

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

### VOL. XXXVI.

#### Readers of the JOURNAL are especially requested to should have redeemed Israel." But it is plain our graves after having gone back to dust that the trust is gone. They read in the cross for thousands of years. A wholly exceptionsend in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones: movements of lecturers and mediums, interesting incidents 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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- telling them he is no spirit only, but has flesh and bones like themselves. And then, long after, when they supposed him to be with God in the skies, he appears to Paul in a vision, and he talks of having "seen" him, as truly as had the rest of the apostles. As the im-mediate result of these "appearances," their hopes revive again. In the confident assur-ance that they are the disciples of a living master, they start out to preach their "good news," that the reign of death is ended; that Jesus is only withdrawn into the heavens for a little time, and that he will quickly return to reign over the kingdom of their grandest FOURTH PAGE .-- Special Notices. Notice to Subscribers A Significant Master Sermon. Total Depravity. A Haunted Factory. A New Mode of Conversion, Providence Spiritualists' Association. Moral Cowardice. A Free Beligious Indicator. Dr. Holland's Experiment. The Fay Con bination. To New Beaders. General Notes.
- a little time, and that he will quickly return to reign over the kingdom of their grandest hopes. These later expectations, we know, have not been fulfilled. But our concern, for to-day, is only with this story of the reappear-ance. Let us then note two or three things concerning their report. What is the nature and value of their testimony? Reverently, and with perfect frankness, we must deal with this from the standpoint of the modern world. Though they be Jesus's own words. FIFTH PAGE .- Reminisconces -- Manifestations -- Planetary Infigences-Mrs. Patterson in Philadelphia. Miscellane, ous Advertisements
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#### Immortality from the Standpoint of the Modern World.

Rev. Minot J. Savage's Easter Sermon, De livered in Unity Church, Boston.

or legitimate faith, but calls for adequate evidence. We must respect Thomas, then, for being a doubter until the proof was forth-coming. The world has suffered too much by "taking things for granted" for us any long-er to consider it a virtue. As, then, we look over the evidence of the four gospels, we find it confused and extraordinary. No matter if it be on minor points—as, for example, as to whether it was Peter or Mary Magdalen who first saw him: or as to whether it was before On Easter Sunday, April 13th, the Rev. Minot J. Savage delivered, in the Church of first saw him; or as to whether it was before the Unity, Boston, the following sermon:

# CHICAGO, MAY 3, 1884.

which to base a common hope for our com-mon race. But, once more, if he was a man like ourselves, and if we can find reason to think he really did appear to his friends after his death, then we may reasonably hope. For one such fact would prove that death is not necessarily the

DISSOLUTION OF OUR PERSONALITY. If one man survives the shock, then

"We are (not) such stuff as dreams are made of, and Our little lives are (not) rounded with a sleep."

Then we might shout, "O death, where is thy sting? O grave, where is thy victory?" But for this ancient story, alas! we have no such satisfactory evidence. Do you not want such evidence? I most certainly do. Yet there are in this modern world many true, sweet souls who, like Harriet Martineau, say they souls who, like Harriet Martineau, say they have had enough. They do not quarrel over-much with life; but they get tired and only ask for sleep. I, too, get tired, and often I feel oppressed with "the weight of all this weary world." But still I want to live. The wonder and the love of all this conscious exwonder and the love of all this conficious ex-istence are very strange and very sweet to me. The mystery and glory of the world sweep over me at times, until I feel, for days together, like a child at a show, looking with wide-eyed wonder at the visible embodiment of an endless fairy tale. Even if this is all, I am glad with every breath to be alive. And do not think that this is because I walk through no darkness and thrill with the ago-ny of no sorrows. Few, perhaps, are more sensitive; for, if I know the heights of heav-en, I have also walked the gloom of hell. But I have stood on sumy mountain nears of ax I have stood on sunny mountain peaks of ex-perience, when one swift moment's cestasy was pay enough for years of sorrow. I need no heaven then as payment for earthly trials. So I have no sympathy with the doleful wait of Tennyson:

# "Shall he, "Who loved, who suffered countless fils, Who battled for the true, the just, Be blown about in desert dust, Or scaled within the freq hills?

"No more? A monster then, a dream, A discord. Dragons of the prime Who tore each other in their slime,

we call the dead do live, and that they can send back proofs of both their existence and their identity. Between these two great ar-mies stands traditional orthodoxy. It posses-ses the advantages of neither side, and be-tween them, as though they were upper and nether millstones, its crumbling and incon-sistent material is in danger of being ground to powder. It has neither the logical method of science nor the present-claimed proofs of

to powder. It has neither the logical method of science nor the present-claimed proofs of Spiritualism. It drifts down the CURRENT OF THE CENTURIES, swept on by the force of tradition. But, like an iceberg at sea, however bravely it may glitter, it is getting into latitudes too light and too warm for it, and is destined to melt away. The great question of the modern world is as to whether this is a material or a spiritual universe. And this question the spiritual universe. And this question the church cannot help us to settle. Science has a vast body of truth capable of constantly re-peated verification. Spiritualism has a large body of asserted truth that she at least claims to be able to prove by ocular and tangible de-monstration. As against these, orthodox Christianity has only the traditional testi-mony of certain unknown men long since dead. In talking with one of America's best dead. In taiking with one of America's best known literary men the other day, he express-ed his conviction in—as nearly as I can re-member—words like these: "The battle, it seems to me, has got to be fought out between the agnostic scientists and the Spiritualists. Orthodoxy is now only a tradition, and does not count." So far as this great problem of continued existence is concerned, I agree with him. Let us see then if we can justify this opinion, and see where a rational man may opinion, and see where a rational man may stand in this modern world. A few words more as to the orthodox position. As fine a morality and as profound and tender a spirmorality and as profound and tender a spir-ituality of character as the church can show are to-day found on every hand outside its walls. It has no monopoly of the anti-mate-rialistic philosophy of the world. As a church, then, it contributes to the solution of our problem only an alleged fact of reappearance after death, testified to by inaccessible and unknown with a solution of the solution. unknown witnesses. Science rules the testi-mony out of court, and declares it to be incompetent. While Spiritualism, on the other hand, claims that she can offer a thousand similar facts, testified to by living witnesses, at the same time she rejects the body of doc-trine that the church has built up. Even if her asserted fact begranted, either science or Spiritualism can assimilate and use it for their own purposes, while rejecting all else that is special or peculiar. We will leave it out of account, therefore, and see what the others have to say. We pass then to consider the attitude of science. I take science first, because if it can prove that the belief in con-tinued existence is not true, or that, even if it is true, we can never find it out except by dying, why then of course the discussion is at an end. In speaking of the attitude of science I need to define myself. The spirit of dogmatism is not confined to any one section of humanity. So we need not be surprised to find scientific dogmatists as well as religious ones. Men like Clifford and Haeckel and Buchner are ready to declare very vigorously that all hope of future existence after death is absurd. But in so doing they violate the spirit of science and go beyond the facts. When they say such things, you may comfort yourselves by reflecting that you are listen-ing to their individual voices and not to the voice of science. For it has gone to the ut-most limit of its legitimate warrant when it has modestly said, "I don't know." But this is by no means the end. For, in the first place, the belief has the field; and it has a right to retain it until it is driven out by fact and argument. And, in the next place, all that science knows on the subject is open to the investigation of

tangible forces of the universe are mightier than all we can see and handle. And it proves that all so-called facts and phenomena are the outcome and product of an unseen and eternal energy that we cannot think of or figure as material. It only needs to make this eternal energy prescient and loving, and we have the God of the highest thought of Jesus—He who is "spirit." and who is to be "worshiped in spirit and in truth." And once more, for all that any man knows to the contrary, this earth may be surrounded, en-compassed and accompanied in its mighty sweep through space by an invisible, intangi-ble, though intensely active world—a world beautiful in form and color, and peopled by wise and loving intelligences akin to our-selves. On what looks like indubitable evi-dence, science asks us already to believe as

selves. On what looks like indubitable evi-dence, science asks us already to believe as wonderful things as this. For example, the interplanetary and interstellar spaces SEEM TO US QUITE EMPTY. But the undulatory theory of light, which science regards as established, asks us to be-lieve that this apparently empty space is filled with a luminiferous ether that. Prof. Stanley Jevons says, is "immensely" more solid and elastic than steel." The pressure of this eth-er upon each square inch of the earth's sur-face has been calculated by Sir John Herschel to be about 17,000,000,000 pounds. "Yet," says Prof. Jevons, "we live and move with-out appreciable resistance through this me-dium, infinitely harder and more elastic than dium, infinitely harder and more elastic than adamant." Beside the difficulty of imagin-ing such facts as these to be true, the pass-ing of matter through other matter, the wonders of clairvoyance or magnetism, or any ders of clairvoyance or magnetism, or any claimed power of mind over matter, seem easily credible. In presence of such facts, Prof. Jevons adds: "All our ordinary notions must be laid aside; yet they are no more than the observed phenomena of light and heat force us to accept." We know that the ordi-nary pressure of the atmospheric air upon our bodies is about 15 pounds to the square inch. And through this the wave movements that we call light are they are trapslated that we call light-when they are translated into consciousness-beat upon the sensitive nerves of the eye at the rate of from five hun-dred to eight hundred millions of millions of times in a second. By so wondrous a process do we perceive the beauty of a rose, or answer back the glances of one we love. "We see, then," says Prof. Jevons once more, "that mere difficulties of conception must not in the least discredit a theory which otherwise agrees with facts; and you must only reject hypotheses which are inconceivable in the sense of breaking distinctly the primary laws of thought and matter." And Dr. Young, the discoverer of the universally accepted theory of light, commits himself distinctly to the opinion that other inhabited spheres may be all about us. It is, then, strictly in accord with all we know that the soul may be represented as saying:

### No. 10

received, how that Christ died for our sins according to

the scriptures; And that he was buried, and that he rose again the third day according to the scriptures; And that he was seen of Cephas, then of the twelve; After that he was seen of above five hundred brethren at once; of whom the greater part remain unto this pres-ent, but some are failen asleep. After that he was seen of James; then of all the apostics

apostles.

And last of all he was seen of me also, as of one born out of due time. —I. Cor., xv., 8-8.

"If a man die, shall he live again?" asks the old poet author of the book of Job. And it is safe to assume that no other one question has so long and so deeply stirred the heart of man. Since the first father, mother, friend, looked down on the first white, dead face and wondered what it all meant, until to-day, men have tried to lift at least a corner of the leaden curtain of darkness and silence. They have peered, they have listened. Some have said they caught the sudden gleam of a face, or the swift beckoning of a hand; or that they heard a low whisper out of the stillness. Others have taken all these things to be only the subjective impressions of an excited brain, or a longing fancy. So, after all these thousands of years, a large part of the world is waiting and asking still.

For perfect clearness and accuracy thought, we need, from the outset, to bear in mind one important distinction. Even if we could prove to demonstration that some soul had survived the dissolution of the body, we should not then have established immortality. This means endless continued existence. And it is, at any rate, quite conceivable that a soul might continue through many such changes as that we call death, and still come to an end at last. This distinction, however. is important only for clearness of thought. If we could be quite certain that this first stunendous chauge does not mean the cessation of conscious, personal existence, the most of us would confidently take our chances as to the results of any future crisis beyond that. To this one point, then, let us address ourselves, and see how it looks from the standpoint of the modern world. The disciples of Jesus claimed that he reappeared to them after his death: that they saw him, talked with him. and made themselves sure of his identity; and all this on more than one occasion. This is the most notable instance of the kind on record, for it was made the foundationstone of a great religion, and this religion is the one which has coincided with the greatest civilization of the world. Paul says: "If take this claim, then, as our starting point. Let us refresh our memories with the outlines of the familiar story. Jesus had been with his disciples for three-to them-precious years. They had come to believe that he was. indeed, the

PROMISED MESSIAH OF THEIR RACE. who was to establish on earth a perfect conwho was to establish on earth a perfect con-dition of human society which they called "the kingdom of heaven." But at last, dis-appointed and dismayed, they find him in the hands of the Roman power. This power, urg-ed on by the influential and official portion of his own people, has put him to an igno-minious death, the death of a common criminal. This is Friday afternoon. And nowas we see in the case of the two friends who, through the cool of the evening, walked to Emmans-the disciples have given up all With an undertow of exceeding sadnees and disappointment, we hear them say-ng: "We trusted that this had been he who

light or about sunrise. The Holy Spirit does not make mistakes as to matters of fact. This much, however, may well be said. Though the contradictions are utterly inconsistent with divine inspiration, they are not such as to necessarily impeach the accuracy of the story from a merely human point of view. These variations of detail are only such as we are all familiar with in the testimony of honest people concerning things that we know are true. But if Jesus actually reappeared. it is a fact of a very strange and unusual kind. And extraordinary facts require extraordinary testimony, both as to quantity and quality. You may reasonably believe almost anybody when he asserts facts of common, daily occurrence. But when a person asserts that very strange and unusual things have happened, it is only common sense and common sanity to demand a proof that is adequate. People may be very honest and yet very greatly mistaken. Were not this principle adopted in our courts.

only one more terrible failure. But on Sun-day morning they are startled by the report that somebody had seen him alive again. He suddenly appears to the wondering little com-pany, though the doors be shut; and, after a brief conversation, as suddenly vanishes again. At another time, he eats with them, and shows them his wounded hands and side, talling them has is no spirit only, but has fleeh

telling them he is no spirit only, but has flesh

world. Though they be Jesus's own words, we cannot agree with them, when he says: "Blessed are they that have not seen and yet have believed." We do, indeed, believe many

things which we have not seen; but when it is a question of material fact, like the alleged coming to life of the dead, this is no matter

of legitimate faith, but calls for adequate

#### JUSTICE WOULD MISCARRY

much oftener than it actually does. Have we then, here in our New Testament, reasonably satisfactory evidence that Jesus really appear-ed to his disciples after his death? Frankly, we must admit that we have not. We do have abundant evidence in the records and in the history of Christianity that the disciples honestly believed that he was still alive after his crucifizion. But for this belief the course of human history would have been changed.But Christianity is not the only religion that is rooted in what seems so doubtful a soil. Had not the followers of Mohammed believed in his supernatural claims, had he not believed in them himself, it is doubtful if there would have been any Mohammedanism. A similar thing may be said of Buddhism, of Mormonism, and of many another movement in human history. But what is the precise nature of this testimony? To give us rational ground for belief to-day we need a great deal of re-markably good evidence. And it is hardly too much to say that we do not have it. We are not sure of the testimony of one single eyewitness. The gospels are anonymous, and contain only hearsay. We cannot trace one single witness to his home, find his name, his standing in the community, his carefulness as an observer, or his means for a knowledge of the facts. The apostle Paul is the only even apparent exception to this statement. He tells us, in what are undoubtedly his own words, that "last of all, he was seen of us also." But this supposed seeing was long after the alleged ascension into heaven. It was on the occasion of his vision on the road to Damascus; and he distinctly tells us in another place that he had never known Jesus " after the flesh."

The church does not help us any in this matter, for all her Easter ceremonials, and even the date itself, are older than Christianity, and are palpably borrowed from pagan sources. On such testimony then as the New Testament furnishes us for so stupendous a claim as the reappearance of Jesus no modern court would convict a criminal of petit larceny. A thousand times more evidence in favor of spirit return in the modern world is offered us by the despised and outcast body of Spiritualists. And yet thousands believe an alleged fact 1851 years old, while rejecting a good deal better testimony for alleged facts on the part of their next door neighbors. In the next place, if the Orthodox claim be true, and Christ was God, his rising from the tomb after lying in it only two nights, would hard-ly be good evidence that we shall rise from Were mellow music matched with him."

But I want still to live and labor and think and love. What will the world be in a thousand years? I want to know, and to help on, if I may, in whatever sphere, the process of evolution. I want to travel this wondrous universe, explore its deeps and stand on its light-crowned heights. So, standing here on the lower one of

### "The world's great altar stairs That slope through darkness up to God,"

I want to climb and see if the mystery resolves itself, and so find the key to this great enigma of life. Let us then address ourselves anew to our problem. It is 1851 years since the alleged reappearance of Jesus. How stands the matter to-day? Though the church claims that Jesus was God, and that he came on purpose to establish a divine kingdom among men, only a small part of the human race knows anything about him, and but a fraction of even this small part accepts the claims that are made on his behalf. From the church's standpoint it looks dreadfully like

#### A DISASTROUS FAILURE.

The average Christian seems but half in earnest about it Paul says, "To die is gain," and "to depart and be with Christ is far better" than to live. But church members today do not at all act as though they really believed it. Very little is the apparent conso-lation they find in the hour of death. With crape on their doors, they wall over going to heaven, as though it were the last great disaster that crowns with gloom a Christian's life. I think it will be the honest testimony of both doctors and ministers, that the Christian dies no more peacefully than other men. I have just learned that my old father of 90, after more than seventy years of active work as an Orthodox church member, is now mourn ing by the day over the fear of going to hell. "Miserable comforters are ye all," may we well say of this great promising group of orthodox doctrines that claim to speak for God. After this 1851 years, then, we find a world divided-so far as our purpose needs to take account of it-into three great camps. On the one hand is the great army of science. Its greatest leaders are agnostic-they simply say, "We do not know." In personal conversation with Herbert Spencer he has given to me his opinion that, concerning the matter of a future life, science can neither affirm nor deny. "Evolution," he says, "does not nec-essarily touch the question. It stands just where it did before." Such, in substance, also, is the opinion of Huxley, of Tyndall, of John Fiske and the other great exponents of modern thought, both in Europe and America. Personally they may believe or doubt, but no wise or cautious man among them will claim any scientific warrant for positive affirma-tion either way. At the other extreme stands the great army of Spiritualists. In spite of frauds and defusions, which are only too numerous; in spite of all the "exposures," false or true; in spite of learned "explanations" of all the strange phenomena, it is still true that this army is on the increase. Converts of science, the church and the world are swell ing their ranks. Only still more evidence of depravity, thinks the church; only another swelling toward the flood of the overturning tide of popular superstition, thinks science. In any case, it is true the tide is rising, whatever be the cause. Scientists, philosophers, physicians, statesmen, novelists, poets, artists, jurists, people of every rank and coun-try, are declaring their conviction that those

#### ANY INTELLIGENT MAN;

and he is at liberty to put his own construction on the facts, so long as he does not con-tradict any established principle of reason. And it is my opinion that the facts and reasonings of science are by no means all on the side of doubt. Let me hint a few points for your consideration. To my mind, it is much that science cannot disprove the hope that "Springs eternal in the human breast.

Then this hope itself is a fact produced by and springing out of, the universe, a fac that must be accounted for, at least, before it is rejected. And though some of the forms that this hope has assumed may have been explained, the fact itself has not. The dominant science of the world is anti-materialistic, through and through. The demonstration of the law of the persistence and correlation of forces demonstrates the immateriality of mind. Thought and feeling, that which is highest and most distinctive in man, the materialist can give no rational account of Mind-an insoluble mystery-is found in company with matter-an insoluble mystery; and that is all that science knows about it. If any man shall confidently attempt to "explain" either of them to you, you may set him down at once as an ignoramus. Since then, science cannot explain mind as the result of putting together cunningly devised particles of matter, it cannot assert that this same mind will cease to be when the material particles are taken to pieces. It is open to any man to say that he has never seen any mental action that was not associated with i brain. And then it is equally open to you to tall him that there are, doubtlees, a great many other things that he has not seen. which things may, nevertheless, be true. Col. Ingersoll said the other day: "I don't know much about it, for I live in one of the rural districts of the universe." That thought may well make all of us modest. Then again, sci"I know there are volces I do not hear, And colors I do not see; I know the world has numberless doors, Of which I have not the key."

Science, then doesn't negative such a belief; and she compels us to accept a universe quite as wondrous. If one will believe only plain and simple things, he will believe very little in a universe like this. To the wise man it is all wonder. Leaving science, then, let us pass to what is known as modern Spiritualism. Without fear or favor, I shall try to treat this fairly, as I endeavor to all other subjects.

And at the outset, let me remark that it is too big a factor in modern life to be ignored. Thousands and thousands in Europe and America believe in its central claim. There are thousands of silent believers who do not like to be called knave or fool, and so keep still about it. Like Nicodemus they come by night, "lest they be cast out of the syna-gogue." It is my conviction that, whether true or false, it

OUGHT TO BE INVESTIGATED

by competent minds. It it is true, ignoring it will not blot it out. If false, the thousands of deluded victims ought to be helped to find it out, and so be delivered from its bondage of error and folly. What are some of the attitudes that men take toward it? Crowds of people pooh pooh it, as all nonsense. Many are afraid of it with a sort of superstitious fear. Many, like Prof. Phelps of Andover, admit the claimed facts, but say, "It is the work of the devil." Many look at it askance because it is not "respectable."; just as churchmen in England would have nothing to do with Darwinism until Darwin himself was buried in Westminster Abbey. Now it has been recognized by "society," and they will condescend to look at it. In the presence of a great fact, it seems to me that all these attitudes are unwise. And whatever else we may say about it, that large masses of people do believe in Spiritualism is a fact. It is a fact big enough to touch and shape a large part of our modern life. Do you wish to know my own attitude toward it? I have nothing to conceal, and am willing to tell you frankly, I would like to believe its cen-tral claim. That is, I would like to know that the continued existence of the soul was demonstrated as a fact. I hope to believe, but I would like to know. Beyond that I have no prying curiosity. If I never had a single message from beyond, it would give me great content to be demonstratively certain that there is a beyond. I count my faith as very strong already. I doubt if any clergy-man in Boston has a stronger belief. But if man in Boston needs of the basis of any any man says he knows, on the basis of any old-time doctrine, I know that he is saying what he does not know. If he says he feels

## RELIGIO-PHILOSOPHICAL JOURNAL.

#### OLD LADY MARY.

A story of the Seen and the Unseen.

[Blackwood's Magazine.]

CONTINUED.] VII.

Mary, when she left her kind friend in the vicarage, went out and took a long walk. She had received a shock so great that it took all sensation from her, and threw her into the seething and surging of an excitement altoether beyond her control. She could not think until she had got familiar with the idea. which indeed had been vaguely shaping itself in her mind ever since she had emerged from the first profound gloom and prostration of

the shadow of death. She had never definitely thought of her po-sition before—never even asked herself what was to become of her when Lady Mary died. She did not see, any more than Lady Mary did, why she should ever die; and girls, who have never wanted anything in their lives, who have had no sharp experience to enlight en them, are slow to think upon such sub fects. She had not expected anything; her mind had not formed any idea of inheritance; and it had not surprised her to hear of the Earl, who was Lady Mary's natural heir; nor to fee herself separated from the house in which all her previous life had been passed. But there had been gradually dawning upon her a sense that she had come to a crisis in her life, and that she must soon be told what was to become of her. It was not so urgent as that she should ask any questions; but it began to appear very clearly in her mind that things were not to be with her as they had been. She had heard the complaints and astonishment of the servants, to whom Lady Mary had left nothing, with resentment. Jervis, who could not marry and take her lodging-house, but must wait until she had saved more money, and wept to think, after all her devotion, of having to take another place; and Mrs. Prentise, the housekeeper, who was cynical, and expounded Lady Mary's kindness to her ser-vants to be the issue of a refined selfishness; and Brown, who had sworn subdued oaths, and had taken the liberty of representing himself to Mary as "in the same box" with herself. Mary had been angry, very angry at all this; and she had not by word or look given any one to understand that she felt herself

" in the same box." But yet she had been vaguely anxious, curious, desiring to know. And she had not even begun to think what she should do. That seemed a sort of affront to her god-mother's memory, at all events, until some one had made it clear to her. But now, in a moment, with her first conscious-ness of the importance of this matter in the sight of others, a consciousness of what it was to herself, came into her mind. A change of everything—a new life—a new world; and not only so, but a severance from the old world a giving up of everything that had been most near and pleasant to her.

These thoughts were driven through her mind like the snowflakes in a storm. The year had slid on since Lady Mary's death. Winter was beginning to yield to spring; the snow was over and the great cold. And other changes had taken place. The great house had been let, and the family who had taken it had been about a week in possession. Their coming had inflicted a wound upon Mary's heart; but everybody had urged upon her the idea that it was much better the house should be let for a time " till everything was settled." When all was settled things would be different. Mrs. Vicar did not say, "You can then do what you please," but she did convey to somehow a sort of inference that she would have something to do it with. And when Mary had protested, "It shall never be let again with my will," the kind woman had said tremulously, "Well, my dear!" and had changed the subject. All these things now came to Mary's mind. They had been afraid to tell her; they had thought it would be so much to her-so important, such a crushing blow. To have nothing-to he destitute; to be written about by Mr. Furnival to the Earl; to have her case represented-Mary felt herself stung by such unendurable suggestions into an energy-a determination-of which her soft young life had known nothing. No one should write about her, or ask charity for her, she said to herself. She had gone through the woods and round the park, which was not large, and now she could not leave these beloved precincts without going to look at the house. Up to this time she had not had the courage to go near the house; but to the commotion and fever of her mind every violent sensation was congenial, and she went up the avenue now almost gladly, with a little demonstration to herself of energy and courage. Why not that as well as all the rest? It was once more twilight, and the dimness favored her design. She wanted to go there unseen, to look up at the windows with their alien lights, and to think of the time when Lady Mary sat behind the curtains, and there was nothing but tenderness and peace throughout the house. There was a light in every window along the entire front, a lavishness of firelight and lamplight which told of a household in which there were many inhabitants. Mary's mind was so deeply absorbed, and perhaps her eyes so dim with tears that she could scarcely see what was before her, when the door opened suddenly and a lady came out. "I will go myself," she said in an agitated tone to some one behind her. "Don't get yourself laughed at," said a voice from within. The sound of the voices roused the young spectator. She looked with a little curiosity, mixed with anxiety, at the lady who had come out of the house and who started, too, with a gesture of alarm, when she saw Mary move in the dark. "Who are you?" she cried out in a trembling voice, and what do you want here?" Then Mary made a step or two forward and said, "I must ask your pardon if I am tres-tion! It brought something like a tremulous laugh to Mary's lips. "Oh. there is no objection," said the lady, "only we have been a little put out. I see now; you are the young lady who-you are the young lady that-you are the one that-

terest. "I wonder," she said impulsively, terest. "I wonder," she said impulsively, "that you can come here and look at the place again after all that has passed." "I never thought," said Mary, "that there could be—any objection.," "Oh, how can you think I mean that? how can you pretend to think so?" cried the other impetiantly. "But after you have have been track

impatiently. "But after you have been treated so heartleesly, so unkindly-and left, poor thing! they tell me, without a penny, without any provision-"

"I don't know you," cried Mary, breathless with quick-rising passion. "I don't know what right you can have to meddle with my affairs.

The lady stared at her for a moment with-out speaking, and then she said, all at once. "That is quite true—but it is rude as well; for though I have no right to meddle with your affairs, I did it in kindness, because I took an interest in you from all I have heard." Mary was very accessible to such a reproach

and argument. Her face flushed with a sense of her own churlishness. "I beg your par-don," she said; "I am sure you mean to be kind."

"Well," said the stranger, "that is perhaps going too far on the other side, for you can't even see my face to know what I mean. But I do mean to be kind, and I am very sorry for you. And though I think you've been treated abominably, all the same I like you better for not allowing any one to say so. And now, do you know where I was going? I was going to the vicarage-where you are fiving, I be-lieve-to see if the vicar, or his wife, or you, or all of you together, could do a thing for me.

"Oh, I am sure Mrs. Bowyer-" said Mary, with a voice much less assured than her words.

"You must not be too sure, my dear. I know she doesn't mean to call upon me, because my husband is a City man. That is just as she pleases. I am not very fond of City men myself. But there's no reason why I should stand on ceremony when I want something, is there? Now, my dear, I want to know- Don't laugh at me. I am not super-stitious, so far as I am aware; but- Tell me, in your time was there ever any disturbance, any appearances you couldn't understand, any-well, I don't like the word ghosts. It's disrespectful, if there's anything of the sort; and it's vulgar if there isn't. But you know what I mean. Was there anything-of that sort-in your time?"

In your time! Poor Mary had scarcely realized yet that her time was over. Her heart refused to allow it when it was thus so ab-ruptly brought before her; but she obliged herself to subdue these rising rebellions, and to auswer; though with some hauteur." There is nothing of the kind that I ever heard of. There is no superstition or ghost in our house.

She thought it was the vulgar desire of new people to find a conventional mystery, and it seemed to Mary that this was a desecration of her home. Mrs. Turner, however (for that was her name), did not receive the intimation as the girl expected, but looked at her very gravely, and said, "That makes it a great deal more serious," as if to herself. She paused, and then added, "You see, the case is this. I have a little girl who is our youngest, who is just my husband's idol. She is a sweet little thing, though perhaps I should not say it. Are you fond of children? Then I almost feel sure you would think so too. Not a moping child at all, or too clever, or anything to alarm one. Well, you know, little Connie, since ever we came in, has seen an old lady walking about the house-"An old lady!" said Mary, with an invol-

untary smile.

"Oh, yes. I laughed, too, the first time. I said it would be old Mrs. Preutise, or perhaps the charwoman, or some old lady from the

you," said the stranger; " it is not rash though it may look so. Come back with me directly, and see Connie. She is a very interesting little thing, though I say it—it is wonderful sometimes to hear her talk. You shall be her governess, my dear. Oh, you need not teach her anything—that is not what I mean. I think, I am sure, you will be the saving of her, Mise Vivian; and such a lady as you are, it will be everything for the other girls to live with you. Don't step to think, but just come with me. You shall have whatever you please, and always be treated like a lady. Oh, my dear, consider my feelings as a mother, and come; oh, come to Connie! I know you will save her; it is an inspiration. Come back! save her; it is an inspiration. Come back! Come back with me!"

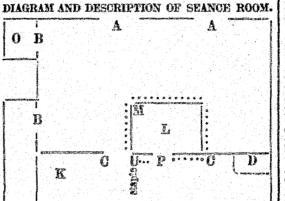
It seemed to Mary too like an inspiration. What it cost her to cross that threshold and walk in, a stranger, to the house which had been all her life as her own, she never said to any one. But it was independence; it was deliverance from entreaties and remonstran-ces without end. It was a kind of setting right, so far as could be, of the balance which had got so terribly wrong. No writing to the Karl now; no appeal to friends-anything in all the world, much more honest service and kindness, must be better than that.

TO BE CONTINUED.]

#### Remarkable Manifestations Through the Mediumship of Mrs. E. C. Hatch.

To the Editor of the Religio-Philosophical Journal:

I beg space to lay before the readers of your valuable journal the results of a material-izing scance which I held privately with Mrs. E. C. Hatch, 281 Shawmut Avenue, Boston, on the evening of April 12th, 1884. I will premise by saying that I was exact in making test conditions, which rendered it absolutely beyond the possibility of a doubt, as to the honesty of the medium and exact genuineness of the manifestations, all which I am prepared, should occasion require, to verify. I will further add, that neither the medium nor myself were in such condition, physically, as to warrant expectation of favorable results at the scance. I did not know of the medium's illness until after the close of the scance, and it is well that I did not; for had I, I should not have held the scance at all, as I should have expected a total failure; but as to my own extreme illness at the time, it was an incentive to me to attend, since my spirit friends, upon consultation on the morning of that day, advised me to attend, promising to come and cure my sickness, which, as the sequel will show, they did. In these days of anxiety, development and doubts, I hardly know how to write in order to be believed. I shall, therefore, avoid the least speculation on my part, and only record with judicial exactness the actual facts as they transpired during the evening. Mr. George P. Mayridge only, was present to assist in furnishing the necessary music for the occasion.



mother came and scated herself boside me, and entered into conversation with me con-cerning my own family and other dear earth-ly friends, as well as those dwelling in the spirit-land, and the thought that my own dear mother-for it was her-who had left earth life many wars morionely and was earth-life many years previously and was considered by her orthodox friends dead, had considered by her orthodox friends dead, had returned not only in spirit, but also in tangi-ble bodily form, to mingle the love of her warm, motherly heart with that of a devoted child, overwhalmed me, and I could not avoid shedding tears of jey, causing me to pour out my thank-offering to the giver of all good for creating laws which provided for such manifestations of spirit power over matter. My mother remained with me for, perhaps, ten minutes: upon her leaving, my niece. My mother remained with me for, perhaps, ten minutes; upon her leaving, my niece, Ellen Holland, came, and without the least hesitation approached me, and gave me a hearty greeting. Seating herself beside me, she entered directly into conversation, desir-ing me to give her love to all our earthly friends, mentioning some of them by name. She spoke of her beautiful home in spirit-life of her delightful employments, and relife, of her delightful employments, and re-ferred to scenes in my own experiences that were known to no soul in Boston. She re-mained quite a while, and, upon leaving. said my uncle, Dr. Bridgman, was there and would materialize and treat me for the physical disability under which I was then suffering. Immediately under which I was then suf-fering. Immediately upon her leaving, my uncle did come, and I requested him to take a chair. He said, "No. I told you this morn-ing I would cure you to-night, and I have come here for that purpose. Partially dis-robe yourself that I may get at you." It may not be improper to state here that the night previous I was suddenly taken with an ex-treme hemorrhage of the bowels; it was ex-ceedingly profuse and weakened me graptly ceedingly profuse, and weakened me greatly, so much so that I was somewhat alarmed. I involuntarily, as it were, called upon my spirit friends to stop the flow of blood, and it ceased as suddenly as it came. I was alone in my room at my hotel, and did not take any medical remedies, but obtained very lit-tle rest during the night. The following morning, the morning of the day of my séance, I consulted my spirit friends upon the propriety of attending the scance in my pres-ent condition. They directed me to do so, and my uncle said he would materialize himself and cure me. I was greatly debilitated, and remained as quiet as possible through the day, though I was compelled to attend to business until one o'clock P. M. I had grave doubts as to the expediency of going to the scance as evening drew nigh. As I have stated, my uncle came, and pre-

paring my clothing to suit, he commenced treating me with his hands, working with all his might for twenty minutes or more, in the meantime calling Mr. Mayridge, and placing his right hand on my shoulder and his left on the Doctor's shoulder, so as to make a circuit of the magnetism, remarking: Charles, this is worth a hundred magnetic treatments by a mortal. I have great power in this direction, and besides there are several spirits in the cabinet assisting me. You have too much blood. You have been mak-ing blood too fast recently; change your diet for a while to cereals; but I will cure you." His hands produced a burning sensation which seems to produced a burning sensation which seemed to penetrate clear through my body. After he had finished the treatment, he called for a half glass of water. Mr. May-ridge brought it to him, and he entered the cabinet, saying, "I will mix you a dose of medicine that will fix you all right." In a moment or two he returned, and holding the glass in his left hand, he would thrust his open hand into the atmosphere and clasp his fingers together, then moving his fingers as if sifting an impalpable dust into the glass. This he did five times; then he called for something to stir it with. I gave him my knife. He stirred it, saying as he did so: " mustn't make it too strong, for this is the very quintessence of medicines." Then holding it up to the light and looking through it, he handed it to me, saying. "Drink it, and you will be all right." I did drink it, and am all right. Within five minutes, my full strength returned, and I felt like a new man. He was thus occupied for a full half-hour. and upon leaving he requested me the next time I came to bring an empty bottle, and he would give me some medicine such as I required. He also turned to Mr. Mayridge, say-ing: "I see you are ill. I will also prepare some medicine for you.' Soon after he left, and, in fact, before he entered the cabinet, my Grandmother Holland came. I had a most delightful reunion with her, for several minutes. Following her, Mr. Mayridge's mother came and greeted her son as only a mother can. She remained seated, and in conversation with Mr. Mayridge quite a while. After her came the beautiful Empress Josephine. I knew her from her pictures, though at first the gorgeousness of her apparel, and her charming appearance, startled me. Presently I seemed to have an impression that it was none other than the beautiful but cruelly treated wife of the great Emperor; "and," said I, "is this the Empress Josephine?" She bowed, and smiled, saying, "Yes." I invited her to a seat, but she declined, and taking my arm, walked majestically about the room several times. Her dress was an ash-colored silk, very beautiful, with long trail, with a vail or mantle of ash-colored silk lace, which was placed over her head, hanging gracefully at her sides and back, and over her arms, leaying her face and front of her dress bare. She had upon her head a diamond crown, with, I should judge, not less than one hundred brilliant gems; it was magnificently elegant. She had diamond carrings and a very large and elegant diamond bosom pin, and diamond bracelets, and she seemed greatly pleased at the compliments which I gave her. After her, a very beautiful woman came, dressed in pure white silk, with a trailing dress, and a gold crown upon her head. She was elegant and stately, taller than Josephine. Upon inquiring her name, she replied, "Queen Bess." I invited her to a seat, but she also declined, and taking my arm, walked with a stately tread around the room several times. While thus engaged with her, other forms appeared, and one man came and engaged in wrestling with Mr. Mayridge. After Queen Bees had left, I turned my attention to the stranger who was then wrestling with Mr. Mayridge, handling him pretty roughly. He spoke to me: "Play the organ, Doctor; we want to dance." I did so, and they danced a few moments. He then called for a drink and Mr. Mayridge poured him a glass of water which he drank, and entered the cabinet. Presently he returned, and seating himself at the organ, he played quite a while, or rather fingered the notes, but played no tune. He then arose, and taking my hat from the organ, put it upon his head and en-tered the cabinet. Presently he came to the cabinet window, and calling both Mr. Mayridge and myself to him, he remarked to me: "Doctor, take your overcoat off the organ, and hold it folded in your hands." I did as desired, and he then said:

#### I replied, "Yes."

"Look and see," he remarked.

I did, and it was there.

Now," said he, " you will find it on the floor under the table in the far corner of the room.

It was so. "Now," said he, "you have a blue silk handkerchief in another pocket, haven't you?

I examined and found it there. "Well," said he, "it isn't there; it's on that bird cage on the opposite side of the room, and so it was. He then directed me to give the silk handkerchief to Mr. Mayridge, which did, and laid my overcoat upon the organ. then inquired his name and he said it was Stephen Wadsworth, from South Boston.

About this time my charmingly beautiful lady friend, Mary Caswell, came. I knew her, but she was dressed differently from former time. She sat beside me, and we were having a pleasant time, when Wads-worth came, and bringing a chair sup behind us, seated himself and said to me: "Tell her what I did."

I told her, and she remarked:

"He is a smart spirit."

Wadsworth then requested me to get my silk handkerchief from Mr. Mayridge and hand it to him. I did so, and he remarked:

'I am going to disintegrate it." With one breath it was gone, and I said to Mary Caswell:

I have lost my silk handkerchief."

She laughed heartily, and Wadsworth said: "Your handkerchief is in your overcoat pocket."

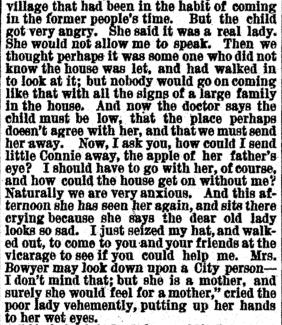
I looked and found it there. He then called for a glass tumbler, and taking it, he entered the cabinet, and calling me to the window, handed me a trunk key and some silver change. I asked Mr. Mayridge if he had lost anything. Thrusting his hand in his pock-et, he said: "Yes; I have lost my key and change, and that tumbler is in my pocket." Wadeworth langed hereitily and hede we

Wadsworth laughed heartily and bade us good-by. Again Mary Caswell appeared, and requested me to be seated, saying: "I shall now show you two illuminated children, and one of them is your little grandson." Presently an old man, my grandfather Holland, came and held aside one curtain while Miss Cas-well held aside the other, and showed us standing, with hands clasped, two beautifully illuminated children. Several other spirits appeared just before this. Following this, an illuminated man came to the curtain, and remained quite a while for our inspection (it was a very brilliant illumination); and thus ended the scance, twenty-two forms appear-ing during the evening, but doubtless as great magnetic power was employed by my uncle, Dr. Bridgman, as would be required for the formation of all the forms combined, and under the weak and painful conditions which I afterwards found the medium to have been in all the while, I wonder at such re-markable results. Could I, can any one, doubt after such evidences, the power of spirits, when favorable conditions are made, to materialize in human form and appear as veri-table persons to their friends on earth, make themselves known and felt to our consciousness, talk with us as a mantalketh with his friend; thus assuring us not only of the truth of immortality, but also giving us intelli-gent information concerning that, to many, "undiscovered country," making known to us that, from conception, we come under the operations of nature's laws, and that all intelligences, whether dwellers on earth or in

the more advanced spiritual spheres are subject to the inexorable laws governing and controlling in such spheres; that while in the earth sphere the spirit clothes itself with a material body, that is itself subject to laws controlling matter. When the spirit leaves the first or earth sphere, and enters the second sphere, it clothes itself with a spiritual body, which is subject to the laws governing in that sphere, and yet it can return in that body to the first or earth sphere, and when it has progressed sufficiently to enter the third sphere, it puts off that body and clothes it-self with a still more glorious body subject to the laws governing in the third sphere, and yet can return to the second and first spheres, and so on; and all in harmony, beanty and order throughout the realms of the infinite, and all is adjusted according to laws which cannot be changed by any theological decree, or controlled by the caprice of any man or body of men. I will add a thought or two by way of ar-gument, in proof of the genuineness of the manifestations, aside from the extra precantions I took to render fraud absolutely out of the question, and aside, also, from my absolute knowledge of my mother and sister, and the miraculous cure wrought by him, whom know absolutely to be my uncle, Dr. Wm. Bridgman. As to the expensive apparel of the Empress Josephine alone, were her dia-monds genuine, as they certainly appeared to be, her outfit could not have cost less than \$100,000. If her jewelry were composed of Alaska stones, her outfit could not have cost less than two thousand dollars, and the figures could not all be put upon the stage, as they appeared that evening, at a minimum expense, for less than five thousand dollars. I know I did not furnish the expense, and the medium had not a dollar in the world to do it with. C. HOLLAND,

"I am Lady Mary's goddaughter," said the girl. "I have lived here all my life."

"Ob, my dear, I have heard all about you," the lady cried. The people who had taken the house were merely rich people; they had no other characteristic; and in the vicarage, as well as in the other houses about, it was said when they were spoken of, that it was a good thing they were not people to be visited, since nobody could have had the heart to visit strangers in Lady Mary's house. And Mary could not but feel a keen resentment to think could not but neel a scen resentment to think that her story, such as it was, the story which she had only now heard in her ewn person, should be discussed by such people. But the speaker had a look of kindness, and, so far as could be seen, of perplexity and fretted anx-isty in her face, and had been in a hurry, but stopped herself in order to show her in-



'Oh, indeed, indeed she would! I am sure now that she will call directly. We did not know what a-" Mary stopped herself in saying, "what a nice woman you are," which she thought would be rude, though poor Mrs. Turner would have liked it. But then she shock her head and added, "What could any of us do to help you? I have never heard of any old lady. There never was anything-I know all about the house, everything that has ever happened, and Prentiss will tell you. There is nothing of that kind—Indeed, there is nothing. You must have—" But here Mary stopped again; for to suggest that a new fam-ily, a city family should have brought an apparition of their own with them, was too ridiculous an idea to be entertained.

"Miss Vivian," said Mrs. Turner, " will you come back with me and speak to the child? At this Mary faltered a little. "I have

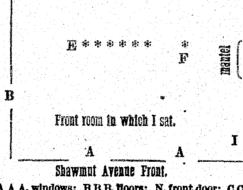
never been there-since the-funeral," she said.

The good woman laid a kind hand upon her shoulder, caressing and soothing, "You were very fond of her-in spite of the way she has used you?

"Oh, how dare you, or any one, to speak of her so? She used me as if I had been her dearest child. She was more kind to me than a mother. There is no one in the world like her!" Mary cried.

"And yet she left you without a penny. Oh, you must be a good girl to feel for her like that. She left you without- What are you going to do, my dear? I feel like a friend. I feel like a mother to you, though you don't know me. You mustn't think it is only curiosity. You can't stay with your friends forever-and what are you going to do?"

There are some cases in which it is more easy to speak to a stranger than to one's dearest and oldest friends. Mary had felt this when she rushed out, not knowing how to tell the vicar's wife that she must leave her, and find some independence for herself. It was, however, strange to rush into such a discus-sion with so little warning, and Mary's pride was very sensitive. She said, "I am not go-ing to burden my friends," with a little in-



H

N

Shawmul Avenue Fiont. A A A A, windows: B B B, theors: N, front door: C C, folding doors between the two rooms; the space to the left I had fitted with a door as shown which slipped over a staple in front of cabinet L. This I closed, locked it with a padlock, and kept the keys. D, organ: E, chairs for the spirit guests; F, my own chair; H, hallway, doors communicating with it I locked, and kept the keys; I, table on which I had my light; K, Mr. May-ridge's chair; L, cabinet, made of inch boards, nailed and screwed to a substantial frame, and strap irons, L shaped, screwed on inside; then strong strips nailed all about it on the floor, and the bottom of the cabinet se-curely nailed to the strips, so that it would have been and is as utterly impossible for a single person to have gotten into the cabinet as it would have been for them to have penetrated a foot thick brick wall. The top of the cabinet was also fastened together by two heavy cross-pleces screwed to the boards, which were matched and fastened to the stiles of the box; then angle irons screwed on inside. The dotted lines about the cabinet; o, closet, door fastened as noted above; P, door of cabinet; O, closet, door fastened as noted above; P, door of cabinet; O, closet, door fastened as noted above; P, door of cabinet; O, closet, door fastened as noted above; P, door of cabinet; The size of front room, I should judge, is about 18 or 19 feet; I did not measure it. eet: I did not measure it.

The seance was to commence at seven o'clock. I went there at six, long before dark, sent for Mr. Mayridge, and the medium. Mayridge and myself were there alone. I closed and locked all the doors, and we remained there until it grew dark and time for the seance to commence. It would be utterly impossible for any scance to be made more secure against fraud than this was. All arrangements were made by my order and at my expense. No one entered or left the room during the scance. The scance commenced at 7:15 P. M., and shortly after the medium's control appeared at the curtains and gave directions for adjusting the screened lights in the far corner of the room. She then returned, and it was a full hour before any further manifestations were made, owing to the very unfavorable conditions; I mean the physical conditions of the medium, and I became exceedingly anxious, which rendered it still more difficult for the spirits to manifest. Finally my sister Mary came out of the cabinet, and without an instant's hesitation came directly to me, as I was sitting in the center of the room. I recognized her at once, and we embraced each other with affection. She seated herself beside me, and we entered into conversation which lasted for fifteen or twenty minutes. She then left me, saying it was difficult to materialize to-night but did not state the cause. She gave me valuable information concerning the laws of materialization, the sensations of the spirit upon taking on the form, and also the fainting sensations attendant upon dematerialization, and she gave me instructions which she had promised two weeks previously in writing through the mediumship of Dr. Flint, of New York. This was certainly a good test, as no one knew of that promise but myself. As she entered the cabinet she remarked, "I will not bid you good-by, for I want to come again"; but she was not able to do so during the evening.

About a half hour passed before any further manifestation was made, and then my | pocket, haven't you?"

"You have a white handkerchief in your

Grand Union Hotel, New York.

#### Christening.

#### To the Editor of the Religio-Philosophical Journal:

At the South Side meeting of Spiritualists, yesterday morning, Mr. and Mrs. Frederick G. Parker had their infant son christened, Mrs. Fellows-Ahrens performing the ceremony. There were two sponsors, a lady and gentle-man, the gentleman handing the infant to Mrs. Ahrens, saying: "As sponser, I present you this child for baptism." Many remarked that they had witnessed many christenings, but had never seen a ceremony so beautiful as this one. The high character of the parents. and the sponsors was delicately expressed, and the import of the ceremony eloquently pronounced. It was explained that christenng meant an initiation into the spiritual.

After the ceremony, excellent mediums in the audience described spirits they saw forming part of the office. As the parties came up the aisle, the mediums saw eight spirit children preceding, and they scattered a profusion of flowers over the rostrum. They observed that the ceremony attracted a spirit mother to attend the child all through this life. One of the mediums saw that the child was to be a medium, and saw in its years, that three, eight and twenty-four were marked; that at three years it would manifest a distinct phase of mediumship; at eight another clear phase, and at twenty-four years of age, a phase would be unfolded which should be unlike anything at present known. E. W. BALDWIN.

Chicago, Ill., April 21st, 1884.

### Horsford's Acid Phosphate.

DRANK WITH SODA WATER is delicious. All druggists have it. It is re-freshing and cooling. Try it often.

### MAY 3, 1884.

### **RELIGIO-PHILOSOPHICAL JOURNAL.**

### Woman and the Rousehold.

BY HESTER M. POOLE. (METUCHEN, N. J.)

### A LITTLE WORD.

A little word in love expressed, A motion or a tear, Has often healed a heart depressed, And made a friend sincere. A word, a look, has crushed to earth Full many a budding flower. Which had a smile but owned its birth, Would bless life's darkest hour.

Then deem it not an idle thing, A pleasant word to speak; The face you wear, the thoughts you bring, A heart may heal or break. —Anon.

True charity is that which helps a person to help himself. To accept alms is not al-ways to be helped. As growth is from with-in, outward, so is real assistance that which gives the recipient the power to do for himself. Institutions of charity and even private benefactions, sometimes do injury by not understanding this law of human na-ture. A healthy limb will soon become near-ly useless if unexercised. So the person who allows himself or herself to be supported in idlance will be all concepting for idleness, will lose all capacity or desire for industry and self support How many a del-icate woman, sheltered with tenderness and icate woman, sheltered with tenderness and used to every luxury, has learned to be strong, brave, self-reliant, by those very storms of adversity which, at first seemed too harsh for her to buffet. She summoned up all her en-ergies and went to work, finding that power developed with its use. She became a marvel to herself, and grew to be a centre of influ-ence, in turn helping those who desired to be aided to the means of self-support. It is true meny fall on the way foo feeble

It is true many fall on the way, too feeble to encounter the pitiless storms of life. To such there is tenderness and love and com-fort in that land where no rude blasts ever wither the frailest flower. But it is better to wax strong, to attain equipoise, to be able to dispense blessings on those who, in turn, need a little encouragement. Sometimes it is only sympathy or fellowship that is wanted, as plants want the soft spring sunshine in order to grow strong and blossom freely. Sometimes it is only a little material aid to tide over the bare places of life, and sometimes it is advice, a head to plan, an experi-ence to give counsel and show the path that should be trodden.

However or whatever it may be, let wo-man be a friend to woman, even when the latter is not wise enough to be a friend to herself. Let not one child of our common Father go on her sorrowful way, sad and careworn, unsoothed by a sister's tender sym-pathy. Let us give of our best, solicitude, thoughtfulness, care and generous love. No man can fill a woman's place, no matter what we have been taught upon this subject. There are noble men, but women are safer friends for their own sex upless they are of the unfor their own sex, unless they are of the un-developed class who are still uncured of the plague-spots of jealousy and envy. They are maternal in their affections toward the unfortunate and suffering, and have an intui-tive understanding of character and circumstance.

The charities of society will one day be dispensed by women. The work of these few who have been appointed physicians in asylums, or serve on charities and corrections, has been a surprise to all who have watched them.

#### A GOOD WORK.

Layah narrowly escaped massacre at the sacking of Alexandria. With much difficul-ty Layah with her husband and baby escaped, took passage for America, and finally wan-dered to Philadelphia, where they had an ac-quaintance. In one of the churches of that city, Layah, not long ago, told her story in a simple, eloquent way, before the very Sun-day school whose weekly contributions had given her means for an education. The Sy-rian woman, not yet much over twenty, will city, Layah, not long ago, told her story in a simple, eloquent way, before the very Sun-day school whose weekly contributions had given her means for an education. The Sy-rian woman, not yet much over twenty, will soon return to be a teacher among her own people.

#### WOMAN IN MORMONISM.

Mrs. C. M. Churchill's Queen Bee, the bright-est paper of Colorado, is fighting a good fight against those wrongs and vices which press against these wrongs and vices which press most closely upon women. It is done in that piquant way which insures reading—tart, spicy and always effective. In a late issue occur the following extracts from a letter from Emily Faithful, written from Salt Lake City to England, during her last visit to this country.

country: "After detailing her visit to the Tabernacle and her ideas about the attendant ceremo-nies, Miss Faithful says: 'Nothing could ex-ceed the courtesy shown me by the leading Mormons, and the President gave a large burgher protection more here of the Card's luncheon party in my honor at the Gard's House, once known as the Amelia Palace, for it was built by Brigham Young for his favorite wife-his thirteenth!

When we arrived at the house one of the daughters met us, and on entering the draw-ing room the President presented me to a la-dy, "one of my wives" being the strange formulary! We soon found ourselves in the thick of apostles, priests and priestesses. Foremost among the latter was Sister Eliza Snow, who celebrated her eightieth birthday two or three days previously, but who has lost none of her vigor or enthusiasm, as she fully showed in an effort she made at the conclusion of the luncheon for my conver-

sion. "'It is impossible to convey any idea of my strange experiences, both during this visit and the calls I received from the "plural wives," as the ladies living in polygamy are called, who declared they found peace and happiness in thus "doing the Lord's will, cru-cifying the earthly selfishness which induces a Gentile wife to claim the undivided love and attention of her husband." But one can not look into their faces without realizing the painful struggles they have gone through, and the expression, "kissing the Lord's rod." which is perpetually on their lips, is an un-conscious but pathetic betrayal of the heart-aches experienced in the effort to accent aches experienced in the effort to accept practically the doctrine taught by their so-called spiritual pastors and masters, namely, that a woman cannot hope for exaltation in the life to come, save through the interven-tion of the man to whom she is married or sealed. The Mormons boast that not only does the first wife give her consent to the other marriages, but she actually takes part in the ceremony. But not only had I the testimony of some given in fear and trembling, and under some given in fear and tremoling, and under the promise that I would not give their names, that such consent was forced, but I hold the copy of a sermon preached by Brig-ham Young himself, in which he says: "It is frequently stated that the women are not happy. Men will say, 'My wife, though an excellent woman, has not seen a happy day since I took another wife,"—and then, after an indicnent protect this centleman who an indignant protest, this gentleman, who had nineteen wives in Salt Lake City alone,

gave the 'women,' as he termed them, a fort-night to think over it." "They were to settle down to their duties without murmuring or whining, or to go their ways, but how could the victims of the sys-tem go forth into the wilderness with their children? They were to settle wilderness with their children? They naturally succumbed to Brigham Young, who was one of the greatest despots that ever lived, and even under the gentler sway of the present day, you can see by the depressed faces of the wives the martyrdom they are passing through. How best to free them is another matter. Here and there is a woman who has had sufficient courage to take her life in her own hands and go forth with her children from the home to which another wife has been brought, but these women are exceptionally brave, and pen can not describe the sufferings and privations they have encountered." "After commenting upon the non-action of Miss Faithful our government in the matter, Miss Faithful concludes by saying: 'No one can hate more than I do the employment of force and law against mistaken beliefs in religion and politics, but polygamy as practiced in Utah is such a crime against nature, involving such terrible degradation, that those who have the interest of women at heart can never rest satisfied until they have been freed from the worst form of slavery the heart of man ever yet invented and justified on biblical and religious grounds.'

er. I feel as I never did before, that we need one like him, who will teach the pure principles of right living. We need such a teacher to help us all.

Grand Rapids, Mich., April 14, 1884.

#### Magazines for May Continued.

THE POPULAR SCIENCE MONTHLY. (D. Ap-pleton & Co., New York.) Contents: The Sins of Legislators, by Herbert Spencer; The Beaver and His Works, by Dr. G. A. Stockwell; The Progress of the Working-Classes in the Last Haif-Century, by Robert Giffin, LL.D.; An Experiment in Prohibition, by Edward Johnson; The Milk in the Cocca-Nut, by Grant Allen: Longwitz, of Astronomers, by Albert Allen; Longevity of Astronomers, by Albert B. M. Lancaster; The Chemistry of Cookery, B. M. Lancaster; The Chemistry of Cookery, by W. Mattieu Williams; How Flies Hang on, by Dr. J. E. Rombouts; Where Did Life Begin? by G. Hilton Scribner; Christian Agnosticism, by the Rev. Canon Curteis; The Beginnings of Metallurgy, by Dr. E. Reyer; Our New Skin and Cancer Hospital, by W. J. Youmans, M. D.; The Morality of Happiness, by Thomas Foster; Was he an Idiot? by Rev. W. A. Cram; Sketch of Mary Somerville; Correspondence; Editor's Table: Literary Notices: Popular Mis-Editor's Table; Literary Notices; Popular Miscellany: Notes.

THE CENTURY MAGAZINE. (The Century Co., New York.) Contents: Portrait of Chief Joseph, the Nez Perce; The Salem of Hawthorne; Lady Barberina; The Metopes of the Parthenon; Power against Power; The Slave Woman; British Fertility; Recent Architec-ture in America; Evening Song in May; A Parable; Dr. Sevier; A Marnage; Rose Madder; Ap. Average. Man: Lard's Large the Barder; An Average Man; Lord's Day; The Bay of Islands, in Calm and Storm; "In After Days": The Women of the Bee-Hive; One Way of Love; On the Training of Parents; The Reproach; Trades-Unionism in England; One Sea-side Grave; Chief Joseph, the Nez-Perce: Topics of the Time; Open Letters; Bric-a-Brac.

THE MAGAZINE OF ABT. (Cassell & Co., New York, London and Paris.) Contents: "Home Sweet Home;" Syon House; "A Penny Plain and Twopence Coloured";"A Silent Colloquy"; A Greek Dressing-Case; Pictures at Leeds;The "Royal Academy" of China Painting; The Exhibition of the Royal Scottish Academy; The Lower Themes, The Loce School at Bur-The Lower Thames; The Lace School at Bur-ano; The Sword; "By the Fireside"; The Chronicle of Art; American Art Notes.

THE MODERN AGE. (The Modern Age Pub-lishing Co., New York.) Contents: Hamlet and Don Quixote; A Russian Marriage; The Red Cap; "Sans Merci"; Vegetarianism; The New School of American Fiction; My Horse Brutus; American Politics; A Dish of Truf-dag: A Pilgrin to Parnoses: Savings and Do fles; A Pilgrim to Parnassus; Sayings and Do-ings; Books and Book Men; Stage and Studio; **Examination** Papers.

ST. LOUIS ILLUSTRATED MAGAZINE. (Magazine Co., St. Louis, Mo.) Contents: A Sail-or's Narrative; The Absent Lover; Balzac and his Struggles; Belle Gilmore's Love Ladder; A Question; Bought with a Price; A Mid April Song; If We Had No Heart; Home and Society; Queen May; Editorial Marginals; Light Moods.

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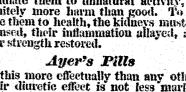
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3

A writer in a late Cincinnati Gazette, fills three columns with a record of Woman's work. Among other meetings is described the "Mother's meeting" under the care of the Cincinnati Union Bethel. On every Monday evening the teachers meet the poorest mothers of the city, in order to give them sym-pathy, instruction and material aid. In the words of the writer:

"Pinched faces, stolid faces, dogged coun-tenances were scattered through the company. Women, old or middle-aged, poorly clad, gathered from homes of poverty, some with faces bearing marks of dissipation, some with careworn brows from which shone a strange peace, some with wild eyes that roamed like the eyes of hunted creatures, others with that touch of refinement which, inborn, no circumstances can wholly obliterate.

"And what do you suppose the topic of the evening was? What do you suppose these rich women, some of whom came in elegant carriages from their suburban homes down to this river-front meeting-what do you suppose these favored ladies talked about to the careworn workers? About "woman's in-fluence"—woman's influence to the huddled off-scouring of the earth? It came with sat, irical force to an on-looker. But when Mr. Lee said, in his hearty way, 'There are no women in our community more respected than our Bethel mothers,' and one saw the new dignity come into those faces, and the lifting of drooping shouldars one gauged a lifting of drooping shoulders, one gained a new idea. 'Every woman has an influence either for good or oad,' said another speak-er. No one could gainsay that."

22.8

After words of cheer and encouragement, a pot of handsome flowers and a bright picture card were given, together with a new bonnet, to each visitor, and all went away with cheer and happiness, and a new sense of the beauty of life.

One person, with a marred face and a repulsive countenance, bearing traces of past debauchery, bent over her flower with a fondness that was almost caressing, and the hardened hands brushed a bit of mud off the mottled leaves as tenderly as if she already loved the beautiful crimeon-crowned plant that was to live with her in her meagre room. One could scarcely have believed that people so used to ugly and hard and common things would have appreciated the exquisite beauty of a flower. And yet, not one of those women but had made some effort at personal adornment-had tried to make herself beautiful for this dear mothers' meeting."

This work elevates all who are connected with it, bringing nearer together those who are sisters in one common humanity.

#### A SYRIAN, WOMAN.

Layah Barakat is the name of a beautiful and highly educated Syrian woman, whose eloquence as a public speaker is rousing enthusiasm in some cities of America. She was born near Mount Lebanon, and grew up with five others, children of a poor widow, to be educated by an American teacher. She became learned in the Arabic tongue. It is said that she is a most brilliant and phenomenal scholar, and was sent as a teacher into a Protestant school in Krypt on the Upper Nile. Her descriptions of the slave caravans from Central Africa, in her lectures, were very vivid. The long lines of women on their desert march, driven like sheep; each check out in three gashes, the mark of slavery. They are bought and put into the cellar kitchens of the native houses, never seeing the light again, as long as they live. After marrying a native of Damascus, the listle family of

#### Dr. A. B. Spinney's Work in Sparta, Michigan.

To the Editor of the Religio-Philosophical Journal:

I have just returned from Sparta, Mich., where I have been the past few days to attend the lectures given by Dr. A. B. Spinney. I have been for years intimately acquainted with him and his earnest work intimately acquainted with him and his earnest work in our cause. During that time I have carefully watched his efforts to find the truth, as well as to determine the best method of giving it to the world. His course consists of eight public lectures on "Physiology, Hygiene, and all that Belates to the Laws of the Body." He gives us knowledge of how to avoid disease without the use of medicine. In all these public lectures heads these public lectures he holds constantly before the people the idea that the mind, and not the body, is the supreme power, and he tries to impress upon them the importance of making the body a fit temple of self-control, discipline and use.

On Sunday evening, April 6th, he addressed a union meeting composed of members of the differ-ent churches, on the subject of "Temperance." When the set of the

PORTER. (Geo. F. Poole, 15 Bennington St. Cheltenham, Eng.) A Monthly having for its aim the repeal of the Compulsory Vaccination Laws.

THE VACCINATION INQUIRER. (E. W. Allen, 4 Ave Maria Lane, London, Eng.) The organ of the London Society for the Abolition of **Compulsory Vaccination.** 

THE AMERICANMONTHLY. (American Mag-azine Pub. Co., Chicago.) A Magazine devot-ed to the free discussion of Literature and Science, Politics and Religion.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) A monthly for young readers, containing pretty, short stories and illustrations.

THE NEW CHURCH INDEPENDENT AND MONTHLY REVIEW. (Weller and Son, Chicago.) An exponent of Swedenborganism.

BABYLAND. (D. Lothrop & Co., Boston). As usual this number has many short stories for children just beginning to read.

Of Newburgh, N. Y .--- What their Employees Say About Dr. David Kennedy's Favorite Remedy.

& STANTON

More people than is generally supposed have some form of kidney trouble. We do not wish to frighten any one needlessly, for that would be simply crueity, and no business considerations could excuse it. Still, what we have said remains true. That terrible malady, Bright's disease, is not new, although the discussion of it is comparatively so. Thousands have perished of kidney disease, whose deaths practitioners have attributed to other causes. The chief danger in kidney have attributed to other causes. The chief danger in kinney disease is that it so often becomes serious before the patient -or his physician either-knows what his alimett actually is. Therefore all symptoms of urinary derangements should be attended to at once. Delay is always cangerous, and may be fatal. When the urine is discolored, when it contains whitish deposits, or where there is pain in urination, the suf-ferer is foolish to deceive himself with the idea that he will be "all right presently." The kidneys are the scavengers, the seriers if you please, of the human body, and when they are clogged, the entire circulation may be poisoned. Here are the outlines of a case in point: SHOPE OF WARD & STANTON.

Are the outlines of a case in point: SHOPS OF WARD & STANTON, NEWBURGH, N. Y., Feb. 14, 1884. Dr. David Kennedy, Kondout, N. Y. DEAR SHE—For a considerable time I was troubled with kidney difficulty which gave me much pain and uneasiness. I consulted different medical men, who proved unable to do anything to give me any permanent relief. Finally I tried your preparation—called IDr. DRAYICI IK connectry's F'EVORICE Remedy, and I am glad to say with ex-cellent results. Having the utmost confidence in your re-markable medicine I heartily recommend it to others afflict-ed in the same way. ed in the same way.

Yours, &c., DANIEL F. EARLEY. Mr. Earley is in the employ of Ward & Stanton, the widely-known ship and steamboat builders, of Newburgh, is a man of high respectability, and ready to repeat at any time the statement contained in his letter.

#### THE SOUL.

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ALEXANDER WILDER.

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JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, May 3, 1884.

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#### A Significant Easter Sermon.

We invite special attention to an Easter sermon on another page, by the Rev. Minot J. Savage, of Boston. As most of our readers know, Mr. Savage is one of the most widely known Unitarian clergymen of that city, eloquent, able, manly and progressive; commanding the respect of a large audience, and the esteem of a host of personal friends. Probdore Parker. That great man watched carefully the signs of the times and gave, in due | the depravity of human nature would preseason, fair statements of the character and | vent the edges of the sole receiving due atinfluence of new movements in the field of thought or reform, not waiting until such | Every wound to self-love, every thing that movements were popular or general before | hurts or hinders in acts of his fellow-men is doing them justice or noting their significance. Mr. Savage pursues the same manly course, as this Easter sermon shows. Treating of the great theme of immortality, he does not follow the absurd method of many Unitarians and others, in ignoring Spiritualism, but sees its significance, grants its reasonableness, admits its growth, criticises its faults and hopes it may be proven to the satisfaction of all. We think he underrates the power of the idea of immortality in the past. He says:" So. after these thousands of years, a large portion of the world is waiting and asking still." Samuel Johnson, in his great work on Orlental Religions, says that the thought and sacred literature of ancient Hindostan are "saturated with the idea of immortality." But perhaps Mr. Savage had in mind a waiting for proofs tangible to the senses as well as to the soul. In this age of inductive and external science such proofs are needed, and only Spiritualism gives them. Mark his testimony that "Spiritualism has a thousand times more evidence of spirit-return than the Bible has of the resurrection of Jesus." His cogent statement, too, that if Christ was a man and reappeared, it is a proof of our personal continuity beyond the grave, is worthy special attention. He clearly sees that the real conflict is between Materialism and Spiritualism, and that science has no right to ignore the latter. We thank him for giving the RELIGIO-PRIL-OSOPHICAL JOURNAL, credit for its work. It is another verification of the soundness of the advice of our excellent and influential no love but of self? Take, as evidences of Methodist friend: "Hold the JOURNAL to the exposition of the phenomena on a strictly scientific basis, and you are sure to win the churches in the end." The cumulative evidence of the attitude of sympathetic interest held by the world at large in the phenomena of Spiritualism, should stimulate Spiritualists to more exact methods of observation, and teach those who oppose the JOURNAL'S methods, that it is only by such methods that the respectful attention and active interest of non-Spiritualists can be had. Spiritualists claim to prove the correctness of their views by ocular demonstration; this they are justified in doing; but they cannot consistently ask non-Spiritualists to hastily and unanestioningly acknowledge the claim as proven to the satisfaction of those who have not witnessed the phenomena, merely on the testimony of confirmed believers, when the latter affirm that these phenomena are

duty, to demand for himself the demonstra- of necessity create evils. Limited in physition of the truth of the claim, and that it cal power, with only partially developed shall be done under such conditions as shall brain, the imperfection different in every leave no reasonable ground for doubt in his | man, the manifestation of the divine must own mind. This is the position of the JOUR- be always so imperfect as to hide the divin-NAL, and it is the only one that can be regarded as fair, or likely to win in the long run. Mr. Savage is by no means alone among his ministerial brethren in the views presented in his sermon, only he seems to possess more

fully than some others the courage of his opinions. We have in our office abundant of total depravity, something should be said evidence of the wide-spread and kindly in- of the result of a belief in this doctrine or in terest felt in Spiritualism by the clergy; an interest and respect engendered by the JOUR-NAL'S unswerving devotion to the truth, regardless of all sectarian or party considerations: in a word, by its strict adherence to scientific and philosophical grounds in its treatment of the main subject within its scope. Mr. Savage may be safely taken by Spiritualists as a barometer correctly showing the mental state of millions of intelligent inquirers. Let Spiritualists study this indicator that they may the better meet the exigencies of the hour. Every Spiritualist has a sacred duty which he cannot evade without injury to himself. With his increased knowledge come new and grave responsibilities; he is

bound to use it not only for his own spiritual welfare but to demonstrate the truth of the continuity of life and unbroken progress beyond the confines of this world to all who seek of him this knowledge. And he must do this so as to convince those who ask to share his knowledge; it is not a matter of blind faith and persuasion, but of knowledge, conviction. Spiritualists have only to persist, wisely and earnestly, and the stupendous truths of which they are the expositors will win their way to every soul in need of them.

### Total Depravity.

No doctrine is held more tenaciously in the Church than total depravity. Scarcely a prayer or sermon in which it is not either expressed or implied. It is often the case that these declarations, so exceedingly humble, suggest the lines:

"And the devil laughed, for he likes to see The pride that apes humility."

Few who have listened to confessions of converts but have noted how, after all, they seem to exult in past wickedness. "Well, Jim, whatever happens, they can't take away from us the memory of the good times we have had," said one, only half-converted. It is to be expected that men should in very pride or rather, self-conceit, exalt their present condition, by comparison with what they have passed through, and that they should make themselves vile, that the ideal they profess to have of perfect purity may have something like clearness of outline. Thus ably no clergyman of his denomination has the doctrine is preached, persistently, vigor- ployment. The engineers claim that they have more influence, as a speaker and writer, and ously, and men use it as an explanation of done all they could to discover the source of it is easily seen that he is not blindly conserv- anything they don't like. Beau Brummel the mysterious noises, but have so far utterative. In one respect he is much like Theo- used to insist on having the soles of his boots | ly failed. On one occasion the engineer on blacked and polished, giving as a reason that tention if the entire shoe were not polished. taken as evidence of the truth of this muchproclaimed doctrine. "Where I find a man don't pay his notes," said one, "I can't give up the idea of the good old Presbyterian hell; it proves an utter depravity that can be at home nowhere else." At heart, very many believe all others liable to the charge, but think themselves exceptions to the rule: and utter their protestations of complete unworthiness in a Pickwickian sense, with mental reservations. More than one convert has been roused to dire indignation, in the midst of his confession, by the incautious endorsement of his wickedness by some other brother. Not long since one had out-Heroded Herod. in self-denunciation, and at its close, some one began to sing, "The dying thief rejoiced to see," etc., the penitent left the room in disgust, exclaiming, "I was bad enough. but I never was a thief." Men do evil, that is sure; they think evil. there is no doubt of it. We, every one of us. fall below our ideal, but we have an ideal. The question is not do we sin, but are we wrong and evil in our very nature, so we can do no good. The doctrine may be stated. but is unthinkable. Did Infinite wisdom make such a huge mistake, as to permit only one man to be pure and good, and all the countless millions since the alleged Adam, to be not merely wrong and wicked, but incapable of any good? Such would be an impotent, or unwise, or cruel Being, or all these. which is impossible. Was ever man or woman seen without an ideal of goodness? without some sort of conscience? with absolutely canes, clubs and revolvers, many of the party total depravity, our dangerous classes. Thousands of them, as also thousands who would JOURNAL is informed. Of course the propriescorn on other occasions to meet with them, | tors could not permit such wholesale inroads, attended in New York, lately, the funeral of and next day ordered that no person should a prize fighter, bully and drunkard; as the be admitted, but at least seventy-five forced police captain described him. "bad clean through." The people crowded to his funeral. despite his badness, to do honor to the good that was in him-little enough, surely, but that there was good in him, they perceived. So they praised his courage, his endurance, his devotion to his ideal, poor and pitiful enough. but reaching out the best he knew, after the good and true. Some one once published a work on attraction and repulsion, and taking all the facts said to prove attraction to be the law of the universe, proceeded to demonstrate that repulsion would produce presisely similar re- | for the work, and something more than hearsults. So, in the matter under discussion, it | say will be given its readers. The evidence can be shown that, taking the opposing idea | so far, however, seems to be more trustworthy in the world and of daily occurrence. The | to total depravity-man's essential divinity | than that usually to be had in support of investigator has a perfect right, and it is his | -his power of ceaseless progression would | such stories.

ity, and man would be a bold, violent transgressor of law or full of trick and device to cheat. Man would do wrong things, by the power of God, just because he was not totally depraved.

So far the discussion has been of the fact its opposite. If men be totally depraved, how shall we love them, or try to do them good. "Holy Spirit?" yes; he has it now, as you have. His very life is God's, he but uses it his way as you do in yours. What use to offer good, if being totally depraved he cannot accept it, cannot even perceive it to be good?. Better to appeal to the good in him than to denounce the evil and tell him he is only evil and cannot be good. Better to preach man's essential divinity than his total depravity, it is truer, more exalting, the best remedy for evil this world knows. With the daily evidences received of progression from evil to good, after passing from earth, no Spiritualist can believe in total depravity.

#### A Haunted Factory.

At the corner of Twenty-fifth Street and Packer's Avenue, Chicago, the Northwestern Fertilizing Co. has its factory. The buildings are four hundred feet long, one hundred and fifty deep, and two stories high, except about forty feet on the south end which is two and a-half stories high. The company employs about one hundred men during the day and four at night, the engine being run night and day. About seven months ago, a remarkable incident occurred. One of the largest of the mills, requiring fifty horse power to run it, started without help from engine or man, and ran for some twenty minutes before stopping. The engine was moving, but the belt connecting engine and mill was off. No one was seen about the mill, nor could one have started it-in fact, it took three men to start that mill. But the engineer, who was the JOURNAL'S informant, said, if the mill had been connected with the engine, and when speed was gained the belt had been thrown off, the mill might have run some time if it were empty. This incident had a brief memory as a wonder, but was followed, night after night, by violent noises in the factory. Blood-curdling yells and shricks; sounds as if some one was being strangled, violent pounding on floors, casings and doors; and'in one case a large rock thrown into the engine room, startled the employes, and their story spreading among the day-workers, scared many of them away from their emhad been a special object of attack, and arming himself with a large riveting hammer, watched the other side, with one hand holding the door shut. "Do you see any one?" the engineer called to his watchmen on the other side of the door, as he felt it pressing strongly against his hand. "No : no one here." was the reply. He let go of the door, and raised his hammer in readiness to strike. The door flew open violently, but there was no one visible. These disturbances, it is asserted, still continue, almost every night. At one time nothing had been heard for a week, and at twelve o'clock on Sunday night, the engine having been stopped to "wipe up," was just ready to start again, when the engineer said to his helper, "Say, John, not much ghost this week." Instantly the noises began, louder than ever. "Well, I'll be hanged if ever I say a word about them again," was the engineer's comment. Of the two engineers. one is frightened by the phenomena, the other is not-but neither has any explanation to offer. In time, of course, reporters began to visit the place, singly at first, then in groups of two or three; but as they all came in the daytime, they heard nothing but the throb of the engine and the men's stories, and went away looking wise, muttering "some one playing tricks." Apparently convinced that this was the true explanation, no report was published. But as the manifestations continued month after month, at last a reporter of the Sun, a paper published at the Stock Yards. drew up a detailed statement, which was published on the 18th. This at once drew public attention, and the place has since been overrun with visitors. At the close of a political meeting'a few days ago, almost the entire assemblage adjourned to the factory, armed with being drunk. On the night of April 21st, at least five hundred people were present, so the their way in. As to the genuineness of these manifestations, it is impossible to judge-as to its effect on some of the witnesses, it is very pronounced. One reporter is said to have fainted, and was carried home by his friends. Another was in such haste to escape that he knocked his hat off, but did not dare to stop to pick it up. Amusing stories are told of the behavior of parties who have listened to the weird sounds. The JOURNAL gives such statements as it has received. If an opportunity to investigate the matter can be had, one of the JOURNAL'S experts will be detailed

#### A New Mode of Conversion.

A lady in Chicago, the respected wife of a reputable citizen, has invented a means of converting others to the faith that ought to be more generally known. She is a deeply religious woman, and finding all effort to turn her husband from worldliness unavailing, resolved to fast absolutely until her husband should see the error of his ways and join her beloved church. The husband, who could not understand how her starving was to prove the church doctrines true, begged her to give up the "nonsensical idea" and eat something. But the wife was inflexible. and after she had fasted twenty-one days, and it became apparent she was determined to die rather than give up the contest, the husband yielded. Perhaps he was convinced, at all events he joined the church, and the devout wife turned again to the flesh-pots.

Encouraged by this success, the wife attempted the same thing with her son. Here she found her Waterloo. The young man refused to be convinced by any amount of voluntary starvation endured by anyone else; if anything, it seemed to intensify his dislike of a system which could produce such folly. The mother fasted for sixteen days when the son told her he should leave home, as he had no desire to remain and see her starve herself to death. Two days longer the strong-willed woman starved, and then gave up the fight. Net result of a little more than a month's starvation, one unwilling convert. Still. strong in the efficacy of her method, she is now fasting to compel the conversion of a proposed son-in-law. Just now it seems as if she would fail, for the young man declares he will not repent, and will marry her daughter.

But, all new processes are apt to fail at the first trial. Let the experiment be tried in larger range of operation, it will be cheaper than the old mode of evangelization, and who knows but it might be even more effective. Think of the comfortable rotundity of Mr. Moody growing less day by day in sight of thousands of well-fed sinners. Would it not be apt to give them a clearer idea, in fact an object lesson showing how earthly things are passing away? As the process went on, the preacher visibly failing, would not his warnings of the imminence of death have a new significance? Decidedly the thing is worth trying.

ficulties in new things-evangelists have a the editor. All who wish to be informed upon fondness for the best hotels, are somewhat | subjects within the scope of the JOURNAL, partial to the good things of this world, at should subscribe for one year and give the least so far as food is concerned. It might be necessary to convert the evangelists. But this, though confessedly difficult, is not impossible

#### Providence Spiritualists' Association.

At the meeting in Slade's Hall, April 20th. duty stationed two men outside a door which | before a large audience, Mr. F. H. L. Willis of Boston, lectured on "Woman's Place in the World of Ideas." He spoke of the low estimate generally made of woman in the world of thought, and proceeded to demonstrate its injustice, giving extended sketches of Sanpho and Hypatia, the honors paid to the latter by Athens. the most cultured city in the world. He told, also, of the cruel death she met by the instigation of Archbishop Cyril. He gave an eloquent description of Beatrice. claiming that she inspired Dante's Divina Commedia, and closed by allusions to Cornelia and the mother of St. Augustine, ending "Not until woman reaches her grandest and possible position will man reach his highest and best." In the evening. Dr. Willis lectured on "The Causes of National Decay." He defined these to be, chiefly, men usurping the power of God, and the existence of superstition and bigotry. "The lesson," said the speaker, "which America needs to learn, is social and religious, intellectual and political liberty for every living man and woman beneath the sun. The history of nations shows that only where justice is done do the people become great and powerful. Slavery is degrading and tyranny cripples. It is the same with the individual character. Power is assertion over yourself, not over others."

#### A Free Religious Indicator.

The Index (Boston) in its issue of the 24th ult., copies the comments from Light (London), lately published in the JOURNAL, and precedes them with the following remarks:

The Index is no advocate of Spiritualism, but it has often mentioned in commendatory terms the efforts of the RELIGIO-PHILOSOPHIC-AL JOURNAL to expose the immorality and fraud practiced in the name of Spiritualism; to secure in its favor the judgment of intelligent men and women, based upon the observation and examination of genuine phenomena; and we are glad to see that secular journals generally in this country, and even spiritualistic papers in England, have words of approval and praise for the course the JOURNAL has pursued.

### Dr. Holland's Experiment.

On the second page will be found a very readable account of a scance held by Dr. Charles Holland, with Mrs. E. C. Hatch as medium. We assume no responsibility in its publication. neither do we care at this time to venture an opinion as to the genuineness of the manifestations. We will say, however, that the experiment, as written out. was not free from defects and that the record has no particular value, from a scientific standpoint, as data in the study of spirit phenomena.

#### The Fay Combination.

[Telegraphic Correspondence.] RICHMOND, Ind., April 26th, 1884.

To John C. Bundy, Chicago, Ill.: Is Anna Eva Fay a genuine medium? An-G. W. STIGLEMAN. ewer.

REPLY.

CHICAGO, Ill., April 26th, 1884.

To G. W. Stigleman, Richmond, Ind.: Anna Eva Fay is a fraud. Make the town too hot for her gang. JNO. C. BUNDY.

#### To New Readers.

Not less than twenty-five thousand intelligent people of liberal views who are not subscribers to the JOURNAL will see this number. Their special attention is called to the pros pectus of the paper on the seventh page; and if there is anything therein to which they There is a difficulty-there are always dif- | object it is hoped they will communicate with paper a fair trial.

#### GENERAL NOTES.

Mrs. O. T. Shepard lectures at Milwaukee. Wis., May 4th.

Dr. Henry Slade is now in New Orleans. He vrites to us that he has eng liver four lectures.

Edgar Emerson, the test medium, was announced to speak on the 27th.

#### Moral Cowardice,

Mr. F. M. Holland in the Index. says: " knew an Episcopal church among whose five vestrymen there were a Quaker, an agnostic. and an atheist. A Unitarian minister in the West often gets liberal contributions from men who do not dare to go and hear him preach. The people who express the most intolligent and eager sympathy with his views are sometimes tied down by family or professional ties, so as to have to give all their ostensible aid to his most bigoted opponent. Many a pillar of the church might say, as one of the English chancellors did to some dissenters who petitioned for relief: 'I want you to understand that I am for the Established Church because it is established; and, if ever you get your d-d religion established I shall be for that.' Our American booksellers could give startling statistics of the number of copies of Paine, Ingersoll and Andrew Jackson Davis bought by orthodox church members on the sly." To this may well be added, that if the statistics were presented of how many unavowed Spiritualists there are in our churches, how many church members secretly visit mediums, how many of them and even ministers visit our healers, and do not dare to admit it, the hypotrisy, the moral cowardice displayed would seem almost too great for belief.

Mrs. Belle' Fletcher Hamilton has closed her stay in Chicago and returned to Cincinnati.

Last Sunday Lyman C. Howe lectured at Erie, Pa. He also delivered two lectures last week at McLallen's Corners, about twenty miles from Erie.

The American Hebrew, a new paper, discusses matter of interest to the Hebrew race with marked ability. It deserves to be successful, and doubtless will be.

The Marion County (Ia.) Register furnishes us with an address delivered by Major Young at the funeral of John B. Graves. It is able and eloquent, and distinctly spiritualistic. The Brooklyn Spiritual Fraternity will hold a Mediums' and Experience Meeting in the Hall of the Union for Christian Work, 16 Smith Street, near Fulton, Thursday evening. May 8th. All mediums are invited.

The excellent medium and healer. Mrs. S. F. Pirnie is now fairly settled in her rooms at 425 West Madison Street. The JOURNAL commends her not only in her professional capacity, but as a woman of sterling worth.

Mr. J. Buchner writes us from Harts, Monroe Co., Wisconsin, saying Spiritualism is growing rapidly there, and that they propose forming a Spiritualist society, to be known as the Pleasant Ridge Spiritual Association. Good.

Dr. Russell, an inspirational speaker, has been lecturing quite acceptably to the Spiritualists of Minneapolis, Minn. The Tribune of that city says: "The large attendance of ladies and gentlemen followed his remarks with close interest."

Prof. F. A. Davis, of the United States Medical College, New York City, will lecture for the Brooklyn Spiritual Fraternity, at the Hall of the Union for Christian Work, 16 Smith Street, near Fulton, Thursday evening, May 15th, on "The Law of Spirit Growth."

A member of the editorial staff of a leading New York magazine, in sending a communication for the JOURNAL, writes in a personal note: "Let me add, on my own account, how heartily I appreciate the work of your JOUR-NAL, which gains constantly in dignity and fearlessness of tone. All prosperity to it. and the cause we believe in, and labor for."

Do fish gamble as well as gambol? At the head-quarters of the Fish Commission in Washington, they show five playing cards found in the pouch of a large cod captured last fall. It is supposed that five cards would not remain together in the water long enough to be swallowed by a fish, and hence that the cards were deliberately swallowed one by one. Is civilization reaching to ocean's depths? may we expect soon to discover that. fish are learning our elegant vices?

### MAY 3, 1884.

### **RELIGIO-PHILOSOPHICAL JOURNAL.**

We have received an excellent photograph of J. H. Mott, of Memphis, Mo., for which he will please accept our thanks.

Geo. D. Search, the medium, is temporarily stopping at De Vall's Bluff, Ark. He claims to be doing well there.

The crowded condition of our columns has prevented the publication of an able lecture by Mrs. E. L. Watson, delivered under the purported control of William Denton, which has been in hand for several weeks. We hope to find space for it in our next.

Mrs. Simpson, the slate writing medium, is now stopping at Hope, Dakota, where she will remain until about September first, having gone there to rest from her professional labors. The JOURNAL hopes she will return in the fall fully restored. Mrs. Simpson is one of the mediums of whom the JOURNAL is proud.

Felicity, O., rejoices in the possession of a four-year-old boy, who is said to be able to read books and papers at sight, though he has had no instruction. Similar cases are often found. A child of the same age at Brooklyn, N. Y., could mentally make intricate calculations, but as soon as he went to school, and was made to calculate according to rule, his wonderful power ceased.

The Continent for April has a finely written and beautifully illustrated article upon "The Art of Decoration," by our well known correspondent, Hester M. Poole. The illustrations are by Mr. Shirlaw, and are from the designs made for the interior of Mr. D. O. Mills's house in New York. The friezes from the Bijou Theatre, Boston, are reproduced directly from the charcoal drawings.

Reverend Cephas B. Lynn! That is the way to address him now. He has been licensed for one year by the Committee of Fellowship of the Connecticut Universalist Convention. It is not probable that this eloquent, logical speaker has changed his views in exchanging the Spiritualist rostrum for the Universalist pulpit. He had evidently sickened of the puerile results of his work as a representative of the Boston Spiritualist sheet. As an agent and correspondent of that paper he was constantly hampered by its traditional policy of defending fraud, hedging on all moral questions, and general cowardice. He tired of filling column after column with mush and being obliged to steer clear of all reference to matters of vital importance to Spiritualism. His clear cut, ringing lectures, replete with good sense and filled with the pith of the latest researches in science and philosophy, were in striking contrast with the vapory mess he was obliged to supply his paper. He endured long because of his necessities and not from choice, and apparently saw no way out of the difficulty but to change his constituency. The traditional policy of the Boston sheet will in time eliminate from its constituency every person of brains. Mr-Lynn has the best wishes of the JOURNAL in his new field of labor, and it is to be hoped the new bonds of fellowship will never cramp or retard his progressive spirit. The good of humanity as a whole and not merely of a sect or party should' be the object of life; hence if Mr. Lynn feels he can be more useful in his new field of labor, the JOURNAL bids him God-speed.

was being led astray. His old friend, the teacher, wrote him a letter expressing his re-gret that he should be deceived by such unscientific folly and superstition; quoting the parable of Dives and Lazarus, as illustrating the "gulf" that was "fixed" between the two conditions of being, and begging him to refrain from the investigation.

Unfortunately (?) the pupil, then as now, had a way of thinking for himself, and possibly a little too free a method of speaking his thought. He ventured to reply to his superior in age and experience, stating his opinion that the quoted parable had been unfortunately chosen, and reminding his preceptor, as a man of science, how often scripture had yielded to a forced modification to bring it in accord with the demonstrations of science. Our dear old friend deigned no reply; but we heard indirectly that he said: "John had got on his high horse-he would let him alone." Perhaps, friend Editor, you will agree with him, that the horse was rather high, and his safest course was silence. Perhaps the per-missible pride of great attainment and long experience may account for the fact that for many years, while hearing from other friends that had passed over, I never until quite recently heard from my old teacher, "E. L." Many others have come from time to time. saying freely that they had been wrong, and that I was more nearly right; but he came not. I heard of him last summer through Mr. and Mrs. Champion, of Philadelphia, as manifesting at Neshaminy, and endeavoring to demonstrate on a black board, student fashion; but no one knew of him or recogniz-

ed him After this long preamble, which may prove like a large portico to a small house, your readers will be able to judge the pertinence of the following, received from him through Mrs. Patterson. More than one month ago, on my first visit to Mrs. P., he had difficulty in responding, but finally succeeded in writing

through her: "Tell my friends, one and all, that I still live, and that ere many months have gone by, I will prove it."

On the eleventh of April I called on Mrs. P. a second time. Her method of receiving.com-munications is thus: She invites the caller to address a written question to the spirit person desired, without her seeing it,--to be closely folded by the writer, and placed by him between hinged slates, which are then secured by a screw passing through the frame of one slate into the other. This double slate is then placed by the medium in her own lap, the visitor sitting on the opposite side of a table of moderate size. While the writing is in progress between the slates, the medium's right hand is generally controlled to write upon larger sheets of paper on top of the table, what often seems to be an enlargement upon the subject-matter written within the slates, which is generally short and pertinent. When the writing between the slates becomes finished, the small scrap of pencil used in writing it, appears in some way to be placed on top of the upper slate. The first scrap of paper which I wrote upon, folded and placed

between the slates, contained the question: "Can my old friend, E. L., [the name being written in full] say anything to-day?"

An answer came first through the medium's hand on the table, thus:

"Yes, he is here, but hasn't control yet. John."

Also another in a female hand, thus: "We are doing what we can. The friend you ask for is here-looks like the school master

of the past. Lizzie.'

From the association of the two names, "John" and "Lizzie," I recognized in them two younger friends, departed a few years ago. The slate was then opened and in it was written: "Yes, I am here. Your ideas were nearer right than mine. E. L." This struck me as pertinent to the "high horse" business of many years ago. By the medium's hand on the table there was written next: "Ah! yes; I have gained control. There comes with you the spirit of one Jones, who entered the Summer-land by violence. He has a message to impart if he can fix the condi-tions. E. L." (You, friend Editor, and most of your readers, will place the name of "Jones," but I heard no more from him.) The next question addressed between the slates to my old friend was: "Has he ever been to visit any of the planets or their moons?"

There is an able article from the pen of Mrs. Sara A. Underwood, on the "Fallacies of the Remonstrants against Woman Suffrage," in a late number of The Index. She gives a concise statement of the various "Remonstrants," claiming that they are the legitimate results of the half-education and the cramped and fettered lives which even the most fortunate women have in the past been forced to lead. She critically analyzes the position assumed by Mrs. Clara Leonard, "that the right to vote is not an inherent right," modifying it somewhat. She concludes that there is a taint of barbarism in Mrs. L's definition of suffrage: "Voting is simply a mathematical test of strength," claiming that position to be simply the doctrine that "might makes right." We would be glad to publish Mrs. Underwood's article in full, but space forbids.

Boston correspondent: "What do you think of the mediumship of Mrs. Beste?" We have no faith in her alleged mediumship. She began her career by practicing gross and barefaced fraud in the house of Col. Kase in Philadelphia. We are told that she now "performs behind a high iron fence." Her reasons for this any reader can see. We cannot affirm that she has no medial power, but we do assert that she is a vile swindler, and we promise to prove it, if she will leave the headquarters for frauds (Boston) and come to Chicago on a "professional" visit.

REORGANIZATION. The Spiritual Truth Seekers' meeting in Lester's Academy, 619 W. Lake street, propose to reorganize on a new basis, and desire to otify all the officers, members and friends of the Children's Progressive Lyceum that a meeting will be held at 1 P. M. on Sunday, May 4, for the purpose of choosing new officers for the Lyceum. It is proposed that the future meetings of the Truth Seckers shall be managed by the Children's Progressive Lyceum.

We feel assured that our friends will thank us for bringing before their notice articles which have no superior among the many that fill our markets. We refer to the celebrated Dr. Price's Special Flavoring Extracts. We have used them, and can recommend them as the best article in domestic use.

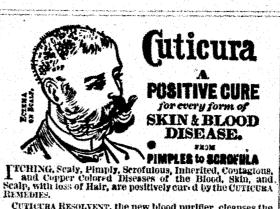
In the May number of the Eclectic Magazine we find the usual amount of good reading. The open-ing article, Frederick Harrison's "The Ghost of Reigion," is a mingled criticism and eulogy of Herbert pencer's article published in the last number of this magazine. The paper on "Platform Women, from the Ninetcenth Century, is a strong argument, from the purely feminine stand-point, against the new agitation. The usual number of bright, light articles, poems, etc., will be found in the number.

#### Don't You Do It.

Don't suffer any longer with the pains and aches of Rheumatism, which make life a burden to you. Relief, speedy and permanent can be procured at the nearest drug store, in the form of Kidney-Wort. Elbridge Malcolm of West Bath, Maine, says: "I was completely prostrated with Rheumatism and Kidney troubles and was not expected to recover. The first dose of Kidney-Wort helped me. Six doses put me on my feet, it has now entirely cured me and Layse had no trouble since." have had no trouble since."

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For the Religio Philosophical Journal. Reminiscences --- Manifestations --- Planetary Influences-Mrs. Patterson in Philadelphia.

Having recently received some peculiar manifestations through Mrs. Patterson, medium, formerly of Pittsburgh, I cannot well present them to your readers in all their bearings without somewhat of retrospection. One of the communicating spirits (whom ) will designate as "E. L.") was, about fifty years ago, a prominent instructor of youth, and was my first and highly respected preceptor in the paths of mathematical and astronomical science, as well as in the natural philosophy of those days generally. He was a man of strongly marked and somewhat eccentric character, mental as well as physical—not in all his features like old Cowper's description of a philosopher:

## "Sage erudite, profound, Terribly arched and aquiline his nose, And over built with most impending brows;"

but the latter he had, and from beneath them shone dark and piercing eyes, whose sternness was held in wholesome awe by all re-fractory pupils. Kreet, wiry, muscular, though not corpulent, he could, like the Indian, outwalk his horse, and thought little, either in storm or shine, of a tramp of 30 or 40 miles from his home to Philadelphia. Born in 1776, he was nearly 60 years of age when I first made his acquaintance as a pupil, and he then had the reputation of being one of the first mathematicians (if not the first) in the United States, wherein there are possibly few better to-day. He died in 1856 at the age of 80 years. To applie the long have a the age of 80 years.

In earlier life, long before I knew him, say about 1796, he was engaged as a surveyor un-der the commissioners, Major Andrew Ellicott and General William Irvine, to locate and survey in the heavily timbered wilderness, the towns of Krie, Franklin, Warren, etc., near our then western frontier.

Being an accurate rhetorician as well as scientist, he became the author of several works in his line as a teacher, such as an works in his line as a teacher, such as an arithmetic, algebra, trigonometry, grammar, etc., and, as a member of the religious Socie-ty of Friends, his commanding intellect ex-ercised a marked influence in the success of their Institution, the "West-Town Boarding School," in Chester County, Pa., at which place he spent several years, at two different periods of his life, as instructor in mathemat-ical and other sciences. Under his tuition your present series increased his own natural proclivities for astronomical and other ac-curate knowledge, and became a favorite pucurate knowledge, and became a favorite pu-pil of no mean master. Both the wives of our wrote their maiden names with a J.,

The answer to this between the slates was "Not yet. We start in a few days for Ju-piter. E. L."

Through the medium's hand was written: "I am doing what I can—it is hard for me to control an organism so different from my own. I follow my old occupation here; but am a teacher of teachers. E. L."

Then again also came through the medium's hand:

"Several of the old masters, who have al-ready visited Jupiter, Mars and Saturn, and want to go there to make observations, go want to go there to make observations, go with us. We go first to Uranus, then to Ju-piter. There is a very strong action in sev-eral of the volcances of the moons that light those planets, and an unusual one also in---[last word illegible] E. L." Simultaneously with the above there was written on the slate: "Herechell is at the head of the avnedition

"Herschell is at the head of the expedition, E. L."

The next question placed inside the slate was this:

"Is there an unusual eruption now on our moon in the Crater Tycho?"

To this question, prompted by a recent announcement, the following answers were written between the slates:

"There is. This year, from the position of the planets, there will come more storms and eruptions than ever before known; on your earth, and in the moon too."

There were, on the same occasion, several other pertinent communications received from "John," first above named, and also from our old friend, E. V. Wilson; but this letter is growing too long. What shall we say of such altogether appropriate answers from my old friend of nearly half a century ago? With Mrs. Patterson's consent, I carefully exam-ined her slate, and could discern no possible manner in which she could write the answers in it, or even become aware of the nature of the questions by any kind of a normal sight. I have conversed with several persons of sense and discrimination, who have also visited her and discrimination, who have also visited her and who have confidence in the integrity of the manifestations through her medial pow-ers, and who say they have received through her many tests. I think you may safely re-commend her as a medium whose terms are moderate, and as one who will be able to give much satisfaction to candid and inquiring minds. Her residence at present is at 508 South 16th Street, Philadelphia. J. G. J.

"sage" wrote their maiden names with a J., and this family connection (albeit of a former generation) did not lessen the mutual regard that, in spite of disparity in years, seemed to spring up between the teacher and his en-thusiastic punil. But, also there came a breach in harmony. Shortly after the advent of middern Spiritual-ism, the punil Inclined to look into that ta-boood matter, becoming almost a convert, and thus a likely branch of the "Friendly" vine

### Business Aotices.

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#### Spiritual Meetings in Brooklyn and New York.

The Brocklyn Spiritualist Society will hold services every Sunday, commencing September 16th at 11 A. M. and 7:45 P. M. at the Hall, corner of Fulton and Bed-ford Avenues. J. Wm. Fletcher, speaker. All spiritual papers on sale in the hall. Meetings free. WM. H. JOHNSON, President.

CHURCH OF THE NEW SPIRITUAL DISPENSATION, 138 Clinion Avenue, Brooklyn, N. T. Public services every Sunday at 5 and 7:30 P. M. Lyceum for young and old, Sundays at 10:80 A. M. Abra-ham J. Kipp, Superintendent. Ladies AM and Mutual Belief Fraternity, Wednesday, at 9:30

2:30. Church Social every second and fourth Wednesday, in each month, at 8 P. M.

Payohic Fraternity for development of mediums, every Thursday evening, at 8 o'clock, sharp. Mrs. T. B. Stryker,

The South Brooklyn Spiritual Society meets at Franklin Hall, corner Srd Avenue and 18th Street, every Wednesday evening at 8 o'clock. Mr. Bogert, President; Dr. Patch, Secretary and Treasurer.

A Progressive Spiritual Meeting will be held every Sanday afternoon at 8 o'clock, in Franklin Hall, corner of 3rd avenue and 18th street South Brooklyn. beats free. GERARD ENGRLEN, Chairman.

The Brookiyn Spiritual Conference meets at Everett Hall, 398 Fulton Street, every Saturday evening at 8 o'clock. Capt. J. David, President; W. J. Cushing. Secretary and Treasurer.

s. Dewid, President; W. J. Cusing, Secretary and Treasurer. The Brooking Spiritual Fraternity will meet at 16 Smith St, two doors from Faiton, in the hall of Union for Christian Work, every Thursday evening, S F. M. April 54th.—Lecture by John Jeffreys. May 1st.—Lecture by Prof. Henry Kidde. S. R. NICHOLS, President. John Jeffreys, Sourceary, A. G. Kipp, Treasurer.

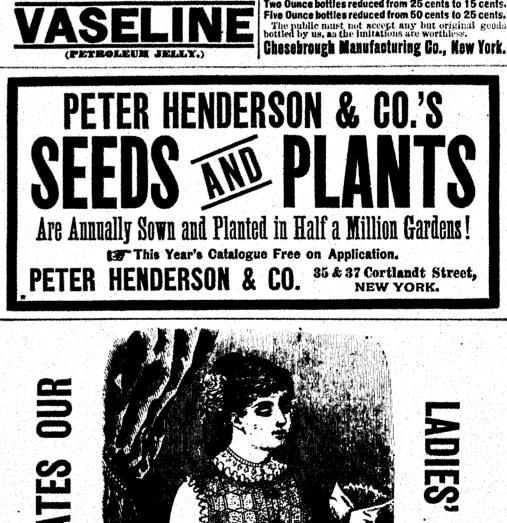
At Breck Hall, No. 11 East 14th Street, near Fifth Avenue, New York City, the Marmonial Association, Andrew Jackson Davis, President and regular speaker, hold a public meeting every Sanday morning, at 11 o'clock, to which everybody is most cordially invited. These meetings continue without in-termission until June 11th, 1884. Services commence and conclude with manie.

New York City Ladies Spiritualist Ald Society, meet every Vednesday, at S P. M., at 171 East 69th Street MBS. S. A. MOURATCHEN, Secretary.

The People's Spiritual Meeting of New York City, convener every Sunday at 2:30 P. M. and 7:50 evening, in Frobisher Hall, No. 25 East 14th St., near Union Square.

Saratoga Springs, N. Y.

The First Society of Spiritualists at Saratoga Springr, N. Y. will hold Meetings every Sunday afternoon and evening, at the Supreme Court Boom, Town Hall; also on the first Mon-day and "Townby evenings of each month, at which Mrs, Heilie J. T. Brigham will officiate. R. HENLING, Sec. H. J. HORN, Pres.





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#### For the Heligio-Philosophical Journal. How Long?

How long will man stand at the door and knock, And question of life on the other side? How long will be spon the blilows rock, And pull against the homeward flowing tide?

"How long shall souls stand trembling on the brink, And dread the plunge into the shining waves? Why do they hate the cup which all must drink, Fearing that Lethe's waters hide their graves?

How long shall men look down into the tomb, And fear the change that to them all must come? How long shall thoughts of death fill men with gloom, And strike with sorrow the sad mourner dumb?

How long shall angels 'twixt the heaven and earth, Laden with love, be passing to and fro, To teach mankind the glorious second birth, Nor seem to reap the fruit of what they sow?

I answer: When the truth shall make man free, And angels strike the chains from off his soul, Placed there by priestly tyrants, and we see That man can never make the grave his goal,

But that the soul shall wing its flight above The narrow tomb, where lies the useless shell, And that the after life may all be love, And man shall lose the groveling fear of hell.

God is a God of love, and not of hate, And never will doom man to death eternal; But all will pass at last through heaven's gate, And taste, each for himself, of joys supernal, W. W. L.

#### Degrees of Mediumship.

To the Editor of the Religio Philosophical Journal:

A correspondent of the JOURNAL objects to the A correspondent of the JOURNAL Dijects to the reference to fatigue as a test of mediumship. The-ories upon such subjects should be simply a general-ized statement of facts. The facts in this case, as I have observed them, are that in proportion as human action is assisted by an outside power, fatigue is di-mining of whether the outside power, fatigue is diminished, whether the outside power be the car that carries us on a journey, or a spirit power that pro-duces unconscious or involuntary action. It would seem self-evident, that if the medium is but an instrument for doing what he cannot do alone, be-cause it far transcends his powers, the spirit is the real agent, and the fatigue must be diminished in

proportion to the assistance rendered. I think experience shows that in many cases not only is the fatigue diminished, but the medium is in a better condition than he was before the effort was made. Delicate females, as spirit mediums, heal dis-eases, which in common magnetic treatment would produce exhaustion in the operator, and either feel no fatigue, or in some cases are so much invigorated as to be eager to heal other patients. I know a number who feel this invigoration, and it is a com-mon incident of all forms of passive mediumship; but it is not necessarily incident to all mediumship, for all mediumship is not exclusively spiritual. The spirit may be the dominating power, and the utter-ances of the medium may be in accord with the spir-itual impression, although the work is not all done by the spirit. In such cases the fatigue is propor-tioned to the amount of exertion by the medium, and the greater the fatigue the greater is the amount of effort contributed by the medium, and the greater the probability that there has been but an imperfect expression from the spirit. It is possible, also, that the spirit may give the sustaining power to over-come fatigue, and yet the medium, from lack of pliability, may frame the expression into accordance with his own views, when they diverge somewhat from the spiritual conception.

It is very important that this subject should be well understood; that mediums should seek to embody the most perfect spiritual expression, and should not be estisfied with anything short of it; and that inquirers should not be content with commonplace utterances in which they merely receive the thoughts of the medium.

No doubt there are many mediumistic utterances uncontrolled by any spirit, which are valuable and instructive, but there are others which are of very little value, the acceptance of which as infallible dicta, of supernal origin, has cast discredit upon Spiritualism, and caused many important mistakes in business and in social relations. The best mediums are at times in no condition to receive and embody spirit influences, and should not allow themselves to be taxed by the effort, when the results are fatiguing and relatively meagre. The physical theory that all human exertion must be accompanied by proportional fatigue, is not sustained by either physiological or psychological science. Exertion which is prompted and sustained by the higher emotions, is often animating and inby the higher emotions, is often animating and m-vigorating, instead of fatiguing, when it does not go beyond the strength which those emotions supply; still more is this the case when strength comes in from supernal sources, and he is not very far ad-vanced in spiritual philosophy, who does not know how large an amount of both spiritual and physio-logical neuron may come from the Snirtleworld. logical power may come from the Spirit-world.

#### Chilly Easter Sermons-Letter to a Clergyman.

Rev. Mr.

the Apostolic reports of his real presence were re-manded to the regions of imagination; -- in your opinion they never saw him, but only fancied they did. That one man, under strong emotion, may call up before his mind's eye the life-like image of an-other is possible, and not an uncommon experience; but that several persons should imagine, at different

but that several persons should imagine, at different times and places, not only that they saw Jesus, but touched him and talked with him, and that all this was subjective imagination without any objective reality, passes all reasonable probability and becomes simply absurd. These narrations of the events after the crucificion, are either to be held as unreliable and values to the unreliable. the crucificion, are either to be held as unreliable and valueless, or, allowing for a tendency to the mar-velous and the partial discrepancy of the different stories, we are to consider them as reports of re-markable occurrences with enough of substantial agreement to make the leading events historic and significant. This view you seem to take, but you put aside any possibility of an actual seeing of Jesus, sither is a physical or substantial body. Apply a like either in a physical or spiritual body. Apply a like skeptical method to the rest of these partations, and to other parts of the Testaments, and the Bible loses a great part of its glory and power; is largely made up of absurd fancies and illusions; is indeed like a dead shell, well nigh empty, its kernel dried up and

eaten out. eaten out. The world's salvation, and our immortal life, do not depend upon their having seen him; but that does not lessen the absurdity of your "imagination" theory. You truly said that immortality would not be proven by the resurrection of the physical body of Christ, since it was a peculiar and exceptional case, its like never occurring before or since; but case, its like never occurring before or since; but you assumed that the sight of any body, save the one he wore on earth—that is of any spiritual body—was "Incredible," because "spiritual forms cannot be seen with the material eye," In that assumption you ignore the testimony of a host of the most credible witnesses to the fact that spirits can make them-selves visible, and have done so in innumerable cases. The Bible has many neurotions of such appearances The Bible has many narrations of such appearances Were Moses and Elias in the transfiguration, and the angel in the last chapter of Revelations, "imagina-tions"? From Genesis to the Apocalypee are records of trances and visions, of gifts of healing and of speaking in unknown tongues, and all of these have their parallels in like cases to-day. The appearance of Christ was not exceptional or miraculous, but was one of many like appearances. If you choose to ignore them, it is your calamity, and you give aid and comfort to all materialists by so doing. In his "Conflict of Science and Religion," the

learned author, Dr. Draper, says: "That the spirits of the dead revisit the living has been, in all ages and all European countries, a fixed belief, not confined to rustics, but participated in by the intelligent. If human testimony can be of any relue there is a bedy of seidence reaching from the value, there is a body of evidence reaching from the remotest ages to the present time, as extensive and unimpeached as can be found in support of anything

whatever, that these shades of the dead do return." The resurrection of Christ is but one shining link in the chain of evidence of the life beyond. Even if it be broken, we can reunite the chain, but it is not to be broken on such light and fanciful reason as you give. You objected that if this body of Christ was a spiritual form, it could not be seen. The chemist pours from his retorts two streams of invisible gas, and as they meet and mingle, the invisible becomes visible, and water is materialized. He pours a stream of gas on a bar of iron, which burns fierce-ly; a few white ashes fall on the floor and the greater part of that solid bar vanishes in the air,---

the visible is invisible-dematerialized. By some process of spiritual chemistry, not mirbut unknown to us, Jesus could do what many others have done-materialize a body recognized by his friends. The spirit is positive and per-manent; the body negative and transient, and the spirit builds the body. Three centuries ago Edmund Spencer said1

of the real presence and guardian care, and help in sore need, of our sainted friends? Would it make life here better to banish the thought and destroy the knowledge of its continuance beyond the vail? Such banishing and destruction are impossible and would be disastrous. As the old poet quality yet truly sang:

"We feele through all this fieshile dresse, Bright shootes of everlastingnesse."

Spiritualism is not a fleeting illusion but an en-during reality. The English Episcopal Church Con-gress at Newcastle-on-Tyne, in 1881, presided over by the Bishop of Durham, discussed it for a whole day--not as believers, but as thoughtful inquirers. Canon Wilberforce said: "We must shake ourselves free from the conven-tional unwindow of the scalastatical prohypothl our

tional unwisdom of the ecclestastical pooh-pooh! our tional unwisdom of the ecclestastical pooh-pooh! our modern substitute for the old anathema.....We should realize that the whole strength of Spiritualism lies in the knowledge, partial and imperfect though it be, of the future life. The weakness of the church-es, as opposed to the strength of modern Spiritual-ism, is in the ignorance of that life and in misappre-hension of Scripture teaching concerning it." A great net brings ashore all manner of fish. Be-cause some are worthless, shall the fishermen refuse to make another cast? The tons of rock and earth to be ut away before the miner reacts goed are no

to be put away before the miner reaches gold are no discouragement to him, if he but feel that the shin-ing treasure can be reached. These spiritual treas-ures "are given to us in earthen vessels." Poor and imperfect human beings, weak and sinful, are in pulpits and churches as well as elsewhere, but we purticular and the set of the set of the set of the set. pay them small heed, give them, if need be, due re-buke and discipline, and look to the higher souls for light. The brave Paul did not forsake primitive Christianity because had men and women in Corinth professed to be Christians. He sent them a stout epistle of rebuke and went on his way rejoicing. Spiritualists are human beings-earthen vessels, yet recipients of heavenly reasures, which they use as well, on the whole, as others use what they have. We need a new and rational psychology. Liberal clergymen especially need help to a clearer under

standing of man as "a spirit served by bodily or-gaus." We want an assurance that we are made to last; that death only touches the outward and per-ishable form to release the interior and imperishable spirit-body; that our personality endures; that we may sometimes come back and cheer those yet fight-ing this battle of life on earth; that the range of the soul is wider than that of the senses; that our spirit-ual faculties, clairwoyance and the like, act independ-ent of these bodily organs, reach further and with finer cognizance and more subtle influence than do our bodily powers; that mind is positive and su-preme, and The Soul of Things—" Being whom we call God and know no more"—guides and governs all, lifting all up to higher forms and finer uses, by

all, lifting all up to higher forms and ther uses, by the process of elernal law. This rational psychology is impossible without Spiritualism in its broad sense, as it teaches of man here, his inner life and spiritual faculties, and gives assurance, such as nothing else can give, of his future existence, and of the gates ajar between the two realms of the eternal life in which we all are. But enough eithough much work which be write

realms of the eternal life in which we all are. But enough, although much more might be writ-ten. A clergyman labors under a misfortune like that which besets a king. Parishioners and courtiers are not frank. I have written frankly. Justice and truth called for my words. I publish this letter where it will reach more thousands than your ser-mons did hundreds, as others may be helped by its suggestions. Your name is not used that there may e the least possible aspect of personal controversy. With best wishes, as ever your friend, frankly and uly, G. B. STEBBINS.

truly, Detroit, Mich.

#### Blavatsky and the Truth.

#### To the Editor of the Religio-Philosophical Journal:

For years the name of Blavatsky has repeatedly appeared in spiritual journals, and the "Theosophi cal" scheme she engaged in with her servile tool, Col. Olcott, has been puffed into notoriety. As they carried their "society" outside of Spiritualism, it had slight interest to thinking Spiritualists. In reality it was an unblushing, mendacious pretense, and a sham, supported by the most unscrupulous assortions: a sort of glamour was created by the location of the precious pair in India, but that has faded, and again the peripatetic couple resume their wander-

D. D. Home in a late JOURNAL, gives an extract from an article entitled, "The Truth about Blavat-

#### For the Meligie Philosophical Journal. The Sucker Calls on Mrs. Franks

Three hundred and sixty-five days in the year the following, or a similar, advertisement appears in several Chicago dailies:

several Chicago dailies: A TONCE ENOW Tall FUFURE--A. We, the preve, here and in Boston, can testify to aid in basiness and domestic troubles, also to help in sickness by MRS. FRANKS, at her elegant rooms, 14 Ladinst. Can bring the separated together, and cause speedy and happy mar-riages, remove evil influence and bad foeings, curse intem-perance, oplum, and morphine habits, advises what is best for you in any pursuit, tells when and how you will be incky in love, diverse, isw. removals, and all affairs of life Mag-netic romedies. Consultation personally or hy lotter in plain services. I four doors south of W. Madison. Ladins, com-menses at \$36 W. Madison. Take Ogden ar, or Madison st. cars Hours 9 to 5.

Your Sucker, desiring to "at once know the fut-ure," called on April 12th, at 14 Lafiin Street. The transparencies which formerly lit up Madison Street were wanting, but lest suckers might miss the place, "the only reliable oracle" has one sign spiked to a tree; another is anchored to the gate post; a third illuminates the front window; a fourth casts a gleam across the way from the door transom; while the house front has a fifth, a sign-board of length ap-propriate for a national bank or a first-class livery stable. Seated in her "elegant room," (a 9x7 closet) the first order of business was the production of the fee, terms invariably in advance. The diarrhes of words then let loose quite overcame your Sucker, and it was with difficulty that he could keep up with the procession. It ran, however, about as follows: MRS. FRANKS.--What do you wish to consult me about?

THE SUCKER .- My health. I wish your opinion and advice on it.

Mrs. F.-How are you troubled?

The S.—A severe pain in the base of my skull, which sometimes causes unconsciousness and lays me up entirely. (In making this statement he did not follow strictly in the footsteps of Geo. Washington.

Mrs. F.-Your bladder and kidneys are diseased The paralysis comes from torpidity of the liver. Your bowels are irregular. The blood needs nutriment. I would advise a light diet, not much solid food, but many entrees, out-door exercise, sulphur baths, early rising, but above all, rest. I would advise a trip to the country or across the water. Forget your busi-ness and cares and disease. Go to the White Mountains,

The S .-- I intend going there during my July vacation. Mrs. F.-Don't wait until then. It will be too late

to do you any good. You must go within the next

three weeks or your case will be past cure. Your Sucker was then regaled with a medical exegesis pertinent to his case, which was certainly entertaining and plausible, and which showed that the advisor had cultivated loquacity as a fine art, and also that she possessed no little knowledge of medicine. Her general statements on that subject your Sucker will not now attempt to refute, but he will not nut her remedies and any term encounter. will not put her remedies and sanitary suggestions which she so elaborately diagnosed.

The S.-Can I have any children? (He has one

hopeful.) Mrs. F.--You should have lots of them. The res. son you have not is because of your difficulties, but your wife needs treatment. Perhaps, if she consult-ed me, I could help her.

The S.-Then do you advise her to consult you? As a fee of another dollar rose to view, seen by her clairvoyantly or otherwise, Mrs. Franks replied with great unction, "Decidedly." The S.--Then you do advise her to consult you? Mrs. F. (with increased unction)--Most decidedly.

The S.-To what do you ascribe my recent losses in business? (the intimation in this question was

In ousiness? (the infimation in this question was not after the G. Washington variety.) Mrs. F.—What business are you in? The S.—The law. Mrs. F.—It is destiny. Some people claim there is no such thing, but there is. You were born under aril indicances. The consulting was read and and evil influences. By consulting me, you could re-move those influences largely, if not wholly; but if you do nothing to check them, your path will be full of trouble. You have political aspirations. (The first intimation he had of it.) As long as you continue under your unlucky planetary conditions you will not succeed; but as soon as they are removed you will gain your ambition. (Etc., etc., ad

Ub.) The S.—Can you give me any communication friends in spirit-life?

the question and laid aside. When a dozen or more are answered, they are called off by the initials, and delivered to the questioners. These answers are writ-ten as follows: Beginning at the bottom of the sheet at the right hand side, they are written backwards, line after line, until finished; and must be held to a mirror, or seen from back of sheet to read. These answers are said to be satisfactory, and some are good tests. I shall speak of the other meetings at another time

The indications are that we are approaching a The indications are that we are approaching a healthier condition of spiritual progress, and that these new meetings are a precursor of a public awak-ening that will be productive of great good. In this new dispensation, upon which we are fairly entered, the building-up time ought to begin to be very ap-parent in all directions, and doubtless will be. We have been passing through a disintegrating and icon-oclastic period, and the old effete institutions, hoary with age and error, are being ranidy undermined by

oclastic period, and the old effete institutions, noary with age and error, are being rapidly undermined by the growing truth of time and the friction of new ideas, and are crumbling and falling away. Among the many old institutions that are toppling and will soon fall, is that of the medical, which has been the source of more suffering to humanity than allower that will of importance amplificant almost any other. Full of ignorance, empiricism and false theories, its pathway is strewn with the whitened hones of countless victims of legalized cruelty and barbarism, unparalleled in the annals of human error. As light shines into the dark places of earth, the monstrous evils of the old medical pracor earth, the monstrous evils of the old medical prac-tice must give way to something better. What this will be is beginning to be understood by some, but not fully by any as yet, because it depends on a more complete knowledge of what man is, physically, mentally and spiritually. MILTON ALLEN. 2411 N. College Avenue, Philadelphia, Pa.

#### A Spirit Seen Bending Over a Dying Ohild.

To the Editor of the Hellero-Philosophical Journat I am very happy to be able to send you my sub-scription. I like the JOURNAL the best of any spiritual paper in every particular. It contains what is of more interest in general; is sound in doctrine, and calculated to build up true Spiritualism--not shams and decelt. For one, I do not believe any-thing to be spiritual because it is thus labeled. The spurious manifestations are so much more marked, and afford the credulous more satisfaction, that the genuine stand but little chance; in fact, there is but little demand for them. I sometimes really am pained and annoyed at the credulity of some of the fraternity, that may be sound in other respects, but very fanatical upon this subject; and every one who expresses the right of private judgment is regarded by them as a persecutor. If I had become a Spirituby them as a persecutor. If I had become a Spiritu-alist through any such means, I should long since have abandoned my bellef; but unsought and unin-vited, it entered my home, beginning at the death-bed of one of my children, when another, who was in spirit-life, lingered over the dying one all day. I could see her, and it was as much a reality to me as any one else in the room. This was my starting phenomena. I have read and informed myself all that I could, and taken the philosophy with the phathat I could, and taken the philosophy with the phe-nomena. Mr. Davis's works have given me special pleasure, because they bear evidence of honesty and truth.

I trust the cause of Spiritualism is moving up-ward and onward, and that money-getting may not be the highest aim of those who profess it.

I have witnessed several mesmeric lectures and exhibitions, and I noticed the operator induced peo-ple to submit to his influence for mercenary motives entirely. It is a dangerous position for any individ-

Waverly, N. Y. \* M. A. MANDEVILLE.

Notes and Extracts on Miscellancous Subjects.

God smiled when he put humor into the human disposition, and said, "That is good."-Henry Ward Beecher.

Superstition is a sort of parody of faith,--Ouida, The weak may be joked out of anything but their weakness.-Zimmerman.

Mildly commingled, mimicry and mirthfulness make a good medicine for many minds' maladies.----Thomas Jefferson Burnham.

A wide, rich heaven hangs above you, but it hangs high: a wide, rough world is around you, and it lies very low.-Donald G. Mitchell.

JOSEPH RODES BUCHANAN. Boston, 29 Fort Avenue.

#### Tests of Spirit Presence.

#### A SPIRIT STOPS A BAILROAD TRAIN.

Some years since, a young man of this town (Whitehall, N. Y.) named Wm. H. Burt, employed as a brakeman on a train running between Whitehall and Rutland, was killed by being run over by the train on which he was employed. The following are the particulars: The accident happened in the night. After leaving Hydeville, the last station but one on the route between Rutland, Vt., and Whitehall, N. Y., the train having proceeded on its way some two miles, the engineer saw a signal (given with a lantern), to stop, known among railroad men as "cut-ting down." The lantern passed rapidly toward the rear end of the train, still "cutting down." The en-gineer whistled "down brakes," and reversed his engine. Having stopped his train and inquired the cause of the stoppage, the train men answered that they had given no signal. It was then found that Burt was missing. The train proceeded on its way to Fairhaven, the next station, where they found a dispatch ordering them to wait for a train to pass them there, and also informing them of the death of Burt, who was found but a short distance from the Hydeville station, a distance of more than two miles behind the point where the stop signal was seen, and at which time all the rest of the train hands were in the "caboose," at the rear end of the train. These are the facts as reported by the train hands at the time, and it is the belief among his fellow train men, that it was the ghost of Burt that "cut down" the train.

HE KEPT HIS WORD. Two printers, Brown and Kennedy, who were at work on the Chronicle, a weekly paper published at Whitehall, N. Y., made a solemn compact that in the event of the death of either, the surviving one would receive a visit from the one deceased, if such a thing were possible. Now for the denouement. Kennedy died first. Some three weeks after the funeral, Brown went into the editor's room to procure copy. The copy laid upon the editor's desk, held down by a glass paper weight. Brown picked up the weight and was astonished to see the face of Kennedy in the same looking at him and as natural as aver in the same, looking at him, and as natural as ever in the same, looking at him, and as natural as ever in life, and at the same time greeting him with. "Good morning, Brown." The frightened printer dropped the paper weight, and with a shrick, fainted quite away. His follow workmen rushed into the "sano-tum." where they found Brown lying insensible upon the floor, who being revived by them, told them the facts as related above. The editor, Mr. Tefft, upon the request of Brown, removed the paper weight from the editorial room the same day. W. W. L.

J. H. Gordon writes: I have no idea of dis-continuing your valuable paper, for I certainly consider it to be worthy of a place in the most moral and intellectual household, and to me it has always been both interesting and instructive. And so may the angel world assist you in the good you are doing mity, is the sincere wish of your brother in for hum the good cause.

TH. M. Comkin writes: Go abend, Bro. Bundy, you are doing a good work in breaking the idols of Spiritualists. Of course you do not got any thanks from the idol worshipers, but doing one's duty often indices encaster. I very often give offense to Spirit-ualists by epokking the truth as it is given me.

Courage of the week, guilloness of the skong both worthy of adaration - Maria Zechenbach.

"For of the soul the body form doth take, For soul is form and doth the body make."

The intuitive poet was right. It takes years to build these earthly bodies, but in the higher life, Jesus and others may be able to shape bodies in an hour or less, tangible enough to be seen and known, and then ready to vanish away when their purpose served.

From your Easter sermons and other discourses, do not even know what you believe touching a life beyond. You hope, trust and suppose, but do not affirm. If one cannot affirm personal immortality in a pulpit on the day set apart as the festival of Christ's resurrection, of what use is that festival? It becomes void of significance. Is there no faith in the voice within, which says: "Thou shalt never die," and which has spoken from the Vedic age of old Hindostan to our own time? Is this testimony of the soul to be made light of?

You believe Jesus to be a man,-not superhuman or miraculous in birth or endowment, but our elder brother. Do you believe that he still lives? If he lives, you and I must live also, in the great beyond. Does he only live in his influence, and has that great personality ceased to be? Do you not affirm in your pulpit, that Christ still has a personal existence? Is not your preaching largely based on the emphatic statement of that life, as a truth not to be doubted by spiritual minded people? You could not stay in any pulpit of your own, or of any denomination, without such affirmation, or with any openly spoken doubt on the matter; yet to affirm the immortal life of Christ compels an affirmation of the immortal life of all other men.

Some weeks since I heard you say in your pulpit: Man cannot know any thing of his future life any more than the chrysalis can of the butterfly."

Is man a worm, limited to the narrow range of the lowest type of life? Do we know how much, or little, the worm knows, or feels, or what dim preed ence of butterfly life may be given to the chrysalis? We know little of life in these earthly bodies; less of the higher life in celestial bodies, but we get glimpses of it and know that it is real. The facts of spiritual power and personal intelligence, independ-ent of visible forms, and the sweet and blessed as-surance of the real presence of the dear ones gone efore, come to us more than ever before, because the ripening spiritual faculties of man are more open 

soul and senses agree and the circle of proof is com-

Why this ignoring of the great weight of evidence of personal immortality and spirit intercourse? Are you so set against the facts and ideas of Spiritualism as to adopt methods and fall into moods, which tend to materialism? Was John Wesley right when he said: "If but one account of the intercourse of men with separate spirits is admitted, their whole castle in the air (atheism and materialism) falls to the If he was right, the transcendent importground." ance of this question becomes fully apparent-more important by far than the doctrines which fill bulky theological volumes, over which students pore and

Have you no better help to the study of this great matter, than to say on Easter Sunday, that "the dis-ciples only imagined they saw Jesus after the crucifixion," and that the appearance of spirits-people from the life beyond---"is incredible"? Is your best word touching the soul's intuitive outreaching be-yond the grave: "Man cannot know anything of the future life any more than the chrysalis can of the butterily "? It is too late in the nineteenth century to take such ground. There are more than you imagine to whom it is absurd and only shows spirit-บลไ

In the last half of your Kaster evening's discourse. In the last half of your known evening a theorem of you spoke admirably of the resurrection in this life, the revival of the Onrist-spirit, the lifting of daily thought and act to higher levels. You justly criticis-ed "other-worldliness"—the neglect of duty here to be the revolution of the start of the second the second the second seco ed "other-worldliness"—the neglect of duty here to look through pearly gates to a glorious hereafter. This grave hash of certain pictists is slowly peasing away as we gain more rational ideas of human duty and desitie, set it is but a pervension of a great truth. Is not the idea of an immorial life with simple scope for good works and growth in grace, full of inspira-tion? Is there not joy unspeakable in the knowledge

sky." published in a recent number of the Rebus, in which he makes several severe criminations. friend of G. L. Ditson wrote the Countees of Calth-

nees the following "truth" about Blavatsky: "She was married at sixteen, and shortly after-yards separated from her husband and went to a Lamassary in Thibet, where she was accepted as a neophyle, and underwent for seven years a severe training, occupying a small cell in solitude, and fast-ing with great rigor under the supervision of a monk, who always slept outside her cell. Then she traveled to America with her aunt, being charged by the monks of Thibet, her tutors, with a mission to the United States. So far from being, or having been, a woman of loose life, she has never known any but the strictest ascetic training. Olcott was already separated from his wife when she met him, and she reclaimed him from a worldly life, and took him back to India to carry on the work with her. Mr. Ditson stayed at the house of Madam B.'s sister in Circassia in 1868, and knows all her history and antecedents in Russia."

The two "truths" are in flat contradiction. Will not Mr. Ditson, who is familiar with the facts, rise and explain in the Banner of Light, and while thus engaged, it might be well to also give the anteced

ents of that sister in Circassia. It is a charming idea of virtue, for a woman to It is a charming idea of virtue, for a woman to take a man, even if already "separated" from his dependent wife and helpless children, and under the plea of correcting and "reclaiming" him from his worldly ways, walk him off to India and keep him for her own use! But at the time Madam B. receiv-ed her "mission" from the monks of Thibet, to come to the United Stream the redoublable Olevit come to the United States, the redoubtable Olcott had not separated from his wife, and in his way was caring for his family. Was it the intent of the "monks," or of that individual monk who "always slept outside of her cell," that she convert the Yankee nation into deluded devotees of the grand Llama, or that she carry Olcott, after "reclaiming" him, to India?

If Ditson will not explain, if Blavatsky is silent, if the circus rider of the **East** is dumb, where is Koot, the Himalayan Brother, who steals Kiddle's lectures and passes them off on the wide-eyed Sennett? Where is he that he does not come swift-winged, and tell for once the "truth?

Evidently there can be but one true history of an individual, and consequently when there are several conflicting, they cannot all be true; but when we take the most authentic, and add the ye rs consum ed by the narrative, to find the person's life must have been as long as the Wandering Jew's, we must be allowed a feeling of uncertainty at least. TRUTH.

Mrs. M. C. Chase, the well known medium, in writing a friendly letter and alluding to the sermon of Rev. M. J. Savage, published recently in the Bos ton Herald, says:

I recollect that during the Moody and Sankey movement in Bosion a few years ago, when Joseph Cook was at his greatest "heat" in orthodox bigotry, the Globe came out week after week with a series of abourd sayings attributed to him; but I think it was, the boart thing that apult have bernanad to him; the the best thing that could have happened to him; the severe criticisms caused him to look himself and his religion over, and there surely has been a great improvement in him since that time.

I frequently pick up in the leading papers, ex-tracts which are intended to hit and hurt Spiritu-alism in the eyes of people who are not fully ac-quainted with it, and I have talked with a great many who use such as weapons with which to fight us. If I am not able to give such people any proof to the contrary, I hand them copies of the BELIGIO-PHILOSOPHICAL JOURNAL, and tell them if they will take that paper they may get some new revelation

I believe in spreading the gospel. Of one thing let us be sure: There is a crisis at hand; this steadily increasing army with such effi-clent leaders at its head, will soon be able to crush out error and wrong, and truth, mighty and strong, will fing out its white banner to the breeze until all fing out its white banner to the breeze until all shall acknowledge themselves loyal unto it. "If God be for us, who can be against us?"

O mighty angels, sweep on your heavenly forces to roll away the stone from the sepulchre of ignor-ance, and free longing souls that still sleep in doubt and despair!

There is one thing worse than cant in a man Christian birth-it is paganism.-Prof. Pholos.

Mrs. F .-- Oh! no. I am not a Spi itualist. I have all I can do with the living and the present. (At this juncture, two more suckers called, although the, hour was early.)

The S .- Are you a clairvoyant?

Mrs. F.--Xee, to a certain extent, but I cannot give you any information in that line. Consult Mrs. So-and-so. (Referring to a person whose advertisement reads much like her own. Your Sucker will call at his earliest opportunity.) The S.-Do you attend public meetings much?

Mrs. F.--I used to, but it became so annoying to me to have everybody exclaiming, "There is Mrs. Franks." I can hardly go upon the street now without some one pointing and saying, "There goes the celebrated Mrs. Franks." It is too much. I cannot endure it. My feelings are so sensitive and I abhor publicity so much, that I try to avoid people in public simost entirely. But enough. Now some may say Mrs. Franks is a

fraud. Whether she can "bring the separated together, cause speedy marriages, remove evil influ-ences, cure bad habits, and advise what is best," you are as capable of judging as your Sucker; but he will say this, that Mrs. Franks does, at least in part, what she advertises. She is not a medium, and does not claim to be. She simply "advises." If you will part with the dollar, she will part with the advice, in large or small quantities, at high or low pressure fresh or salted, dry or buttered. Chicago, Ill. J. A.

#### For the Religio-Philosophical Journal. Philadelphia Notes.

A tea party was an event of unusual interest at the Spiritualists' Hall, Eighth and Spring Garden Sts., on the 10th. It was given for the benefit of the First Association, and was a marked success, socially and financially, and was a credit to the Society. A long table was placed at one side of the hall, and was most bountifully spread with meats and other substantials, fine cakes in abundance, fruits, tes and collee and so on; all of which were donated by the friends of the Society, and spoke well for the generous donors, Society, and spoke well for the generous donors. Much credit is due to the ladies, who were very act-ive in getting it up and giving their services at the entertainment. After the supper there was a music-al and literary entertainment, which was very fine. One piece especially, a song and recitation, entitled The Maid of Seville, attracted much attention for its fine execution, by Mr. A. W. H. Hodder, a Spanish gentleman, and Miss Annie E. Beebe, who played the accompanyment on the piano. Such ascial works the accompaniment on the piano. Such social gatherings ought to be more frequent than they are among the Spiritualists, for they tend to cultivate what is very much needed, a kindly social interest in one another.

The First Society seems to be quite prosperous, and is preparing for the summer vacation in camp, at the beautiful Neshaminy Falls. If the signs of the times portend anything of special note in the Spirit-ualist ranks here, it is, that this is to be a year of great activity, both by spiritual influence and action, and the work to be done by those in the form. The evidences are, that since the anniversary of last year, five new societies have sprung into existence and an-other is about starting. The first one was formed almost immediately after the thirty-fifth auniversary at Haker Hall, Broad and Columbia Avenue, and is now changing to a Spiritual Church under the min-istrations of Mr. Walter Howell, an Englishman, who speaks under trance conditions with considerable power. It is said this Soclety has several thousand dollars in promise for Buying a lot and building a church.

church. Last fall another society was organized at Eight-eenth St. and Girard Avenue, with Mrs. Addine M. Gladding as speaker. They have a small but very nice hall, and are progressing satisfactorily, and with good workers like Mr. Beach, Samuel Wheeler and Mr. Gladding, will no doubt make their society a suc-cess. Mrs. Gladding speaks altogether in a trance state, and is a good speaker. One feature of her lec-tures is very interesting in the way of tests of spirit presence. Before the lecture, slips of paper are pass-ed around to all who wish them, on which to write a question, writing also the initials of the questioner. Immediately after the lecture, these are collected and leid on a table, at which Mrs. Gladding now sits in her normal condition, atcept her hand and arm to the ellow, which are under absolute spirit control. This questions are then taken up in regular order, and the answer is written on a separate sheet, folded with

The sternness of England's criminal laws is again exemplified in the case of John Minns, aged sixty-four, who was charged at Stratford, recently, with stealing one pennyworth of coke. He had been already a week in jail, and, though he was a man of good character, the magistrates sentenced him to a month's imprisonment, with hard labor.

The Madison Square Newman-Ranney Congregationalist-Methodist muddle grows worse and worse. It was proposed to "Gen, Grant's pastor " that, if he would "promise to preach the gospel in place of preaching politics and travel," harmony might yet be secured. The end is not yet. It ap-pears that Mr. Shearman, prominent in the Beecher trial, has taken a hand in the affair.

A newspaper correspondent writes that there is not a chimney anywhere in Mexico, as far as he has seen, and their absence gives an odd aspect to the architecture, like that of Arabian towns. No house has a fireplace or a stove, for it is never cold, but the kitchen is equipped with a sort of ungainly brick or stone range, ten or fifteen feet long, having holes for pots and kettles, and in which charcoal is burned. The fumes escape by the open doors and windows, Charcoal is almost the only fuel in Mexico, except in the Northern states.

M. H. De Young, editor of the San Francisco Chronicle says: "I stopped over at Salt Lake City, I talked with a great many people there. A unani-mous sentiment prevails that unless Congress takes some steps to give them relief at this session there will be a general exodus of Gentiles. They say they have waited patiently year after year for relief until they can stand it no longer. The courts are in the hands of Mormons, the Legislature that makes the laws, and all the machinery of Government. Evenhanded justice a Gentile may not expect and does not receive."

Harrison, the boy preacher, seems to be getting Harrison, the boy present, sound to be sound plenty of encouragement from newspapers. A sam-ple of it is contained in the following headlines over the announcement of bis arrival in Evansville, Ind., as printed in the local paper: "HALLBLUJAH! !!-Brother Harrison Gets Here in Fine Feather for the Fray-Satan Trying to Find a Hole in the Ground that He Can Crawl Into and Pull In After Him-But He Will Not Be Allowed to Get Away With an Unabbreviated Tail-Beelzebub to be Laid Out Too Dead to Skin in No Time-The Backet to Begin at

The C tholic Citizen of Milwaukee says: "The Catholic convicts in Joliet State's Prison may be advised to refuse, as a body, to attend Protestant worship, and to resist any attempt on the part of the prison officials to compel them. We think this a per-fectly legitimate expedient if all reasonable requests ure refused. Let the Catholic convicts of Joliet State's Prison do this and we promise them that the public sentiment of the great State of Illinois will stand by them. We would like to see any prison of-ficials in the United States of America attempt to justify the dragonading of Catholics into Protestant churches Sundars" churches Sundays."

At the April meeting of the managers of the American Bible Society, just held, it was stated that 578 colporteurs are now prosecuting the fourth gen-eral supply. Reports for the year 1883 were pre-sented from the agencies in China, Brazil, Uruguay, Turkey, and Persia, showing a considerable increase Turkey, and remains showing a consistent of increase over the preceding year in the aggregate number of volumes of Scriptures put in circulation. Commun-ications were also received from Oute, Mexico, Osyon, India, Austria, and other foreign lands, in which the funds of the society were expended during the last year. The round sum of \$109,640,82 was set apart for the foreign work of the society for the coming year.

coming year. The Evangelical Alliance is to hold its grand meet-ing duting the coming summer at Stockholm. The proposal to hold the meeting in Swaden was warmly encouraged by the King and Queen. It appears, however, that the meeting does not command uni-versal favor. A large number of Bishops and clergy, including many theological Professors, have just signed a declaration protesting against the meeting. The objections are based mainly on the ground that the National Church cannot fraternize with certain discenters. The meeting will be held all the same; and, while a Bishop will preside, several leading ec-cissistics and theological Professors will deliver ad drosses. The State Church in Sweden is a great bar-rier to Christian unity. rier to Christian unity.

Little and a second

### MAY 3, 1884.

## **RELIGIO-PHILOSOPHICAL JOURNAL.**





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#### Booms.

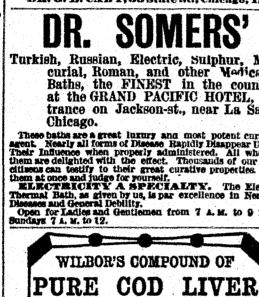
There's the Lincoln boom. And the Logan boom. And the boom for James G. Blaine; And the Thurman boom, And the Holman boom. And the boom for What's-his-Name? But of all the booms that are booming now, Though many have gone to seed, The rarest boom, you will all allow, Is the boom of a noble deed.

There's the Arthur boom. And the Folger boom, And the boom for General Grant: And the Sherman boom, And the Tilden boom-The rare old century plant-But above all booms that are booming loud In the Spring of the glad new year, Is the boom of the man with wealth endowed Who is moved by the orphan's tear.

There's the Edmunds boom, And the Bayard boom, And the echolees boom of Mahone; The Hancock boom, And the Randall boom, And Butler's boom-all alone; But of all the booms that are booming wild, The purest, when all is said, Is the plaintive boom of a little child: Give us this day our daily bread."

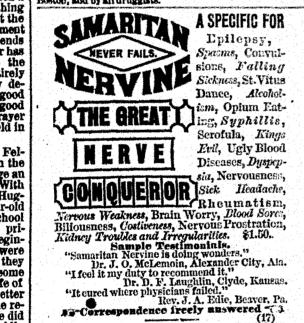
There's the moneyed boom, The "inflocence" boom, And the boom that is born of pride; The one-hose boom, The cheap-John boom, And the sickly boom that died; But of all the booms as they brightly gleam, Blaze a season, expire in gloom, There's one much less like a broken dream-'Tis known as Charity's Boom. -Dick Steel, in Texas Siftings.

Remarkable Effect of Prayer in a Connecticut Town. A remarkable faith-cure is reported from the village of Noank, Ct. Mrs. Faunie S. Spencer, the wife of ex-representative John R. Spencer, has for many years been a victim of the opium habit and asthma. Her family is one of the wealthiest and most reputable in Eastern Connecticut. She is now 65 years old. Over 40 years ago she suffered from an attack of ill health, and her physician prescribed opium. She is of a nervous temper-ament. The use of the drug as a medicine developed an appetite for it, to which she gave way. She continued its use up to the time of her cure, five weeks ago. She was also a great snuff-taker, and in addi-tion there was the asthmatic trouble which the drug was used to relieve. All the local doctors agreed that an opium habit of 40 years' standing was an incura-ble disease. The quantity used had steadily grown larger until she would consume half an ounce of the drug in a day. The asthmatic affection was serious and constant, and, of course, peculiarly distressing. She could not remain long in the room with three or four other persons. Life was a burden, and she look-ed for and expected no relief. Mrs. Spencer resent-ed the suggestion of friends who suggested that a prayer-meeting for her recovery be held at her house and told them she had no faith in the proposed plan. She plainly intimated that they had better mind their own business and not meddle with her concerns. But she finally made the attempt to break off both the opium and the snuff habit by the means suggested. She prayed herself, and her friends prayed for her. The abrupt stoppage of the doses of oplum, of course resulted in a decided breaking up of the system, and very shortly Mrs. Spencer became quite 111. One day about a week ago two or three of Mrs. Spencer's friends met at her residence, and a season of earnest prayer was determined upon. Prayers were offered and continued with earnestness by those present, among whom were Mr. Charles P. Potter and Mr. Andrew Potter, of the village of Groton, and the in-vocations continued for some time. It was during this period that Mrr. Spencer says she experienced a peculiar sensation of mind and body unlike anything she had ever experienced before. She calls it the "Bleesings of the Holy Spirit." From that moment she dates her complete cure, and she and her friends declare she has not touched opium nor snuff, nor has she felt any desire for them, and, what seems the most singular part of the cure, she has been entirely freed from the asthmatical trouble. She now de-clares herself in perfect health; her appetite is good and her general appearance that of a person in good health. She attributes her cure entirely to prayer and faith. A service of thenked vince is to be held in



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return and manifest at times and under certain conditions, the JOURNAL does not fear the most searching criticism and crucial tests in sustaining its position. The JOURNAL is unsectarian, non-partisan,

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SOLAIGO OL TUBUKBÖIAIDE IS the Noank Church.

No.

Ohio's Latest Prodigy. The town of Felicity, Ohio, is just now enjoying something in the nature of a sensation. There lives in the village an aged colored couple by the name of Bright With the aged people lives a little grandchild, Lizzie Huggins. Three weeks ago some one sent this 4-year-old child a primer. The child had never attended school in her life, neither had she at any time received priin her life, neither had she at any time received pri-vate instruction, yet she read the book from begin-ning to end aloud. So astonished and alarmed were her grandparents when she began to read that they burst into tears, supposing her possessed by some supernatural agency. A few days since the wife of Postmaster Molen, being skeptical, selected a letter from a number, and handing it to her with the re-quest that she read her the address. This she did correcting period. Illiers, principal of the Public correctly. Prof. Ullery, Principal of the Public Schools, took her to his house and tried her powers in various ways, and he says she both reads and pronounces correctly. The great number of people that are visiting her pronounce her a wonderful child and no one pretends to account for her faculty of reading without ever having learned to do so.-Cincinnati Commercial Gazette.

Two D's. When David Tod was Governor of Ohio a Columbus dentist once came to him and said: "Gov. Tod, why do you not spell your name with two d's? I spell my name that way, and I find on examination of genealogical records that the most unimation of genealogical records that the most eminent members of the Tod family spelled their names Todd." "Well, you see," said the Governor, very gravely, " the Almighty gets along with one d in His name and I believe I can get along with one d in mine."

#### Perpetual Injunction.

In the U.S. Circuit Court in Maryland, it was, on the 10th of March, 1884, adjudged and decreed that a perpetual injunction be issued against Louis E. Wetter, and eighteen others, restraining them from imitating the labels of the Rumford Chemical Works,

manufacturers of Horsford's Baking Powder, and also from using their old bottles. The defendants were required to bring into court all fraudulent labels, and all imitation powder, for destruction.

It was decreed that the Rumford Chemical Works be enjitled to receive the profits which have been diverted from it by reason of the infringement, and

the defendants were ordered to pay all costs. Thus is another victory scored for the Rumford Chemical Works, who, not long since, caused several parties to be heavily fined for violating the injunction of the Supreme Court restraining all persons from offering for sale "Acid Phoephate" (so called) in any package which shall be a substantial or colorable initation of Horsford's Acid Phoephate.

Life Among the Mormons. "My dear," said a Mormon wife to her husband, "I should think that you would be ashamed of yourself filrting with that Miss B. as you did in church to-day." "Flirting with her?" he replied in astonishment. "Why, we have been engaged for more than three months. It's all over town." "O I beg your pardon," said his wife, indifferently. "If you are engaged to her I suppose it is all right. When does the happy event occur?"

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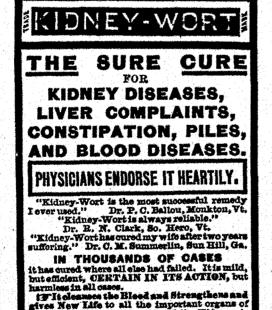
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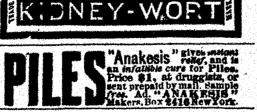
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#### Continued from First Page.

quite certain, so do I. But that is not the dictionary meaning of knowledge. Tennyson frankly sings:

"We have but faith; we cannot know: For knowledge is of things we see."

All men who are perfectly frank and open.

All men who are perfectly frank and open, inside the pulpit or out, must join in the poet Laureate's song. Let us turn and LOOK AT SPIRITUALISM and see what is the form and outline it pre-sents to us. As to any alleged impossibility attaching to its central claim, science can have nothing to say. It can only ask for adhave nothing to say. It can only ask for ad-equate proof. There is nothing in it out of accord with the faith of those who already believe in continued existence. That our friends, if they still live and love us, should riends, if they still live and love us, should want us to know it, is only what we should expect. It reduces itself then to a question of fact. The most obtrusive fact that pre-sents itself to us, as we look at Spiritualism, is a large amount of what, it is charity to be-lieve, is self-delusion, and what one is fairly compelled to believe

#### IS OUTRIGHT FRAUD.

This is repellent and disgusting, and all honest believers can do their cause no better service than by helping to exterminate and destroy this whole horde of conscienceless parasites. To trade thus on the most sacred affections and hopes of the great army of the afflicted is the basest of crimes. The next fact for us to notice is that, in spite of all this, it continues to live and grow, having among its adherents some of the wisest and best men and women of the age. The story best men and women of the age. The story goes that many years ago a man went on a visit to Rome. He was amazed and disgust-ed at the corruption he found there, and yet he returned a convert. When asked to ex-plain the apparent contradiction, he said: "I became convinced that nothing short of a divine religion could carry such a load of evil and live." Perhaps in such a reflection some of the better Spiritualists may find some consolation. For better ones there are by the thousand. And they repudiate and some consolation. For better ones there are by the thousand. And they repudiate and fight against the frauds and delusions as vigorously as anybody. And it is a note-worthy fact, well known to historical stu-dents, that almost all the charges made to-day against the common run of Spiritualists were equally made against the common run of the early believers in Christianity. In-deed, the parallel here is very striking. Hun-dreds of true and honest men, like Col. John C. Bundy, of the RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, are ready to say, as he has said to me: "I know all the frauds; but I also know, beyond the shadow of a doubt, and as the result of prolonged and private investigation, under all sorts of test condiinvestigation, under all sorts of test conditions, that the dead do continue to live, and can, under certain circumstances, communi-cate with us." To establish this claim, there is a body of evidence that would be regarded as conclusive proof of any other proposition whatsoever. Yet I find no fault with this in-credulity so long as it is honest and sincere. For if it is true, doubt will not destroy it. And we can all much better afford to wait than we can afford to be deluded. It is worth while next to consider as to just what might be regarded as adequate proof. Physical man-ifestations, however startling, are not enough. The phenomena of hypnotism, of mind-read-ing, of clairvoyance, of magnetic healing— all these, however well established, would fall far short of proving Spiritualism true. And yet, by the unthinking, they are frequent-ly all classed indiscriminately together. One fact, and one alone, can establish it; and that is undoubted proof of the presence and activ-ity of an intelligence that is not that of any of the embodied persons present. I can con-ceive of evidence that might be regarded as satisfactory. And if such evidence were forthcoming, I see no reason why either religion or science should hesitate to accept it. As to religion, it would only be proof positive of her every-day assumptions. As to science, I see no right that she has TO TURN HER BACK on any fact. And since she is all the time dealing with invisible forces the nature of which she cannot explain, it could be only arrogance that could lead her to disregard one of these because it seemed to be intelligent. To go back now for a moment to the early Christian claim with which we started, it is worthy of remark that, if the modern world shall ever demonstrate the fact of spirit return, it will make it perfectly reasomable for us to believe that Jesus actually did return, and that his disciples saw and talked with him. In that case, however, it would be no miracle; and it would not necessarily be any evidence in favor of the special dogmas of Christian theology. It would also be a rational explanation of a thousand other claimed facts of human history. Here, then, the matter stands. I have no quarrel with those who cling longingly and lovingly to the hope, even if they can give for it no sufficient reason. Neither have I any quarrel with those who claim that they have found adequate proof as the result of modern investigation. Only, for their own sakes, and for the sake of others, I would have them thoroughly "prove all things, and hold fast" only "that which is good." Neither can I have any quarrel with those who tell me they think this life is enough. Such a state of mind is little affected by argument. But as for me, though I find this life very sweet. I do want another. And though I cannot go so far as to say "This one is not worth hav-ing if there be no other," I do say that dust and ashes seem a somewhat poor and impotent conclusion for such a magnificent, grand, terrible life drama as that we are playing here on this old earth.

#### For the Heligio-Philosophical Journal. A Serpent in Man.

In our day science has revealed things which are certainly stranger than the stories of fic-tion. A cell not the 1-5000 of an inch in diameter has in itself an image of all parts of a man; it has his external features, his form, and his internal organs; and more still, that tiny cell carries the record of his ancestral history in past generations. What more mar-velous thing than this in all the fictions of

past ages? In what I am now to relate, my statements will be confined strictly to facts which have been clearly proved. I wish to do more than to amuse my readers. I wish to vindicate the primitive instinct and intuition of man in

primitive instinct and intuition of man in his search after truth. Look at a serpent. What can be imagined more repulsive? He seems the very persona-tion of evil power. Yet in the earliest ages, the serpent was chosen as an emblem of wis-dom and of eternity. So it appears in the hieroglyphs, and so it is described in history. It is a serpent that tempts man and woman in the garden of Eden. Mr. Ferguson has filled three hundred pages with the history of Serpent Worship among civilized people and in savage tribes. Was there a real truth at the foundation of this wide-spread belief? A noted infidel orator, in a recent lecture, ex-A noted infidel orator, in a recent lecture, ex-claimed in triumph, "Who believes the snake story now?" And I answer that all men of story how?" And I answer that all men of science are compelled to believe it. If he had studied science as diligently as he studied the tricks of Star route thieves, then he would have found that something besides a sneer was required in this case. The great forces of life are polar; they are attractive and repulsive. In the higher ani-mals including may the amount of attract

mals, including man, the amount of attractive force is shown by the delicacy, softness and perfect texture of the skin. For in the skin are the ends of the nerves of sensation, the vast receptive surfaces of the body. The amount of repulsive force is indicated by the length and strength of the spinal cord and column. This quality is stronger in man, while attractiveness is stronger in woman. Animals with fine skins are attractive, but animals with a great deal of repulsiveness have long and strong backs. like the sanrians. crocodiles, cats, worms and serpents. The cat arches up her back to display this feeling, and the strong currents of nerve-force cause the "hairs to stand on end" all along this line of discharge. We naturally "turn our backs" upon persons or things which are repulsive. upon persons or things which are repulsive. Now this repulsive force in the body is the counterpart and responds to the back and base of the brain, the lower and animal side of the mind. The great development of the back means a strong animal nature. Of all the lower animals, the serpent has the long-est back in proportion, and therefore the greatest amount of repulsiveness. No other animal could be chosen which would so truly represent the baser faculties, the sphere of represent the baser faculties, the sphere of evil in man.



battle-ground. "Deep within the human heart the secret lies, of all the hideous deities, and painted on a ground of sin, the fabled gods of torment rise." It is the business of science to explain the past experience of man-kind. It has no right to assume in advance that everything the ancients thought was nonsense. It is modest to wait until we un-derstand things onrealy se

nonsense. It is modest to wait until we un-derstand things ourselves. The account of Creation in Genesis, and of the garden of Eden, bears every mark of hav-ing been written in hieroglyph pictures. Moses turned this account over into words, and we are logically bound to interpret the account according to the laws of such writing. We could only picture woman's equality and attachment to man by representing her as attachment to man by representing her as proceeding out of his side. Symbolism is based upon natural laws. It is just as truthful in its way as science. Its laws are exact, and its interpretation reveals the eternal symphonies of nature. SIDARTHA.

#### " More Light!"

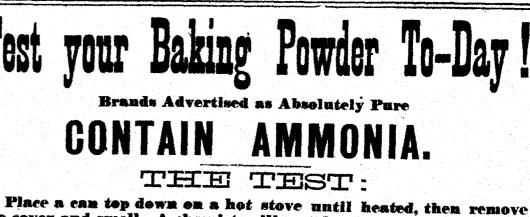
#### To the Editor of the Religio-Philosophical Journal:

Brother Anderson, in a recent issue of the JOURNAL, desires "more light" on a subject which perplexes him as an apparent contra-diction. He says he understands from my article, that spirits can see physical things, and he asks:

"' Is it possible for the spirit to see earthly things with such distinctness?' I think I have asked the question of spirits through trance, rapping, writing and clairvoyant mediams, more than one hundred times, receiv-ing the invariable response: 'Spirits see earthly things only through the eyes of a medium. As a rule we can see matter just as you see spirit."

as you see spirit." It is a principle at the foundation of Spir-itualism, that "spirits hold the same rela-tion to spiritual things that man holds to physical nature." Hence the Spirit-world must be distinct to spirit vision. But can spirits see the things of this earth with spirit eyes? If the question refers to physical matter, that which we see with our eyes, cer-tainly not: but there are other forms of vision tainly not; but there are other forms of vision. tainly not; but there are other forms of vision. When clairvoyants enter the profoundest state of trance, they have no difficulty in dis-tinguishing objects, distances, colors, size, etc. They "see" with spirit vision, and cer-tainly the freed spirit ought to see as well. How? Because all objects are pervaded by a spirit essence and that is visible to the spirit spirit-essence, and that is visible to the spirit spirit-essence, and that is visible to the spirit eye. As we gain a knowledge of bodies by seeing only their external, they gain a knowl-edge thereof by seeing the internal. This is not an explanation made to suit the case, but is embodied in my "Arcana of Nature," written twenty-five years ago, and when un-derstood, it will be seen to be in harmony with the communications received by Mr. Anderson. Again he asks: Anderson. Again he asks:

"'Is it really well for a child to die young?" Your last article, which is, indeed, a pleasant one, conveys that impression to my mind. I have always understood that earth experi-ence is a matter of great importance to us." There may be advantages in an earth-life of three-score years and ten, and such full fruition appears to be the purpose of nature, yet if such were essential, then it would be denied to none. If it has its advantages, it also has its disadvantages, and they balance each other. I fully believe the higher life has opportunities for growth and culture which are far superior to any earth can give, and I can see no good reason why a departed one should be compelled to return to learn in its school. There may be regrets, remorse, the stains of crimes, of duties neglected, which must be explated in earth's atmosphere. Beyond these, the lingering spirit can only suffer loss. Hence we should be content, whether the frosts of age come slow ly in the fullness of years, or the bud be taken in its opening hour; the infinite plan of progress is not defeated or impeded.

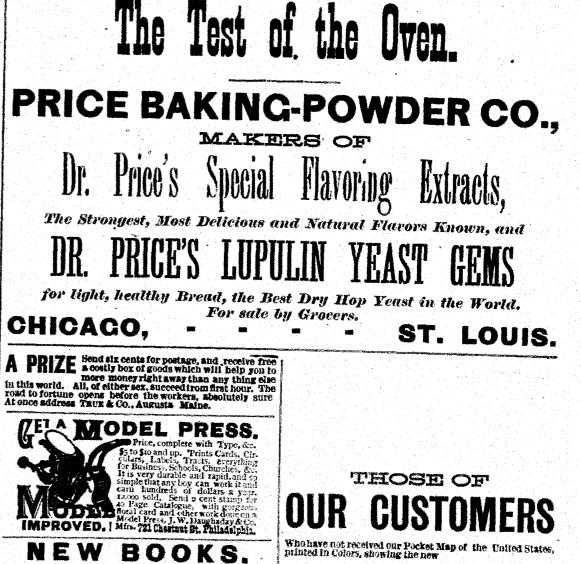


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"So strange, so deep, so wondrous life appears, I have no words, but only happy tears.

"I cannot think it all shall end in naught; That the abyss shall be the grave of thought; 1

"That e'er oblivion's shoreless sea shall roll O'er love and wonder and the lifeless soul."

No, friends, I expect to keep on. I have no fear of death, and I do not regard the grave as my final home. Rather do I look upon it as a low-arched gateway through which I hope to pass into the brighter sunshine of another life. Meantime, whether we feel assured or not, the best thing we can do is to build ourselves after the plan of a large and noble life, so that, if death does fulfil our hopes and lead us across the threshold of a higher existence, we may be ready to enter it with all the advantage of the best life-training here

"Learners are we all at school, Eager youth and weary age: Governed by the self-same rule. Poring over the self-same page

"Life the lesson that we learn As the days and years go by; Wondrous are the leaves we turn On the earth and in the sky.

-

"Oft our sight with tears is blurred While we strive in vain to tell What may mean some harder word Than our wisdom yet can spell.

"But we read enough to trust That our grand hopes are not lies; That our hearts are more than dust, And our homes are in the skies."

The great law of progress through the past geologic ages shows us one fact. Every upward step in the scale of animal life consisted in making the brain larger and in diminishing the size and shortening the length of the spinal cord. In other words, the parts which rule in the serpent become smaller and smaller, in the animals of different kinds, as we ascend the geologic ladder of life. In this engraving the brain of the serpent is only a little larger in diameter than the spinal cord. But the brain of man is ten times larger. The spinal cord is the serpent in man. It is intended to be the servant of the brain, not to be its ruler. But in base men the spinal cord and the body rule, and they bring all the fac-ulties down to their level. Every step in moral growth is an effort to overcome this serpent-power. Through all the ages of his-tory man has risen higher by trampling this power beneath his feet. The expanding brain means the contracting spinal cord.

But the power of the spinal cord and base brain is not necessarily an evil. Under the influence of the higher organs of the brain, the repulsive power of the spinal cord is used to repel evil things and evil conditions. It then becomes a mighty instrument of good. It lays strong hold of life and health. It becomes the strength and stay of virtue. It is the guardian of physical health, the power to throw off the causes of disease. Here is the source of *positive* power. With a weak back, we would yield passively to both moral and physical disease. The serpent in man is an evil power so long as it rules him, but it is the savior and protector when it becomes the servant of his higher nature.

The Bible is sustained by the greatest truths in science when it chooses the serpent as a symbol. No other object could have been se-lected which would have so truly represented the facts of the case. If the base passions of the primeval man tempted him to do wrong, how could we symbolize this better than by a serpent, that animal which has this physiological development in the most excessive degree? Well and truly was the serpent placed by the Tree of Life. For in man the spinal cord is the very trunk of this tree, as I have proved in another article. Moses did not make a mistake when he lifted up a brazen serpent in the wilderness as the emblem of healing power. The Caduceus of Mercury, the two serpents twined around a rod, were not only a symbol of wisdom and power, but also of the healing art, of Esculapius and his work in restoring the body. The medical profession still use this symbol.

It is surprising that so good a physiologist as Alexander Wilder, in a recent number of the JOURNAL, should say that the serpent was one of the old fire-symbols. It is certainly not true. It is not exactly scientific to as-sume that all kinds of ancient symbols meant exactly the same thing.

The last great battle is to be with the beast and serpent in man. In his nature is the bility.

#### HUDSON TUTTLE. Berlin Heights, Ohio.

The Harmonial Association of New York

To the Editor of the Religio-Philosophical Journal:

Easter has brought more than one good thing in its train this year. The winter has taxed soul, mind and body, with its persistent storms, depressing fogs and a final suspicion that the sun had disappeared with no intention of returning to this small bit of the universe; but for a week, not only sunshine, but spring air, spring flowers and the spring sense of exhilaration have been with us. The little society, shepherdless since last December, has been true to its name and object, and kept up its meetings as a Harmonial As-sociation, waiting the time when its founder should regain strength enough for the work. With him also, the same depressing causes have been in operation, and not only great prostration, but in the end, acute illness have stood in the way of a desire to be in the old place. At last the spell is lifted, and on Sun-day last, April 20th, Stock Hall was filled with friends, who gathered there with a deep gratitude that the teacher whose influence is even stronger personally than in printed word, had come to his own again. Flowers covered the little desk. The quiet, lovely face of his lifelong co-worker and companion, was no less welcome than the benignant one of the seer himself. I doubt if any congregation in New York contributed as largely in proportion to its numbers, as this little handful of people, who subscribed so liberally for the expenses attendant upon the continuance of the meetings.

Even the stranger, who enters Steck Hall, feels the soothing and inspiring influence that seems to dwell there, and that draws compellingly, those who have once felt its power, and those to whom it has become a familiar spot would not exchange it for the stateliest cathedral in old world or new. The morning lecture was on "The Harmonial Man," and what the natural order of development in such character must be; Mr. Davis defining him under eight heads, as first a progressive man; second, a working man; third, an honest man; fourth, a healthy man; fifth, a temperance man; sixth, a thinking man; seventh, a rich man; eighth, a spiritual man. Wit and wisdom joined hands in the delineation of each phase, and if the JOUR-NAL had more space I should gladly outline the treatment of a topic of vital interest to every growing man and woman. Of such it may be said, as a wise man has lately written of Goethe: "He lived and died, not without hard work indeed, and hard struggles, ... but in the end, emphatically a rich man; rich in friends, rich in love, rich in insight, and rich in good works-the only kind of a wealth which a reasonable man should desire to be possessed of in any large quantity." H. C. New York.

Herbert Spencer proposes to visit Australia for the benefit of his health. He has been advised that a long sea voyage will do him good.

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