

RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE

DOTTED BY THE L PHILOS

ROMANCE AND GENERAL REFORM

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

VOL. XXXVI.

CHICAGO, MAY 3, 1884.

No. 10

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting 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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Immortality from the Standpoint of the Modern World.

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

On Easter Sunday, April 13th, the Rev. Minot J. Savage delivered, in the Church of the Unity, Boston, the following sermon:

"For I delivered unto you first of all that which I also 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 present, but some are fallen asleep; after that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."

"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 of 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 stupendous change 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 foundation-stone of a great religion, and this religion is the one which has coincided with the greatest civilization of the world. Paul says: "If Christ be not risen, then your faith is vain"—the basis of Christianity is gone. We will 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 condition of human society which they called "the kingdom of heaven." But at last, disappointed and dismayed, they find him in the hands of the Roman power. This power, urged on by the influential and official portion of his own people, has put him to an ignominious death, the death of a common criminal. This is Friday afternoon. And now—as we see in the case of the two friends who, through the cool of the evening, walked to Emmaus—the disciples have given up all hope. With an undertow of exceeding sadness and disappointment, we hear them saying: "We trusted that this had been he who

should have redeemed Israel." But it is plain that the trust is gone. They read in the Cross only one more terrible failure. But on Sunday morning they are startled by the report that somebody had seen him alive again. He suddenly appears to the wondering little company, 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, 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 immediate result of these "appearances," their hopes revive again. In the confident assurance 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 hopes. These later expectations, we know, have not been fulfilled. But our concern, for to-day, is only with this story of the reappearance. 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, 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 evidence. We must respect Thomas, then, for being a doubter until the proof was forthcoming. The world has suffered too much by "taking things for granted" for any longer 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 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,

JUSTICE WOULD MISCARRY much oftener than it actually does. Have we then, here in our New Testament, reasonably satisfactory evidence that Jesus really appeared 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 crucifixion. 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 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 remarkably 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 in this matter, for all her Easter ceremonies, 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 perjury. A thousand times more evidence in favor of spirit return in the modern world is offered us by the despaired 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 hardly be good evidence that we shall rise from

our graves after having gone back to dust for thousands of years. A wholly exceptional case like this is hardly good ground on which to base a common hope for our common 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 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 existence 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 agony of no sorrows. Few, perhaps, are more sensitive; for, if I know the heights of heaven, I have also walked the gloom of hell. But I have stood on sunny mountain peaks of experience, when one swift moment's ecstasy 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 wail of Tennyson:

"Who loved, who suffered countless ills,
Who battled for the true, the just,
Be blown about in desert dust,
Or sealed within the lowly hills?"
"No more! A monster then, a dream,
A discord, dragons of the prime,
Who tore each other in their slime,
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 depths 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 to-day do not at all act as though they really believed it. Very little is the apparent consolation they find in the hour of death. With grate on their doors, they wait 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 mourning 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 necessarily 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 affirmation either way. At the other extreme stands the great army of Spiritualists. It is 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 swelling 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 country, are declaring their conviction that those

we call the dead do live, and that they can send back proofs of both their existence and their identity. Between these two great armies stands traditional orthodoxy. It possesses the advantages of neither side, and between them, as though they were upper and nether millstones, its crumbling and inconsistent material is in danger of being ground 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 is the question the church cannot help us to settle. Science has a vast body of truth capable of constantly repeated verification. Spiritualism has a large body of asserted truth that she at least claims to be able to prove by ocular and tangible demonstration. As against these, orthodox Christianity has only the traditional testimony of certain unknown men long since dead. In talking with one of America's best known literary men the other day, he expressed his conviction in—as nearly as I can remember—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 stand in this modern world. A few words more as to the orthodox position. As fine a morality and as profound and tender a spirituality of character as the church can show are to-day found on every hand outside its walls. It has no monopoly of the anti-materialistic 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 witnesses. Science rules the testimony 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 doctrine that the church has built up. Even if her asserted fact be granted, 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 continued 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. We need not be surprised to find scientific dogmatists as well as religious ones. Men like Clifford and Haecel 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 listening to their individual voices and not to the voice of science. For it has gone to the utmost 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

ANY INTELLIGENT MAN;

and he is at liberty to put his own construction on the facts, so long as he does not contradict 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 fact 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 a brain. And then it is equally open to you to tell him that there are, doubtless, 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-

ence demonstrates that the invisible and intangible 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 present 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, encompassed and accompanied in its mighty sweep through space by an invisible, intangible, though intensely active world—a world beautiful in form and color, and peopled by wise and loving intelligences akin to ourselves. On what looks like indubitable evidence, 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 believe 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 ether upon each square inch of the earth's surface has been calculated by Sir John Herschel to be about 17,000,000,000 pounds. "Yet," says Prof. Jevons, "we live and move without appreciable resistance through this medium, infinitely harder and more elastic than adamant." Beside the difficulty of imagining such facts as these to be true, the passing of matter through other matter, the wonders 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 ordinary 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—when they are translated into consciousness—beat upon the sensitive nerves of the eye at the rate of from five hundred 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:

"I know there are voices 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 synagogue." It is my conviction that, whether true or false, it

OUGHT TO BE INVESTIGATED

by competent minds. If 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 pool upon it, as on 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 as 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 central 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 clergyman in Boston has a stronger belief. But if 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

OLD LADY MARY.

A story of the Seen and the Unseen.

[Blackwood's Magazine.]

[CONTINUED.]

VII.

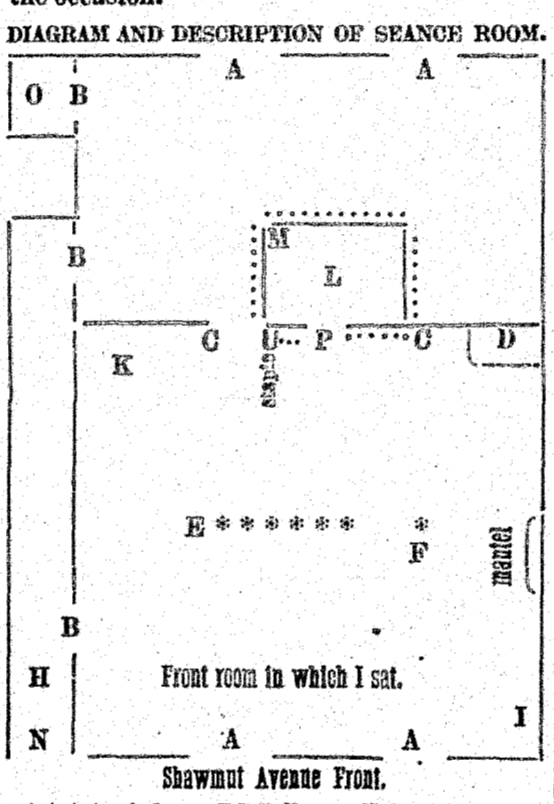
Mary, when she left her kind friend in the vicarage, went out and took a long walk. She had received a shock so great that it took all sensation from her, and threw her into the seething and surging of an excitement altogether beyond her control. She could not think until she had got familiar with the 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.

“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 living, I believe—to see if the vicar, or his wife, or you, or all of you together, could do a thing for me.”

“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 superstitious, 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?”

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 materializing seance which I held privately with Mrs. E. C. Hatch, 231 Shawmut Avenue, Boston, on the evening of April 12th, 1884.



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 seance to be made more secure against fraud than this was.

mother came and seated herself beside me, and entered into conversation with me concerning my own family and other dear earthly friends. As well as those dwelling in the spirit-land, and the thought that my own dear mother—for it was her—was left earth-life many years previously and was considered by her orthodox friends dead, had returned not only in spirit, but also in tangible bodily form, to mingle the love of her warm, motherly heart with that of a devoted child, overwhelmed me, and I could not avoid shedding tears of joy, causing me to pour out my thanks—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, 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, desiring 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 referred to scenes in my own experiences that were known to no soul in Boston.

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.

Chicago, Ill., April 21st, 1884.

Woman and the Household.

BY HESTER M. POOLE.

A LITTLE WORD.

A little word in love expressed, A motion of a tear,

Then deem it not an idle thing, A pleasant word to speak:

True charity is that which helps a person to help himself. To accept alms is not always to be helped.

It is true many fall on the way, too feeble to encounter the pitiless storms of life.

However or whatever it may be, let woman be a friend to woman, even when the latter is not wise enough to be a friend to herself.

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 correctional houses has been a surprise to all who have watched them.

A GOOD WORK.

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.

"Pinched faces, stolid faces, dogged countenances 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 influence?"

"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 crimson-crowned plant that was to live with her in her meagre room."

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. It is said that she is a most brilliant and phenomenal scholar, and was sent as a teacher into a Protestant school in Egypt 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 cheek cut 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 little family of

Layah narrowly escaped massacre at the sacking of Alexandria. With much difficulty Layah with her husband and baby escaped, took passage for America, and finally wandered to Philadelphia, where they had an acquaintance. In one of the churches of that city, Layah, not long ago, told her story in a simple, eloquent way, before the very Sunday school whose weekly contributions had given her means for an education. The Syrian 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 brightest paper of Colorado, is fighting a good fight against those wrongs and vices which press most closely upon women. It is done in that piquant way which insures reading—start, spice and always effective. In a late issue occur the following extracts from an letter from Emily Faithful, written from Salt Lake City to England, during her last visit to this country:

"Her detailing her visit to the Tabernacle and her ideas about the attendant ceremonies, Miss Faithful says: 'Nothing could excite the courtesy shown me by the leading Mormon, and the President gave a large 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 thirteen!'"

"When we arrived at the house one of the daughters met us, and on entering the drawing room the President presented me to a lady, 'one of my wives' being the strange proffer! 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 conversion."

"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, crucifying 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 unconscious but pathetic betrayal of the heart-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 intervention 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 the promise that I would not give their names, that such consent was forced, but I hold the copy of a sermon preached by Brigham 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 indignant protest, this gentleman, who had nineteen wives in Salt Lake City alone, gave the 'women,' as he termed them, a fortnight to think over it."

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

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 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 relates 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 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 unique meeting composed of members of the different churches, on the subject of "Temperance." More than one hundred went away for want of room. He treated the subject from a scientific standpoint, which gave me some new ideas. His audience were large, and many inquirers wished him to speak on our philosophy. He said he would do so on Sunday afternoon. When the Baptist minister heard of it, he offered him the use of his church in the evening. The Methodists also gave up their service at that time. The church was filled before the time for the lecturer to commence; many could not get in. The subject was: "The Scientific Proof of Immortality." He handled the subject in a masterly manner. The audience was held spell-bound for an hour and a half. Many say, "With he had spoken longer." He showed the faculty and pernicious effects of Materialism, and the true beauty and purity of the spiritual philosophy. He did not ignore spirit phenomena, but plainly said that it alone did not elevate man; it was only a fact, like many others, which taught a truth. He did not ignore, abuse or flatter the members of the different systems of faith, which caused him to be true to their external nature. He said that living a true life is the way to prepare for the change called death. He took the ground that the real world of causes is the spiritual; that the real force and power of the universe is the Infinite All-Soul; that the real man is the spiritual body, which is incorporated into, and is the moving power of, the physical. His appeal for each one to live a true, higher and more moral life, thrilled the whole audience. His words cheered those who mourn for lost ones, and the beautiful picture of the higher spheres where they have gone, was full of comfort, strength and hope. His course of lectures, which I have heard, fully convinces me that the people are ready—yes, are

starving for truths that will teach them in a practical, philosophical and moral way, how to live and do their life work. They are ready for spiritualistic truths; ready to treat with respect our teachers, and receive their instructions, if they only make their own lives honest, clean, virtuous and moral. The Doctor tells me that he thinks of leaving the lecture field, but I hope he will not. I trust that Spiritualists, temperance workers and those that want scientific lectures, will call for him all over our State, until he will think it his duty, as he sees the demand, to continue in this field of labor as a teacher. 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. SARAH GRAVES. Grand Rapids, Mich., April 14, 1884.

Magazines for May Continued.

THE POPULAR SCIENCE MONTHLY. (D. Appleton & 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-Class in the Last Half-Century, by Robert Giffin, LL.D.; An Experiment in Prohibition, by Edward Johnson; The Milk in the Cocoa-Nut, by Grant Allen; Longevity of Astronomers, by Albert 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. Reyser; 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 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 Architecture in America; Evening Song in May; A Parable; Dr. Sevier; A Marriage; Rose Maddier; 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 Parable; Trades-Unionism in England; One Sea-side Grave; Chief Joseph, the Nez-Perce; Topics of the Time; Open Letters; Brie-a-Brac.

THE MAGAZINE OF ART. (Cassell & Co., New York, London and Paris.) Contents: "Home Sweet Home"; Syn 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 Thames; The Lace School at Burano; The Sword; "By the Fireside"; The Chronicle of Art; American Art Notes.

THE MODERN AGE. (The Modern Age Publishing 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 Truffles; A Pilgrim to Parnassus; Sayings and Doings; Books and Book Men; Stage and Studio; Examination Papers.

ST. LOUIS ILLUSTRATED MAGAZINE. (Magazine Co., St. Louis, Mo.) Contents: A Sailing to Navarre; The Absent Lover; Balzac and his Struggles; Belle Gilmot'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.

MISCELLANEOUS NOTES AND QUERIES. (S. C. & L. M. Gould, Manchester, N. H.) The Notes and Queries have answers in all departments of literature and will be found of interest to Teachers, Pupils and Students.

THE ANTI-COMPULSORY VACCINATION REPORTER. (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 AMERICAN MONTHLY. (American Magazine Pub. Co., Chicago.) A Magazine devoted 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 Swedenborgianism.

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

WARD & STANTON

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More people than is generally supposed have some form of kidney trouble. We do not wish to frighten any one needless-ly, for that would be simply cruel, 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 death practitioners have attributed to other causes. The chief danger in kidney disease is that it so often becomes serious before the patient—or his physician either—knows what his ailment actually is. Therefore all symptoms of kidney disease should be attended to at once. Delay is always dangerous, and may be fatal. When the urine is discolored, when it contains white deposits, or when there is pain in urination, the sufferer is foolish to neglect it, with the idea that it will be "all right presently." The kidneys are the scavengers, the sewers 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:

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Mr. Earley is in the employ of Ward & Stanton, the well-known ship and steamboat builders, of Newburgh, is a man of high respectability, and ready to stand at any time the statement contained in his letter.

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Remittances should be made by United States Postal Money Order, American Express Company's Money Order, Registered Letter or Draft on either New York or Chicago.

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, CHICAGO, ILL.

Advertising Rates, 20 cents per Agate line. Reading Notice, 40 cents per line.

Entered at the postoffice in Chicago, Ill., as second class matter.

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When newspapers or magazines are sent to the 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.

NOTICE TO SUBSCRIBERS.

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

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, many and progressive; commanding the respect of a large audience, and the esteem of a host of personal friends.

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 Oriental Religions, says that the thought and sacred literature of ancient Hindostan are "saturated with the idea of immortality."

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.

We thank him for giving the RELIGIO-PHILOSOPHICAL JOURNAL credit for its work. It is another verification of the soundness of the advice of our excellent and influential 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."

duty, to demand for himself the demonstration of the truth of the claim, and that it shall be done under such conditions as shall leave no reasonable ground for doubt in his own mind. This is the position of the JOURNAL, 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 evidence of the wide-spread and kindly interest felt in Spiritualism by the clergy; an interest and respect engendered by the JOURNAL's unwavering 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.

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.

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.

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 precisely similar results. So, in the matter under discussion, it can be shown that, taking the opposing idea to total depravity—man's essential divinity—his power of ceaseless progression would

of necessity create evils. Limited in physical power, with only partially developed brain, the imperfection different in every man, the manifestation of the divine must be always so imperfect as to hide the divinity, 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 of total depravity, something should be said of the result of a belief in this doctrine or in 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.

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.

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.

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.

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.

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.

There is a difficulty—there are always difficulties in new things—evangelists have a fondness for the best hotels, are somewhat partial to the good things of this world, at 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, 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 Sappho and Hypatia, the honors paid to the latter by Athens, the most cultured city in the world.

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."

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

Moral Cowardice.

Mr. F. M. Holland in the Index, says: "I 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 intelligent 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 hypocrisy, the moral cowardice displayed would seem almost too great for belief.

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-PHILOSOPHICAL 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 séance 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.

Richmond, Ind., April 26th, 1884. To John C. Bundy, Chicago, Ill.: Is Anna Eva Fay a genuine medium? Answer. G. W. STIGLEMAN. 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 prospectus of the paper on the seventh page; and if there is anything therein to which they object it is hoped they will communicate with the editor. All who wish to be informed upon subjects within the scope of the JOURNAL, should subscribe for one year and give the 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 writes to us that he has engagements to deliver four lectures.

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 Harris, 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 JOURNAL, 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 headquarters 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?

We have received an excellent photograph of J. H. Mott, of Memphis, Mo., for which we 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 fired 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.

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 I 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, And overbuilt 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 refractory pupils. Erect, 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.

In earlier life, long before I knew him, say about 1795, he was engaged as a surveyor under the commissioners, Major Andrew Elliott and General William Irvine, to locate and survey in the heavily timbered wilderness, the towns of Erie, 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 arithmetic, algebra, trigonometry, grammar, etc., and, as a member of the religious Society of Friends, his commanding intellect exercised 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 mathematical and other sciences. Under his tuition your present scribe increased his own natural proclivities for astronomical and other accurate knowledge, and became a favorite pupil of no mean master. Both the wives of our "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 enthusiastic pupil.

But, alas! there came a breach in harmony. Shortly after the advent of modern Spiritualism, the pupil inclined to look into that fabled matter, becoming almost a convert, and thus a likely branch of the "Friendly" vine was being led astray. His old friend, the teacher, wrote him a letter expressing his regret 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 permissible 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 Neshaunmy, and endeavoring to demonstrate on a black board, student fashion; but no one knew of him or recognized 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 communications 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 his fingers, 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 conditions. 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?"

The answer to this between the slates was:

"Not yet. We start in a few days for Jupiter. 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 already visited Jupiter, Mars and Saturn, and want to go there to make observations, go with us. We go first to Uranus, then to Jupiter. There is a very strong action in several of the volcanoes 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:

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

The next question placed inside the slate was this:

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. Best?" 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, 419 W. Lake street, propose to reorganize on a new basis, and desire to notify 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 Seekers 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 opening article, Frederick Harrison's "The Ghost of Religion," is a mingled criticism and eulogy of Herbert Spencer's article published in the last number of this magazine. The paper on "Platform Women," from the Weekly Century, is a strong argument, from the purely feminine standpoint, against the new agitation. The usual number of bright, light articles, poems, etc., will be found in the number.

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Spiritual Meetings in Brooklyn and New York. The Brooklyn Spiritualist Society will hold services every Sunday, commencing September 16th at 11 A. M. and 7:45 P. M., at the Hall, corner of Hall and Bedford 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 Clinton Avenue, Brooklyn, N. Y. Public services every Sunday at 2 and 7:30 P. M. Lectures for young and old, Sundays at 10:30 A. M. Abraham J. Kipp, Superintendent. Ladies Aid and Mutual Relief Fraternity, Wednesday, at 2:30. Church Social every second and fourth Wednesday, in each month, at 8 P. M.

Psychic Fraternity for development of mediums, every Thursday evening, at 8 o'clock, sharp. Mrs. T. B. Strick, President.

The South Brooklyn Spiritual Society meets at Franklin Hall, corner 3rd Avenue and 18th Street, every Wednesday evening at 8 o'clock. Mr. Robert, President; Dr. Patch, Secretary and Treasurer.

A Progressive Spiritual Meeting will be held every Sunday afternoon at 3 o'clock, in Franklin Hall, corner of 3rd Avenue and 18th Street, South Brooklyn. Seats free.

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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.

Life Among the Mormons. "My dear," said a Mormon wife to her husband, "I should think that you would be ashamed of yourself flirting with that Miss B. as you did in church to-day."

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