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

#### VOL. XXXVI.

## CHICAGO, MARCH 22, 1884.

No. 4

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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For the Religio-Philosophical Journal.
Gerald Massey's Reply to Wm. E. Coleman.

A proper understanding of the "last section" of my work must largely depend on the mastery of all that precedes it, and on following the continuity of the types, including both Christ and the Cross, according to the law of evolution. My book itself must be my permanent reply to Mr. Coleman. Possibly the mass of new matter which it presents, concerning the most hidden origines of the Christian cult, may produce a different impression on different minds. All I ask is a deliberate weighing of the new data, for which I care a thousand fold more than I do for my own dicta. I venture, however, to hint that it is useless to go full tilt against my last section, armed merely with the authority of the canonical gospels—the latest réchauffé of a hundred earlier ones—as a trustworthy document.

I am away from my books and notes, but, nevertheless, will jot down a few remarks in reply to your reviewer, as his articles may appear. First of all, I have to notice several misstatements in matters of fact.

Mr. Coleman says, "No such person as Jesus

ever lived;" and this statement he attributes to me! I have sufficiently explained that Jesus (in Greek) as Jehoshua, the son of Pandira, was an historic character, who is the sole historic Jesus known to the Jewish writers; the Jesus whom I have carefully distinguished from the mythical or doctrinal Christ of the Gnostics of Paul, and of the Canonical Gospels. He further declares, that "no trace of Jesus Christ can be found in the world till the first half of the first century." Whereas, in the Book of Esaras (one of the pre-Christian Gospels containing the Secret Wisdom or Gnosis), God, as the father, affirmed that his "Son Jesus," whom he also calls "my Son Christ," he "who is now withdrawn from the earth," shall manifest once more or be "revealed with those that be with him; and they that remain shall rejoice within four hundred years." This book being pre-Christian and prior to the first century, the Jesus Christ of it must be pre-historic or "unhistorical and totally mythical," according to the other data accepted by Mr. Coleman. In this matter of Jesus the Christ, we cannot start with the "history" in our Canonical

I need not enter into further details here to show the Egyptian origin of Jesus as the Su or coming one who, as the Su or Son, is Susu the Greek and Gnostic Jesus, who was the Christ of the Secret Writings, including the book of Esaras; this I have done in my book. Enough that Jesus the Christ began in a mythical and not in any historical character; and that the conversion of the one into the other was at the origin of the Christian cult. It is also unnecessary to point out that the Christ of Paul, who was the "Rock" that led the Hebrews in their desert wanderings, was likewise unhistorical and must have been considerably earlier than the first half of the first century! The mythical or typical Jesus the Christ was first; the histor-

In a previous contribution Mr. Coleman had remarked that "if Jesus was a Sun-God, then the earliest accounts of him should be of a solar nature." The earliest accounts of him are of a solar nature, if we know where to look for them. Of this fact the so-called Christian iconography contains absolute proof. The solar disk and the cross of the four corners (that of the crossifying, not the crucifying) constitute the Christ during several centuries of symbolism. The solar glory and the solar rays worn by the typical Christ as the insignis of his divinity, are used to determine the solar nature of the God.

I have copied a small figure of the Child

Christ (Nat. Gen., 2, 437) from the Catacombs, where the original is accompanied by Mary and Elizabeth. The child wears the solar disk and Equinoctial Cross, and is also a portrait of the risen mummy-Christ or the Karast of Egypt. "Primitive Christianity," says Mr. Coleman, "knew nothing of Jesus having been born December twenty-fifth," but when it became paganized, it borrowed that birthday from mythology. This is a reversal of the real process. We are told that as late as the fifth century, Leo the Great was forced to rebuke the "pestiferous persuasion" of the Christians who were then found to be celebrating Christmas day, not for the birth of Jesus Christ, but for the resurrection of the sun; as it had been and continued to be until the alleged historical Jesus had taken the place of the Sun-God in the minds of his wershipers, and the actual origin of equinoctial christolatry was at length superseded by the belief in a carnalized Christ, for whom the same birthday was continued faut de micux.

ized Christ, for whom the same birthday was continued faut de micux.

Mr. Coleman asks me, "How was it that this ram-worship of Jesus only began about three hundred years after the Ram-God had been superseded by the Fish-God?" My answer is that it did not begin at that time or in that way. The celestial records contain the true history; and the Jesus of Revelation is the Christ whose type was the ram or lamb; the dates can be determined astronomically and in no other manner. It is noticeable, also, that according to Plutarch, the Mithraic religion which made so much of the ram or lamb, as a type interpreted astronomically, was established in Rome about the year seventy B. C. I point to this as a link of connection in the mode of bringing on. The Roman catacombe\* and the Christian iconography will answer for the continuity of the type. The lamb of God was continued, but not begun in the first century. Those who knew the times changed the types. These were the Gnostics, the men who depicted Horus as Ichthys the Fish; the men who knew—the "primitive Christians" being the men who did not know, but who believed in the historic realization of the pre-Christian mythology, and continued the types, without divining their primary significance.

Mr. Coleman says rightly, that if the Christian cult had an astronomical origin, it must have been ichthyologic, or as he terms it, fishy. It is very fishy. The adoption of the fish-type, however, did not preclude the continuity of the ram in the iconography. Because of the fish sign, Horus was the fish; Bacchus was the fish; the child of Atergatis, the fish-tailed goddess at Ascalon, was the fish. The mythical Manifestor being represented by the fish, for a reason adequately natural on the astronomical theory; and upon no other, the Christian Jesus is called Ichthys the fish, whilst the primitive Christians were designated Piscienti, although not after any human being who manifested as an historic fish.

The fish, he asserts, was but little used by the Christians. I refer him to the iconography of the Catacombs; to the Eucharistic fish; to the fish-mouthed Mitre of the Pope; to the Vesica Piscis of Rome, and to the fish still eaten on Friday! Like the lamb or ram, the typical fish will be continued long after the equinox passes into the sign of Aquarius. Mythical types persist and have great permanence.

He also asserts twice over that the Christian lamb (or ram, as it is likewise rendered in the Catacombs) represented the Paschal lamb of the Hebrews, and not the zodiacal ram. Is he not aware, then, of a fact so elementary as that the Hebrew lamb or ram was a zodiacal type, and that the cross upon which it was spitted was the sign of the crossing? This which he quotes against my view is corroborative of it. Horus was the lamb of God in Egypt; and the lamb or ram of Sebek-Ra, the Persian lamb, the Samaritan lamb, the lamb or ram of the Gnostics, had all one origin in the Kronian Mythos or celestial Allegory. Mere repetition of any old views previously entertained, is not the way to meet my new matter. Nor did I assert that the prophecy in our book of Revela-tion must have been written before 2,410, B. C.; and Mr. Coleman inquires very gratui-tously, "How could a book first written in the first century, A. D., be a prophecy of things happening 2,410 B. C.?" I deny that such a work was first written in the first century A. D. I show the nature of the subject matter to be identical with that in the Persian Bahman Jashp, the Revelation not written by John. My reviewer has put the cart before the horse, and if they go at all, it must be backwards. I show that the astronomical data were so ancient that they preceded the entrance of the Vernal Equinox into the

Sign of Aries.

It matters little to me when the "Book of Revelation," as we have it, was written and the mythical matter was last re-applied. I have to do with the nature of the original Revelation which was Mithraic before it was Christian—the mystical and celestial matter, which certain of the Fathers were very shy and suspicious of, and which nearly caused the exclusion of the book from the New Testament canon. The original matter was astronomical and mythical. As such it can be verified and understood. Where is the sense of telling me that "Jesus prophesies to John that he will soon come again and establish the kingdom on earth?" Or what is the use of such a revelation? Has that prophecy been fulfilled and so proved the history? Or is the coming one that El-Mahdi now de-

\*The works of Didron and of Lundy ("Monumental Caristianity") are accessible to those who cannot get at the Italian collections.

scending from the Soudan? Or did John also write the Bahman Jashp, where the same matter may be found? It is in Revelation as everywhere else, the matter of the mythos was continued and converted into history for those who knew little and believed much. The difference between me and your reviewer here is fundamental and possibly absolute. We are not on the same lines. He assumes the human history which I deny and try to disprove, whether in the four gospels or in the book of Revelation. He takes the writings very simply as they stand and quotes them as if undoubtedly historic and original; as if they proved themselves. But I deny the personal history in the Canonical Gospels, and am able to show how it was taken piecemeal from the Mythos and put together as human history. I now ask to have the total evidence weighed tentatively from this new standpoint.

To begin with, the gospel history contains no historical dates on which to base its data. The supposed historic Herod died four years B. C.! Cyrenius or Quirinus was not sent by Cæsar to collect the Imperial revenue contributed by the Hebrews until at least six years after the Christian era! That is, where supposed dates are given they are demonstrably unhistorical. And when the comparative method is searchingly applied, the alleged "history" resolves recognizably into the matter of the Mythor, which was preextant; and which remained the mould of the history from first to last.

Mr. Coleman in common with many others, postulates a "primitive system of Christianity," for which no evidence can be adduced, because it had no existence in fact; a "primitive Christianity" supposed to have been founded by a personal Jesus and his apostles; a "primitive Christianity" from which gnostics like Marcus are assumed to have been ics like Marcus are assumed to have been backsliders; the pure personal teachings of which system were perverted by the Church of Rome! My contention is that no such system ever existed, but that Rome was the true bringer-on of the pre-Christian cult, with its types and symbols and identifiable body of dogma and doctrine. All that Mr. trine of the flesh and the Jewish law, etc., has been said thousands of times. It is not new, and I hold that it is not true, or rather that it affords no radical explanation. For that reason it affords no true interpretationof Paul's position in relation to the origin of Christianity. My contention is that there was an historical Jesus or Jehoshua, the Nazarene, reputed son of Pandira; and also a mythical Christ, the astronomical or doctrinal Manifestor. I suggest that Paul's real Christ was purely mythical or ideal, be-cause it is one with the Christ of the Gnosis,

and the Word or Logos of Philo. This typical Christ only could have been the "Rock" in the wilderness. This was the only Christ that could come in the end of the world, the Age or Æon, because in one chief aspect he was Kronian and cyclical. Once this doctrine is bottomed in Paul's writings. the fleshly Christ becomes impossible. The fleshly Christ is that "other Jesus" whom Paul repudiates. This was the Jesus of Ce-phas, James and John. Him we know as the Christ carnalized, and this Jesus of his op-ponents and of that other "gospel" was not the Jesus Christ of Paul. The doctrinal difference could not be obliterated or bridged over. Paul having rejected the "other Jesus," the historical Jesus, the flesh Jesus of his opponents, Cephas and James, cannot afterwards be cited as a witness or testifier to the historic truth of his miraculous history! It is true that there are two voices to be heard contending for the supremacy of two different doctrines in Christology all through the Pauline Epistles. I have brought out one view; Mr. Coleman seeks to sustain the other. Both are included; and my quotations are as correctly made as his. Both cannot be true; both cannot be one at root; both cannot belong to Paul personally. The Gnostic Christ, by whomsoever set forth, could never be made flesh or become a personal and historic Jesus. This, as I have shown, is Jesus the Christ of Paul, whatever else may now be found in the

Paul's Christ was the one in whom the Pleroma of the Godhead dwelt bodily (Col. 2 9). This was the Goostic Jesus, called the 'perfect star of the Pleroma" of seven powers, and of the seven stars, whose symbol is the star with eight rays portrayed in the Hindoo, Assyrian and Roman iconography. This was a pre-Christian, unhistorical and entirely mythical Christ existing, as Paul insists, from the beginning. Paul's Jesus was the "first born from the dead," like the Egyptian Horus. This, no historic Jesus could be! The doctrine of the resurrection and the continuity of life beyond the grave did not wait to be demonstrated at an indefinite date in the first part of the first century A. D. The Christ who was the first born from the dead to Paul, had always been the first-born from the dead ever since the human mind had evolved a type of immortality. That type of an immortal soul, attained at last in the eighth stage of all the climbing upward, was called the Karast or Krist in Egypt—a name of the risen mummy, the original Christ, the anointed, embalmed or Karast (Eg.,) dead, set in heaven as the risen Horus, whose star was Orion, as the Sahu or Karast of the resurrection! There was nothing left for an historic person to reveal concerning the resurrection from the dead in the first century by means of a physical

Rither an historic Jesus could become the Christ, as Savior of the world, or he could

not; and as the world never was lost in any such sense as the ignorant have derived from a fable misinterpreted, why, he could not; there would have been no meaning in his becoming such a Savior of mankind from a fall that never occurred! And Paul, who was a master in the Mysteries, an Adept in the Gnosis, could never have mistaken the fable for a fact on which to build his system of Christology.

Christology.

I hold that Paul's Christ was not the word made flesh, not the flesh-and-blood Jesus, and hence his repudiation of the vain "Genealogies,"\* which were employed by others to establish the human line of descent. Paul's Christ could not have been at one and the same time "without genealogy," and the seed of an historical Abraham or of David. In repudiating the Genealogies he is rejecting the Christ made flesh, who was preached by his Christian opponents. I repeat that Paul's doctrine of the resurrection founded on the Gnosis, and consequently identifiable by the comparative process, is entirely opposed to that which was proclaimed by Hymenæus and Philetus, who taught that the resurrection was past already, in which he says they are in error, and their word will eat as doth a gangrene. The sole way in which the resurrection could be set forth as already passed, was the same then as it is today, namely: the resurrection once for all of a personal and historical Savior, who there and then rose from the dead for the first time and instituted the resurrection. This Paul absolutely rejects. His own resurrection was not assured by any such means. He says: "If by any means I may attain into the resurrection of the dead—not that I have already attained, or am already made perfect (that is in the Gnostic sense); but I press on!" in his endeavor to reach the Christhood of the Gnosis. This statement is made by Paul, not merely by Mr. Massey. Another statement that is contradictory, also ascribed to Paul, is no answer to me. It only illustrates the double dealing which these writings have

Also I fail to see how a future resurrection at the second coming of the Lord, even if stated on the authority of the Lord himself, can be cited as evidence that the resurrection had been already established and assured once for all by the resurrection of any historical Jesus! Here the resurrection waits for the millennium, when the dead are to be raised and caught up to meet the Lord and live with him for evermore. Thus the resurrection was not already passed, and consequently immortality could not be based upon the resurrection of an historical Jesus.

In making his quotations Mr. Coleman goes careering through these writings triumphantly, as though he possessed the original MSS of Paul himself; but we do not. We are further confronted with the immense fact that the Epistles of Paul were suppressed or withheld for more than a century by the conscious founders of the Christian religion in Rome. This would have been impossible if the writings had contained all that we now find in contention is that they were re-issued with the Christ made corporeal and its consequent doctrine interpolated; and that these are in constant conflict with the Christ of the Gnosis, who could not be made flesh. All that the quotations from Paul's epistles, cited by Mr. Coleman, go to prove, then, is that these appear in the writings assigned to Paul, as they have been allowed to come down to us by those who taught the Anti-Pauline dogmas (so I consider it to be)of the Christmade flesh, and damned all disbelievers. But, I am not simple enough to imagine that when these writings had been adopted as Christian and made to conform to the gospel of the carnalized Christ, every "plain statement" left on the surface of them was intended to reveal all that lay lurking in their depths!

The problem of the plotters and forgers in Rome was how to convert the mythical Christology into historic Christianity, and when Paul's epistles were permitted to emerge from obscurity, what had occurred was the restoration of the carnalized Christ, the "other Jesus," who was repudiated by Paul in his own lifetime.

In consequence of the length of my work, I was only able to moot this matter of Paul's Christology, leaving the further exploration to those who are open to adopt and follow a fresh clue. But I could show the interpola tors at work in spite of all their subtleties. They have left that which convicts them of falsifying Paul's essential Christology. They have left plenty of evidence in the opposite statements that cannot be reconciled. For instance, Paul declares that the gospels preached by him was not after man, for he neither received it of man, neither was he taught it, but by the revelation of Jesus Christ when it pleased God to reveal his Son in him (Paul). Gal. i, 12 15. Yet in 1. Cor., ch. 5, he is made (not to him!) to say that he delivered unto them first of all that which he had received; how that Christ died for our sins according to the Scriptures (what Scriptures?) and that he was buried, and that he rose again on the third day according to the Scriptures. (1. Cor., 15, 3 4.) But this would be receiving his gospel of man; this was to be taught of men that which he taught to men; this was not to receive his gospel in revelation from Jesus Christ, as he declares. Here we see how Paul was made orthodox!

We learn from the Epistle of Paul to the Galatians that he went up to Jerusalem three years after his "conversion." His second visit was made "fourteen years after;" i.e.,

\* Sec. 1. Tim. 1:4; Titus 3:9; Heb. 7:8.

seventeen years after his conversion. Now according to the Acts of the Apostles this second visit must have been when Paul and Barnabas went to carry offerings of help to the faithful who suffered during the great famine known to have occurred in the year 44. M. Renan and other writers assume the impossibility of this being Paul's second visit, 17. years after his conversion. Yet nothing actually stands in the way of such a possibility, but the assumption. The assumption is made chiefly on the ground that Paul was converted by an apparition of the historical Jesus Christ. But in his own account of his conversion in the condition of trance, Paul himself says nothing whatever about seeing the Lord Jesus Christ! It is in the Acts that the apparition is personally identified. Thus according to the data and the dates derived from the Acts, from Paul's Epistle and the historic fact of the famine, Paul was converted to Christianity in the year 27 of our era! This could not have been by a spiritual manifestation of the supposed personal Jesus, who was not then dead, and had not at that time been re-begotten as the Christ. I repeat that nothing whatever stands in the way of this being possible except the assumption that it is impossible.

which the resurrection could be set forth as already passed, was the same then as it is to day, namely: the resurrection once for all of a personal and historical Savior, who there and then rose from the dead for the first time and instituted the resurrection. This Paul absolutely rejects. His own resurrection was not assured by any such means. He says: "If by any means I may attain into the resurrection of the dead—not that I have atready attained, or am already made perfect (that is in the Gnostic sense); but I press on!" in his endeavor to reach the Christhood of the Gnosis. This statement is made by Paul, not merely by Mr. Massey. Another statement that is contradictory, also ascribed to Paul, is no answer to me. It only illustrates the double doctrine that demonstrates the double doctrine that demonstrates the double dealing which these writings have undergone.

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Opinion of an Eminent Author and Investigator.

Dr. Crowell, Author of "Identity of Primitive Christianity and Modern Spiritualism," etc., etc., Speaks his Sentiments.

To the Editor of the Religio Philosophical Journal:

The letter of that able writer and speaker, Giles B. Stebbins, published in your current issue, recalls the fact that on this day of the month, seven years ago, under the most trying circumstances conceivable, you assumed control of the Religio-Philosophical Jour-NAL; and I feel inspired to say a word on this the anniversary day. Seven years of a quiet, peaceful life, is not a long period of time, but the case is different when that number of years has been devoted, as it has been by you, in actively promulgating the truth of Spiritualism; in a ceaseless conflict with the external enemies of the cause; in encountering the open and secret opposition of a host of misguided individuals in our own ranks, and in addition to this, the slanderous attacks of journals, professing to be devoted to the dissemination and upholding of the same great truths which you have labored so zealcusly and disinterestedly to make known to the world.

You have indeed accomplished a work which would redound to the credit of any modern reformer who could claim it as the result of the efforts of a life time, and, for one, I have great pleasure in recording my testimony to the great value of your labors for the enlightenment and advancement of mankind, and earnestly hope your life and strength may be spared to enable you to achieve still greater results in the future.

Not the least among the fruits of your labors is the improvement, so apparent to observant and experienced Spiritualists, in the condition of Spiritualism in relation to fraudulent mediums. But a very few years ago it seemed as if these impostors, upheld in their fraudulent practices by many prominent in our ranks, would soon sink Spiritualism to such a depth that even the powers above would be unable to resurrect it, but that crisis in its history has been bravely met, and successfully passed, and to no one is the cause more indebted for its present improved position before the world, than to you for the bold and independent stand you have taken in defending and upholding the right, and in condemning imposition and fraud.

You have the earnest wishes for success in your work, of all true and discerning Spiritualists. Continue in the course you have pursued, animated as you are by a deep sympathy with the spirit of the age, while constantly striving to reconcile with this spirit our philosophy and phenomena. By those in our ranks who "are as irresistibly attracted to error as the needle to the pole," you will continue to be misunderstood and maligned, but to those who love the truth, and intuitively discern it, you will continue to be a guide and instructor.

tively discern it, you will continue to be a guide and instructor.

May the Spirit-world strengthen your hands, and aid you in all your efforts to enlighten mankind.

Brooklyn, N. Y., March 15th, 1884.

For the Religio-Philosophical Journal. The Pulpit Dilemma—The Tyranny of Creeds.

BY S. L. TYRRELL.

"The doctrine of holy scripture," imposed upon Christendom by uncritical theologians in an ignorant age, has at length become a "yoke of bondage" far too heavy to be silent-"yoke of bondage" far too heavy to be sheltly borne by the honest, educated clergy of
the modern church. The manly spirit of religious freedom, which has long been smothered under the fearful pressure of heresy
trials and social ostracism, has now burst out
so violently in all directions that no evasive
theological language can conceal the fact
that radical daism in vary thin disquise. is that radical deism, in very thin disguise, is to-day the real faith of the leading Protestant divines. It is past dispute that the best scholarship of Europe and America no longer claim infallibility for the bible. It is seen at once that whoever regards the bible as a fallible book, has renounced its divine authorship, and is virtually a deist, however much he may atrive to convince himself to the contrary by bewildering his mind with some misty theory of inspiration. It is vastly interesting, and often amusing, to see the skill with which our modern infidel D. D's. attempt to reconcile the deism of Paine and Ingersoll with their Calvinistic views of the bible. Dr. Curry, an eminent, venerable, Methodist D. D., of N. Y., may be noted as a recent representative example of a numerous class of theological professors, who are attempting that marvellous feat by crafty, ambiguous phrases, which contain no statement definite enough to warrant atrial for heresy. When Dr. Curry said confidentially at the ministers' meeting, that the "Old Testament contains 10,000 old wives' fables, which will finally drop out like tails of tadpoles when no longer needed," people outside church circles supposed he had very seriously damaged his orthodoxy; but we find, that was far from being the case in his own estimation, if he is correctly report-ed in the Chicago Daily News of Jan. 16th."I consider myself the very pink of orthodoxy," said the Doctor, to his interviewer, and gave half a column of dubious explanation, which ended in a conclusion seemingly broad enough to suit the broadest rationalist. His summing up was, that the bible with all its errors of science, history, philosophy and grammar, still contains a revelation from God, but admitted that every one by his own reason and "moral intuitions" must separate the things revealed from things not revealed; thus plainly making man's reason and intuition superfor to the bible. This position, which is the very essence of deism, is according to this high authority of the foremost Evangelical Church in Christendom, now the very "pink"

Surely Darwinism may now boldly hold up its head, for since in our own times we have seen the rank deism of Thomas Paine develop into a sweet "pink" of Methodist orthodoxy, our faith need not stagger at the wildest the ories of evolution: but there is a sad aspect to this rapid transition from the old to the new basis of religion, which detracts largely from our pleasure at the signs of religious progress. A very grave moral problem is involved in this irrepressible revolution. This searching question, like a ghost, haunts the conscience of all religious teachers in this peculiar crisis in their calling: Is it a duty or a crime to publicly proclaim the unsettle-ing facts of recent bible criticism, and thus undermine the cherished faith and well anchored hopes of the busy, uneducated masses under our charge?

To the clergyman, especially, does this inquiry come with startling force: "Shall I preach the 'whole truth' or silently ignore a part and apparently assent publicly to what I privately deem untrue?" Doubtless a correct general answer to most questions of this nature, which involve the duty of veracity, may be found in the popular maxim, "Speak the truth if the heavens fall;" but there is another adage. "The truth is not to be spoken at all times," which is so widely quoted that it may claim to have been approved by the general moral sense of the world, and hence seems justly entitled to candid consideration in solving this delicate ethical problem. By some theories of morals this adage would be condemned as highly immoral and dangerous; but that profoundest of all the moral systems, the system which teaches that actions in the abstract, aside from their effects, have no moral quality or character, and are sins or virtues according as they increase or diminish the general happiness of the world, may throw much needed light on the doubtful path of the conscientious minister in his present dilemma. No sound moralist calls it a sin to tell a falsehood to a mad man, or to a robber to save his life or money; the benefits arising from the deception being clearly in excess of the evil it could cause; the verbal

falsehood becomes a virtue and a duty. The cautious, conservative Paley in hi moral philosophy, recognizes the validity of this utilitarian principle. Hypothetical cases can easily be found where the unseasonable performance of a just act may be a serious crime. Though unquestionably a sin to con-tinue an illegal mill-dam for an hour, yet would it not be a far greater crime to devas tate the valley below by a sudden removal, even through true repentance? There was much truth in the old argument of the slaveholder, that the immediate emancipation of the helpless, ignorant mass of old and young, would cause more misery, and hence be a greater crime, than to continue the acknowledged wrong until they could be gradually fitted for liberty. There is a striking analogy between the present intellectual bondage of the churches to medieval creeds, and the bondage of the slaves. To emancipate the people from religious error is clearly the duty of the educated minister; and it is for him to conscientiously decide how this can be done with the least anarchy and suffering. The enthusiastic reformer in his laudable zeal to advance religious freedom, seems to put far too low an estimate upon the soul anguish of sensitive natures when they find the foundations of their religion giving way beneath them. The giant intellect of Hugh Miller could not bear the fearful strain of a transition from Scotch Calvinism to a scientific faith. His noble brain was ruined in his mighty effort to reconcile "The mistakes of Moses" with the "Testimony of the rocks."

Early impressions, especially religious ones become a permanent part of us, and cannot be exercised at will. The child frightened by nursery tales will forever be thinking of hobgoblins in the dark. Madam De Stael when asked if she believed in ghosts, said, "No, but I am afraid of them." An enlightened monk of Luther's time, long bitterly wept over the less of his anthropomorphous conception of the Deity. The idolator clings in wild frenzy to his material tangible god; and the Christian in sorrow and dismay asks the

"Do not desert the pulpit and leave the flock without a shepherd, but tenderly and skillfully prepare the people for self-reliant religious freedom." A judicious mechanic, building a new foundation, does not recklessly tear away the unsound supports until he has placed stronger ones beside them; and this seems the only right source for the pulpit to take in the only right course for the pulpit to take in its present dilemma. The doctrine of infallible scripture being no longer tenable in read ble scripture being no longer tenable in reading churches, the pressing need of to-day is to find a reliable substitute for its explicit printed pages. The task of finding such a substitute would now be far less, had not the church been so long taught to look into a book instead of their heads and hearts for revelation, and to regard human reason and revelation, and to regard numan reason and intuition a "delusion and a snare," The first step in providing this new basis of faith, is to restore to men their confidence and self-respect. The demoralizing dogma of human depravity has so persistently been preached that most men in Christendom have come to regard with distrust the revelations of conscience and the moral senses. Let the Christian ministers speedily and firmly plant themselves upon the doctrine of Jesus, and say to men as their master did,—"Judge ye your-selves what is right," and soon the common, heaven-born intuitions of humanity will agree upon a moral code that will be accepted upon its own authority, without supernatural proofs, wherever it comes in contact with a natural human heart.

Three simple articles contain the life and substance of all the ponderous systems of religion: A belief in God, in retribution for sin, and in a future life. The belief in God rests upon no book; it will remain while men have reason and the universe stands. Retribution for sin is revealed in all human experience and recorded upon every page of history, and as science demonstrates the harmony ry, and as science demonstrates the harmony of the universe, the unity of the divine plan, and the uniformity of nature's laws, analogy proves that the same unvarying, righteous laws that govern here and now will continue to govern every where and forever. The doctrine of a future life need not suffer by the decline of confidence in the bible, for the Old Testament no where directly teaches it; the metaphysical and philosophical arguments for immortality still prove all they ever proved; the New Testament evidences, based upon the resurrection of Christ, stand just where they have always stood and must always stand, upon their historical proofs. No fact needs inspiration to confirm or record it; it must be believed upon human testimony; but though the historical account of the resurrecthough the historical account of the resurrecion is not convincing to many acute legal
minds, yet it seems justly entitled to great
weight among the evidences; but a minister
can to-day fortify the old standard proofs of
immortality by the testimony of thousands of
living witnesses who will testify that the
gates of death are still ajar, and that immortals can return to show arrogant materialism that "death does not end all." Should our venerable volume of ancient Jewish Literature become obsolete as divine revelation. we need not despair, for all its moral truths can be reproduced from resources inherent in hu-

If the orthodox temple can be kept from crumbling into utter disorganization while new pillars are supplanting the old, and if the young can be familiarized to the new sources of revelation while the old, conservative, unscholarly fathers and mothers are being tenderly retired, a bright religious future seems likely to soon succeed the present dark eclipse of supernatural faith. The oriental bibles being fully committed like the Christian serietures to a false recommencer. science. The mythological mists which in the past have intercepted or obscured the heavenly "light that lighteth every man that cometh into the world," will pass away with the expurgated bibles; the universal Father who inspired the spirit of the Golden Rule in all the great religions, will at length unite humanity upon a creed based on moral truths as self-evident as the axioms of mathematics. Every human heart will be an "original manuscript," needing no learned translation, in which all can read "in their own tongue" the uncorrupted world. The texts of this unwritten bible cannot be misconstrued by crafty grammarians for sectarian ends; religious strife must cease, and the prophetic anthem of "Peace on earth and good will to men" will e fulfilled.

Fox Lake, Wis.

#### "ANTHOOD VERSUS MANHOOD." A Critic Criticised.

To the Editor of the Religio-Philosophical Journal: I admire excellence; and when I read the article of George Chapman, criticising Mr. Dawbarn's admirable lecture on "Anthood versus Manhood," I felt that an amount of excellence in the line of monumental egotism, not often met with, had certainly been attained. Losing not a moment in hesitation or courteous formality, the critic sets out with the broad assertion, that in Mr. Dawbarn's article, "many very untruthful and irrational positions are assumed;" followed by the coarse dictum that would befit a knot of pothouse brawlers: "And it requires study to determine whether the lecturer was making a fool of himself, or trying to make a fool of

somebody else." With all due deference to the wonderful flow of self-conceit running all through the article, we beg leave to suggest, that when a man charges another with being untruthful, the commonest sense of decency would seem to require at least some show of proof to back up the assertion. Is any given by this self-appointed critic? Not one lota from beginning to end. It is a constant repetition of-It is to be supposed he esteems himself;" "it would seem that he is endeavoring;" "his fundamental position seems to be;" "he seems not to have been able to discover," etc.; ad libitum, ad nauseam. As to the ill-bred stig-ms of "fool," let us place it against another estimate of Mr. Dawbarn, by one who has had opportunity for better summing up of his ability. Says Mr. W. C. Bowen, in the adjoining column to that of our critic: "He (Mr. Dawbarn) is a profound thinker, an acute observer, an accomplished orator, and the subject matter of his lectures is very instructive and intensely interesting.

This would seem to settle the "fool" part of the question.

Following the critic's peculiar style of ar gument, the rule of which is contained in the closing paragraph in these words—"From the beginning of the lecture it became very apparent that he is now basking in the sun-shine of atheism, and has thereby escaped the dark shadow of a personal God," we suggest that the writer is himself floundering in the slough of bigotry and theological intolerance, and has thereby escaped the clear light of honest search after truth. He does not seem scientest, "What are you going to give us in place of the bible?" Considering the minister's duty in this perplexing crisis, we beister's duty in this perplexing crisis, we believe a comprehensive moralist would say, authority) recently asserted that every church ing in filthy, fever-breeding tenement rooms derwood, with "thrumming" "a battered in is an agreeable and good appetizer."

designs a special God of its own; and if, as our critic asserts, "a large ant for a deity, would suit Mr. Dawbarn's views as well as a perfected spirit," we would strongly com-mend his choice in this much; that if the God in question is to be the standard personal being commonly worshiped—given to implaca-ble, never-ending hatred and revenge, vacillat-ing of purpose, weak and changeable, and demanding nauseating fulsomeness of cring-ing praise from his worshipers, a God after the ant pattern would be very much more desirable.

Now let us examine a few of the negations our critic puts forth against the lecturer's positions. The fundamental point assumed in the lecture was, that ants, as reasoning animals, are in many respects the equal of man, and in some even superior; and if one puts himself forth as a public teacher in dissent, would it not appear as if the right thing to do would be to disprove it by honest argument? But Mr. Chapman does not seem to care for that sort of common-sense plan of action. He is evidently too enamored of self with the "Big I" style of swelling up and puffing an opponent out of sight. So he wanders off into much in elevant talk about man's ders off into much in elevant talk about man's spiritual nature, and his interior excellence over mere reason. In my pretty long experience I have frequently found, that where extraordinary superiority is claimed on the strength of interior excellences, the said excellences are so deeply buried in the interior as to show up exceedingly thin on the outer surface! The best proof of good quality lies in the results that flow from it. To my humble thinking if an Athaist is a good man in ble thinking, if an Atheist is a good man in all the relations of his every-day humanity, he is of vastly more value than one who is intolerant, bigoted, uncharitable and given to vain-glorious boasting, no matter how much spirituality he may have bottled up in his interior. A man of some weight once said that a "tree is known by its fruits." Tested by this, let us see to what purpose this spiritual interior, in the line of taking rank above man's reason, consists, and how it compares with the results attained by different members of the animal kingdom.

First, we will step a little down in the scale of animals from the high grade of ants, and see if we cannot discover some evidences of those qualities that give to a human his highest claim to commendation. Come with me. Mr. Chapman, into my little poultry yard, where in summer you shall see a hen feed her chicks. Observe, that not one bite will she eat, no matter how hungry, until the whole brood have been satisfied. From all danger she protects them at the hazard of her life, and shields them from rain, storm and the fierce sunshine, quite heedless how much she may herself suffer in consequence. Can any human mother, with all her interior attainments, act out more sublime unselfishness than this? If the human mother chances to be more than usually spiritualized after the established theologies, she might, per-chance, be expected to attain to such superior excellence of interior as would give the calm assurance of eternal bliss, albeit with chances strongly in favor of eternal torments for one or more of her beloved children. To return to the poultry. Do you mark that rooster? He is in the very prime of good health, with the keen appetite that belongs to it, and yet observe: the moment he falls into a morsel of extra tooth someness, he holds of greedy swine, - take the dest share to them. selves? Even the little sparrows that come hopping into the snowy yard in winter, set an example of brotherly love and unselfishness that might well be followed by the very best of men. Throw down a crust to a single stray bird, and he will instantly fly off to give the glad tidings of food supply to as many hungry ones as he can find, that all together may enjoy the feast. This is not much after the style of men hoarding up grain by millions on millions of bushels to force up the price it will cost the whole nation to eat while thousands of men, women and children are literally half-starving.

And I venture to ask of you, Mr. Chapman in what does man's superiority consist, if, with all his boasted spiritual interior, he does not attain to such brotherly sympathy and humane affection as is here shown by these humble birds? You trot out the assertion, that some sort of interior quality outside of mere reason fits man for eternal life, with all the assurance of axiomatic authority; but in reality does it? Would it be invidious to inquire, whether it might not be better to keep nearer to our finite line of vision, and see in what it makes him more worthy of in his present life? It was shown in Mr. Dawbarn's lecture, that the highest grades of ants lived together in large colonies, and ruled their conduct by such wise laws or understood regulations as secured the most admirable order, plenty and enjoyment. There was universal industry, temperate living, total absence of drunkards, loafers, criminals and mischievous self-appointed teachers, and crowning excellence of all, such lack of selfish greed, that each worked for the good of all, and not in gormandizing monopoly of huge possessions beyond the power to enjoy, wrung from hundreds and thousands of weaker brethren. thereby left to the misery and suffering of stinted deprivation. With all man's boasted Christian civilization, interior spirituality and belief in a personal God, has he anything to show at all comparable to this? In his grand march of civilized progress, of which press and pulpit ring out so much of trumpt praise, what can he exhibit as the product of that peculiar interior excellence which makes him worthy of eternal life? We see one man ceaselessly struggling to attain greater means of selfish personal enjoyment than his brethren, heedless how vast may be the number who fall by the way and are crushed to beggary and crime in consequence. A com-petition so brutal, heart-hardening, inhuman and soul-destroying, that it fills the world with greedy thirst for wealth and lust, tyrannical power, corruption in government, dishonesty and gambling in business, cant and hypocrisy in religion, strife, enmity and almost universal oppression of the weak by the strong. His highest water mark of civiliza-tion swarms with jails, work-houses and penitentiaries; reckless extravagance in churches and private dwellings of the greedy few, while the great mass of the people are steeped in ignorance, want and the steadily growing

gripe of poverty. Anything of this in the ant kingdom? Not an idle tramp, not a millionaire, not one hoglike greedy corporation, cheek-by-jowl with thousands of naked, half-starved tollers out of work and needing food. No signs of velvet-lined, costly built temples of worship, with extravagantly salaried divines preaching smoothly-spoken platitudes, to gem-robed listeners, while all about them are men, wom-en and helpless children by thousands, reek-

—extortionately rented rooms in large part owned by those claiming to be full of the in-terior excellences that would insure them a life of eternal bliss.

But, says our critic, in his sneering egotistical manner: "It is to be supposed that he" (Mr. Dawbarn) "esteems himself equal to the average human, and that he has examined himself as a mental and spiritual being most thoroughly; and that he has not hitherto been able to detect in himself anything, socially, intellectually or spiritually superior to the fighting black ant, or some of its kindred races. If this be so, and there is really nothing in his aspirations or intellectual or moral endeavors superior to the fighting black ant, he must be permitted to entertain such humble opinions of his capacity and attainments until by some means he can be caused to obtain more interior perception of that nature, and of those incident faculties pertaining to the human spirit, which gives true character, and makes the individual worthy of eternal

For pity's sake, what does the gentleman mean? Suppose we put it this way: It is to be supposed the critic esteems himself vastly superior to the average human, and that he has swelled himself up very much after the style of the fabled frog, most thoroughly; and that he has not hitherto been able to detect in himself anything, mentally, socially or spiritually, that could give him an interior understanding of the excellence of humility. If this be so, and there is really nothing in his aspirations or intellectual or moral endeavors superior to a man of expanding self-conceit and egotism, it might be well to refer him to that pertinent couplet of the poet Burns-

"O would some power the giftle gie us, To see ourselves as others see us!"

In conclusion, I make bold to repeat Mr. Dawbarn's question: "In what does man's boasted superiority consist? Cleveland, Ohio. W. WHITWORTH.

For the Religio-Philosophical Journal. Cook Asks for a Readjusted Theology-In Review.

Again Flavius Josephus Cook comes to the front in a series of "Monday Lectures." He introduces a new feature, for he allows questions to be written and placed on his desk. He reads and answers these before the lecture, off hand. Of the ten answered at his first appearance, it is wonderful how much Joseph Cook they contain. It's a nice dodge to extemporize answers to profound questions, apparently sprung suddenly. The promptness of Mr. Cook with his answers, would do credit to a trance medium. He ought to follow further that lead, and allow his audience to select the subject for his lecture, for surely a man so universal in his knowledge that he can answer a dozen questions off hand on any and every subject proposed, ought to be able to speak on one! If the scheme is to continue, the questions should be "readjusted" so as

not to be so transparently "Cooky."

The prelude was an eulogium on Wendell Phillips. Strange that while alive, and engaged in the great work of his life, the pulpits were closed against him, and he was denounced as an infidel, and justly, for no man ever hurled more bitter invective against the church than he, and now from every sacred desk ascends nothing but praise of his grea and noble character! The lecture itself is brief, its subject being, "Bo we need a new theology?" He answers the conundrum which at present is puzzling the theologians more than the celebrated "15," by an unqualified tian scriptures to a false cosmogony must not the rather, that a large preponderance of usual with him when he attempts to classify, speedily fall before the resistless blows of humans, in such cases, prefer to act the part most of these are only distinctions in name, whole matter, "The universal demand for the application of the scientific method of definition and induction to all topics, however sacred." "The alleged existence of modern evidence of the supernatural," and because "the work most needed in the church at large to-day is the Christianization of Christian-

This is admitting a great deal. If Christianity is not Christianized after 1800 years, what poor chance the world has! It has wait ed for the developments in science, and the coming of the "modern evidence of the supernatural;" in other words Spiritualism! We must have a theology, if satisfactory to the demands of the age, as wide as the capabilities of the human mind, and profound as the depths of the universe. The theology of the English speaking race will become the theology of the world.

When the speaker reaches the close he finds that: "It is the business of both philosophy and theology as of all life in the spirit to echo God." He finds no theology of the present answering this test, and asks in defiant manner. "If we cannot find one, can we invent one?" evidently meaning that Joseph Cook is able to invent several theologies if demanded. The meaning of the phrase to 'echo God," is as clear as most of the 'science' of this pulpit Goliah. It may mean much, little or nothing at all.

But Joseph Cook is sensitive to the coming tide of thought, and therein lies the secret of his success. A smatterer and blunderer in any attempt in science, an egotist beyond parallel, nauseating in self-adulation, yet he feels the force of the new thoughts of the world and sandwiches their expression more or less happily into his argument. The power of science and Spiritualism he clearly discerns will force the old religious systems into the background, and frame a new one. That new one may or may not be an"echo of God, but this we do know, it will be an echo-that is, an embodiment of man in the full expres sion of all his possibilities.

IN REVIEW. Mr. Underwood must have struck some hard blows in the West, to have reduced the editorials of the Renver Tribune to such senseless drivel. The editor hates Underwood a little

more than any other infidel. He says: 'We confess to an intense and perhaps a bigoted opposition to infidel lectures. All the most cultured of them have learned that they know nothing at all.... These apostles of unrest are far behind the clergy in one respect. At their best they can only bring one to unbelief and doubt. The clergy have brought people to belief and peace. The thrumming ever of the worn strings of a battered instrument, the weary repetition of the old half-known facts, the chatter about Christian persecution, the petty littleness about Darwin (who was a member of the Church of England), the prostitution of science and the glib call of the roll of scientific names, are of a surface character and mean nothing.'

Now, this sounds like a papal bull, but really is from the broad West, and shows that even there, ideas may become very narrow. The declaration that the clergy have brought the people to belief and peace, in the face of the patent fact that the world is full of doubt, doubt triumphant everywhere, and nations standing armed to the feeth, is cer-

"thrument," while these clergy have been "thrumming" on the Bible instrument for 1800 years and some to no definite conclusion, except their own ignorance, is another assertion remarkable for mendacity. The clergy at their best have brought the world to unbelief and doubt, and are responsible for the state the sapient editor so pitiably

The editor stumbles against a truth and inadvertently gives it expression, and thinks Mr. Underwood ought to know that: "Pure science does not bother itself with Christian-ity, and cares nothing for its consistencies. or its inconsistencies, or its contradictions."
Precisely so; and further, when mankind become cultured, they will care even less. This wonderful editorial, which is unique for its shallow pretense and bigoted egotism, concludes with the following remarkable sen-

"We are safe in advancing the general proposition that the only man who has an interest in having hell abolished, is the man who has most reason to fear hell.

It is, then, selfish fear, and not the welfare of others which actuates the "Christian" world. It would be inferred that all good men would have an ardent desire to abolish a hell wherein their nearest and gearest friends are to endure eternal torture.

Ministers when arraigned for heresy, are not sentenced nowadays to the stak hardare deposed and gibbeted in the bleak in so of public opinion. Of a recent case, y lask what was the offence? Was the poor to the er immoral, impure, criminal, dishonest of the poor in the was only too herest. He had the principle of the poor no; he was only too honest! He had tonvictions; his convictions troubled him and he would not be silent. He believed "that the sufferings of Christ were not a satisfaction for violated law; denied the personality of the Trinity, and was unable to believe that the material body will be raised at the resurrection."

By what right do a few men, self-styling themselves a "church," impose an unyielding, unchangeable creed and make eternal salvation depend thereon? It is to be noted that it is not transgression of vital moral laws, but the disbelief in unessential dogmas which few believe and none pretend to understand, that calls forth the denunciation of the church tribunal. These min sterial autocrats might convince themselves at the first dogma is false by placing their hands in the flame, for they would find thereby that there is no "atonement" for violated law; they have but to apply an axiom of mathematics to prove that three units a synotype of the place of the pl equivalent to one; they have but to real their Bible to prove that the physical body perishes at death. The great current of thought sets past these grim formulas of the past, and their acceptance is a form rather than a living faith. HUDSON TUTTLE.

#### ANTHONY COMSTOCK.

A Relative Gives the Lie to the Stale Invention Put Forth by D. M. Bennett and Rehashed by his Fellow Obscenists at every Opportunity.

To the Editor of the Religio-Philosophical Journal:

In your issue of the 8th inst., you print the

In your issue of the 8th inst., you print the following paragraph:

"Comstock is a plous pup, and yet while receiving a large salary for his scoundrelly services, he leaves his poor old father to live in rags and beggary."—Will H. Kernan in Sunday Free-Lance, Leavenworth, Kansas.

Mr. Anthony Comstock is a distant relative of mine, and his family and my relatives in Brooklyn, N. Y., are well acquainted and exchange visits, and I know positively, without the possibility of mistake, that there is not one word of truth in the statement that "he left his old father to live in rags and beggary." I know that he did all that he felt that his means permitted him to do for his father, and more than some sons would have felt it duty to do. His father left a family of five children in this country years ago, depending upon the eldest son, at that time a very young man, and went to England where he married a young wife and had five boys born to him. After a time he became financially involved, and the sons in this country, Anthony being one, brought the whole family here to prevent the father from being pursued by the severe English laws relative to debt. When they arrived here, Anthony took one of his half-brothers to his home and cared for him as he would have done for his own child. He hired a house for his father and paid rent and supplied the family with provisions, to what he considered the full extent of his ability, as long as his father lived, which was for several years. When the old gentleman fell ill, Anthony employed a physician for him and gave him his personal care and provided the widow with nice mourning, and the boys with what clothing they needed, after the father had pas-ed away. I know that Anthony did these things, and that he continued to do them notwithstanding much ingratitude shown him by one of the recipients of his generosity. I know nothing of Anthony Comstock's "scoundrelly services;" perhaps you are better informed upon the subject, but as I believe that you love justice I think it right to tell you what I know to be the truth regarding Anthony Cometock's treatment of his father's family; and you are at liberty to make this public if you see fit to

The Journal gives place to the foregoing with great pleasure; and can vouch for the perfect truthfulness of the writer, who is intimately known to the editor and highly esteemed as a personal friend and zealous Spiritualist. In re-publishing the Kernan screed it was not for a moment supposed necessary to refute it, any more than it would be to deny the literal truthfulness of the "Arabian Nights" or Hazard's stories of materializations; otherwise the Journal would have done so. Our correspondent has only to refer to the files of the JOURNAL to find commendatory references to Comstock's work. He has done an immense service in behalf of decency. That he has at times been too zealous and wrought oppression, may be possible, but this sinks into insignificance when compared with the beneficent results of his work.

Sorrow is the porchway to joy, the path: way to maturity and peace. No one has ever become good or great who has not met and mastered sorrow.

#### Horsford's Acid Phosphate,

AS AN APPETIZER Dr. Morris Gibbs, Howard City, Mich., says: "I am greatly pleased with it as a tonic; it

#### Woman and the Household.

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

## ASPIRATION.

In the still air the music lies unheard; In the rough marble beauty lies unseen, To make the heauty and the music, needs The master's touch, the sculptor's chisel, keen.

Great master! touch us with thy skillful hand. Let not the music that is in us die. Great Sculptor! hew and polish us, nor let Hidden and lost, thy form within us lie.

Spare not the stroke! do with us as thou wilt,
Let there be naught unfinished, broken, marred,
Complete thy purpose, that we may become
Thy perfect image, thou our God and Lord.

#### CLIPPINGS ABOUT WOMEN.

In Amesbury, Mass., Mrs. B. S. Blake advertises as an undertaker; Mrs. J. Maginley solicits patronage in the hack and teaming business, and Mrs. C. R. Sargent announces herself as a piano-tuner.

The dangerous feat of sliding down the Mount Washington Railroad on a board has been p rformed by Miss E. F. Coleman, who e "hree miles in one minute.

The argest individual sheep-owner in Texas is it we man, known all over as the "Widow 1." Her sheep, more than 50,000 in n ber, wander over the ranges of two counts, in the southwestern part of the They are divided into flocks of 2,000 head ach, with a bossero and two pastoras in charge of each flock. At the spring and fall shearings, long trains of wagons trans-port the "Widow's" wool to the market at San Antonio.

In the New York High Schools the same questions were submitted to boys and girls, and of 800 boys examined, 360, or about 45 per cent. passed. The girls did much better, 666 out of 722, or 78 per cent. being successful. It is easy to see where New York will have to look in a few years for the best scholarship. Base ball and boat rowing are yet safe in the hands of male collegians, and it seems to satisfy their highest ambition.

The Tribune thus describes: "Mrs Oliphant's new novelette, 'Old Lady Mary ideals with the supernatural with a curious matter of fact simplicity. Part of the story passes within that probationary region whereto Mrs. Oliphant supposes that the disembodied soul first goes after its release. Lady fary is a winning old dame who has neglected to provide for the young cousin who has been to her as a daughter. Her spir-it tortured by remorse for this neglect, comes back to earth to repair, if possible, her cruel error. There is a wise lesson and not a little pathos in the description of the forlorn soul's unavailing struggle to do this."

And also a traveller in England says: In former days it was the custom to write words of wisdom on tombstones and underneath portraits. The "older part of Huddersfield" glories in some of those lines, which a new and reckless generation may perhaps read in spite of the adverse handling of ancient orthography and possibly profit therefrom. Here is one I deciphered on a picture in a haunted hall near Huddersfield—it is descriptive of the life of an honest Yorkshire

To live at home in howswyverie, To order well my famylye, To see they lyve not Idillye, To bring upe childrene vertuislye, To relyeve poor foulk willinglye; This is my care with modestye, To leade my lyfe in honestye.

WOMAN'S WORK. The following excellent sense is from the pen of Jenny June, in the World:

"The girl of the period is in demand if she only knows how to work, if eyes and hand have been trained so that they can perform their functions skillfully. There is a scarcity of sober, skillful, persistent workers in almost every branch of trade and handicraft, and men who employ workers and are de-pendent upon them for the carrying out of designs, are beginning to look for women to supply the lack of zealous and earnest workmen who love their work. A girl who knows what she wants and has patience, industry and perseverance, can now achieve it, let it be what it will, that can be achieved by personal effort. Women are wanted with mechanical and constructive faculty, with an eye for color and form, with less of the universal genius that expands itself in the multiform trades of the housekeeper and more of special aptitude and training for the doing of paying work. The beautiful new glasswork opens a field which ought to furnish opportunities for women as well as men. It is an art easily acquired and immediately remunerative. Men can have had little experience in it, because it has been so recenty introduced, and their superior mechanical facility, which goes, perhaps, no further than window glazing, could soon be matched by practice and more than balanced by a truer eye for color—a faculty which most women possess in a higher degree than men, because it has been cultivated, and by the possession of a finer artistic sense.

#### DRAWING AND ENGINEERING.

"For the acquirement of mechanical draw ing, leading up to electrical and constructive engineering and architecture, there are now excellent opportunities for young women who wish to make a serious business of either of these high and honorable pursuits, in which there is no sex and which offer the same emoluments to women as to men if pursued with the same steadfastness and determination. A lady, disgusted with the work of an ignorant, drunken plumber, the other day, went to the proprietor of the shop from which he came and asked for a better workman. "Madam," he said, "I have no better; good workmen are not to be had. I know how work should be done, but I can not get men to do it." "Get women," said the lady. "I will if you can find the women," retorted the plumber, "and fix it so that my men shall not find it out; for if they did they would leave

#### A KITCHEN UNION.

"Why do not women cooks form a tradesunion, and women dressmakers, and prevent men from entering these employments? What is sauce for the goose should be sauce for the gander, too. The difficulty is that women lack not only training but organization, and they have not learned that one, numerically weak, becomes strong by being made to represent an aggregation. If they do not care to enter upon a policy of exclusion and aggression, they have a right at least to make a place wherever and in whatever way they can. One woman's triumph over customs and prejudice paves the way for hundreds of others. Mrs. Mary Miller was not the first woman to successfully command a steamboat, but she has already done more good than all the rest who have shown the same ability, by demanding and obtaining the proper recognition of her is an aggregation. If they do not care to enter an aggregation. If they do not care to enter an aggregation. You have got used to it. You cannot rationalize the very power and means by which you pen or speak your lectures, any more than you can bring to sight the attraction and momentum combined to lawfully produce the orbital revolution of the great comet of 1882, throughout its period of eight hundred years. The wind, they say, "bloweth where it listeth," and the water falls say, "bloweth where it listeth," and the water falls say, "bloweth where it listeth," and the water falls say by a seconding to its wont; but the controlling powers and means by James Legge, D. D. The importer's price for this revolution of the great comet of 1882, throughout its period of eight hundred years. The wind, they say "bloweth where it listeth," and the water falls say "bloweth where it listeth," and the water falls say "bloweth where it listeth," and the water falls sold at \$3.50. New Library edition, small octavo, fine according to its wont; but the controlling powers and means by James Legge, D. D. The importer's price for this revolution of the great comet of 1882, throughout the output, from these same plates, has sold at \$3.50. New Library edition, small octavo, fine according to its wont; but the controlling powers and means by James Legge, D. D. The importer's price for this revolution of the great comet of 1882, throughout the work is about \$18, and the country, from these same plates, has sold at \$3.50. New Li becomes strong by being made to represent an aggregation. If they do not care to enter

place and position. The argument with men, and one largely justified by experience hitherto, is that women are only strong through their affections; that on occasions and in order to save or assist some one dearly loved, they perform acts of which at other times they would be totally incapable. But this is all rubbish. Both men and women can be heroic in moments of supreme exaltation. but it is only when a man breaks down in steering a ship or in accomplishing any other piece of active and necessary paid work that he is willing the woman should try her hand, and if she succeeds the fuss that he makes about it is as much a tribute to his acknowledged superiority as to her skill.

ONE WOMAN. I have myself seen a man fail, give up his business in despair, and go abroad, leaving his wife with the business embarrassed by debts and failure, and four young children to care for in his absence. This little woman, less than five feet high, weighing about one hundred pounds, had previously lived a strictly domestic life, asking her husband for every dollar as it was needed for household supplies, never receiving a cent that she was not obliged to account to him for-he entertaining the formerly common idea that women do not know how to spend or take care of money. Yet this woman during the year of his absence disentangled his business affairs, paid off part of his debts, re-established his credit, kept her house on the most economical basis, and when he returned placed the results of her labor in his hands, proud and happy in being able to do so, fell back into the old place, and will it be believed, so strong is the influence of habit and prejudiced opinion, that he soon began treating her as be-fore, taking possession of all funds and calling her to account for the most trifling expenditures. Habit and custom, tradition and prejudice repress women infinitely more than affection inspires them, and the force, the intelligence, the skill, the quickness, the insight which would be so valuable if put to proper use are lost to the world.

Mrs. Mary Miller is not an exceptional wo-man, but she is a handsome and well educated one. She is of Southern "blue" blood. has a rich soprano voice and plays and sings charmingly. The habit of command is nat-ural to her although she is possessed of the finest, most attractive manners. She is very witty and interesting in conversation and tasteful in dress, though very quiet and refined; wears No. 3 shoes and No. 6 gloves, and is one of those, so says a friend who knows her well, 'who can walk through the hardest and darkest places without sofling her gar-

There are many women like this who are wasted upon "society"—who wearily go through a routine which is sickening to soul and body, and can not do otherwise because the invisible walls which are built up around them forbid it. There is not much to be done for the women of to-day, but there is every thing to be hoped for the young girls if they are only released from conventional bondage and encouraged to cultivate and apply their faculties to some useful and needed purposestop decorating the butter-tub and make the

#### BOOK REVIEWS. [All books noticed under this head, are for sale at, o can be ordered through, the office of the Religio-Philophisocal Journal.]

THE ABSENCE OF DESIGN IN NATURE. A Lecture delivered before the Philosophical Society of Chicago, November 24th, 1883. By Prof. H. D. Garrison. Chicago: Max Stern & Co. 1884. Price

The typographical make up is very good, and strewn through the pages are many keen thrusts at the miracle worshipers and theologians generally. How would it do to try talking a little common sense, taking on a middle ground? The Professor will permit me to say in the first place that he has not played fair. The title page incites us to anticipate an attempt to show "the absence of design in Nature;" yet he spends his strength in proving the incompleteness of some of the designs, and hence the non-existence or imperfection of the designer. Now we understand the question at issue to be: Is there con-clusive evidence of design in Nature or is there not? The query is not, who or what designed natural The query is not, who or what designed natural laws, forms, processes; or whether the designer, itself or himself, was designed by some intelligence still further back and more original. That is a proposition further on, and very possibly beyond our limited powers. Neither is it needful we should at present demonstrate it. There is no practical issue therein. Nature as a whole is a pretty broad fact to which we appear to be tied and there is enough in therein. Nature as a whole is a pretty broad fact to which we appear to be tied, and there is enough in it to keep us all engaged, heads and hands, without trying to get behind the scenes too far, where we have no put, and where the tools of our trade will not operate. I tell you "there are mountains all the way down," when you go to hunting back for that great original designer at first hand. Better keep within your depth in shallower water.

Evolution! Why, of course, every sensible person believes in evolution to some extent at least. We saw a short time ago in one of the monthlies; how an artist was "evoluted" from a paint pot with a brush in it, and some gobe of paint running down

brush in it, and some gobs of paint running down the sides. I tell you it took only five or six soms to do it, and Mr. Artist came out life-like with hair on his face, like artists generally. Now, this might be believed by as lively an imagination as some of our theological brothers have; but I never could see for the life of me, how this cat of ours (that affects to lay beside my paper as I write) could have been evolved from a bunch of mud without some intelligent power having done some thinking and design-ing about it. There is that cunning little ear at the base of the main ear, for instance; some tomcat, you will say, scratched a slit in it to start with; but why did not some other tomcat scratch another slit in a fresh place? We have often seen such slits, but never saw them evolve into an ear. But suppose they did, on some mamma cat ages ago (you know it is much easier to believe a thing that happened ages ago), how came the mamma cat to transfer it to the kittens? Ah! there is the rub. Some intel-ligence in nature must have organized a hidden law

whereby the spiritual germ takes in the essence of reproduction and forces "like to beget like."

You think, Mr. Professor, that the art of the opti-cian has got shead of nature in her planning of the human eye. I opine a more critical comparison would disprove even this, and I feel very sure it will be a long time before human art will plant understandingly in the embryos of either plants or animals, new spiritual forces that will continue to produce material forms according to our thought or fancy. The great designing power is plainly far beyond us here.

There, again, are our said cat's feelers alongside of his mouth and above his eyes, just long enough to indicate a passage for him silently in search of prey-The tomcat's scratch (poor in the other case) will in no wise answer here; nothing can, as we imagine, but a designing power controlling and arranging the most hidden life powers and needs of the ani-

the most hidden life powers and needs of the autimal, far beyond human skill.

Have you never observed, Mr. Professor, that this material world, in connection with which we live, is entirely controlled by hidden powers—spiritual powers—if the very name does not affright you? All force hides from your sight and sense. An everlasting miracle seems to possees the world, yet you realize it not because it appears to be lawful, regular and ever present. You have you used to it. You

cylinder transparent, nought would be seen but the vibrating piston-head, like a magical shuttle of force, weaving the web of power invisible. When force, weaving the web of power invisible. When the live steam leaves the 'scape pipe, when condensation commences and it assumes visibility, its power has gone into the rolling train, and the visible vapor is limp and worthless. When the leaves unfold and the flowers bloom, it is by virtue of a law of force beyond your pen. Thus it is throughout, that the outer and material is but the expression of inward and armicible forces and it is in this invisible realized. and invisible force; and it is in this invisible realm that we must go to seek for the intelligence and "design in nature." No rubbing together of dead matter, no surrounding of matter by matter (environment) can develop intelligent forms. They must come from the contact, co-operation and intelligence enstamped upon the invisible laws of development. opment.

"ABSENCE OF DESIGN IN NATURE."
What! Does not the human mind design the watch and the locomotive? Does not the bird design its nest? Do not the foxes and the badgers de sign their holes? And are not the man, the bird, the fox, the badger and all other sentient things that design (either by instinct or by reason), in nature? Mark this: Is it not axiomatic, that the power (call it God or Nature) which has already evolved a designer must itself be a designer? Is it any harder for you, Professor, to conceive of an all comprehensive intelligent, designing force in nature than it is for you to explain the origin of the designing power of man, or any other designing animal, that is present in nature, as a fact forever staring you in the face? If you call it instinct in the lower animals, it shows but design impressed by law upon the animal's life powers.

I tell you the rationale of these things is only be-youd our powers; it is useless to batter our limited brains against them. I think we had better wait until we enter those invisible realms where hide the secrets of all force; that world of realities towards which we are all travelling, before we pronounce with positiveness concerning what is past our comprehension. This, in some things, you appear to do, and here is the safe, middle ground of the true agreement. But doubtlessly you receive the safe. and here is the sate, indule ground of the true ag-nostic. But doubtlessly you perceive the pith of my argument against the position assumed on your title page, and must either surrender it or narrow down the statement of its premises. Let us briefly re-

Capitulate:
Nature (understood in its most enlarged sense)
having in some way produced the material form of
man, by or through which is exercised intelligence and design, demonstrates at once the existence of designing power and intelligence in her own con-stitution; for would it not be absurd to suppose that the power which evolved intelligent designers, was not itself more superlatively capable of designing? Nay! would it not be entirely rational to admit that this power, having organized man as he is, out of, or partly out of crude material, could as consistently organize still higher and more powerful individualized intelligences, from more refined materials and essences abundant in Nature's kingdom?

Why not commence, in thought, at the cave-dwellers of the remote past, and take thence one step forward to the intelligence, the strength, the power of this scientific-designing age? From the club and stone hatchet to the repeating rifle, the rifled cannon and the locomotive; from the bark cannot to the steepphine from the arm of the research. and the locomotive; from the bark canoe to the steamship; from the cry of the savage to the voice of the telephone and the telegraph encircling the world; from the hieroglyphics scratched upon the stone to the thought-disseminating power-press; from the vacant gaze at the moon and stars to the reach of the telescope, the magical readings of the spectroscope, the measuring and weighing of the earth, the sun, the moon, the planets; let us, I say, take one forward stride from them to now, and take one forward stride from then to now, and thence taking one more of equal reach, where are we? We have eaten of the fruit of the Tree of Knowledge, and have become almost as gods in

power and purpose.

Mr. Professor, how do you or I know there is not a force in nature to develop, in some of her limitless kingdoms, this last ideal, as well as the now and here existing fact? Intelligent designers of various grades are before us. By what authority dare you limit the power that has evolved the present from the lowest from evolving coward and unward to the lowest, from evolving onward and upward to the supernal? There is no need for stalling our imaginations on the ultimate or infinite. On these

we may wisely be agnostic. Let them go. We have enough, and will pause ere our wings fail, resting upon the possible and the probable.

A few words more, if you please, in which I am compelled to be brief. Your position and arguments as to the present imperfect condition of this world, are surely correct; but that does not prove the imperfect thought of the designer and upholder. This is hard to do unless we could fathom the ultimate and only neverges to be attacked. If these purposes ends and purposes to be attained. If those purposes should prove to be the development and education of sentient creatures from lower to higher estate, with the greatest accompanying measure of enjoyment in existence, is it not probable that through imperfection-still from the lower and imperfect to the higher and better—will lie this path of "greatest measure, especially if, for every incidental pain and suffering, there should be provided, by law, its inevitable compensation? These are deep questions; but a word to the wise is sufficient. When we know more we may be able to solve them.

In attacking the theologian's God you seem some what to adopt the boy's plan of building his own cob-castle for the purpose of kicking it down. You argue against an omnipotent, omniscient and infinitely perfect Divine Being. Whatever the theologians may say, this supremely perfect Deity is not their God; they have never yet risen practically to such an idea. Their God is anthropomorphic, and ever has been throughout the reign of sacerdotal power on earth. He is man-like and hence limited in power and wisdom, variable, jealous, revengeful. "The Lord is a man of war," "The Lord of Hosts is his name," yet growing better as man grows better. Neither you nor I can prove the non-existence of anthropomorphic Gods. We have had them sometimes on earth; we may have them in more advanced

realms.

I close by suggesting that we endeavor all that is possible to grow more and better Gods than the world

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THE HYGEIAN HOME COOK BOOK; or Healthful and Palatable Food. By Dr. R. T. Thrail. New York: Fowler & Wells. Price, paper cover, 25 cents; cloth bound, 50 cents. THE WILL OF STEPHEN GIRARD. By A. Scholl.

Boston: J. P. Mendum. THE APOSTLE OF LIBERTY. By John E. Remsburg. Boston: J. P. Mendum.

ANTI-PROHIBITION. By W. S. Bell. Boston; J. P. Mendum. THE REGISTER. By W. D. Howells. Boston: James R. Osgood & Co. Chicago: Jansen, Mc-Clurg & Co. Cloth; price, 50 cents.

#### Magazines for March not before Mentioned.

THE ENGLISH ILLUSTRATED MAGAZINE. (Mac-Millan & Co., New York.) Contents: Mrs. Hartley, with her Child as a Youthful Bacchanal; Meeting in Winter: Sir Joshua Revnolds; An Unsentimental Journey through Cornwall; Shakespeare in the Middle Temple; Julia; Fables from Æsop; The Armourer's

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CHICAGO, ILL., Saturday, March 22, 1884.

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

#### Past, Present, Future.

With this number of the Journal begins the eighth year of its existence under the present management. Progressive yet conservative, aggressive yet cautious, iconoclastic yet constructive, has the Journal always been; fearless in pursuit of truth; independent in all things, neutral in nothing; always having opinions of its own and ever ready to express them, and to back them up with an incontrovertible array of evidence. Ever ready and eager to defend the oppressed, encourage merit, stimulate honest mediumship, and been from its first issue in 1865. That such a paper should have its ardent friends and says: bitter enemies was inevitable. To conduct a publication in the interests of a Cause involving so many complex and little understood problems and having such a heterogeneous following, is no easy task even where a well settled policy of neutrality on moot questions is pursued. How much more difficult the task, then, for the conductor of such a paper as the Religio-Philosophical JOURNAL.

It would be superfluous to here epitomize the history of the paper, for it is fresh in the minds of most readers; its mark can be recognized on every page of the history of Spiritualism during the past nineteen years. Those who know its record can forecast its future course and rest certain that the paper will ever be found voicing the clearest thought and latest discoveries in its special field: ready to grapple with every new emergency; giving stalwart aid to the worthy; aiding in all humanitarian and philanthropic reforms. The betterment of man during his earth-life. as a preparation for the life to come. will continue the leading aim of the Journal: and in this is, of course, involved the stupendous subject of spirit communion and manifestation in all its multiform phases.

The editor-in-chief and proprietor, with a heart too full of gratitude for adequate utterance, acknowledges his deep obligations for assistance rendered by his co-workers on both sides of life. Were it practicable and space permitted he would like to mention by name the long, long roll of writers, mediums and lecturers who have ably and warmly assisted in making the Journal a mighty instrument in the hands of the Spirit-world for working out beneficent plans in the interests of man. He takes this opportunity to sincerely disclaim all thought of appropriating to himself the honor of effecting the salutary reforms in the movement which were so essential to permanent constructive work. Circumstances placed him in a more conspicuous position than some who were working with him, but the credit for the work done is not his; it is the common property of all faithful men and women who have aided to the best of their ability in its accomplishment. Had he not been in the front some other and more able one would, and were he to pass from this life as suddenly as did his lamented predecessor, the gap would be instantly filled and the work go on with increasing activity and effectiveness; for behind it all are ever-active, neverdying principles stirring the hearts and inspiring the intellects of millions in earth and spirit life. Men may come and men may go, but the car of progress will move steadily onward and upward.

In last week's issue and in this are publish- and Norfolk. Va.

ed commendatory words from such representive men as Andrew Jackson Davis. Giles B. Stebbins, Hudson Tuttle, Dr. Eugene Crowell, and D. D. Home, than whom none stand higher or are more competent judges. Grateful and encouraging to him as are these and other spontaneous utterances of noble writers and mediums, their value, to the world, lies not in the eulogistic words bestowed upon the editor, but in that they record progress of the great body of Spiritualists, and a vast improvement in all that pertains to Spiritualism; and this is the reason of their publication; such evidence carries inspiration to the heart of every subscriber, and arouses all to renewed activity in the good work.

Nearly six years ago there appeared in the JOURNAL an editorial which it seems well to reproduce at this time in order to assist the reader in taking a retrospective view of these eventful years:

A prominent medium and inspirational speaker writes us that when soliciting subscribers for the JOURNAL, he is sometimes met by the inquiry: "Is the editor a Spirit-ualist?" We hardly think any regular subscriber or careful reader has the least doubt on that subject. The editorial page of every issue contains an affirmative answer to the question. The editor of the JOURNAL is a firm and steadfast Spiritualist, the assertions of pseudo mediums and their dupes to the con-

trary notwithstanding. has sublime confidence in a future life and in spirit communion. This confidence is based upon absolute knowledge of spirit phenomena. Possessed of this certain knowledge he is enabled to look calmly and serenely upon the downfall of the huge superstructure of fiction which has been reared by illegitimate speculators in Spiritualism and bigoted ex-church members, who have not out-grown the blind superstition of their early

Spirits, who, when on earth, were reckoned among the wisest of men, have the RELIGIO PHILOSOPHICAL JOURNAL in charge, and the editor believes every issue of the paper is carefully scrutinized by them before publication. These spirits have for many years been preparing the editor for the work they have for him to do. Years ago they told him clearly and with great minuteness of detail what was before him, and he has been an humble, earnest co-worker with them; never surrendering his own judgment, but always acting up to his highest reason after due

consultation and advice. The Religio-Philosophical Journal is rapidly rendering it more and more difficult for the horde of vampires who infest the ranks of Spiritualism to palm off their wares upon the public; for this, the editor must, of course expect, and he is prepared to receive, their most bitter maledictions. Not being able to find a soiled spot in his public or private life, after the most careful scrutiny, the only resource of these pests is to traduce his motives and declare he is not a Spiritualist. To offset this class, the RELIGIO-PHILOSOPHICAL JOURNAL has a large and constantly increas-ing list of highly intelligent subscribers, and the editor has the very great honor and pleasure of possessing the entire confidence and warm personal friendship of very many of the representative men and women in the ranks

Spiritualism. In the same mail which brought, the letter spoken of at the commencement, there came a short message from one of the most gifted authors and Spiritualists,—a man whose born. Speaking as one having authority he

"I know very well that the fight in which you are engaged is 'the good fight' and I have full faith in your just victory; it will, however take much time and impose severe trials. Bur You Must Go Forward!"

Go forward he will and in time hopes and believes that many good people who now fail to understand him, or honestly oppose him will be numbered among his most steadfast friends. In conclusion he requests that sub scribers will confront with this statemen those who, honestly or otherwise, assert tha the editor is not a Spiritualist.

The prominent medium spoken of above was E. V. Wilson, who though now with "the majority" in spirit life is still doing a great work on earth through his daughter's mediumship. The one whose prophetic words are quoted near the close, is A. J. Davis; his prophecy has been largely fulfilled, as will be, no

The constructive work in Spiritualism has Very shortly the JOURNAL will afford its hoped they will eagerly avail themselves of sults may follow.

#### Search after "Slade."

The following telegraphic correspondence is sufficiently clear, and needs no comments to add to its perspicuity:

NIGHT MESSAGE. LITTLE ROCK, Ark., March 13, '84. TO JOHN C. BUNDY, EDITOR OF THE RELIGIO

Philosophical Journal, Chicago. Dr. Charles Slade advertises to show here Sunday night under auspices First Society Spiritualists of Boston. What is his reputation? Answer immediately at my expense GEO. D. SEARCH, of Wichita, Kan.

REPLY To GEO. D. SEARCH, Little Rock, Ark. Charles Slade is a vile fraud. Has neve been recognized (as a medium) by Spiritual

ists. Jail him! JNO. C. BUNDY. Despite the warnings of the Spiritualist press, for several years past this fellow, who travels as "Dr. Charles Slade" has continued to gather in the gullible and curious in all parts of the country. He so words his advertising as to create the impression that he is Henry Slade. The stale old fraud, Anna Eva Fay, who has also been denounced innumerable times by the Spiritualist and secular press, is reaping a harvest in Texas and the Southwest, by subsidizing impecuaious country papers published by scabs.

Dr. Henry Slade is at Atlanta, Ga. He contemplates visiting New Orleans, Nashville

Another Blizzard for the Blisses-Christina Crushed Again.

[Boston Daily Advertiser, March 8th.]

There is no end to the folly of the credulous. Those who have watched the spread of the materializing spirit scances in this city during the last year have had proof enough of this. Last night Mrs. Bliss of 39 East Newton Street. began, as usual, by explaining that this scance was her religion, and then followed the usual jugglery. A figure in white appeared, and then "Little Billy," In dark nautical costume, and then another figure in white was very demonstratively affectionate to some of the sitters. After a little time, one of the audience grew impatient, and threw his arm around the figure as she danced up to him, crying "Stay, oh! stay!" The spirit (?) struggled violently in a very fieshly way and half a dozen of the persons who were managing the performance threw themselves upon him and dragged him back. The spirit (?) ran back into the cabinet, followed closely by some of the observers. Matches were lighted and blown out by the confederates. The gas was stopped up, but still more matches were lighted and another burner found. One of the gentlemen was collared and dragged out, but he slipped back into the cabinet. The medium was then on the floor with a stailwart friend standing over her. Her shoes were in the corner and her stockinged feet were visible. Her arms and neck were entirely bare, but the muslin robe which she had worn as a ghost was wrapped round her waist and tucked under her. Her dark dress she had caught up and pinned around her shoulders. The cap and little blue shirt front which she had worn as "Billy" were lying by her, half hidden, but these and the shoes were picked up and preserved by the investigating party. Meantime, there was a regular tussle outside, ending in the turning of the little party out into the hall and locking the door. Before they left, the medium had succeeded in getting her dress partly on, but was afraid to rise to show her paraphernalia. "Aitogether," says one who was present, "it was a complete expose of a plain humbug. Doubtless some persons will deny it. There i

Judge Cross and T. R. Hazard should at once unite in a joint note to the Advertiser, explaining that there was no fraud; the medium being merely "entranced" and supplied by the spirits with a wardrobe; "Little Billy" being only the unconscious medium "disfigured," as Judge Cross calls it. Fortunately for Hazard, it cannot in the nature of things be very long before he will "know how it is himself," for the true inwardness of the Yankee materializing factories is becoming so well known that even the willfully blind are forced to see the shoddy character of what has been sold as "all wool and yard wide." "Disfigured," "transfigured" and other popular coloring matter will soon be at figures too low for quotation. Then honest mediums will have a chance and level-headed Spiritualists be permitted to establish the facts of materialization, so-called, by scientific methods commanding the attention and respect of sensible people. At present the accounts of materialization scances as they appear in the newspapers, have not the slightest intrinsic or scientific value; and are with rare exceptions only evidences of how easily the average frequenter of such shows-for they are nothing else as now conducted-may be imposed upon.

#### The Fallibility of Circumstantial Evidence.

Had the death penalty been enforced, the State of Iowa would have taken the life of an innocent man and thus committed a most heinous crime. As it is, she has robbed an innocent citizen of his fair name, and of several years of life which she forced him to waste inside the walls of a penitentiary. Finis Allen was accused of murdering his aged employer, and the wife of the latter was fair and free investigation, has the paper memory will be revered by millions yet unhim. This story of wrong should be a warning to those who desire to preserve the integrity of witnesses, and prevent the trials in courts from becoming simple farces. For several months after the death of his employer, who was found behind the heels of a vicious horse in the stable, terribly bruised by what was taken by witnesses as kicks, no one doubted the innocence of Allen. It then became of interest to the heirs to get him and their mother out of the way. They accused him of the crime, and a Mormon Elder conveniently had a vision, wherein he saw the murdered man, who told him all about the deed and attending circumstances. The accused were thrown into jail, and the heirs then so wrought on the mind of the woman, that she confessed. Before the grand jury the Mormon Elder told her "to look him squarely in doubt, the one made by him in last week's the eye," and he so completely mesmerized her that she repeated the story he desired her to, convicting Allen of the deed. This was in begun and during the coming year this will 1879, and Allen was sentenced to the penibecome clearly apparent to all. Now is the | tentiary for life. Facts have come recently time for all who approve of the motives and to light completely proving his innocence, objects of the Journal to redouble their ef- and he has been pardoned. A more unjust forts to increase its influence and circulation. prosecution never was made, and the State can never compensate the injured man for friends new methods of aiding it, which it is the wrong inflicted on him. The utterances of trance, and conveniently appearing spirits to the end, that glorious and beneficent re- should be taken with a great deal of allowance, especially when they are in the interest of selfishness.

> Mrs. Mary B. Willard, the able editor of The Signal, the National Temperance paper published in this city, lectured before the Social Science Association, under the auspices of the Committee upon Philanthropy, Saturday afternoon last, before an audience of thoughtful women, her subject being Temperance. Mrs. Willard is an easy and graceful speaker and a woman who is a good example of her subject, well poised, moderate, earnest; in a word, temperate in all things. She gave an able address, which was followed by a discussion, several ladies taking part. Judging from the remarks made by Mrs. Willard, Mrs. Baxter and Dr. Burnett, who are prominent members of the W. C. T. U., this organization now recognizes that liquor drinking must be considered otherwise than as a moral question; that drunkenness is a disease, and must be treated as such; that temperance and self-control must be taught to children in the nursery, in the public school and in every walk of life-temperance in all things, in eating as well as in drinking. That the mothers must be temperate as well as the fathers.

> One speaker declared that heredity has a great deal to do with these appetites and passions. All this seems to be a new departure,

rested their hope entirely upon God and prayer; but now, as one of the ladies in her remarks said: "While we shall not be less prayerful, we know that we have got to reach the drunkard in another way; we do not expect God to work a miracle upon him," or words to that effect. Dr. Julia Holmes Smith spoke of the alarming extent to which women stimulate upon quinine. She said that out of fifty cases where young girls had broken down in the High School, she had traced forty of them, and found the fathers moderate drinkers, and that the mothers habitually used quinine.

#### Episcopacy versus Spiritualism.

The Every Day Enterprise is sent us from Michigan City, Ind., with a correspondence between Rev. J. J. Faude an Episcopal clergyman of that city, and Samuel Eddy, a Spiritualist. The clergyman had given a lecture on Spiritualism, and an open letter to him, from Mr. Eddy is published in the Enterprise, with Mr. Faude's reply, from both of which we extract. Mr. Eddy says:

On Feb. 3rd. 1884, you announced your subject, Spiritualism, in which you denounced the mediums as tricksters, mind readers and frauds, and classed its advocates in terms not very complimentary. You charged them as fostering drunkenness and a laxity in the marriage relations, all of which charges I deny, though not claiming that Spiritualists are any more perfect than the balance of mankind. But I can prove that they are just as good in every relation of life. When I tell you that the stray sheep and shepherds too, in the folds of the Lord will out number those of the Spiritualists, it is no guess work. But to mirror the frailties of humanity is not my purpose. I only want to say to you that I do not think

In conclusion let me say that I am thankful to you for your lecture, as I truly believe that it will be the means of producing thought among those who have scarcely noticed it; they will ask, "Are all these people whom we have known so long and so well and in whom we have found no guile, guilty of these sweeping charges? We will look into this matter," I will in all candor, ask you to become more familiar with this subject, for if you should take spirit communion from the Bible you have nothing left but a history of the Jews, that is of no importance to us,

Mr. Faude replies, treating his correspondent with personal courtesy, but expressing disappointment at not finding "any clear statement of spiritualistic claims" from so sincere a Spiritualist as Mr. Eddy. Yet certainly the preacher had given no"clear statement" of what Spiritualism is, or claims to be, in his lecture. What had he done? Made garbled extracts from the writings of competent men like Epes Sargent, so shaped as not to convey the full and fair meaning of these authors, and caught up the loose words of Mrs. Carrie Lewis, Ed.S. Wheeler and their like, spoken in conventions where there was a large freedom of speech, without stating that the great body of Spiritualists repudiate such views, and then charged Spiritualists with "encouraging drunkenness and laxity in the family relation."

This is priestly craft, the same in all ages. The minister is the helper and servant of the people, bringing spiritual gifts to them; the priest aims to blind and belittle, that he may the better control and lead the people for his own selfish ends. As well bring up the unsavory details of the trial of Bishop Onderdonk, or the hushing up of the late Bishop Mc Crosky's escapades in Michigan, and call them Episcopacy, as to call these garbled and foul clippings, Spiritualism. Doubtless the great body of Episcopalians disapprove the conduct of these wayward Bishops as the great body of Spiritualists surely disapprove the stuff Rev. Faude quotes. He closes as follows:

"My conclusion drawn from your own writers, from science, from the Bibie, is that Spiritualism is a delusion and a fraud; a delusion to you and others who hold it sincerely, and a fraud with those who have entered it for licentious and mercenary purposes. I would not be so sweeping in denunciation as Joseph Cook, of Boston, who, in a lecture on Spiritualism in New South Wales, said: 'in America no man of any standing will have anything to do with this subject, and it is only the dregs of society in the States that support it.' because I have of society in the States that support it. Decause I have known, and know in this town, some people of standing and respectability who are Spiritualists, but I believe them to be deluded, and walking contrary to the light of Waly Spiriture.

For one thing he should be thanked. He has brought out another falsehood of that notorious falsifier and slanderer, Joseph Cook.

#### Rev. Rust on Spiritualism.

The German Reform Church of Tiffin, Ohio, on Sunday the 10th of February, were regaled by a sermon by Rev. Rust, in which that gentleman made a savage attack on Spiritualism. After an introduction, in which he set forth the duty that one individual owes to another, not to misrepresent and bear false witness, he proceeded to state the principles of Spiritualism, in which he made the most abusive and slanderous assault on that philosophy that his low and vulgar nature was capable of conceiving. Among other charges, he asserted that Spiritualists are profane socialists and free thinkers; that they are weak minded and given over to superstition. Now we have nothing to say in reply to the

greater portion of the Rev. Rust's chargesopposing thereto the literature of Spiritualism and the lives and character of Spiritualists-but against the one made with reference to their acceptance of socialism or freelove.we enter our unqualified protest. Does the reverend gentleman hold himself above, and unsullied by, the world, that he casts reproach on those less pure than himself? We well know that it is not the proper manner to treat great principles by appealing to personfor it is not very long ago that these women | alities; but the Rev. Rust has opened the ball | eq by the soot | be.

by arraying before the world the life and character of many millions of men and women, who are his peers, if not his superiors; and now it is justice for us to demand: What kind of a man is this who brings such wholesale charges? He is professor of theology in Heidelberg College, and it was a pet student of his who murdered Miss Barnard; certainly not a glorious illustration of the saving power of Christianity, except as it step ped in and by the insanity dodge, saved the murderer from the gallows. For reasons best understood by his congregation and their acceptance of Spiritualism, he has lost eleven members of his church, and these are of the most wealthy and intelligent. This has been, of course, aggravating to the preacher and . inflamed his bad blood. Safely hedged in by his pulpit he thought himself above reply or gainsaying. In this he is mistaken, for the RELIGIO-PHILOSOPHICAL JOURNAL circulates everywhere, and its readers keep posted in regard to such men, who not only defame the cause of Spiritualism, but add nothing to the side to which they proclaim allegiance. If he wishes to discuss Spiritualism from the stand-point of a pure life, nothing would please us more than to accept the challenge.

This week we publish an interesting article from Gerald Massey, in reply to Wm. E. Coleman. Next week we shall publish a communication from Mr. Coleman, criticising in detail the ideas promulgated by Mr. Massey, and which will undoubtedly be of special interest to the readers of the Journal. as Mr. Coleman has unequalled facilities for careful and elaborate research on nearly all subjects of interest.

Sidartha has published a twenty page Synopsis of his articles in the Journal, and we think a large number of our readers will be glad to obtain the substance of these articles. with the engravings, in a permanent and convenient form. See our advertising columns.

#### GENERAL NOTES.

The Lasker trouble is still agitating Germany. A sort of "tempest in a tea-pot."

Archbishop Gibbons has arrived at Baltimore from Rome. He refuses a public reception. Sensible man.

They have harnessed the lightning to the press. The Ilion (N. Y.) Citizen was lately printed by electricity.

The new fast mail train from Chicago is a pronounced success, and people all along the line are jubilant over it.

Louisville is much alarmed at the prospect of another flood. The danger-line has been reached and the river is still rising. The Female Suffrage Amendment has pass-

ed the Senate of Iowa, but it is feared will be defeated in the House. A merchant named Marass has been arrested at Trieste for smuggling bombs and pe-

tards in flour sacks. The oldest Empress living is Augusta of Germany, who is seventy-one years old. The youngest is the Queen of Servia, who is twen-

·uree. Children employed in the lace-making schools in Belgium work twelve hours, and sometimes earn six cents per day.

Aniline dyes are now adulterated by mixing ninety-five per cent. of sugar with them. The fraudulent dealers are a large, if not a respectable, body.

The United States Fish Commissioner deposited 42,000,000 young white fish in Lake Michigan, near the mouth of the river at Manistee, recently.

James Methven, Pana, Ill., has remembered us by sending for our collection of photographs, a cabinet size of himself. Mr. Methven has our thanks.

The Cincinnati Musical Festival Association will give the sixth May Festival, May 20th, 21st, 23rd and 24th. Theodore Thomas will be Musical Director. The programme is an excellent one. The editors of three provincial German

newspapers were recently sentenced to a year's imprisonment for anti-Bismarck utterances. In Posen there are only two editors of political sheets out of jail. The Governor of Kansas has called an ex-

tra session of the Legislature to devise means for preventing the spread of the dreaded "foot-and-mouth" disease, now very preval-The Joint Executive Committee of Railroads

meeting in New York, have decided to reduce eastern-bound freight ten cents per 100 lbs. Provisions and grain are the articles affected by the reduction.

In Boston, March 13th, the House of Representatives rejected the Bill extending municipal suffrage to women. Afraid, perhaps, some of their "steals" and sprees would be Eighty-one thousand dollars in United

States 4 per cent. bonds, dated July 1, 1877, and numbered from 59,425 to 59,432, were taken by burglars from a safe in Centerville. Ind., Thursday night.

The English Parliament has thrown out the Bill for the prevention of pigeon-shooting. The principal reason given was that it would destroy pigeon-raising—a business worth 4,000,000 annually to farmers.

The Bill for relief of Gen. Fitz John Porter has passed the Senate. There is much speculation as to whether the President will veto it or not. Lincoln said Porter ought to have been shot; thousands of Union soldiers still think so despite the whitewashing.

A singular accident happened lately at a mill in Nashville, Tenn. A workman was thrown toward a circular saw, and thinking he would strike it, died from fright. When picked up he was dead, but there was no sign of a bruise on his body.

Recently a church warden of Oldham, Eng., who presented himself for communion at a ritualistic church in Manchester, and afterward exhibited a piece of the bread in the church, was arraigned and convicted of "in-decent behavior," and fined by the court 20s and costs.

Experts say the cost of London's winter smoke and fog is \$25,000,000 annually; that is to say, constituents of coal to this value escape unconsumed, and assist in forming the sooty vapor. The value of the goods spoiled by the soot has not been estimated, proba-

Doane of Albany, has licensed Mrs. Sarah F. Smiley to read and explain the Scriptures when invited to do so by the rectors. How many rectors will "invite" her to do this is unknown, and as she is only to teach women, the permission may not amount to much.

The prizes recently offered by St. Nicholas, for the best original illustrations by young artists under seventeen years of age, brought more than nine hundred pictures under the notice of the judges. The names of winners and reproductions of the successful drawings will appear in the April St. Nicholas.

In view of the existence of the foot and mouth disease in Kansas, the cattle-breeders of Central Illinois urge Senators Cullom and Logan to press the passage of the "Animal Industry Bill," and to oppose the House amendments, which, they assert, destroy the usefulness of the measure.

The week's business failures throughout the country, as reported to R. G. Dun & Co., for the United States were 174; for Canada and the provinces, 42. Total, 216, as compared with 272 last week. The decrease is principally in the western, middle, and New England States. Canada has the same number of failures as last week.

An explosion in the mines of the Southwestern Improvement Co., at Pocahontas, Va., has killed 155 men. The mine has been sealed up for the purpose of smothering the fire. None of the bodies have been taken out. Such an "accident" as this ought to be impossible. Has anybody thought of the miner since Sir Humphrey Davy invented his lamp?

The Boston Courier says: "A Texan who has lost both arms has learned to shoot his revolver with his teeth. How does he reach his hip pocket? It must be very unbandy, to say the least." Easy enough! His breath has fire enough to explode a howitzer; and west of the Mississippi the boys shoot from the hip, to save time.

Archduke John of Austria has published a pamphlet on Spiritualism. He recounts his unmasking of the Spiritualist Bastian. The Archduke says Spiritualism is cherished in huts and palaces, and its adherents number two millions. As there is no way of even approximating the number of Spiritualists, every one is at liberty to estimate for him-

The Council called to consider the matter between Rev. Dr. Newman and the Madison Avenue Congregational Church, New York City, have decided that "we see no evidence that Dr. Newman has ever become permanent pastor." Wonder if the Rev. Dr. will not still hold on to that \$10,000 a year, spite of this decision. He must know how, for he has lived in Washington.

A telegram announces that Oxford University, England, has decided in favor of co-education. Young women will be admitted on equal terms with young men. Miss Emily Faithful, the friend of woman, says in au interview with a reporter that she does not think this is literally true; that it is more than likely there is to be an opportunity for women at Oxford, similar to the Harvard

Mr. Talcott Ormsbee, who in years past was prominent in business and insurance circles of this city has taken the special agency of the Dwelling House Insurance Company of Boston. His field embraces a large territory west of the Mississippi River. Mr. Ormsbee has established his headquarters at 205 North Fifth St., St. Louis, Mo., and is prepared to establish local agencies within his department. We commend both Mr. Ormsbee and his company, and recommend wide-awake agents to establish relations with him.

"Everett," a leading contributor to the columns of the Christian Recorder, the organ of the colored people of Philadelphia, earnestly lifts up his voice against the marriage of a white man with a black woman or a black man with a white woman. He men-tions no names, but takes "the recent marriage" as his text. Evidently "the recent marriage" sorely displeased Everett. "Such a step," he writes, "only makes the white men more careful with their daughters lest they get acquainted with colored men; and so, on the other hand, should the colored men protect their daughters and sisters from the white men.

The Inter-Ocean reports that healing by faith has broken out in the Episcopal church. All right; conservatism must stand silent in the presence of facts. A Miss Fanny Curtiss, a lady about forty years old, who has been a sufferer from disease for twenty-three years, incapable of walking more than a few steps at a time, claims that the Rev. Arthur J. Sloan cured her in an instant, by faith and prayer, a week ago, and she has remained well since. In the evening of the day she was cured she walked to Christ church a quarter of a mile away. Mr. Sloan on being questioned about the case, said: "I do not place the cure of Miss Curtis on the list of miracles at all. As long as her faith continues she will remain Mr. Sloan has advanced, has discovered that what was called a miracle is only natural. Spiritualists learned that long ago. The next step will be for Mr. Sloan to discover whether the faith acted directly to remove disease, or by exalting the spiritual nature, enabled loving spirits to approach, manipulate and heal the sufferer.

Religious cranks are becoming quite numerous lately. New Haven has been experiencing a religious revival which is creating great excitement and drawing large attendance. One night lately the church was crowded and several arose for prayer, among them was a young man named Trenton Warren, who became very much excited. Drawing his revolver he shouted, "The Lord be praised," and began shooting at his left hand, which he held up. Before he could be overpowered he put four shots in it. He will have to be sent to an asylum, as his mind is greatly affected. At Hillsboro, Ill., another exciting scene lately occurred in church. Among the converts was one Patrick Henry. It seems a bitter feud has existed between Mr. Henry and Mr. Chas. Seymour. A few nights ago in the midst of the revival, while the pastor was exhorting the unconverted to seek salvation, and the altar was thronged with weeping mourners, Mr. Henry suddenly rose in the audience and began a tirade of abuse against his fellow church member, Mr. Seymour, but was finally restrained by the pastor. Mr. Henry then rushed frantically to the altar and publicly demanded that his name be erased from the books of the church, saying, as a reason for his strange action, Mr. Seymour had called him "a liar and a thief." Mr. Henry then left the church in great anger. The occurrence has caused much comment and many think Mr. Henry is going crazy.

The trustees of the University of Pennsyl. vania have under discussion the question of establishing a new laboratory in which can lately gave a ball at her home in Paris, be conducted chemical experiments relating | France, in honor of Miss Emma Nevada, the to the industrial arts.

The Episcopal Church is ahead. Bishop A Medium, Author and Philosopher Recalls the Past. Speaks of the Present. and Predicts the Future for the Spiritual Movement.

To the Editor of the Religio Philosophical Journal:

If I am not mistaken, the next number of the Journal completes the seventh year since its editorial management was forced upon you by the sad and untimely death of my friend'S. S. Jones. The task was far greater than you or any one supposed it to be. It is well we do not know the events the future has in store for us, else we should be vanquished in the beginning by our doubts and fears. When you took the management, Spiritualism was in a critical state of disintegration, and it were difficult to determine which was doing it the most harm, credulity or rascality. The crisis has passed, but it has been a momentous struggle, and strange to say in doing this vitally essential work of clearing away the rubbish and presenting Spiritualism as a science, philosophy and religion to the world, you have met misunderstanding and abuse; endured the viper tongue of slander and misrepresentation, before which most men would have lost courage and failed. I have said from the beginning, if it were you only, you personally, moving for your own purposes, you would fail; but it was not you. The power of the Spirit-world forced you into the course you were taking; a course which ignored the dictates of narrow policy, and regarded lengthy subscription lists as nothing compared with the truth. Policy, trimming, tacking to every breath that blows, and compromising with sin may succeed for a time, but the only permanent success is based on the eternal truth, and a strict adhesion thereto. It has been seven stormy years, but you have now the satisfaction of seeing the clouds drifting away, and the promise of a clear day. The slanderer and defamer have received their deserts and become a loathing to all right thinking people; the loud mouthed and brazen "social" element is sinking out of sight and a calmer and more thoughtful-perhaps more conservative class is coming to the front as representatives of the cause.

The Journal as a great center to which the best thoughts of its world-wide constituency gravitated, and from whence they are emanated, you have the satisfaction of knowing. has been a great power in bringing about this

destrable result. Your course has made Spiritualism respected by the secular press, as it has never been before, and compelled an honorable recognition of the cause as a great religious move-ment worthy of report and just mention. But, my dear friend, your work ends not with victories won: the hour of rest has not come. You will never lay aside the harness. Now comes the great work of reconstruction; the building of a structure wide as humanity, and profound and high as God. The best of us can only bring a brick, a little mortar, perhaps a stone for sill or ornament, but each doing his best, the temple will rise fair in proportion as a dream of Alhambra, for the architects and builders have power and

knowledge we know not of.
HUDSON TUTTLE, Berlin Heights, March 8th, 1881.

South Side Medium's Meeting.

To the Editor of the Religio-Philosophical Journal:

This organization, meeting at 2730 State Street, has passed through night to light; through storms which threatened destruction, often, but it has weathered them all, and seems to be most prosperous and efficient. Their room is large and nicely furnished; they have a good organ, well played by Miss Langley, a large and well-drilled choir, efficient officers and a large attendance. On Sunday morning last, after a brief address by Mr. S. A. Danforth, the President, Mr. D. M. Cole, of Brooklyn, congratulated the conference upon the signs of prosperity so visible, and urged that Spiritualists should take a step in advance; should become active helpers, by giving money, clothing, counsel, and aid of every sort to all the needy whom they could reach. The address was warmly re-ceived, and Mrs. Ahrens followed in the same range of thought, pleading, in addition, for the charity that "suffereth long and is kind;" for more perfect consecration to the truth. Then the Babcock sisters sang, "A city just over the hill," to the great satisfaction of the audience. After an exceedingly energetic speech from Mr. Longhurst, a number of mediums made addresses, and all of them described spirits present. One of these, Mrs. Isa Wilson-Porter, gave greeting to Mr. Cole as a representative of Spiritualism from the East, recalling the pleasant times, the control, E. V. Wilson, had had in the city of Brooklyn, and declaring his unabated interest in the cause of Spiritualism. This medium gave a number of tests in characteristic E. V. Wilson style, giving year, month and day of the events noted. Judge Holbrook being called for, gave a pleasant, gossipy discursive address, on everything in general and nothing in particular, and the President closed the session with a few well-chosen words. It was a thoroughly enjoyable meeting, but too long by at least an hour.

VIATOR.

West Side Conference.

To the Editor of the Religio-Philosophical Journal:

The attendance at this active association which convenes at 619 West Lake St., on Sunday last, was not as large as it ought to have been, but it was serious and deeply attentive. Mr. Sawyer made the opening address. He preached what I have somewhere seen characterized as "the gospel of unbelief" in many things, especially Spiritualism. Of course there were eager and earnest defenders, among whom were Dr. Adam Miller and Mr. J. Simmons, the former of whom presented a solid array of facts, unexplainable by any hypothesis but spiritual, and with flashes of quaint humor calling forth smiles and ap plause, while the clear-cut logic of his argument demanded and received the closest attention of the audience. Mr. Williams presided efficiently and the music was of a high order. I am told the conference is making elaborate preparations to celebrate the coming anniversary. There is nothing so conducive to intellectual and spiritual growth as an orderly and judiciously conducted conference, and this one, under the management of the veteran Williams and the zealous Treffrey, gives promise of great usefulness. The writer advises all interested to attend reguwriter advises an intercept and take part in the meeting.

MASON.

Mrs. C. B. Wilbour, formerly of New York, and one of the founders of the Sorosis, and whose name our readers are familiar with. young American prima donna.

D. F. Trefry writes: "The Spiritual Light and Truth Seekers will celebrate the 26th Anniversary of the advent of Modern Spiritualism. in Lester's Academy. 619 West Lake St., on Sunday the 30th of March. Addresses will be delivered by D. M. Cole, Dr. D. P. Kayner, W. H. Blair and others. Mr. Cole's subject will, be "Self-Preservation." The morning session will commence at 10:45; the evening session at 7:30. A grand conference of speakers and mediums will be held at 2:30 P.M. The subject for consideration at the conference next Sunday at 3 P. M., will be: "Does nature teach the immortality of the lower animals as well as man?"

We would advise our subscribers to keep a file of the Journal. We are constantly in receipt of letters and telegrams inquiring the record and standing of such impostors as Carrie Sawyer, Annie Eva Fay and others. We do not care to advertise such persons after having once given their standing. Turn back to your files occasionally, or cut out and put the items in a scrap book.

David Weeks, a prominent Spiritualist, lately passed to spirit life at his residence in Wauseon, Ohio. At one time he was a distin guished Methodist preacher. H. H. Ham, a young lawyer, delivered the funeral address.

Mrs. E. S. Silverston has removed to 20 S. Ann St. Business, test, medical and psychometric sittings. Will answer calls for platform tests at meetings.

Dr. D. B. Morrow of Sherman, Texas, writes: 'A good medium would do well in Texas, if we may judge of the reception that frauds receive."

The April Century will contain two thoughtful papers on matters of current discussion, in which Mr. Walter B. Hill gives the Southern view of "Uncle Tom Without a Capin," and as a citizen; while Prof. Samuel Willard reviews the tendencies of the latest scientific theories under the title, "The Destiny of the Universe.

The Continent Monthly part forms a large and handsome Monthly. It contains every month from 128 to 160 broad quarto pages, suitable to the highest tyle of illustration, and from 75 to 100 illustrations by the leading artists of America and from abroad.

The story, which has never yet been told in print, of how Wilkes Booth, the assessin of President Lincoln, crossed the Potomac, and where he spent his time from the night of the 14th of April until he was shot on the morning of the 25th, will be contributed to the April Century by George Alfred Townsend.

Hard to Believe.

It is hard to believe that a man was cured of a Kidney disease after his body was swollen as big as a barrel and he had been given up as incurable and lay at death's door. Yet such a cure was accomplished by Kidney-Wort in the person of M. M. Devereaux of Ionia, Mich., who says: "After thirteen of the best doctors in Detroit had given me up, I was cured by Kidney-Wort. I want every one to know what a boon it is."

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MRS. EMMA HARDINGE-BRITTEN Will make a final and farewell tour through the United States to Cali-fornia, leaving England about the middle of April of this year. Spiritualist societies desiring to engage her services for Sunday and week evening lectures will please apply to her residence, The Limes, Hum-phrey St., Cheetham Hill, Manchester, England, up to the end of March. After then in care of RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, Ill.

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Anniversary Meeting at Milwaukee.

The thirty-sixth Anniversary of Modern Spiritualism, will be held at Musical Society Hall, Academy of Music Building, in Milwaukee, on Saturday and Sunday, March 29th and 80th, 1884. Speakers: Mrs. Shepard and Judge Holbrook, Chicago; Mrs. L. M. Spencer, Milwaukee. Mrs. Isa Wilson-Porter, daughter of the late E. V. Wilson, will give tests from the stage. Other good test mediums will be in attendance. Persons from a distance will be furnished with certificates, entitling them to return at one fifth fare on all railroads. Friends will be entertained, as far as possible.

J. SPENCER, Secretary,
No. 470 East Water St., Milwaukee, Wis.

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 Hail, corner of Fulton and Hed-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 Clinton Avenue, Brooklyn, N. Y. Public services every Sunday at 8 and 7:80 r. M.
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Church Social every second and fourth Wednesday, in each Psychic Fraternity for development of mediums, every Thursday evening, at 8 o'clock, sharp. Mrs. T. B. Stryker,

Brooklyn Spiritual Fraternity every Friday evening at 7:30.

S. B. Nichols, President.

Brooklyn, Sept. 24, 1883.

(P. O. address 16 Court St.)

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

The Brooklyn Spiritual Conference meets at Everett Hall 898 Fulton Street, every Saturday evening at 8 o'clock. Capt. J. David, President: W. J. Cushing, Secretary and Treasurer.

At Stock Hall, No. 11 East 14th Street, near Filth Avenue New York City, the Harmonial Association, Andrew Jackson Davis, Provident and regular speaker, hold a public meeting every Sunday morning, at 11 o'clock, to which everybody is most cordially invited. These meetings continue without intermission until June 11th, 1884. Services commence and conclude with music.

New York City Ladies Spiritualist Aid Society, meet every Wednesday, at S P. M., at 171 East 69th Street MRS, S. A. MCCRETCHEN, Secretary,

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The Spiritualists Conference and Test Meeting will be conducted by the Spiritual Light Sectors every Sunday at 3 r. m., in Lester's Academy, 519 W. Lake St. Lecture in the evening at 7:45.

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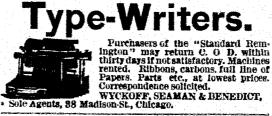
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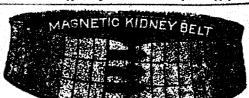
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#### For the Religio-Philosophical Journal. The Angel Visitant.

BY HATTIE J. RAY.

Through the blue ether of the glorious sky There came a presence on the silent air, Came down to earth and fondly hovered nigh, In pure angelic beauty, wondrous fair.

A quiet hush fell over all around And held a silent reign of rapture sweet, And my awakened senses almost found The pearly gates where earth and heaven meet.

No human voice arose with jarring sound To break the strong magnetic chord sublime, But sweet enchanting thought each spirit bound, Which counted not the dropping sands of time.

This presence spake in language clear and plain, Which thrilled my soul or inner spurit sense, Of present griefs, of future bliss to gain; It also spoke of grief's sure recompense.

It sang a song with voice divinely sweet, To light the way, and bid all sorrow flee; The blest assurance ever would repeat, And this is what the angel sang to me:

"Fair child of earth, clothed in grey robes of care Whose harp now hangs upon the willows mute, You shall the bright celestial beauties share, And music sweet shall vibrate from thy lute

"The willow with its weeping branches low, Is not a fitting place for chords divine; Remove it from that spot and forward go, 'Til you the joys of earth and heaven combine.

"Drive back the shadows that would thee enshroud, And bid the sunlight come where dwelleth gloom, That the bright dow-drops resting in the cloud May kiss with love the tiny buds to bloom.

"Remove those robes of grey and don pure white, More fitting for the heir of heavenly love, And on thy brow shall shine a crown of light, A gift from bright celestial realms above."

The angel paused; the music died away, My soul was filled with peace and calm delight, And more intensely shone each heavenly ray As the fair visitant now winged its flight.

I seemed as one entranced in silent awe. And yet my spirit knew no more of grief; I was amazed at what I heard and saw, But the fair visitor had brought relief. Fond du Lac, Wis.

#### The Chicago Clergy.

To the Editor of the Religio-Philosophical Journal: Is not Chicago the center of the great Northwest! Roston is sometimes called "the hub of the universe." That old seaboard town is a goodly city, growing still, full of life and with many excellent people therein, but this universe does not run on the wheelbarrow principle, it rolls on like a magnifi-cent charlot. If Boston is the Eastern hub, Chicago is the Western. Verily it is a great center of life and thought. Now and then a Chicago dally news-paper comes to me, an immense sheet advertising all sorts of wares and merchandise, full of news, and its editorials and articles abounding in vigor, breadth and audacity. A daily newspaper is a sore trial to patience, while it is something one must have. One finds in it so much of real merit and value, with a poor mingling of boyish flippancy and shallow jeerpoor minguing of boylan interpancy and shallow jeer-ing at any good thing not yet popular or pious or fashionable. Your Chicago journals have one de-partment full of interest,—reports of sermons of all classes. Like reports we find elsewhere, imitations not so good as the originals. If one wants to find out what people think on religious matters, read what the clergy say, for they have a shrewd instinct of stalking the recovery average. If anywholy thinks at striking the popular average. If anybody thinks the body of the clergy lead, they are greatly mistak-en. Now and then comes up a real leader, a pioneer minister, and when he comes he is a pestilent troubfer in Israel. There are, too, some ministers who keep in sight of the people, abreast but a shade ahead, and so do some good work. We can give these due credit, and still find the majority do not even stand and wait for some welcome motion of the spiritual tides, but creep to and fro with the sects they serve, repeating old shibboleths spiced with new phrases for pulpit effect,—serving but not

the clerical kind, dullest of all. Some of these Chicago journals are before me, issued within a month or less. Let us see what the clergy are talking about. Rev. J. H. Barrows, D. D., (orthodox) speaks in Central Music Hall on "Memory in the Other Life." He says:

whatever has life, and shows duliness—especially of

leading. The tide is up to-day and the best preachers feel it; some with fear, some with abiding joy

and hope. Heresy is above par; we catch strains of inspiring spiritual thought from a pulpit now and then, and your great newspapers help to sound them far abroad.—for the journalistic instinct turns to

Shakespeare always fastened on memory as the chief element in the remorse of his great characters who had greatly sinned. It is memory which breaks the heart of crazed King Lear amid the howling tempest. It is memory which tortures poor, noble Othello. Of Shakespeare's tyrant murderers it may be said that memory lashes them with whips of scorpions. Macbeth writhes before Banquo's ghost, shaking his gory locks at him. Hamlet's uncle faces in terror his offence which had the primal eldest curse upon it, a brother's murder. And when Bichard III., in his tent on the night before Bosworth's battle, is brought to front the ghosts of the murdered princes and the murdered wife, as the panorama of is wicked career, painted in blood, moves before him, his remorse-smitten soul cries out:

O coward conscience, how thou dost afflict us! Cold, fearful drops stand on my trembling flesh, What, do I fear myself? There is none else by. Is there a murderer here? No. Yes, I am; Then fly! What! fly from myself?"

"Neither Jeremy Taylor nor John Bunyan ever preached like that! Kings are men, and you and I have their experiences. Let any man be called to see his own bad past in some hour of tremendous fear, and he knows somewhat that Macbeth and Richard knew. The Holy Ghost convinceth of sin, and how often men whose actions were as good as ours, have been brought low by reviewing their own interior lives in the more than calcium light of the fire of God! If memory is so potent in this life shall its power be lost in the next?

"That its power is not lost in the next is the re-peated teaching of Christ. In the description of the judgment we are taught that the mind reverts to this present life and calls up events which then and there occurred. Paul also teaches that our knowledge in the other life is to be God's knowledge of us now, without imperfection or obscurity. How often we say: 'Well, the thing is past and that is the end of it. It is forgotten and will never be brought to mind again.' Not-so. Every idle word shall be brought into judgment. Every deed of darkness, known only by ourselves, shall be brought to light and processing the hopestons of mamory. and proclaimed from the housetops of memory. Every meanness or every wickedness which we think erased from the record of things is kept in a book of remembrance, and that book is our minds,

and it shall all be lived over again and again."

This is good; it has the spiritual idea of continued personality. Next, I turn to a discourse by Rev. J. Blake, Unitarian, on "Pulpit Insincerity," from which are these true words:

"Recent attention has been called to a discussion between Methodist ministers, in which one of them, after expressing very free critical views of the Old Testament, to the effect that it contained a multitude of fabulous narratives, is said to have remarked: 'It would not be prudent now for us to attack these fables in the pulpit.... When you have to give up what your mother taught you, do it honestly, but do not say much about it publicly. Whether these words are a correct report of what the Methodist doctor said, I can not tell; but I know well that they represent a very wide-spread fact and principle among ministers, affecting disastronsly, as I believe, the moral influence of the pulpit. That fact is a con-scious and wide departure from the accepted stand-ards of doctrine and of critical views about the Bible; that principle is that they must not tell their con-gregations of the fact. A friend of mine began to publish a hold and free periodical; he soon received confidential letters from many ministers thanking him for his courage and welcoming his enterprise,

but regretting that their situations were such that they could not openly second him. 'My views are very near yours,' said a minister to a woman who had distinctly repudiated the trinity, atonement, and eterns! punishment; yet that minister continued preaching in the Baptist church."

The prophet he holds to be one who speaks the bighest truth he can be one well as one who may

highest truth he can see, as well as one who may foretell coming evente, and continues: "From what I have said of the primary and es-

sential meaning of the word, and of the true nature of the prophet, the difference between a false and a prophetic teacher follows very directly and simply. All men agree that we should not say anything un-An men agree that we should not say anything untrue or assent to anything which we do not believe; and every teacher will agree in this with all other men, and admit it to be his duty to teach nothing which he does not believe. But the teacher who is also a prophet feels, in addition, compelled to say what he does believe, and all that he believes; to tell the teacher in his solid, a married paragraph. the truth is not, in his sight, a merely negative, but a positive and irresistible, obligation. He feels that truth is not his, to keep back as he pleases, but a gift of God, to which he must be faithful in distribution and announcement. The policy of holding back in the pulpit the thoughts and even convictions which have become familiar to the minister in his study has relation, of course, both to the minister and to

has relation, of course, both to the minister and to the people. We will glance at each.

"Half-truthfulness in the pulpit is the source of constant moral deterioration. A minister, in stating his position, said: 'I do not preach anything I do not think, but I do not preach all I do think.' This is not prophetic, or faithful, or manly, or brave. Such a course long followed and, especially, pursued till all sense of obligation to prophetic fullness has faded away is sure to lead to an increasing moral flabiness, to a decline in powers of thought, to a lessening of brave efforts to find truth, to a degeneration ing of brave efforts to find truth, to a degeneration in all the powers of mind, heart, and soul. The minister who speaks with mental reservations will become more and more empty of life, more and more cut off from the tirills of the moral fervors of his day, and grow into a dry and barren waste. He may have taking mental gifts, which will secure him a cheap popularity, and custom may help to maintain him; but he will not hold up the falling, or strengthen the weak, or infuse life into the dying, being himself falling, and feeble, and dying. It is impossible to stand in such a place of responsibility as the pulpit and preach from week to week, think-ing not what is true and great, to speak it truly and greatly, but of what is customary and will be accepted—without a steady decline of life in mind and soul."

Rev. Henry M. Scudder, D. D., strikes the evangelical average of Plymouth Church by a sermon in de-fence of miracles, of which a paragraph may suffice: "Had God bound himself as a prisoner to make no changes in His laws? There could be but one conclusion, and that was that a variation from the order of nature was possible. The third argument adduc-ed against miracles was that they were possible, but not probable. Of course miracles were not probable, and hence their worth. That argument was embodied in David Hume's quibble, 'A miracle is contrary to experience, and so we cannot accept it,' and it was an abourd one, for man believed plenty of things contrary to his experience, and which he had never seen of himself. How did objectors know of a definite order of the laws of nature? By testimony, and by testimony alone did they know likewise of variations in it. Man interfered daily with the laws of nature, such as gravitation and growth. Why, then, was the same attribute to be denied to God who had made these laws? If the miracles related in the New Testament had not taken place, why had they not been denied originally? They were performed in the days of powerful and intelligent races like the Greeks and the Romans; the gauntlet of Christianity had been thrown down before them, and in the face of Lowish evaluation. These and in the face of Jewish ecclesiasticism. These were the wolves among which God let loose His little lamb. Why did they not deny the miracles? On the contrary, they confessed them, as exemplified by Herod, Nicodemus, and the Roman centurion. Christianity was the outgrowth of these very miracles. There was, the preacher said, in conclusion, no alternative. Either we must believe in miracles, or else all other was false, end the only true religion stood

convicted of having been born out of falsehood."

A weak effort of a dogmatic theologian to meet the equally weak negations of shallow materialism.

Rev. Edward Everett Hale, of Boston, preaches to a full audience at Unity church, Unitarian, on "The Spiritual Power of Man," and gets a two column report in one of your delivitousness. His thought port in one of your daily journals. His thought runs in a clear tide as follows:

"In that very twilight, before the dawn, the old-

the painter. It is the conquest of brute force by spiritual power. It is the victory of spirit over matter. Thus early in history is the keynote of history struck, and its lesson is taught-namely: that it is not the physical powers of the world which in the long run control the powers of the world, but it is the spiritual power of man which controls them. The whirlwinds rage and the storms howl; but in the long run in the cycles which we call history man rides on the whirlwind and rules the storm. The storm beats him back sometimes, sweeps away his dwelling, and overwhelms his household, but in the long run Columbus crosses the ocean, Magellan spans the Pacific, and man, because he is lord of the earth, goes where he will over his empire. You cannot, I say, look at the very beginning of history without seeing that here is its germinal principle; that man, however weak physically, is lord of Nature. He is allied somehow and somewhere to that power in whose will or order Nature or the world is made The world is fit for him, as he is strong enough to rule the world. And, as you come down from the beginning, that same lesson is repeated and illustrated. Lions and tigers disappear from France. They become the myths of her romance. My cavedweller, with his flint-hammer, dares to step out upon the plain and build himself a wigwam. by step I see his arts improving, his comforts in-creasing, his mastery extending, and his life enlarging. Cæsar comes, and Roman art and combination are measured against Gallic pluck and the virtues of the wilderness. From both, in the heat of the shock that follows, is forged the higher and better civilization. For these conflicting hosts, though you call the one side savage and the other cruel, are the hosts of living man whose life is eternal, and, though these bodies die in the crash of war, that which is eternal lives. It is not thus when a herd of wild boars rushes against a pack of hyenas. From that carnage nothing survives. But the Roman meets the Gaul and a nobler civilization follows. This child of the God who made the world, this poor, weak creature who came out from his cave to the hyens, is now smelting the iron to forge his ax. He is hewing down the forests to build his palace. He is bridging the rivers for his traffic and his armies, and hewing down the mountains and filling up the valleys for his highways. Step by step you trace his history, and you see that his chieftain is no longer the strongest giant who can wield the heaviest club, as in that old fight with the hyena. In this land, and in the kindred nations, it is more and more spirit which rules. The living soul is the master, More and more does brute force obey. The beast the tempest, the beastly man, and the stormy mob-learn who is their master. Such chieftains as Gladstone, and Garfield, and Caron, and Sagasta, and, in France, Thiers and the quiet President Grevy, whom another generation will honor as to-day, do not know how such chleftains, strong in moral power, take the places which were filled by savage sachems of the type of Goliath and King Philip here. And all this means, as the successful fight of the cave-dweller with the wild boar meant, that man, the divine, is master, and that the brute, who is God's creature, but not God's child, goes under. It means that spirit rules matter. It teaches us, if we had never learned it before, that this man is a child of the God who made the world. It teaches us that he is made in God's image and can partake of His nature. It teaches us that he was placed in the world to subdue it. And we can see even in those broken tokens of a few thousand years that he has at least begun to go about that business. There is then, somewhere, a law, or a power, or a principle, which leads man on

in this world to a higher and nobler life. "Nature gives us more than all she ever takes away. What is this law of progress? Is it stated anywhere? in what is Gladstone or Garfield wiser, better than the cave-dweller who went out with his stone hatchet and boldly dealt his fatal blow on the hyena who was lying in wait for his child? What are the laws of human life which in ten or twenty thousand years, or, if you choose, in one hundred thousand years, have so elevated mankind? Who teaches these laws, and how are they to be learned? Well, there are people who will tell you, in reply, that there are no such laws, or that, if there are, nobody knows what they are, nobody can teach them, and nobody can learn them. They are outside of human knowledge, you are told. If there is any power who made the world, or who has any wish for the world, or

established any law for the world, you are told that nobody knows anything about him. If there is any law for human life, unchanging, the same for the cave-dweller as for Garfield and Gladstone, you are told that nobody knows anything about that. Eat well, drink well, and die without complaint. There is nothing also to try for at the last. well, drink well, and die without complaint. There is nothing else to try for at the best. You had best follow out human impulse, such as it is, nor waste your energy or your courage by trying to check that impulse by any fancy which tells you of the laws of human nature or of duty to your kind. There is the Agnostic statement of to-day. I have no doubt that this theory of eating, and drinking, and living by their own impulse satisfies caterpillars and butterflies. It satisfies oysters and star-fish. It satisfies, I am told the wild hoar and the hyens, but it does am told, the wild boar and star-ish. It satisfies, I am told, the wild boar and the hyena, but it does not satisfy man. Man chooses to look for law, and you do not please him nor content him when you tell him that he cannot find it. He will look at the stars—and ask what is beyond the stars. He will look back at the beginning and ask what is before the beginning. He will look forward to his death and ask what is beyond his death. There is this certainty of his curiosity." tainty of his curiosity."
Dr. Thomas is reported on "The Permanence of

Religion," and treats his topic with his usual sweetness and sincerity.

Dr. Swing, too, has due report. It is noticeable, indeed, that the heretics get their full share of publicity. Would that Spiritualism, last and noblest of all, could find fit utterance and report with the rest. In past years it did, and it may again, and meanwhile its ideas are "leavening the whole lump" and gleaming out from the best clerical discourses.

Whitherward is Swing swinging? You quoted some poor and weak words of his on death and importality lately in convention with the departure of

mortality lately, in connection with the departure of Wendell Phillips,—words that agnostics and all manner of negationists will get aid and comfort from. Not long ago he preached a sermon on woman-weak and uncertain enough, without moral power, courage or clear statement of inalienable Is he in the cold fog of spiritual doubt? Is Central Music Hall too fine a place for "a prophet of the soul?" He has done good service. Shall his latest days be ripest and bravest?

But enough. I have culled out some of the best clerical utterances, from the reports of the great journals of your great city, that your readers may get a glimpse of the way the world moves, and also that they may compare these sermons with the best thoughts of Spiritualists as given in your columns. For myself, while enjoying these best words of the clergy, I turn from them with new zest to the great teachings of the spiritual philosophy and the inspiring facts of spirit presence and communion. To put it in medical phrase, my prescription to the ministers would be: A daily dose of Spiritualism, carefully clarified and taken regularly and persistcarefully clarined and taken regularly and persistently, in quantum suff. Especially does Dr. Swing need this, to cure internal chills and weakness. They are slow to use this remedy, but if we keep it on hand and constantly improve its quality and efficacy, they will take it gladly in due time.

G. B. STEBBINS.

Detroit, Mich., March 3rd, 1884.

#### State Convention of Spiritualists and Liberalists of Michigan.

To the Editor of the Religio-Philosophical Journal: The State Convention of Spiritualists and Liberalists met at Lansing, Feb. 29th, in pursuance to a call by the officers of the State Association and the Nemoka Camp Meeting Association. The object of this meeting was to consider ways and means to effect a union of the many diverse elements of Spiritualist and Liberalist societies. The convention organized Friday afternoon, but no thorough understanding could be arrived at on account of the absence of the officers of all the associations, except those of Nemoka; the president of the latter association, S. L. Shaw was chosen president of the meeting, the daily sessions of which were held in the Common Council room. Mrs. M. J. Mead, of Mason, was made secretary. About 50 persons were present from abroad, the extreme cold weather preventing many from coming who would otherwise have attended. Charles

coming who would otherwise have attended. Charles Andrus, of Flushing, Mich., and Mrs. Pearsal, of Disco, were present, and also Mrs. Olie Denslow, of South Bend, Ind., who sang many of her beautiful inspirational songs.

Saturday evening Mr. Andrus gave an interesting address to a fair audience. Sunday morning S. B. McCracken, of Detroit, gave a retrospective history of the State Society, and dwelt at some length on the subject, followed by a song by Mrs. Denslow. Mr. Cronk was with us a short time during the first day, but sickness in his family compelled him to return home the same evening. Mr. Shaw, of Saranac, Mr. Sha spoke several times in the interests of Nemoka, and explained to many its situation as it now stands. Father Woodruff, of Leelie, spoke on the subject of organization, with his usual zeal and enthusiasm, to which Mrs. Pearsal replied in a plain impressive man ner. The meeting was diversified by an original poem by Francis D. Lacy, of Nevarna, Mich., follow-ed by remarks from S. D. More, of Adrian, who is deeply interested in the work of trying to establish Liberal Leagues through the State. Mrs. Mead, of Mason, read an original poem, and Mrs. Saunders, of Bath, closed the morning session with some appro-

priate remarks. Sunday evening, Mrs. Pearsal gave an able address to a large and appreciative audience, and the meeting closed with a song from Mrs. Denslow, making us believe that heaven was not far away. The ut-most harmony existed and we separated, feeling our

convention had been productive of much good. Mr. Mansfield was present Sunday and gave many private scauces with great success; Sunday evening he gave a physical scance for physical manifestations to eight persons, who received unmistakable proof that our departed friends can and do return.

As far as the Nemoka interest is concerned, our convention was a success. As to our uniting with any other society, we stand as we did the day we or-ganized at Pine Lake, a Camp Meeting Association of Spiritualists! We have made arrangements with the society and stock company to commence improvements on the grounds as soon as spring opens and we anticipate a large and enthusiastic camp meeting next summer. We cordially invite all to come and join us in this good work. We received a letter from Brother Burnham while in convention, regretting he could not be with us, and wishing us success. The State Society at the meeting at Kalamazoo, appointed a committee to confer with us, but none reported. MRS, M. J. MEAD, Secretary.

## A Snake in a Woman's Stomach.

Mrs. George Leaver, of 815 Broad Street, Chambers burg, a small town near Trenton, N. J., has passed through the peculiar experience of having had re-moved from her stomach a living snake. Mrs. Leaver had complained for years of a peculiar pain in the pit of her stomach, and was convinced from the symptoms that it was produced by a living creature and not by any organic disturbance. She consulted a number of physicians in Philadelphia and else-where, and at last went to England for treatment, but received no benefit. Through the advice of a friend she consulted a Mrs. J. A. Michener, [a clairvoyant medium] who prescribed a mysterious potion, and said that the patient would have her trouble removed inside of twenty-four hours. This was on Sunday, January 27th, and on the following night about 9 o'clock she was relieved of a snake fifteen inches in length and about the circumference of a lead pencil. The reptile was alive, and lived for two days. It is now in alcohol. Mrs. Leaver believes that she took the snake into her stomach about twelve years ago, while drinking well-water in Chandlers-ville, Delaware.—*Philadelphia Press*.

The Salvation Army. The Salvation Army appears to have found a particularly congenial soil in Australia. Howe, the famous bushranger, used to read the Scriptures regularly to his robber gang and swear them in on the prayer-book. Without ventur-ing on speculations as to the connection supposed by some to exist between plety and plunder, one nee only refer to the Australian War Cry for evidence of the extent to which the army is recruited from the criminal classes. That may be to its credit, but it involves liabilities of a serious kind. This is not the age of miracles. Criminal instincts and habits are but slowly changed. In this democratic country a notable sign of conversion to the army is a certain softleh agolism displaced in those whose cases. sottlish egotism displayed in those whose cases most call for humility and penitence. At one of their frantic meetings a "sister" declared: "Once I was a vile wretch, not fit for hell; but now my elder brother, the Lord Jesus, has taken me in hand, and I feel too good for Heaven." There is a true larrikin ring about such expressions as this, and they can bardly fall to diffuse among the converts an impression that immorality, or even crime, is a light thing, easily washed away by "the blood," and quite compatible with swift promotion to sainthood and paradise.

#### For the Beligio-Philosophical Journal A Labor Complaint and Remedy.

All hall to the JOURNAL and its thinking readers! for those who take and read the JOURNAL must think and reason. Therefore, I thank Col. Bundy for this opportunity to greet you with a few thoughts on a very momentous question; a question before which all others must give way, for it concerns the whole human race, and, by the way, it is the same old problem that man has been trying to solve since he had a history, and has many times almost reached its solution, when some accident or injustice would its solution, when some accident or injustice would hurl him and his nation down to oblivion, and the thoughtful student of history, looking back over his devious pathway, views with sorrow the terrible ruins that stare him in the face. All are monuments sacred to the memory of decayed civilizations! They bear the marks of war, robbery, misery, vice and degradation. On one side they tell of the slave despoiled of the results of his toil, repaid by the lash; of fathers bewailing their unhappy lot; of mothers, weeping by the side of smouldering embers, striving to protect their little loved ones from the fierce winter winds. They tell us of sens, noble, manly boys, driven to vice and crime; of lovely daughters snatched with ruthless hands from the home and

boys, driven to vice and crime; of lovely daughters snatched with ruthless hands from the home and fireside, to be debauched and destroyed.

On the reverse, we read of the kings, queens, emperors, noble lords and ladies, magnificent palaces, grand fetes, splendid pageantry, bacchanalian orgies; of Cleopatra and Anthony floating down the Nile (ancient "Dudes" and "Dudenes"); of the knightly tournaments accompanied by lavish expenditures of wealth. They tell us of the assassinations of Cæsars and Czars; and by the side of these national sepulchers stands the Angel of Mercy pointing to this ulchers stands the Angel of Mercy pointing to this warning: "Nations must be just or perish!" So much of the past and more could be said, but this will suf-

fice.
"A tree is known by its fruit." "A tree is known by its Irint."

A tree grows, expands and unfolds according to natural laws: given healthy conditions it becomes symmetrical, bears perfect, uniform fruit. Society, like a tree, is a growth, and must obey the laws of nature. What are they? These: Fraternity, Equality Treeties.

An injury to one is the concern of all? What are the fruits of our social tree? I will point out a few. One bleak, cold day last fall, I was standing at the entrance of the block in which the Jour-NAL is published, and my attention was attracted to two persons passing, one a child about seven years old. The poor little wretch looked as if twenty-five in the face west horseforted. in the face, was barefooted, one pants' leg whipped off nearly to his knee, and from the other his little knee was protruding; his coat too small for him and wery ragged; his poor little face pinched and blue with cold; his teeth beating misery's tattoo as he walked with a few dirty papers under his arm, along that great commercial thoroughfare.

The other, a man dressed in an ordinary business suit, about 50 years old; a little above the medium height, weighing about 175 pounds, his head bent down in deep thought, and hands deep in his pock-

ets as he walked.

This was Phil. Armour, the great pork and grain "cornerer," who, a few months previous had made (?) three million of dollars; first, by cutting down the price to be paid the farmers; second, by putting up the price to the consumers. The boy, the Ishmael of our ers, the man the modern Dives. Then the words of Christ come to true: "Blossed are the skilders" for our era, the man the modern Dives. Then the words of Christ came to me: "Blessed are the children, for of such is the kingdom of heaven." The boy, if he survives, will become a man, a trainp and an outlaw; then can you wonder if he should turn on that society which inflicted such a great wrong upon him and punish it by committing some terrible crime? The man will die, and compromise with his God and his conscience by founding a church.

The other day I stood at the intersection of two great streets that lead to the northwestern part of the city at 6:30 a. M. and I saw a multifulde of neonless.

the city, at 6:30 A. M., and I saw a multitude of people moving silently along; each one had a dinner-pail or package in their arms. There were gray-haired men and women, the middle aged and the youth, and little girls and boys not ten years old. Many of these were very thinly clad and shivering in cold and snow. It was like a funereal procession; not a smile on any face; not a joyous laugh heard to greet the dawning day. They were on their way to the smile on any face; not a joyous laugh heard to greet the dawning day. They were on their way to the workshops and factories, "struggling for an exist-ence," and such an existence! I have been in their squall i homes(?) I have seen their reward for this ceaseless toll: black bread and butterine, foul air and filthy habitations.

The scene changes. I am at the corner of Monroe and Dearborn; another multitule there! This times they are in carriages with coachmen in livery, warm seal-skin garments and diamonds adorn their hu-

seal-skin garments and diamonds adorn their hu-man bodies, for they are human, though, like Margaret of Glasgow, they may have to die to prove it. They were paying \$8 and \$10 for a seat to hear Pat-ti and Gerster sing! I follow them to their homes, and I find them beautiful, filled with works of the artistand artisan; marble statuary posing in their door yards, and Turkish rugs lie on their steps.

Cleopatra would have "gone wild" at the luxury displayed by these modern "Dudes and Dudenes," and I ask, what do they do for all this? The answer comes Nothing at all! No useful labor do they perform for society, and their greatest trouble is to find ways to squander their ill-gotten gains.

"Woe, woe, unto ye scribes, Pharisees, and hypocrites, ye are whited sepulchers filled with dead men's bones

This condition of things caunot endure. Justice must be done or we will perish! It can be changed peaceably if you desire it; forcibly if you require it. ly remedy for this terrible outrage against nature is the abolishment of all private ownership of the resources af life, thereby fulfilling the immortal dec-laration that "all men are created" equal and entitled to life;" and the establishment of co-operative industries under municipal control. Who can offer a bet-ter remedy? I am ready to help.

O. A. BISHOP. 79 S. Peoria St., Chicago.

#### The Tiny Raps.

To the Editor of the Religio-Philosophical Journal: I desire to tell you of what may seem a very singular occurrence to many, but to me it was not. We have in our employ a middle-aged woman, who is the mother of three children, a girl sixteen years of age, and twin boys three and a half years old. Her husband was absent at work in a neighboring town. A few evenings ago my wife and I with a friend, were sitting in the parlor just after tea, when this woman came in with a large vegetable dish and handed it to me, at the same time saying, "Just listen at its ticking?" I held the dish to my ear and sure enough it did tick! tick!! It passed the dish to my wife who also heard the line way. dish to my wife who also heard the tiny raps. It was then handed to our friend, who also distinctly heard them. It was then returned to the cook, who was still standing in the room. While she held the dish we all heard the raps made thereon. She was very much frightened and said: "I am afraid that something has happened." She took the dish back to the kitchen, finished her work, came in and said: "I want to go over home," which was some four, miles distant, and a driving snow storm was raging at the time. She said she was afraid the sound was the "Tick of Death," and started for home. She returned the next morning after breakfast, and told us her children were all well, but she had word from her husband and he had had a fall, but she did not know how badly he was hurt. I told her not to be alarmed at such tiny raps, for we heard them often, and had witnessed other manifestations exhibiting much more intelligence. My wife being a medium and the other members of the family mediumistic, it was nothing new to us. S. M. BIDDISON. Jamestown, Dakota.

### The Double.

To the Editor of the Religio-Philos Your article on "The Double," by Mr. M.A. (Oxon) recalls an incident which occurred only fourteen miles distant from the scene of his narrative, and as the writer of this was the "apparition," it may pos-sibly interest you and ald in tracing its cause, to re-

late the following:

I was at that time nineteen years of age, and ab sent from home under peculiar and trying circumstances, having gone to London, one hundred miles distant. My little brother shared my mother's bed, and both awoke early one very bright summer morning to see me pass rapidly through her bedroom. Both arose much surprised, and seeking me everywhere, could scarcely convince themselves that I had not returned. My homesickness was greater than any one knew, and my desire to be there I fell most keenly on awaking in the morning; to this cause I attributed my "uncarny" appearance among them, when it was related to me.

This circumstance occurred twenty-five years ago; the dear once who witnessed it have passed to their heavenly home, while I am still one of earth's so-

New York City.

#### Suggestive and Touching.

To the Editor of the Religio-Philosophical Journal:

At a reception given in honor of Dr. A. B. Spinney during his course of lectures in this place in February (which lectures were very instructive and entertaining,) various exercises were had to make the time pleasant and profitable; among which were psychometric and phrenological readings by the Doctor. On this occasion it was mostly psychometric. In this phase he is remarkable, He reads with readings and accuracy quite survivience. a readiness and accuracy quite surprising. As one after another takes the chair he lays his hand on their heads, and almost instantly commences to trace the life line and mental characteristics.

After reading a number correctly and to the satisfaction of themselves and those who knew them, a lady took the chair, who seemed to be a stranger to most of the audience. Dr. Spinney laid his hand on her head and said, as nearly as I can repeat it from

"This lady has a very sensitive, sad nature. She has been a great sufferer. She has been many times on the verge of despair. A mother unseen has guarded and saved her from suicide! She has been sinned against more than sinning. She has been deeply wronged and suffered untold sorrow that none but herself and the angels knew. In the agony of her grief she has many times contemplated suicide—even resolved to take her own life and escape from the great wrongs that crushed her sensitive nature without a friend who could know her grief or pity her. The angel voice whispered to her soul, Don't do it; bear a little longer; there is a brighter day coming, and she has been saved. This lady has a very affectionate, warm, confiding nature, and is a better per-son than she has credit for. I never saw this lady before that I know of; and few, if any, who know her, appreciate the depth of her nature or the sufferings she has endured. It is brighter to her now than it has been. She needs sympathy from friends who appreciate her motives and wrongs, for she often feels that she has no friend but Death."

From my institut I could see the leaf of the the leaf

From my position I could see the lady's face; and when these startling revelations of herself were made, I saw her wipe away the tears, which to me told the truthfulness of the reading. I felt the great truth of this revelation was applicable to thousands who walk among us with cheerful faces or solemn visage, carrying burdens which none but the angels know.

"A face may be woeful white Over a heart that is aching; A face may be full of light To cover a heart that is breaking. For the friends that leave our side Our hearts are well nigh riven, But, ah! for the graves we hide, Have pity, tender Heaven."

But what consolation there is in the knowledge that, though all this world forsake and every trusted friend betray, and those we love distrust and stab us in their ignorance of the motives that move us, there are friends unseen who know us as we are and tenderly watch over us and sustain us in the darkest hours of trial.

Recently in this place (for the spirit is moving up-on the waters here) some "new converts" have come in. One materialist has become an enthusiastic bein. One materialist has become an enthusiastic believer, and has changed his life to conform to the new order of things. He says: "Oh! if my dear mother lives and sees me, I will never he a bad man again, for it would grieve her so! I will avoid the beer gardens and harmful resorts, and go where my mother can go with me and be happy to see me reformed." And thus far he lives to the resolution, and says that he is the happiest man on earth, for he knows his mother lives and that he shall live also, and he can now live for an object and not with the propert of annihilation to cover all the great and prospect of annihilation to cover all the good and

bad his short life here has shared.

Dr. Spinney did a splendid work here; so also did Dr. Spinney did a splendid work here; so also did O. P. Kellogg who preceded him, and Miss Gleason who preceded Kellogg. Science Hall is growing in favor, and the Gospel Temperance people have engaged it for Sunday afternoon, sandwiched between our lectures. Our meetings are growing in numbers and interest and a good feeling prevails. My engagement here is now extended to the first of April. Some parties (I was told) who knew the lady referred to in the foregoing parrative said it was strict.

ferred to in the foregoing narrative, said it was strictly true to the best of their knowledge and belief.

"What good does Spiritualism do?" What good may it not do if we rightly apprehend and use it?

Laboring to this end I am ever hopeful.

Green Rapids Mich. LYMAN C. HOWE. Grand Rapids, Mich.

#### Driving Mrs. Wheeler Out of Town.

The following card so respectful and yet so firm in its tone we print without hesitation:

Ed. Register: As a dernier resort, certain inter-ceted parties are endeavoring to circulate the impression, that I am about to leave this city for parts unknown. I wish simply to state, that I have a right, as a law-abiding citizen of the United States, to reside anywhere within its bounds that I please; that I have purchased a home in the city of Des Moines in which to spend the remnant of my days; and that I can neither be legislated, driven nor coaxed out. I have come to stay. MRS. M. WHEELER.

Mrs. Wheeler is the person known as the magnetic healer—or one who treats people by magnetism or rubbing. She has conducted herself in a quiet and unostentatious way, came here without parade, and has gained without advertising a very large custom, including some of the best people in Des Moines, who say and believe that her treatment has benefited them. Reliable parties also state that she has cured numbers of their families of long-standing and chron-ic ailments, which had failed to yield to ordinary medical treatment. It is said she gives no medicine, and being a person possessed of a large amount of physical magnetism—as no doubt persons here and there are—she accomplishes cures by rubbing. All accounts agree that she has borne herself in a quiet, orderly way, and that she treats rich and poor who ge to her strictly alike. She is doing no harm, she charges very little for her fees, and so we do not see that it is a matter of public concern at all. As good and intelligent men as we have in Des Moines have personally assured the editor of *The Register* that she has cured them by her, treatment of long-standing and chronic ills. These statements and her own quiet conduct should give her fair play—and the recent raids of abuse made upon her by one of the papers in the city, and its latest statement that it is going to post a sentinel before Mrs. Wheeler's door to obtain and print the names of those who visit her, are dis-creditable only to itself—not in any sense to Mrs. Wheeler. Such a threat is more an insult to the people of Des Moines, who may choose to patronize any form or physician they please, than it is to this woman, let her be what she may.—State Register, Des Moines, Iowa,

#### A Dream That Came Truc.

ATLANTA, March 8,—About 3:30 this morning Mrs. Hampton awoke from an unpleasant dream, with a general feeling of fear upon her. Finding it increas-ing she awoke her husband and asked: "Do you not hear something in the room?"

"No," he responded, "but I have had a terrible dream. I dreamed I was fighting with burglars and was just coming off victorious when you woke me. "Well, I was just dreaming about burglars, too," said Mrs. Hampton, and then she and her husband told each other their dreams. Neither found it possible to sleep again. Some time after Mrs. Hamp-ton's attention was drawn to a window in the front part of the house by a noise outside. Calling her husband's attention to it, Mr. Hampton grasped a pietol, and without getting out of bed watched the window. In a few minutes the blind began moving at first cautiously, until finally it was thrown wide open, revealing the face of a burly negro pressed close to the windowpane. Hampton was about to fire when the negro began raising the window. Thinking he would get a surer shot by waiting, Hampton remained motionless until the darky had begun climbing in. Then he raised himself on his elbow and in rapid succession fired two shots at the intruder, who uttered a terrible groan and fell backward out of the window. Believing he had killed the burgiar Hampton took his time in going to the window, but when he got there and looked out the negro was gone.

#### \$4,000 Donation to Spiritualism.

The Oahspe Association donates one copy of Oahspe the New Bible, to each and every Spiritualist society in the United States; also one copy to each and every hired local\_lecturer on Spiritualism—parties to pay their own freight.

SEC'Y. of the Oahspe Association, 128 West 84th Street, New York.

#### Not to Myself Alone.

BY ADA SIMONS ROGERS.

Some souls there are who move like clouds through life,
Casting dark shadows, shutting out the light
From other souls, and sowing seeds of strife
'Mongst men: their presence acting like a blight;
I would my days, the rather, might be rife
With deeds to make the lives of others bright.

No heart upon this sin-wrecked earth is there But needs another's sympathy and love; No heart but has some bitterness to bear, Some grief unknown to all save Him above. Shall word or deed of mine add aught of care? Nay; may I rather kindly, helpful prove.

I would not live unto myself alone; There's some one I can comfort, help or cheer. My neighbor's sorrows I must make mine own, Share in his joys or dry the starting tear. Then when my few allotted years have flown, Not vain will be the time I have spent here.

A Somulambulist Rousing a Whole Town. On the night of March 7th, a lady visiting at the house of M. T. Vandevort, of Loveland, Ohio, at the house of M. T. Vandevort, of Loveland, Only, jumped out of her bed-room window while asleep, and went along the railroad track in her night clothes where she met two railroad watchmen. She told them that Mr. Vandervort's entire family had just been murdered, and that she had escaped by jumping from the window. She looked frightened, but was uninjured, and talked rationally. The watchmen returned with her to the Vandervort House, and saw at the window a man with a revolver in his men returned with her to the Vaudervort House, and saw at the window a man with a revolver in his hand, who inquired what they wanted. The watchmen then roused the town, and the people went to the Vaudervort House in force. The family were found safe and sound, and explanations followed. The family had been talking about murders up to the time of going to bed that night, and this seemed to have settled deeply in the mind of their guest.

Expert Testimony as to Blood Stains. Referring to some recent expert testimony as to blood stains, the *Microscope* says: "Human blood cannot be told from dog's blood, except under favorable conditions, and not invariably then." Mr. Woodward, of Washington, says: "The average of all the measurements of human blood I have made is rather larger than the average of all the measurements of dog's blood. But it is not rare to find specimens of dog's blood in which the corpuscles range so large that their average size is larger than that of many samples of human blood." When it is remembered that the measurement of human blood by so-called high authorities varies from 1-3050 to 1-4630 of an inch, expert testimony on this subject takes on a serious aspect, and juries should receive it with great caution.

That Malign Snow-ball. Mr. Vanderbilt Expert Testimony as to Blood Stains.

That Malign Snow-ball. Mr. Vanderbilt That Malign Snow-ball. Mr. Vanderbilt said to a reporter in New York the other day: "I believe I am the richest man in the world. In England the Duke of Westminster is said to be worth \$200,000,000, but it is mostly in lands and houses. It does not yield him 2 per cent. A year from now I shall be worth more than \$200,000,000 and will have an income equal to 6 per cent on that amount." He owns 950,840 shares of railway stock, valued at \$85,750,000, his railway bonds amount to \$25,857,420, he holds \$70,550,000 in Government and a trifle of \$5,850,850. holds \$70,580,000 in Government and a trifle of \$5,-000,000 in other securities—the aggregate wealth of this Midas being \$201,332,413. And the snow-ball

Favoring the Taxation of Church Property. The Senate in Iowa, March 8th, passed by one majority a bill taxing church property. The original bill provided that all property belonging to churches devoted to private use, as residences or for business purposes, shall be taxed as other property. Mr. Bills, of Scott, who supported the bill, stated that the Episcopal church in Davenport owned property valued at \$150,000 which pays no taxes, a part of which is a \$30,000 private residence for the bishop. There was a long discussion, when the bill was amended limiting the exemption on parsonages, etc., to \$5,000.

Napoleon's Funeral. Probably the only persons in this country who attended Napoleon's funeral at St. Helena are two men now living within 100 miles of each other, in Michigan—Francis Martin, of Detroit, and William J. Palmer, of Battle Creek. Palmer was a British soldier on duty there, and supposes himself to be the sole survivor of the party. He is now 84 years old, and quite deaf, but has his memory unimpaired. Martin happened to visit the island with this uncle, who cot ship, a few hours after Napoleon died, and as a gale blew the vessel out to sea while they were on shore, both were compelled to stay until after the funeral.

The Catholics. The Catholic Directory for 1881 gives the following quasi-official statistics of the Catholic Church in the United States. There are 13 Archbishops, 57 Bishops, 6,385 priests, 1,651 ecclesiastical students, 6,613 churches, 1,150 chapels, 1,476 stations, 22 ecclesiastical seminaries, 87 colleges, 599 academies, 2,532 parochial schools, 481,834 pupils at tending the parochial schools, 204 asylums, and 139 hospitals. There has been an increase during the last year of 289 priests, 217 ecclesiastical students, 372 churches, 6 colleges, 20 academies and 41 parochial schools, and in the attendance an increase of 53,-192 pupils and 19 asylums. The number of Catholics in the country is given at 6,623,176.

A Seven-Years' Nap. About seven years ago a man named Sylvester Edwards was placed in the Fulton County Poor-house. He is apparently about 50 years of age, and looks perfectly healthy. During the seven years Mr. Edwards has been in the county-house he has spent his entire time in sleeping. Each day the attendent raises him up and feed him, and then lays him back on the bed again. He never speaks or pays any attention to anything that is going on around him, and to all appearances is asleep.-Troy (N. Y.) Times.

Another Crank. A crank named James A. Buck has arrived in Washington and set up as a prophet. In a communication to Mr. Arthur he says: "I am directed to publish that the President of the United States, Senators and members of the House of Representatives will, if they persist in enacting laws, hereafter be carried alive in a cyclone of fire to a heli of infinite woe, and be fought by the king of the boundless universe through all eternity."

Nationalized. Henry George, when leaving a hall in which he lectured recently, was relieved of his watch by an accommodating pickpocket. On ascertaining his loss he cried out: "Some one has stolen my watch." A bystander retorted: "No. not stolen, nationalized." Mr. George meekly accepted the correction and the crowd laughed.

Our present system of mediums displaying their powers for a livelihood, is injurious to themselves and to the cause. We need a reform. That reform must come through organized methods. These great defects and grave requirements demand our earnest attention, thoughtful care and wise legislation.—
Light for Thinkers.

It is not the necessities of life that cost much, but the luxuries; and it is with the major part of mankind as it was with the Frenchman who said that if he had the luxuries of life, he could dispense with the necessities. Mere living is cheap, but as the bymnologist says, "It is not all of life to live."

Really great men think of opportunity and not of time. Time is the excuse of feeble and puzzled

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A Good Act. The old Vanderbilt homestead on Staten Island has been used for several years past as a beer-garden; but the tenants have recently been notified that their lease will not be renewed, and it is said that a charitable institution will be erected on the site in memory of the Commodore.

For Throat Diseases and Coughs. Brown's Bronchial Troches, like all really good things, are frequently imitated. The genuine are sold only in boxes.

Temperance. The membership of the Church of England Temperance Society now numbers 432,-674, Manchester heading the list with 40,000 and St. Asaph being at its foot with 2,000.

"I am perfectly cured," said Jas. Corbin, of Washburn, Ill., "thanks to Dr. Richmond's Samaritan Norvine." At Druggists.

Anthony Comstock says he has refused a \$20,000 bribe to leave a gambler alone.

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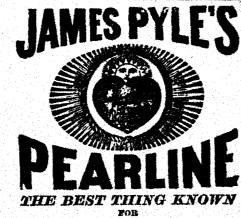
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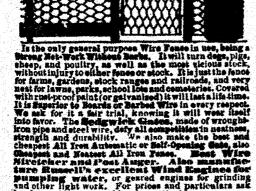
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PIMPLES to SCROFULA

#### FROM MOSCOW.

D. D. Home, After a Long Silence, Unce More Greets the Readers of the Journal.

Although my health prevents having scances, we have constant proofs given of the presence of the loved and gone before. The pleasure derived from a certitude of their presence is enhanced in observing how stricty personal identity is retained. Karth-life, so replete with cares, would have no recompense, if, instead of meeting those dead to us, we found they had disappeared, re-incarnated into—heaven knows who or what! I use the word "what" advisedly, knowing personally Kardecists who well remember having been sulphur, steel, etc. As to Alexanders the Great, Louises of all numbers, and Marie Antoinettes, there are scores of them, each being the only genuine. Strange that no Kardecist remembers having been a jackass! I have met no less than three Jezebels, and one of these, making a call on friends of mine, rather astonished her hosts by abruptly leaving her chair and jumping on a sofa, exclaiming. "A dog has come into the room; ever since my blood was lapped by dogs I cannot endure the sight of one; in a former incarnation I was Jezebel!" All immortality is a myth if these repulsive vagaries could be proven true. Personal identity must be retained, and that it is retained, even to trifling peculiarities of character, is a fact well proven in my long experience. I give an incident out of many to exemplify my statement:

A loved relative had passed away at the ripe old age of 85. He was more or less inclined to doubt a future existence, and he used to say as a joke, "When I die, you will certainly see my ghost." Three weeks after his spirit was free, he came one night after we had retired, with one of his spirit sisters, who informed us that she would communi cate what her brother had to say. We heard in the drawing-room his well known footsteps, and by the reflection of the street gaslights we saw the curtains of our dressingroom drawn gently aside, and the following

message was given: "Here I am and here is my shadow, (ombre) the shadow of him who loved you so dearly; the shadow of the past in no manner resembles the shadow of the present. My affection for you has not changed, only grown deeper. Take this, I give it to you." At this moment, my wife felt the touch of a hand holding a material object, which was placed near her hands, and words fail to describe the impressive manner with which the message was continued: "I placed it there. You touched my hand. Therefore I have a hand. I exist. God

After a few minutes' silence, the alphabet was called for, and "Daniel, I love you more than ever," was given. He had during his earth-life given me every possible proof of his esteem and affection. On lighting the candle, we found a framed cabinet-photograph of himself ("the shadow of the past" had been brought from the drawing-room and placed as I have stated.

We are passing the winter in Russia, and on arriving in St. Petersburgh, Oct. 12th, my first questions to old friends were to ascertain the position of Spiritualism. The replies without exception were most discouraging, and those Spiritualists I knew years ago keep aloof from all that goes on. I was told that one or two scances were held, but these were either in darkness or under conditions preventing all investigation, and the natural result is that people who are really interested in the subject, have no satisfactory opportunities lack of judgment shown in the selection of those who have been brought here as medi-Excepting Mrs. Fox-Jencken and Mr. Slade, both having remained only a short time, the others that came have been caught in bare-faced trickery more than once.

I will give you an instance to show you that statements are made and history written without the slightest regard to truth, and allowed to pass uncontradicted by those who know their falsity. A few days after our arrival in St. Petersburgh, a friend sent me a Russian paper called the Rebus, supposed to be devoted to the Cause. I send you the one I quote from, dated October 16th, 1883. With the Rebus came a few words written by my friend, which, translated, are as follows:
"I know you will not honor the detractor

by contradicting through the Rebus the monstrous falsehood concerning yourself that it contains. The malice shown by your opponents, solely for your brave and noble defense of Spiritualism, may, however, induce you elsewhere to expose their injustice and utter disregard of truth."

The "monstrous falsehood" is in an article entitled, "The Truth about H. P. Blavatsky." I translate, in substance, an incident preceding the one where I am named:

"During the war in the Crimea, it would seem that Madam Blavatsky was for a time in London. One evening, being at the well-known theatre of Drury Lane, Mrs. B., during an entre acte, joined the usual gathering in the lobby. Some noble lord was haranguing, as lords will do, the assemblage about the cowardly Russiaus. Madam B. took up the cudgels, but he only laughed at her and continued. She then commanded him to stop, As she uttered these words, a candelabra, with all the candles burning, (candles in Drury Lane theatrel) came tumbling down and the noble lord fell bathed in his blood!"

The gas chandeliers in Drury Lane are enormous, and twenty others would have fallen, "bathed in their blood," not to mention the disaster that must have arisen from an explosion of gas; but, of course, as the "noble lord" was the only one to blame, he alone, by her magic will, suffered the penalty for being ungentiemanly. The account goes on to say:
"Madam B. was summoned before a court of

justice, and was as cheeky as possible with the judge. When a fine of five pounds was awarded, Madam B. most generously/"gave ten, in case she should happen to meet him a second time."

The writer of the article then makes the following statement, translated verbatim:
"This gallant feat made such an impression in Russia that it greatly facilitated her being pardoned a ten-years' absence without a pass

The above "truth" precedes the more shameful falsehood concerning myself and my first wife. This is a verbatim translation

"Previous to her (Madam B's.) return to Russia, she became friendly with the celebrated medium, D. D. Home, and his wife. With them she made a long voyage in America, where she exhibited great power as a medium. She returned to Russia in the winter of 1858—

This "long voyage" must have been with the old, unseen, unknown and unbelieved in humbug, "Kootiewhoami" and his wife, inasmuch as I was married in St. Petersburgh only August 20th, 1858, and my son was book there May, 1859. Only a few months previous to our marriage my wife left the Institute

St. Catherine, where she had been placed for her education by her godfather, the Emperor Nicolas. She was just eighteen years old, and her position was such that neither previous to, nor after, our marriage, could she have known Madam B. The name of Madam B. was well known to me (but not as a medium) in the spring of '58, in Paris, but I never met

with, or even saw her.

If the so-called "Pioneer of Spiritualism,"
(he being interested in, and a constant contributor to, this Rebus) allows such statements to pass uncontradicted, well knowing, as he does, their utter want of truth, you may all the better understand how Spiritualism in Russia has retrograded instead of making

A letter signed "Prince D. K.." translated from the Revue Spirite, and published in the JOURNAL, contains various erroneous state-ments; one, especially, reflecting on the common sense and sound judgment of a justly well-known man. I affirm that Prof. Crookes did not introduce the Petty brothers to M. Aksakof. The Pettys lived in Newcastle and Prof. Crookes in London. Crookes never saw them. There also never was a medium here named "Clayes."

To my certain knowledge the conditions of the Petty brothers' scances were such that none but gobemouches of the Hazard and Kiddle type, would or could, have accepted them. I have my information from a very certain source. I was told that the much spoken-about black hand was simply a black glove. After one of their scances my informant found a black glove behind the curtains where the boys had been seated. I now repeat word for word what was then told me:

"The following day I gave the glove to the youngest boy, who is a greater cheat than his brother. He only smiled and with perfect composure put it in his pocket." I could only ask my informant if the promoters of these scances were made aware of this, and in reply was told: "It would be all in vain to try and convince them that they are duped.'

My informant was only too correct; they were of the type of gobemouches who wrote me the scores of extraordinary letters 1 re-ceived when I was compiling "Lights and Shadows." I think that I can candidly say that a man who can write a letter which I now quote, has verily had "common sense obscured and intellect rendered obtuse." He

"I think the aim perfect, but generally speaking I find it unbecoming or improper, that a medium should occupy himself to expose the impostures of mediums, even had he the most convincing proof at his disposal. For Spiritualism it will be nothing new; these impostures have been often spoken of, and serious Spiritualists search the means to remove them; but the moral fact of Mr. Home attacking his confreres in mediumship remains.'

It was quite as impossible to convince the writer of his error, as it would be any man or woman who, on a question of religion or politics becomes unduly enthusiastic and morally blind; they are apt, if met by contradiction, to have their feelings so wounded as to become enemies of those who try to open their eyes; to-day, I regret to say, my correspondent only too fully proves my assertion, even to risking his honor to injure me. The moral principle contained in the above quotation is a fair sample of the ideas of go bemouches, not to mention that concealing imposture, even when holding "the most convincing proof," would be rendering oneself an accomplice of the impostor, and therefore contrary to all ideas of any man of honor. It would be a strange truth that required fraud to be concealed.

I have never attacked my "confreres in mediumship." I have attacked and always will attack impostors, and I repudiate all confrerie with them. It is a well known fact that I consider as simple conjuring tricks all rope-tying and all cabinet seances, where every evening at a given hour, for a dollar a head, front seats for governouches only, "spirits." ancient and modern, materialize without fail. This is not Spiritualism. Frauds must be exposed, even if the credulous enjoy them. Honest investigators, who search for high and holy truths, must be aided and warned where fraud and consequently dan-

The quotations from Prof. Mendelet's book are interesting, but when the Professor takes upon himself to affirm that Spiritualism and mediumship do not exist, he becomes arrogant and pedantic.

Prof. Crookes and C. F. Varley in England, and Zöllner in Germany, are quite as intelligent and competent judges as Prof. Mendelef. In fact, as men of science they are better known, and have done more to advance scientific research than Mendelef. Prof. Varley was a believer in the spiritual origin of the phenomena. Prof. Crookes made a thorough and searching investigation, with certain intricate arrangements directed by himself in a well-lighted room with no nonsensical paraphernalia, such as drapery or cabinets, to conceal the medium. He decided that there was an unseen force, but beyond this ventured on no explanation. If Prof. Mendelef had restricted himself to his personal exper-iences, no man endowed with common sense and knowing the conditions given for a scrutinizing investigation, could blame him for his decision, so far as he had seen. This, however, gives him no right to pronounce the sweeping judgment he does on others, who without doubt would have arrived at the same conclusion as his, had the subject been presented to them as it was to him. The Professor would not, however, have been far wrong had he written that in some instances "credulity and enthusiasm overcame reason and obscured common-sense." Still, I repeat, although the opportunities given him to investigate were more than imperfect; although he was brought in contact with full blown gobemouches only, yet he has no right to affirm, as a rule without exception, that Spiritualists are men whose "intellect is rendered obtuse and whose common-sense is obscured." He only places himself in a position, by his enthusiasm, to maintain his theory, where it might well be said his own "common sense is obscured." He is moreover incompetent to judge whether Spiritualists, in the true sense of the word, have "their intellect rendered ob-We can boast of Spiritualists of the past, as well as of others still living, who were and are profound thinkers, leading men of science, men of art, men of letters, endowed with the clearest of intellects, whose names will certainly exist to posterity long after Prof. Mendelet has been forgotten.

Your position and self-sacrificing devotion in defending the truth, pure and undefiled, is worthy not only of the highest praise and deepest gratitude from all true Spiritualists. but every effort should be made by them to sustain the RELIGIO-PHILOSOPHICAL JOURNAL and encourage you. If the great tidal wave of imposture which, during the past few years, has brought disgrace on the name of Spiritualism in every country where it is known, should be mastered, you may take "the flat-tering unction to your soul" that you have done more than any man to accomplish the victory. God speed the day when truth will gain the mastery. Moscow, Jan. 8th, 1884. D. D. HOME.

#### Cured by Spirits.

A Deaf and Dumb Girl's Hearing Said to Have Been Restored by Parties from the Other World.

CHESTER, Ill., March 10.—A most remarkable cure of disease of the body and impairment of the natural faculties has come to the knowledge of your correspondent within he last few days, and is as follows: Nearly twenty-three years ago there was born to Mr and Mrs. James McNabney at their home near Diamond Cross, in this county, and ome ten miles from this place, a daughter, being one of five children. When about one year old this daughter was afflicted with spinal fever, and when the disease left her she was found to be both deaf and dumb. When she had attained young womanhood she was sent to the institution for the deaf and dumb at Jacksonville, and after an attendance of eight years returned to her home with a good education. Her health was generally good, and she has always been a bright and intelligent child. However, some time ago she became troubled with a disease somewhat resembling dropsy, for which she was treated by local physicians, but without effect. Her parents, becoming apprehensive that the disease might result fatally to their otherwise afflicted girl, took her to St. Louis, where a consultation of two eminent physicians was held, and they decided that a tumor had formed internally and that to save the girl's life a surgical operation to remove it was necessary. The mother protested, fearing that death would be the inevitable result, and said that if her daughter had to die she would take her home to her own tender care and treatment, that she might supply her wants while living.

Mrs. McNabney, the girl's mother, informs your correspondent that her daughter has been thus sadly afflicted during the last four

"At the first symptoms," she says, "I was not much alarmed; but as time were on I noticed that she gradually grew worse. I asked her as well as I could concerning her feelings. She being a deaf mute, and I not having learned the sign language perfectly, made it more difficult for me to understand her affliction than if she could have talked with her tongue. At first she complained of pains in her right shoulder and side, then a bloating of the abdomen for three or four days, with very little appetite, and a tired, weary feeling of the body. Then again she would be better for a week or two, but the incessant pains would return, coming on as regular as the days of the month, returning with increased vigor till they were almost past endurance. Our family physician thought, he said, it must be dropsy, and he treated her, but without effect. He finally advised us to take her to St. Louis for treatment, and accompanied us there. We went to as skilled a physician as there is in that city, who, on first examination, said he was not satisfied as to the disease. He said it was something new to him, and he wished to consult another physician, which he did. After a second examination the two physicians thought it best to try medical treatment to ascertain whether or not she had an internal tumor, but the treatment appeared to aggravate instead of relieve. Rather than submit to a use of the knife, Emma was returned

Upon the return Mrs. McNabney's sister suggested that the case be submitted to Mr. Joseph Beare, a merchant of this place and one of Chester's oldest citizens, who is an avowed Spiritualist and what is known as a healing medium. The lady said she believed Mr. Beare could cure the girl. Mrs. McNab-ney readily consented to her sister's proposition, and the sister at once wrote to Mr. Beare informing him of the condition of the girl, and asked if he could relieve her. Accordingly Mr. Beare and his wife held a 'circle" at their own home at once, and Mr. Beare, after thus communicating with his spirit friends, informed the family that, if it was their desire, the spirit friends would undertake treatment of their daughter. It natural faculties; nothing was related but the physical condition of the child.

Accordingly the girl was taken to the residence of Mr. Beare for treatment on several occasions, and relief was soon experienced. After a time the girl secured a boardingplace in Chester, that treatment might be more frequent. This treatment consisted solely of laying on of hands by the medium. and always in the presence of Mrs. Beare and Mrs. McNabney. No medicine was used after the spiritualistic treatment began, in November last, and none has been used since. Mrs. McNabney informs your correspondent that her daughter's bodily ailments are much improved, and thinks she will be entirely cured in the course of time and without medicine—solely by the spirit hand, through the agency of Mr. Beare.

But the most remarkable thing in this connection is the restoration to the girl of her sense of hearing. She had been treated for her still unknown disease but three weeks when she made known the fact that she could hear common conversation, and with each application of the medium's hands the sense increased the more, until now she converses, not fluently, but sufficiently to be understood, and at the same time she understands the usual conversation of others. The first time she attempted to utter words was on Christmas morning, when she surprised her father and mother by saying to them so as to be un-derstood but still with imperfect articulation, "I wish you a merry Christmas!" And indeed it was a merry Christmas to the family, made so by hearing, after nearly twenty-three years, their daughter's first successful effort to speak.

Miss McNabney has been provided with school-books—first a primer, and from that to the higher grades as she became proficient in their use.

In conclusion, Mr. Bears makes no claim that the girl's improved physical condition and the restoration of her faculties are due to anything that he may have done of his own volition—that it was simply and solely produced by his spirit friends, who used him as the agency through which the wonderful and most remarkable cure was effected.

Special Correspondence Chicago Tribune.

The Dutch papers mention the discovery of a "certain cure" for gout. A peasant who was confined to his bed by a sharp attack was stung by a bee, and almost immediately he felt better and the next day he was well. A short time after another patient thought he would try the same remedy, and, and having induced a bee to sting him on the part affect. ed, he also was cured.

The South Side Society of Spiritualists.

To the Editor of the Religio-Philosophical Journal:

Knowing that you are always interested in all matters that pertain to the growth of Spiritualism and the welfare of all Spiritualist societies, I have long wished to call your attention to the South Side Society, which meets at Apollo Hall, 2,730 State Street. That this society should have arrived at its present flourishing state and received no mention in the Journal, is not your fault, I know, but that of a few persons who have allowed prejudice to be mistaken for zeal, and who, by their own bias, have contracted and dwarfed the opinions of those around them. These would-be-leaders see in the editor of the Journal only a " medium-slayer," and think to dispose of him by passing sentence of condemnation upon every act of his, while the poor (?) JOURNAL is banished from the list of papers, as unworthy their notice. As charity lways looks back and covers a multitude of sins, so, Mr. Editor, can I look back to the time when I held a similar opinion, and was found among the number (which is rapidly decreasing) who believed the editor of the Journal to be a greater humbug than the mediums he attacked. Ignorance was the disease with which I was afflicted; then, as now, somebody told somebody and somebody told me and I told somebody also that the told me, and I told somebody else that the editor of the Journal was the enemy of Spiritualism and the sworn foe to all mediums. A personal knowledge of what the Journal did say and teach, joined to the acquaintance of its editor, was the remedy in my case. I am happy to say I was soon led to acknowledge I had not judged fairly of either one. Long may the editor live, mighty may his pen continue, and sharp as a Damascus blade be the sword of truth in his hand; that the JOURNAL may continue as now the friend to honesty, the advocate of purity, the fearless denonncer of fraud, hypocrisy and uncleanness, is my wish joined to that of thousands who read your paper and rejoice that the time has come when mediumship shall no longer be permitted to serve as a cloak, under which moral deformity may hide itself!

As confession is considered good for the soul, I have made mine. I can only hope the little handful of men and women alluded to will soon learn that credulity and a love of the marvelous are not the safest guides, and be led to see the wisdom of, and accept the advice given by, one of old: "Try the spirits and see if they be of God." If I have seemingly wandered away from my subject, the South Side Society, pardon me; the opportunity was too good to lose. I have long wished to acknowledge my allegiance to the Jour-

Some two years ago a few Spiritualists united together and organized a public meeting, renting a small room in the building they now occupy. After a few weeks of struggle, they had their reward; their numbers increased. From the small room they occupied, they moved into a commodious neatly furnished hall, which is filled full of earnest, attentive, intelligent people, Sunday after Sunday, and at an hour when it would seem impossible to convene a body of Spiritualists who, as a rule, are constitutionally lazy at the hour of half-past ten A. M. This meeting takes the form of a conference, and has for its President a live man, a fearless advocate of right and a denouncer of wrong; one who dares to lay the ax at the root of the evil. A good choir is one of the attractions, for truly "music hath charms," but never so many as when rendered by those who catch the Divine Harmony, and who feel the vibrations in the air caused by the songs of the

The platform of this society is a broad one; on it we find the ex-minister, judge, doctor, mechanic and medium. Honesty and earn-estness, as a rule, mark their utterances and great good is the result; the attendance is

steadily increasing.

In connection with this society there is a fortnightly sociable, which is of great value, for it is the golden opportunity of knowing each other better. And we hope the mists of prejudice will roll away.

I take the responsibility of saying that personal feeling on the part of some members has kept all mention of this society out of the JOURNAL, by not furnishing it the information. I am glad to say that with an increase of members there has come broader views should be known here that nothing was said to Mr. Beare of the condition of the girl's natural faculties; nothing was related but those who labor for humanity's sake, and we most heartily endorse the sentiment uttered by William Denton, and so fearlessly carried out by the Journal: "What cannot stand had best be gone."

Mr. Editor, ours is an open door. Come and see us. You will find friends who will give you a warm welcome and bid you a hearty God speed.

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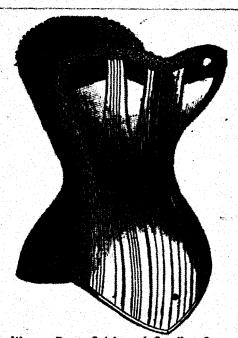
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