social gatherings; rehearsals as frequently as may be found necessary for purposes of progress and discipline. Entertainments and exhibitions will produce the happiest effects upon both participants and spectators. Such progressive Sunday gatherings of our children will be to some extent, a realization of the age of harmony on earth. Let little children come freely into those groups for of such is the Kingdom of Heaven.

Let me say, that the friends of progress should everywhere multiply these children's lyceums, from the fact that young minds are being constantly miseducated by the supporters of the popular dismal theology. Your little ones acquire lessons in other Sunday Schools, which require years of mental struggle to unlearn. In those schools they receive unhappy lessons and learn to believe in unhappy thoughts. It is not unfrequent that the victims of the "catechism" grow up prejudiced, one-sided, and narrow-minded members of community, and remain so during the rest of their lives. These are some of the principal reasons why this progressive work among the young should be carried energetically forward in every part of Christendom. The time has arrived for Spiritualists and free thinkers to work at the very root of

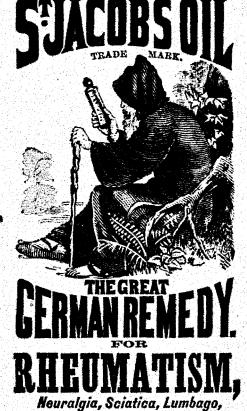
et us gather the children— Gather them from the streets and lane, Gather them in, both halt and lame; Gather the deaf, the poor, the blind—Gather them in with a willing mind.

Here in our Lyceum are the men and women of the future; they will in a few years be scattered through all the different parts of society. They will not only be sisters and brothers, but wives, husbands, mothers, fathers, members of different social movements, always exerting an influence, therefore we start with this divine and better idea of preparing the mind to think and the body to feel the inspiration of that thought in keeping with the harmonious principles that regulate both mind and matter throughout the universe. Hence we commence with exercises of a physical character. A well organized, well disciplined physical organization is the firm and beautiful temple in which the spirit may live and the basis on harmonize their souls therewith, to attain which it may be erected as a sublime and deeper love and higher wisdom, and endeavor | bright superstructure for the eternal spheres.

Our Lyceum is social. It is composed of Our Lyceum is social. It is composed of groups. Those groups represent communities in miniature. Leaders represent, so to say, governors of states, of which the members are constituents. Those groups are representatives of progressive communities. They are planets and satellites, and they also signify other forms in nature. For instance, the first is called Fountain Group. What next? A stream flowing from the fountain; next a river into which the stream widens: next a river into which the stream widens;

next a river into which the stream widens; next a lake, then the sea, then the ocean, then the shore, then the shore, then a banner, then a star in the heaven, then an aspiring excelsior spirit, then the liberty of the enlightened nature.

In conclusion I am happy to state that the officers and leaders from the first to the present time have been faithful in the discharge of their duty. While many of those who started out with us, and many who have since joined us, have passed to the Summersince joined us, have passed to the Summer-land or moved to other fields of labor, leaving our little organization to struggle on in hopes of a better and brighter future, I am happy to state that it has kept up its regular meetings ever since it was first established, and now it looks to the friends of progress for its continued support. Now, friends, do you wish our Lyceum to prosper? If so, send your children to it, come in and work with us, so that when another year shall have passed away and our Aniversary returns again, you will have the satisfaction of knowing that you have not sat idle when there was such an important work to do.



Backache, Soreness of the Chest, Gout, Quinsy, Sore Throat, Swell-ings and Sprains, Burns and Scalds, General Bodily Pains,

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