

# RELIGIO PHILOSOPHICAL JOURNAL

SCIENCE, LITERATURE, ROMANCE AND GENERAL REFORM.

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

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Readers of the JOURNAL are especially requested to 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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## The Origin of Lent and Easter.

BY DR. R. B. WESTBROOK.

The ecclesiastical word, "Lent," is derived from roots which mean "Spring"; so that the fast of Lent is observed in connection with the vernal equinox. As has heretofore been shown in answer to the question as to the origin of Christmas, all the fasts and feasts of ritualistic churches have an intimate connection with the almanac, and the astrological religions of the ancients.

To fast, in the strict sense, is to totally abstain from food for a given time; but it has come to include partial abstinence, or abstinence from certain kinds of food. It is not a little amusing to notice that several of the choicest delicacies of the season are allowed by priestly dispensation, during the Lenten fast, some of which are not supposed to induce spiritual exaltation.

To abstain from food in times of affliction, is a dictate of nature, as we all know. Some suppose that the habit of fasting grew out of the ancient habit of offering food on the graves of departed friends, and fasting was practiced, that more abundant contributions might thus be made from the savings. Others have supposed that the depletion of the body would increase the spiritual perceptions, and hence devotees of all religions have practiced extreme fasting, while many others fast as a penance, afflicting the body for the sins of the soul.

The habit of fasting prevailed among the Hindoos, Egyptians, and other nations, long before Old Testament times. The ancient Jews had their fasts, but this, like everything else, they learned from other people. Though numerous charges have been made against the Jews, they have never been suspected of originality. This ancient sect copied, borrowed, or plagiarized nearly everything they possessed. The forty days' fast of Lent, is said to have reference to the alleged fast of Jesus for this length of time. Whether the Christian Fathers, who regarded this story as fabulous, were right or wrong, the idea was not original. Moses and Elijah fasted forty days. Even the heathen king of Nineveh did the same.

The sacrifices to the Persian deity, Mithras, lasted forty days. Buddha fasted forty days, and so did other ancient saviors. The Orinoco Indians fast forty days before marriage, and among certain tribes in the West Indies, when a child is born, the mother goes presently to work, but the father takes to his hammock, feels sickness, and fasts forty days.

By consulting a concordance of the Bible, it will be found that forty (like seven and twelve) has been regarded as a sacred number, and that it was not peculiar to the Jews, profane history clearly attests. Fasting is not enjoined in the New Testament, and primitive Christians did not practice it to any extent.

There are times when fasting would be of great physical benefit, and intelligent physicians always practice the "diet" cure, without regard to the schools to which they belong. Some persons think that the modern Lent of our semi-Romish churches is a good thing, as it partially interrupts the frivolities and dissipations of fashionable society; but this is doubtful in view of the fact that Lent is preceded and followed by corresponding excesses. The better way is found in the precepts and examples of consistent friends, who practice temperance and moderation in all things at all times.

The true fast consists in doing right for

right's sake, and in humble and persevering efforts to do good unto all men; as opportunity offers. While many observe the Lenten fast in commemoration of the Jewish passover, and the fasting and temptation of the Prophet of Nazareth, the spiritual lessons suggested should be profoundly studied and reverently put into every-day life.

... Easter is the close of Lent, and is a survival of the ancient Teutonic mythology. Ostera was the name of their goddess of spring, and her festival was celebrated in what corresponds to the fourth month of the Christian calendar. In the early Christian centuries, priests adopted this spring *holy-day* and made it a *holy-day*, and observed it in commemoration of the resurrection of Jesus. They had more embarrassment in fixing the particular day, than in fixing the date of the birth of Jesus. Christmas always comes on the 25th of the Twelfth month, but Easter is a movable feast. It depends upon certain lunar aspects, and the real moon does not always correspond with the moon of the ecclesiastical calendar! President Barnard of Columbia College has written a learned astronomical paper on this profound subject, illustrated by diagrams showing the rules for ascertaining the "Golden Number" and the "Dominical Letter," and their relation to the moons of Easter, which is enough to bring on a fit of ecclesiastical lunacy! The conclusion is that Easter Sunday occurs earlier or later, according to the phases of the moon. Easter as a Christian festival commemorates the resurrection of Jesus.

Whether the resurrection consists in the restoration of the material body, or the evolution of a spiritual body out of the physical form, cannot now be discussed. Some certainly held the latter view, and it is worthy of note that in the original word in the New Testament Scriptures, "Anastasis," translated resurrection, never means *resuscitation*, or a return to life, but rather, an ascension—a "rising up higher." According to this, the resurrection is not a return to life from death, but rather a continuation of life.

Many good people who do not believe in the resurrection of dead bodies, firmly believe in the ascension of living souls, commonly called in Apostolic language, the "spiritual body." That the Christian faith in the resurrection should be celebrated in spring time, is highly appropriate. A grand resurrection is going on in the natural world, and the human resurrection, whatever it is, may be perfectly natural. The second birth may be no more miraculous than the first birth. What is called death, might with propriety be called transition.

It is significant, too, that the egg is made so prominent in the feast of Easter, for where can be found a better illustration of a resurrection? Nearly all, if not all animal life, is developed from an egg. If we are wise and have spiritual discernment, many important lessons may be learned from the customs of ancient pagans, as they have been adopted and modified by Christians.

It is meet that men should be glad and joyful when all nature warms into new life and pours forth a cheerful psalm to the Great Source of life.

But let us not lose sight of the thing signified in the outward symbol. Let us frankly admit that the feast of Easter is a Christian celebration of pagan origin, but that it is none the less an expression of natural religion. Priests and patrons of ritualistic churches greatly pervert many things, which, if taken in their original simplicity, might contribute largely to the spiritual life.

Nothing has been more abused than the feast of Easter. The *fetes* that are held in Romish and Greek churches are anything but Christian. Sometimes Easter has been celebrated by flogging and hanging Jews. At one time it was common in England for boys to shout in the streets:

"Christ is risen! Christ is risen!  
All the Jews must go to prison."

To mark their hatred of the Jews, the English used to make a point of eating pork on Easter day, though they unwittingly paid them a compliment by eating at the same time, tansy pudding, in imitation of the bitter herbs of the ancient passover.

Within the present century, the ludicrous custom prevailed of men parading the streets on Easter Sunday, claiming the privilege of lifting every woman three times from the ground, receiving in remuneration, a kiss or a silver six-pence—of course the women claimed the same from the men the next day.

... We are in no danger of adopting the ludicrous customs of ancient Europe, but it is not so easy to escape the follies and infatuations of modern ecclesiasticism. These are more dangerous than the rustic amusements of medieval times, and it will be a dark day when young people are drawn away by the ecclesiastical paraphernalia of modern ritualism.

Let our Lent be a life of temperance, of charity, of self-denial, and helpfulness to mankind. Let our Easter signify a rising up into that higher life on earth, which we hope will culminate in a higher life in heaven.

The *Inter-Ocean* says that at the Methodist ministers' meeting in this city on the 24th, they discussed "The Relation of the Child to Christ," and that there was much variety of opinion as to whether the child, which died at an age of accountability, was saved without repentance and belief in Christ. It was a foolish question, a profitless discussion. All children, by nature's eternal law, must progress—be continually saved, eternally "grow in grace."

## The Rev. Mr. Larry on Spiritualism.

To the Editor of the Religio-Philosophical Journal:

I perceive in the Providence *Journal* of March 3rd, 1884, that a certain Mr. Larry (of whom I never before heard) prompted, it would appear, by the exposé of one Hannah V. Ross, a professed materializing medium, has attacked Modern Spiritualism, in terms so lacking judgment and discrimination as to deserve criticism and rebuke. I will first premise that such jumbles of balderdash as this, coming out from time to time, are peculiarly vexatious to intelligent Spiritualists, from the fact that the frauds which really enumber spiritual manifestations, just as the notes of standard banks are most counterfeited, give to such as Mr. Larry ample grounds on which to charge deception and unsoundness. A further trouble is also manifest: that, owing to the mercenary character of a portion of the spiritualistic press, which prints Spiritualism for gain, and protects its frauds and follies for increase of profit (just as Mr. Larry bolsters up for pay, what ought to have been long ago the defunct frauds and follies of orthodoxy), and owing to the soft-headedness of the spiritual ranks, who write for such mercenary press in help of the cheats who simulate genuine manifestations, we say, owing to these causes of spiritual growth and knowledge is so bogged that the work of the real truth-lover has grown irksome and almost painful.

For example, this Hannah V. Ross had, previous to her exposé, been pronounced a fraud by Spiritualists of sense and discernment, and had she not been lauded by these soft-heads in the columns of a mercenary Spiritualist sheet, she would not have had the opportunity of furnishing this reverend fraud-baeker in churehology, with poison for the arrows that he has aimed with indiscriminate venom against all Spiritualism—both true and false.

Let us now take the scalpel of fact and logic, and dissect, as briefly as possible, some of the false and sophisticated utterances of the Rev. Mr. Larry: "There are two kinds of materialization. First, that which God works through Christ." By which it appears he is one of that priestly kind named by the poet:

"Who have 'more faith in one who died,'  
Than in the ever-living God."

The tendency of modern orthodoxy is to exalt "Christ" and ignore God and his laws in all things. We will ask right here a few questions: What had Christ to do with these three angels (men) that represented the Lord, who were materialized, and appeared unto Abraham upon the plains of Mamre, and the materialized spirits that ate veal and cakes, and pleased Sarah so that she laughed, and then told a little white lie about it, like some of the Sarahs will in these days? How about it, Mr. Larry, and how about the long conversation between Abraham (kind old man) and the Lord about the destruction of Sodom? It would seem: that "the Lord" had something to say in those days.

Then, again, Mr. Larry, what of the two angels (My Lords, as Lot addressed them), who were materialized and did eat bread and were called men? It seems to have been "the Lord" who commissioned them to destroy Sodom, and we may safely presume he or his laws enabled them thus to materialize. There is nothing said about its being "through Christ." They do not seem to have thought of him then; at least no mention of him was made.

Again, Mr. Larry, we would like to know if Samuel was materialized "through Christ" when he arose out of the ground in the presence of the "woman of Endor" (not-witch—that was put in by the translators), and prophesied correctly the death of Saul and Jonathan? This woman of Endor was like those "mediums" here in Providence and elsewhere, as you say, and you appear to be in a kind of a tangle, since your statement compels you either to call the woman a humbug, and the great prophet's prediction a "sell," or otherwise relegate the powerful Samuel (so often employed by God when above ground) into your new-fangled condition called the "subnatural." The second and only other kind of materialization, you ascribe to the power of the evil one; in either case putting the august servant of God into very low company.

Then here again comes the materialized hand that wrote, "*Mene, mene, tekel upharsin*," upon the wall of the banquet hall of Nebuchadnezzar in Babylon. Had Christ anything to do with that? or was it, too, from the "subnatural" and devilish? Pray, do not get tired of our questions; there are so many things to ask first. There was an angel who appeared unto the Virgin Mary to foretell the birth of Christ in the flesh; did he appear "through" the power of him whose birth he came to foretell, or was he, too, of your only other order of spiritual appearance, "the devilish"? One more question of this sort from more modern times, out of the many that could be recited: When the deceased wife of the excellent Oberlin, for fifty years the wise and benevolent pastor of his flock in the mountain valleys of Alsace, came to him repeatedly for years, as he himself testifies, administering counsel and comfort, was she of your newly taught "devilish" order, or did she come, as permitted under the divine laws of her own nature, to bless and comfort his faithfulness? Many such questions might we ask, that ought to make the cheek of a flippant and impudent priest tingle with shame for thus foolishly narrowing down the divine laws of life to the measure of his own bigoted and shallow conceptions.

The Rev. Mr. Larry touches a very slippery ground again when he contrasts "the natives of Christ and of the modern medium." "Christ," he says, "offered himself and his gospel free," while for a seance you must pay a dollar. Why not contrast Christ with your "Christ," the many high-salaried ministers? Methinks you would suffer by the comparison much more than mediums whose time and strength are constantly taken in affording others the means of spiritual communion. All such must live, and their maintenance must necessarily come from the persons who seek the benefit of their abnormal gifts. Even your boasted evangelist Moody received his support in some way, directly or indirectly, from those whom he gulled and seared by his forceful magnetism.

Some few things were said by our Reverend gentleman, that are worthy of note and observance; but over one other point we marvel: how he, while talking flippantly of the "credulity" of Spiritualists, can boldly exhibit his own far more credulous belief in that exploded myth of a personal devil, "the evil one," and, of course, in all the concomitant follies and dogmas built upon that absurd conception, long since banished from truly cultured minds.

Mr. Larry says modern Spiritualism is a counterfeit of Christianity, or a distorted offspring thereof. Nay, it is a legitimate outgrowth of human advancement. The race is about to ascertain and interpret for itself, without the aid of priest or prelate, the laws and philosophy of its own being and its own possessions, and will in due time sweep from the boards all the tricks of sacerdotalism—devil and all—by which they have advanced themselves into power and place before the people. If he wish to find the distorted offspring of Christianity, let him look backward to the monasteries, the nunneries, the inquisitions and the other corruptions and oppressions of the dark ages, and look forward to the Mormons of this age, and to the many convicted criminals transformed into heavenly saints by the "blood of Christ," mixed in due measure with the ante-scaffold mummery of priests, such as Mr. Larry himself, for aught we know, may be.

## The Home Circle.

To the Editor of the Religio-Philosophical Journal:

Being one of eighteen who formed a home circle at the residence of Mrs. Isa Wilson-Porter, 433 West Lake St., Thursday evening last, it being one of three thus far given for the investigation of spiritual phenomena, I will, with your permission, occupy a limited space in the columns of the RELIGIO-PHILOSOPHICAL JOURNAL, to speak of them in a general way. I do it more particularly as these seances, or rather home circles, as Katie the control has named them, are to be held regularly in the future on the above evenings; this may be an interesting item of information to many of your readers who are also friends of Mrs. Porter, and who have only heard of, but not yet tested, her various gifts and powers as a medium.

If the few circles that have been given are to be taken as an index of those to follow, they will undoubtedly prove a success in being a source of enlightenment to many investigating minds, but which are still in the darkness of the senses; for Katie, the genial, sprightly and vivacious control, seldom fails in her mission of love to the denizens of earth, in convincing them at last of the realities of the unseen, and the beauties of that land that is to be the dwelling place and home of the soul. Katie is not averse to being questioned, and as she addresses each member of the circle through the medium, personally, she expects them to ask all the questions they may desire, and the answers to them sometimes are very interesting. The laws of, and life in, the spheres, she generally illustrates by incidents in earth-life, with which we are familiar, and she does it in so clear and simple a manner that the average mind cannot fail to leave the circle somewhat enlightened.

Of all gatherings looking to the advancement of the philosophy of Spiritualism through imparting knowledge to those truthfully seeking the light, the preference must be given, for many reasons, to home circles; they are more enjoyable because more social in their character than larger assemblages, consequently more harmony prevails, and better results are obtained. Where the number of the circle is limited to fifteen or twenty, a goodly portion generally receive proof of such a nature as to frequently light up the countenance with a glad smile, while the significant familiar nod that assents to the truthfulness of the description that is being given by the medium, is proof to some extent, to the doubting Thomases that listen, of the possibilities of its being inhabited by their spirit friends; and however distant the desire and however great the seeming indifference, the mind secretly craves for more. In this way these circles furnish food for thought; the brain becomes agitated; stirred up in a measure in the line of possibilities, it looks in upon itself, and asks the question: "May not these things be?" The intuitive sense is appealed to, and however deep down in the wonderful intricacies of the brain it may have laid dormant, it responds to the subtle magic of that simple question, and repeats: "Aye, such things, though un-seen, may be true." Hence from that hour the great possibilities of the hitherto hidden spiritual man, may unfold and expand from a small and almost imperceptible flickering light in the folds of darkness, to the grand proportions of a self-centred luminous light, whose rays

may tip the everlasting mountains of time, and shine, even, with added lustre, into the depths of eternity itself. Thus do small, unpretentious gatherings exercise an influence upon the future, that is fraught with some responsibilities upon every member of a circle, to the extent that each one uses his influence for good, the promotion of order, good feeling and harmony, and thus welcomes them, and works in unison with the controls. Though we see them not, they still are human, still sensitive, and do not like us to treat them with indifference, or as conveniences merely, but as brothers and sisters once in the flesh, who come to us from their distant homes on a mission of enlightenment, of good will, of kindness and love, and we must remember further, that they are not alone when among us, but a numerous band of spirits are with them, who are excellent listeners, and come for the purpose of progress, and expect to learn something from us that, in some degree, will uplift them; therefore the spirit of inquiry is expected to be abroad in these circles; the controls invite it, not only for the good effect it produces among spirits, but it enlivens the circle, is entertaining, and also a source of information.

In conclusion, there might be added something personal to the medium, but this would be superfluous, as Mrs. Porter's powers are recognized near and far; but as it is her intention to devote all her time in the future to the still further development of her gifts, and is arranging to appear on the public platform, it might be stated that while her powers are more varied and exceed in number those of her father, the late E. V. Wilson, she makes no claim to possessing his power of oratory, and yet it would be difficult to conjecture to what degree she may even imitate him in this. Her controls wield a vast power over her, and if they can create conditions whereby the element of fire is handled by her with impunity and without injurious effect, and then a few minutes afterwards if they can control her organs in another direction, and have her produce the most harmonious and delightful strains from a piano, an instrument she is incapable of playing in her normal state, then it would be hazardous to conjecture any limit to her power as a medium.

Chicago, Ill.

## A Little Girl Psychologized by Church Influence.

READING, March 23.—There is no change to-night in the condition of Miss Sallie Himmelmreich, a little girl, aged 13, of 925 North Sixth street, who on Friday evening last was thrown into a trance at a revival meeting of the newly organized sect known as the Menonite Brethren in Christ, and who has remained in a condition of religious exaltation, during which she describes the beauties of heaven. She is in a comatose state, but when spoken to, answers very intelligently in a whisper. The most singular feature is that the young girl had heretofore possessed but very little knowledge of the Bible, and now converses with any one on any chapter in that book. A number of questions were asked the girl to-night by a number of the members of the Menonite Brethren, and to the great surprise of all present she answered them in a most intelligent manner. She would invariably hesitate a few moments before replying and when asked why, she would say, "Because I must first ask Jesus."

She is still lying on the couch on the floor, with her arms outstretched, and seems to be in her greatest moments of joy when speaking of Jesus. Then her face lights up with smiles and ripples of laughter issue from her lips. She has not yet been able to give a connected story of her glimpses into the unknown land, and will not speak unless spoken to. She has not eaten anything since she fell into the trance, and expresses no desire for any food. E. B. Reinhold, a prominent member of the Menonite Brethren in Christ, thinks that the girl's condition is a direct visitation from God and that she will eventually regain her normal condition and be able to tell her friends of the many beautiful things she saw in her trance. He said it is not a case of suspended animation, because her body is warm, and she can both speak and move her limbs. Many persons called to see her to-day and all regard it as a wonderful case. Her breathing is heavy but natural, and her pulse regular.

In answer to the reporter's question, she said that she was in heaven, and that all who would be good would follow her. She stated that she had no desire to return, and again told him of the things she saw—the golden streets of a beautiful city; angels all dressed in white, with trumpets in their hands and crowns on their foreheads, and Jesus the central figure of all. The first person she said she recognized in heaven was Mary the Mother of Jesus. She is thoroughly impressed with the belief that in order to become a true child of God, one must throw off all worldly pride. A gentleman who has just been received into the church, called to see her. He wore a moustache, and she told him he would have to discard that if he wanted to go to heaven. He immediately left and fifteen minutes later returned to the house clean shaven.—*Philadelphia Times*.

Mr. R. A. Dague retires from the editorship of the *Osceola Sentinel*, of Osceola, Ia., having sold out his share in the paper to Pierce & Lucas. His health has caused his retirement from editorial labor, which will be much regretted by the *Sentinel's* subscribers.



ORTHODOXY.

Extract from an Address Delivered by Col. Robert G. Ingersoll at Central Music Hall, Chicago, March 19th, 1884.

Before an enthusiastic audience of 3,000 people, at Central Music Hall, March 19th, Col. Ingersoll delivered his celebrated lecture on "Orthodoxy." We extract therefrom the following:

My objection to the Christian religion is that it destroys human love, and tells you and me that the love of our dear ones is not necessary in this world to make a heaven in the next. No matter about your wife, your children, your brother, your sister—no matter about all the affections of the human heart—when you get there you will be along with the angels. I don't know whether I would like the angels. I don't know whether the angels would like me. I would rather stand by the folks who have loved me and whom I know, and I can conceive of no heaven without the love of this earth. [Applause.] That is the love of this Christian religion; leave your father, leave your mother, leave your wife, leave your children, leave everything and follow Jesus Christ. I will not. [Applause.] I will not sacrifice on the altar of a selfish fear all the grandest and noblest promptings of my heart. You do away with human love, and what are we without it? What would I be in another world, and what would be here without it? Can any one conceive of music without human love? Human love builds every home—human love is the author of all the beauty in this world. Love paints every picture, and chisels every statue; love, I tell you, builds every freestone. What could heaven be without love? And yet that is what we are promised—a heaven with your wife lost, your mother lost, some of your children gone. And you expect to be made happy by falling in with some angel. [Laughter.] Such a religion is demoralizing.

They tell me the next terrible thing I do is to take away the hope of immortality! I do not, I would not, I could not. Immortality was first dreamed of by human love, and yet the church is going to take human love out of immortality. We love it, therefore we wish to love. A loved one dies and we wish to meet again, and from the affection of the human heart grew the great oak of the hope of immortality. [Applause.] And around that oak has climbed the poisonous vine superstition. Theologians, preachers, soothsayers, parsons, priests, popes, bishops, have taken all that hope, and they have had the impudence to stand by the grave and prophesy a future of pain. They have erected their toll-gates on the highway to the other world and have collected money from the poor people on the way, and they have collected it from their fear. The church did not give us the idea of immortality, the Bible did not give us the idea of immortality; let me tell you now the Old Testament tells you how you lost immortality; it does not say another word about another world from the first mistake in Genesis to the last curse in Malachi. [Laughter and applause.] There is not in the Old Testament one burial service.

No man in the Old Testament stands by the bed and says, "I will meet them again"—not one word. From the top of Sinai came no hope of another world. And when we get to the New Testament, what do we find there? "Have thy heart counted worthy to obtain that word and the resurrection of the dead." As though some would be counted unworthy to obtain the resurrection of the dead. And in another place: "Seek for honor, glory, immortality." If you have got it, why seek for it? And in another place, "God, who alone hath immortality," and yet they tell us that we get our idea of immortality from the Bible. I deny it. If Christ was in fact God, why didn't he plainly say there was another life. Why didn't he tell us something about it? Why didn't he turn the tear-stained hope of immortality into the glad knowledge of another life?

Why did he go dumbly to his death and leave the world in darkness and in doubt? Why? Because he was a man and didn't know. [Applause.] I would not destroy the smallest star of human hope, but I deny that we got our idea of immortality from the Bible. It existed long before Moses existed. We find it symbolized through all Egypt, through all India. Wherever man has lived his religion has made another world in which to meet the lost. [Applause.] It is not born of the Bible. The idea of immortality, like the great sea, has ebbed and flowed in the human heart, beating with its countless waves against the rocks and sands of fate and time. It was not born of the Bible. It was born of the human heart and it will continue to ebb and flow beneath the mists and clouds of doubt and darkness as long as love kisses the lips of death. [Applause.] We do not know. We do not prophesy a life of pain. We leave the dead with Nature, the mother of us all, under a seven-headed bow of hope. Under the seven-headed arch let the dead sleep. "Ah, you take away the consolation of religion." What consolation has religion for the widow of the unbeliever, the widow of a good, brave, kind man who lies dead? What can the orthodox ministers say to relieve the bursting heart of that woman? What can the orthodox ministers say to relieve the aching hearts of the little orphans as they kneel by the grave of that father, if that father didn't happen to be an orthodox Christian? What consolation have they? I find that when a Christian loses a friend the tears spring from his eyes as quickly as from the eyes of others. Their tears are as bitter as ours. Why? The echo of the promises spoken eighteen hundred years ago is so low, and the promises are so far away, and the dead are so near. That is the reason. And they find no consolation there. I say honestly we do not know; we cannot say. We cannot say whether death is a wall or a door; the beginning or end of a day; the spreading of wings; whether it is the rising or the setting of a sun, or an endless life that brings rapture and love to every one—we do not know; we cannot say.

AN OLD FABLE. There is an old fable of Orpheus and Eurydice; Eurydice had been captured and taken to the infernal regions, and Orpheus went after her, taking with him his harp and playing as he went; and when he came to the infernal regions he began to play, and Sisyphus sat down upon the stone that he had been heaving up the sides of the mountain for so many years, and which continually rolled back upon him; Ixion paused upon his wheel of fire; Tantalus ceased in his vain efforts for water; the daughters of the Danaids left off trying to fill their sieves with water; Pluto smiled, and for the first time in the history of hell the cheeks of the Furies were wet with tears; monsters relented and they said, "Eurydice may go with you, but you must not look back." So he again threaded the caverns, playing as he went, and as he again reached

the light he failed to hear the footsteps of Eurydice, and he looked back in a moment she was gone. This old fable gives to us the idea of the perpetual effort to rescue truth from the clutches of monsters. Some time Orpheus will not look back. Some day Eurydice will reach the blessed light, and at some time there will fade from the memory of men the superstition of religion. [Great applause.]

REPLIES TO COL. INGERSOLL.

The ministers of Chicago, on the Sunday following the delivery of Col. Ingersoll's Lecture, fairly boiled over in their criticism of the same. We make a few brief extracts. Rev. Arthur Little, of the New England Congregational Church, said:

"Ingersoll had indulged in three hours of blasphemy in this city last week before an audience of 3,000 people. Mr. Ingersoll did not realize what he owed to the church, else he would never attack her. To the church he owed the privilege of indulging in this blasphemy, as the church had procured for him the license and tolerance which permitted the utterance of such words and sentiments."

Rev. Thomas Green, Presbyterian, said: "Mr. Ingersoll has much to say of the beauty and art of ancient Greece and Rome. He has much to tell of how the church has destroyed the beautiful and broken down the artistic. In the face of such a distortion of history and fact I say in the name of the best authorities of ancient art, that, save in the physical, the licentious, the sensual, not half a dozen carvings of ancient art are worth the keeping, while for the art of eighteen centuries, all the art the earth treasures in music, poetry and picture, the glory of the Nazarene has been its chiefest light."

Rev. S. J. M'Pherson, Presbyterian, said: "According to Dr. Dorechester's tables, in the last hundred years Christianity had gained 210,000,000 adherents, and in the last eighty-four years it had gained more adherents than in the previous eighteen centuries. Contrast the growth of church edifices with the buildings reared by infidels. The Paine Memorial Building had been sold under the hammer for lack of funds to maintain it. During the last ten years about 25,000 churches had been erected in the United States. Nearly 100,000 orthodox ministers were preaching the Gospel in 1880."

Dr. Kittridge, Presbyterian, said: "A large portion of the lecture had been frequently delivered before by Ingersoll and others of his stamp, under different titles. The whole lecture was nothing more than a gigantic illustration of palpable ignorance, or a willful distortion of facts. Mr. Ingersoll declared that orthodox or religion was dying out—was a hopelessly sick man."

The Rev. Wm. Cuthbertson, Congregationalist, said: "I was shocked Thursday morning in looking over the papers to learn that over 3,000 people had listened the previous evening, amid thunders of applause, to the invectives of an insufferable charlatan against Christianity—a man whose sole talent was a shallow smartness. Had there been a slight touch of literary culture and purity among the great mass of people who had assembled to hear the highest and grandest subject of humanity ridiculed, they would have been shocked and disgusted instead of entertained at the shallow, impertinent and impudent ribaldry of Ingersoll."

HOW DONALDSON DIED.

Strange Revelations of a Clairvoyant at Reading, Pa. The Alleged Spirit of the Balloonist, Never Heard From Since His Chicago Ascension, Describes His Last Hours in Mid-Air.

(Special Correspondence of the Philadelphia Press.)

Last night a private circle of some of the leading Spiritualists of this city assembled at the residence of a gentleman, whose sixteen-year-old daughter has "recently demonstrated remarkable powers as a spiritual medium." Said one of the party: "The father is averse to any public display of his daughter's strange gift, and while he does not object to a few friends hearing the girl's talk, he is emphatically opposed to it getting into the newspaper. That is why nothing is to be said of our visit, or, at best, no names are to be used." The party soon reached the down-town residence of the young medium's parents, in a quiet section of the city. The young girl is frail, pale, dark-haired and unassuming. In the presence of strangers she is very much reserved, and her desire to shrink from clairvoyancy is not altogether unassumed.

"I don't like clairvoyancy among strangers or in the presence of those who do not believe me," said she, "but, with our family and a few friends near, I take great delight in it because I enjoy it. There is so much that is new, not only novel, but surprising, strange, and, to me, altogether unexplainable. The fact is I don't want any one to explain it to me. I am satisfied now with what I know."

THE FIRST STRANGE VISITOR.

"I first had a strange visitor about two months ago. I was looking out of my bedroom window watching the snowflakes falling. I tried how far up in the air I could first see a flake, and then watch it descend to the earth, and it was in that pastime that my eyes remained fixed among the flakes in the air, and I became dizzy at first; then, I remembered afterward, a sort of a swoon came over me and I appeared to be lost among the clouds. I had such strange, ethereal feelings, such unusual emotions, saw such strange sights and had such odd communications, I was completely charmed as well as quite unnerved.

"When I recovered I found myself sitting upright in a straight-backed chair with my hands resting together on my lap. It was not sleep, because it was morning and I had just had eleven hours of the most refreshing slumber. I must have been in that strange state at least a half hour, because mamma came up stairs shortly afterward and chided me for not having done more work. Well, to make a long story short, I had no difficulty next morning in getting into what I now hear called the clairvoyant state and I thought I saw children and young ladies whom I knew well when they were living. They whispered in my ear and told me all sorts of strange things. They looked so very beautiful."

FACES SEEN IN A HALO.

"All I could see was their faces in a halo of sunlight. Their forms were shadowy, like a white spectre. I only looked into their dreamy eyes, their pink, sweet lips, and their voices were as low and gentle as a breeze of June. I told my parents of the wonderful things I had seen and the strange talks I had heard, and finally they got me to repeat aloud some of the talks to them. I did so and it pleased them greatly. I was then told that I had been in a clairvoyant state, whatever that is. I have since learned that clairvoyants generally have Indian girls in the Spirit-land who tell them all the news. I wouldn't like to

have the spirit of an Indian girl tell me, but I won't grieve over it if one comes. I am much better content to have sweet faces come to me direct and talk to me. It is more satisfactory, I should think.

"Well, I have met with quite a number of faces of dead ones who were very dear to me in life, and I have also seen many faces which were very fair and beautiful, and yet strange and unknown to me. They simply looked deep into my eyes, were disappointed and then floated by me as the snowflakes, and had nothing to say. Those faces seemed so sad, pensive and thoughtful, and they reminded me of bees disappointed upon alighting in a honeyless flower. I was sad, too, because I thought it too bad that they were looking for a friend and apparently could not find one. I have seen the spirits of boys and of men.

THE SAME MAN EVERY DAY.

"The fact is, for the past ten days I have seen the face of the same man every day. It is in the Spirit-land. I call it Spirit-land, it is so much prettier, I think, than the clairvoyant state; the latter is so vulgar and common, and, I am told, there is so much humbug in it."

By this time eleven people had assembled in the parlor and formed a circle about the girl. The gas was turned down just a trifle, and in a very short time the parents nodded and pointed to their daughter, whose face had turned slightly upward. Her eyes closed and her hands rested together on her lap. She sat upon a hassock, and it was at least three minutes of silence before she spoke again. The measured tick of the clock, the low hum of the gas, the crackling coals in the grate, the hurrying, creaking footsteps on the pavement in the icy air of night alone broke the stillness.

"I see the same man's face coming toward me again," said the young medium. "He has black, wavy hair, well rounded head, large, short neck, dark complexion and black moustache. As he comes nearer to me I see that one of his eyes is dark and the other light. On one of his cheeks I see a black mark. It is a mole or birth-mark of some kind."

A SPIRIT'S FRUITLESS SEARCH.

"He looks at me as if seeking some one he cannot find. This is the eleventh time I have seen his face. He seems to want me to speak to him, and appears to be in trouble because I did not speak to him before. I now speak to him and his eyes light up and sparkle with delight. He smiles and says:

"I am glad you spoke to me. You are the first to greet me from the world below since I left it. Why did you not speak to me before? Do you not know me? No, you do not. You were too young when I lived in your city. But no doubt you heard of me. My name is Donaldson. I was called Professor Donaldson. [Here the circle of friends were astounded and became doubly interested.] Don't you remember my name? I went up in balloons in Reading and gave entertainments, with presents to all the little children and the grown folks too. Tell your father and those people near you who I am; they will remember me. Also tell them that I want to clear up the mystery of my strange death."

"Don't say that I am not dead and will come back to my old home and friends once more. That is not so. I am now out of the earth and flesh and am in the Spirit-world."

DONALDSON'S LAST ASCENSION.

"Everybody who remembers me will remember that I was never heard from after I went up in the balloon at Chicago. That was my last ascension. Our balloon was caught in a terrible wind storm in the upper current. I never experienced such a storm on land. It blew our balloon-basket to pieces. My friends or friends were blown out of the basket-car, leaving me up in the rigging sitting on the hoop of the balloon. I saw everything below me blown into shreds. Then the gas-chamber of the balloon made a fearful plunge and careened to one side and threw me and the hoop upward, and for a few minutes I was sailing through the air on top of the balloon. That was the strangest ride ever indulged in by mortal man. The few minutes seemed like an age. I had the presence of mind to grasp hold of the netting, so that it would not slip down and release the gas-chamber. Then the gas began to escape from the mouth of the balloon, and it would have suffocated me had not the storm hurled us through the air at a terrific pace. I was far above the clouds, but how far I could not tell, because all our instruments had been blown into the lake. I tried all I could to have the balloon right itself. I got away down on the side of the balloon and pulled at the hoop and rigging, but it would not come.

STRUGGLES FOR LIFE DESCRIBED.

"Then I went back and tied myself to the end of a strong rope around the body and fastened it to the iron-hoop so that if I should be blown off I would not drop to the earth. Then I crawled out on the side of the balloon again, further than before. Just as I had finished this the balloon gave another awful lunge and I was thrown off into space, but was held by the rope. The balloon then righted, and I was aware of the sudden jar, and I was out of breath because of the sudden jar, and the rope, tightening about my body, severely cut me. How long I hung that way I could not tell, because I was nearly dead with fear, terror, exhaustion and cold. The air was extremely light and I could scarcely breathe. I then crawled up the rope, hand over hand, and, when nearly dead, and just as I had reached the iron hoop again, suddenly the muslin gas chamber split with a loud noise, from top to bottom. God help me, I thought, because it was the most perilous position of my life. Then one-half the balloon was blown into the other, and, quicker than I can tell you, the two halves, now wedged together, bulged up and out in the hurricane and formed a parachute, or a sort of an umbrella, leaving me swinging below.

THE STORM-BEATEN PARACHUTE.

"I realized for a moment that God had answered my prayer. Then the truth flashed upon me that I was going down so fast that it nearly took my breath. I was too heavy for the parachute. Then I saw that the canvas had split again and suddenly another frightful sweep of the storm tore the parachute into tatters, and I was hurled headlong down through the clouds. I closed my eyes, prayed and died going down, thinking of loved ones at home. My poor body fell into a wild, lonely and bleak swamp, ten miles North of the Northern shores of Lake Superior, where it was slowly severed, separated and scattered by the ebb and flow of the waters, until now it has returned to its original earth. My spirit entered the Spirit-land at once, where it has been lodged ever since.

"I am slowly working my way upward to higher circles and to a higher life. I have been happy ever since my coming here, and have not changed my opinion that someday some one will discover a method by which the air can be navigated. I am obliged to you for your kindness and will be pleased to talk to you again when we can meet, here or elsewhere. I have other thoughts, too, of dear

ones for whom I am waiting in peace and in happiness. Good-bye."

"Now," continued the medium, "the face vanishes with smiles. He must have been a good man on earth. I see that he never drank or swore, but led an exemplary life. He was brave, warm-hearted and generous." In a few moments the young medium was out of her clairvoyant state, and soon afterward the company departed, considerably impressed with the story.

For the Religio-Philosophical Journal.

Another Hood Contending With Anthrod for Superiority over Manhood.

Mr. Whitworth, with true gallinaceous modesty, has come to the rescue of Mr. Darwin, from what he considers my egotistical criticism of his lecture on the superiority of Anthrod to Manhood. Mr. Whitworth, in the beginning of his article, assents as a general proposition, that he delights in "excellence," and from the perusal of his article, one is led to inquire, what is the nature and quality of that "excellence" in which he so delights? Is it that only which pertains to the social, intellectual or moral characteristics of the animal family? or the gallinaceous species of animals? and if so, to what particular manifestation of such "excellence" does the gentleman refer, which so excites his admiration? Take any of the phenomena referred to by Mr. Darwin, and let him say, in such phenomena, he finds that social, intellectual or moral "excellence," which most delights his soul. Permit me to inquire of Mr. Whitworth, if his experience in himself, or if his observations of those with whom he is most intimate, has never made known to him social, intellectual and moral faculties and, hence, capacities, superior to those manifested by any of the animal species? Has he never discovered in himself aspirations calling for something more than physical food, drink, clothing and physical comfort and ease? Have his relations to humanity been such, that he has never discovered, in himself or others, a nature which leads one to seek social culture, through the application of the moral virtues as a rule of social conduct? Has Mr. Whitworth never discovered in himself a condition of spirit earnestly protesting against making the supreme use of life to consist in feeding and clothing the body, gratifying the appetites, passions and selfish desires, and making war upon every thing which he supposed to be an obstacle to such success? Is he altogether a stranger to the desire to bless and make happy, through blessings, every member of the human family? Would it add to his enjoyment and to his permanent happiness, could he exercise the means, to cause all men and all women to become truthful, pure, just, faithful and good in every relation in life? and can he honestly say from his heart, that had he the means to accomplish such a result, he would fail to do so? Does it seem desirable to him, that every one should be loving, kind and good to all? that all war, contention and strife should cease? that all slavery, oppression and injustice should be done away? and that peace on earth and good will to man should become universal? Will Mr. Whitworth carefully examine himself as to his best feelings, wishes and desires? as to the best social, intellectual and moral condition he can conceive as possible to one complete in the unfoldment of the several natures constituting him human, and then say whether, on such examination, he can find that in himself, or in the perfected human, which prefers truth to falsehood, purity to impurity, justice to injustice, virtue to vice, good to evil, love to hate, morality to immorality? If he can find in himself any such feeling of preference, he has found that in man which is superior to any thing hitherto manifested in any animal or insect. If he has found a nature capable of seeking social, intellectual and moral culture, he has found a nature superior to that in any individual below the human.

Mr. Whitworth, in his attempts to illustrate the truthfulness of his positions, is certainly unfortunate in the subjects he has chosen for such purpose. He can scarcely be supposed to be serious, when he selects the hen with her chickens, to illustrate maternal love in the human mother; or when he pits the gentlemanly rooster with the really gentlemanly human, in his intercourse with humanity. Does he really intend to advise the human mother to go to the hen, and learn of her those maternal duties, which maternal love so delights to perform? Does he also intend to advise the gentlemanly human to go to his rooster to learn the rules of gentlemanly and charitable deportment in their intercourse with mankind? and would he have us understand that, in his estimation, the conduct of his gallinaceous male and female, as cited by him, is evidence of social, intellectual and moral faculties of as high an order, as any he has ever experienced in himself, or has been able to appreciate in others? Yet his argument, if it means any thing, must be construed to mean this. He certainly ought not to cite such examples, unless he supposed them appropriate to sustain his arguments; that is, unless he supposed these qualities in the hen and rooster were equal, at least, to any thing he had experienced in himself or had observed in others.

Mr. Whitworth may have been unfortunate in his illial relations. He may not have had the care of a kind and loving mother. He may not have experienced any thing of such careful devotion and tenderness as dwells in the maternal heart, and spontaneously expresses itself in act. Had he experienced any thing of this kind, it would seem impossible that he could so degrade his mother as to liken her maternal heart to the hen scratching for her brood. Mr. Whitworth commits a double error in this comparison. For the purpose of his argument, he overestimates the maternal affection of the hen, and he underestimates the unconscious instinct of the chick, which understands the significance of the mother's cluck as well the first time it is heard, as after hearing it a thousand times. This instinct appearing in the brute, admits of no culture, no improvement, no advance, and marks little mental activity or powers. The love most instinct, the less mentality. The love which the mother hen has for her chickens, has a specific end and use, beyond which it has no existence; and that end is, to secure the supply of their needs for food and protection, while they are in her presence, until they are, by nature, able to care for themselves. But out of her presence of sight and hearing, or when able to care for themselves, she has no love or care for them. They can sicken and die in her presence, and she gives no heed to them. They may fall out by the way and cry for aid, yet she moves on with her healthy ones, paying no heed to their call. What would be thought of a human mother, who could trudge on with a part of her children, leaving the sickly and lame to perish, without attention and without care? Of one, who could sit at ease with the well children and within hearing of the cries of distress

from her dying ones, and yet give no heed to their sufferings, and feel no loss in their death? Yet this love, in its manifestation, Mr. Whitworth likens to maternal love in the human mother, and he cites it to prove that maternal love in the human is not superior to that manifest in the hen in her care for her chickens.

Mr. Whitworth likewise presents, what he deems to be the gallant conduct of the rooster, as evidence of his superior politeness and generosity, when compared with the conduct of men in their intercourse with society. He represents that the rooster, even, when very hungry, will pick up some "toothsome" morsel, and instead of eating it himself, will call about him the brood, and in a most polite and gentlemanly manner deny himself, to feed it to them; and he looks upon this manifestation of roosterly charity and politeness, as equal to any thing to be found in the character of the human. Possibly Mr. W. has roosters of a different species from those with whom the world is acquainted; roosters that do not distinguish between the male and female members of their society. If he has such, it might be well for him to introduce them to the public, for the benefit of their moral and social influence upon human society; especially upon those, who, like the rooster, confine their polite and affable attentions to the female portion of their acquaintance, who receive them with favor. The rooster, with which the world is mostly acquainted, is one which confines his polite, affable attentions to the hen, which is to him, a member of his harem. But let another rooster come into the flock, and intrude himself in the presence of the gentlemanly cock, and he will soon be supplied with a toothsome morsel of a very different kind. Politeness and affability will disappear, and the most wicked and brutal disposition will take its place. And this is the best disposition, the highest manifestation of moral and social character ever exhibited by the rooster, which Mr. W. has presented as possessing traits of character equal to, if not superior to, the gentlemanly human. Now Mr. Whitworth will think me uncharitable and ungentlemanly if I take him at his word, and apply his argument to himself. If he thinks he is right in assuming that the conduct of the mother hen and that of the gentlemanly rooster, present examples worthy of imitation; and if their character is to be determined by that which their general conduct reveals; and if such character is equal to any yet manifest in the conduct of the human, through any effort yet made manifest, he certainly cannot complain of misrepresentation, when I say, that, according to his argument, his highest and best aspiration possible is, that he may become, in character and practice, to the female human, what the rooster is to the hen. If his charitable and gentlemanly conduct is based upon the same nature as is that of his model rooster, and if that of his model rooster is so commendable as he describes, why should he be expected to be any different in his manifestation, when he arrives at that degree of roosterly completeness? Having arrived at that state, in his society, all females might meet with a certain species of kind and tender treatment; but woe to any male who should chance within his jurisdiction. Now if Mr. W. has not found in himself or in those with whom he has associated, a higher and purer social, intellectual and moral nature, than that manifest in his favorite hen and rooster, it would be like casting pearls before swine to attempt arguing any social or moral question upon any basis that would come within his comprehension. GEORGE CHAPMAN.

Popular Superstitions.

Rev. Minot J. Savage lectured before the Ladies' Physiological Institute in Wesleyan Hall, Boston, lately, on "Popular Superstitions." The lecturer referred to the almost universal belief existing, in all classes of society, in some sort of superstitions. The victims are more than half ashamed of them, because they do not more than half believe in them, yet so strange is the fascination that when they are alone they are mastered by these same superstitions. The speaker then referred to some of the popular superstitions of the present day, such, for instance, as wearing red yarn around the neck to prevent nose-bleed, carrying a horse chestnut in the pocket to prevent rheumatism, the fear of ladies to walk under a ladder, the sticking of a jack knife in the head of the bed to prevent cramps and the reluctance of some people to enter and depart from a house by different doors. The superstition that Friday is an unlucky day on which to begin anything was met by the speaker by the assertion that Friday had proved to be a lucky day in the history of the world. It was on Friday that Columbus sailed in search of a new world, and it was on Friday that he discovered America. It was on that day that the city of Augustine was founded, and also the day the compact was signed which finally led to the Constitution of this country. It was on Friday that the battle of Saratoga was fought; that Arnold's treason was discovered; that Yorktown surrendered; that the motion was made whereby the American colonies were declared free; and it was the day on which Washington was born. The superstition that it was unlucky to dream bad dreams three nights in succession was one in which the lecturer believed, for it showed that the victim had been eating late at night, and had otherwise neglected to take proper care of himself. The superstition regarding the number thirteen was ridiculed, as was also that regarding getting the first sight at the new moon over the right shoulder. The idea or superstition that a child's hair or finger nails should be cut during the increase of the moon was made light of, the speaker querying what possible interest the moon—situated hundreds of thousands of miles from the earth—could have in such small matters. The upsetting of a salt cellar, a dog barking out of a window, wearing garments wrong side out and adorning walls with horsehoes, were referred to, and the significance given to them by superstitious people, and the superstition regarding sneezing, prevalent in olden times dwelt upon, the act of sneezing being believed to be the repulse of an attempt of an evil spirit to enter the soul. Star worship, carried on extensively at the present, was alluded to and regarding superstitions in general, the speaker argued that the victims cannot give a rational account of any they possess, and they cannot be defended. People are governed much more by their feelings than by their logic and their reason. Feeling is a tremendous test, and reason is often powerless, and yet no one is safe where reason does not hold him in check and guide him. The speaker argued that these superstitious feelings are inherited; they are like weeds that grow up in the best cultivated gardens.—Boston Herald.

Horsford's Acid Phosphate,

A VALUABLE REMEDY FOR GRAVEL. DR. T. H. NEWLAND, JR., St. Louis, Mo., says: "I have used it in the diseases of the urinary organs, such as gravel, and particularly spermatorrhea, with very good results, and think it a very valuable remedy in those diseases."



Woman and the Household.

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

WE SHALL KNOW.

When the mists have rolled in splendor From the beauty of the hills, And the sunshine, warm and tender, Falls in splendor on the hills...

homes until they become of age. This is a discriminating way of doing good that is not usual enough.

While Queen Victoria's Diary, the second volume of which has just been published, adds nothing to the lustre of her name or good sense, the memoirs of her daughter Alice, who passed away a few years since, give evidence of a remarkably high character.

"Behold the beauty of love! It is fairer than the morning, more precious than the gems of Golconda, purer than diamonds, and altogether lovely. Oh, soil not his holiness by impure thoughts, nor blight its fair growth by light words or sensual actions."

A RUSSIAN GIRL.

The following account of the queen of a fête near Paris, is condensed from the London Truth.

"The Queen of the fête was a Russian girl of sixteen, the Princess Helen M., in many respects a remarkable young lady. Princess Helen was brought up roving over Southern and Central Europe with a highly accomplished mother, albeit of Kalmuck race."

"In summer the nomads bivouacked like gypsies in forests and other wild places. They had tents, and wheeled vehicles to transport their camp furniture, and heaps of books— which were their sole link with civilization."

"The Princess Helen was in white cashmere, with a lace ruff at the neck. Her dark brown hair was arranged in a single, long, thick braid which descended below her waist, and was tied with a white satin bow."

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Letter from Little Rock, Ark.

To the Editor of the Religio-Philosophical Journal: Allow me to acknowledge the receipt of papers sent, and also to thank you for the same. I made it rather interesting for that man, Dr. Chas. Stude, but, nevertheless, he drew a good house and left for Texas. I have been here four weeks and have met with marked success, and have really more work than I can attend to."

"These are halcyon days for Miss Anthony," says a writer in the Philadelphia Press. "Her year abroad has afforded her the opportunity of meeting many women favorable to the cause in high English circles, and she passed several weeks as the guest of Mrs. Sargent, wife of the American Minister at Berlin, who is an active member of the Suffrage Association in this country."

of wearing, relieved by the point-lace fichu and cuffs presented her by several ladies of the association just as she went abroad, her still abundant hair, threaded with grey, combed back in plain bands from her forehead, she is as pleasant and matronly a lady to meet as you might find in many a day, and her conversation is rich in the experience gleaned from her long life of devotion to the cause and in the resources of her strong and cultured womanhood."

The advocates of personal punishment for wife-beating in Massachusetts have progressed far enough to get permission to introduce a bill in the House, which provides that "whoever, not being armed with a dangerous weapon, assaults his wife with force and violence shall be publicly whipped with any number of lashes not less than ten nor more than thirty upon the back; said punishment to be administered by the keeper of the house of correction, or his assistant, in the county in which such act shall have been committed."

Magazines for April not before Mentioned.

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents: The Coming Slavery, by Herbert Spencer; The Electric Railway, by Lieutenant Bradley A. Fiske; Photographing a Streak of Lightning, by G. T. Sisson; Methods of Instruction in Mineralogy, by M. E. Wadsworth, M.D.; Physiological Significance of Vital Force, by William G. Stevenson, M.D.; The Chemistry of Cookery, by W. Mattie Williams; A Defense of Modern Thought, by William D. Le Sueur; The Faculty of Speech, by Dr. E. F. Brush; Biblical and Modern Leprosy, by George H. Fox, M.D.; The Remedies of Nature—Miscellaneous, by Felix L. Oswald, M.D.; The Morality of Happiness, by Thomas Foster; Why the Eyes of Animals Shine in the Dark, by Swan M. Burnett, M.D.; Prehistoric Art in America, by the Marquis de Nadaillac; Recent Geological Changes in Western Michigan, by C. W. Woodruff, B.S.; Sketch of August Wilhelm Hofmann, by E. J. Hallock, Ph.D.; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

WIDE AWAKE. (D. Lothrop & Co., Boston.) Frontispiece—In the Sugar Orchard; Aunt Polly Shedd's Brigade; Waking; A Maple Sugar Camp; The Mystery of Spring; A Little Witch; Easter; A Brave Girl; Through France in Sabots; An Old School-Book; The Soap Bubble Question; A Double Misquogade; Zep's Fables Versified; Bee; The Procession of the Zodiac; To-Day; The Morning Sensation; Slumber Fairies; The Doughnut Bait; A Spring-Time Letter; In No-Man's Land; Rhyme of the Three-Cornered Lady; Tangles; Music; Tales of the Pathfinders; In Case of Accident; Ways to do Things; Little Biographies; Anna Maria's Housekeeping; Days and Nights in the Tropics; What to do about it; C. Y. E. R. U. Page; Post-office Department.

THE CENTURY MAGAZINE. (The Century Co., New York.) Contents: Portrait of Sidney Lanier at the Age of Fifteen; The White House; Sidney Lanier, Poet; How Booth Crossed the Potomac; Evening; Notes on the Exile of Dante; An Average Man; Uncle Tom without a Cabin; The New York City Hall; Dr. Sevier; "Thy Kingdom Come" Among the Magdalen Islands; The Master; Progress in Fish-Culture; Written in Emerson's Poems; The Destiny of the Universe; The Soul's Reflection; New Zealand in Blooming December; Arnold on Emerson and Carlyle; Marse Chan; Topics of the Time; Open Letters; Bric-a-Brac.

ST. LOUIS MAGAZINE. (Magazine Co., St. Louis, Mo.) Contents: A Peep at Havana; Anemones; Celeste; Timely Topics; The Polish Jew; April; Undertones; Editorial Marginalia; Publisher's Department; Light Moods. THE AMERICAN MONTHLY. (American Magazine Publishing Co., Chicago.) Contents, Vol. 1, No. 1: The New Theology; The Haunted Palace; The Spirit of the Age; The Poet's Month; Within and Without; Agnosticism; Love's Dream; Alone with Alexander; Mary Stuart in Literature; Memories from Albums of the Olden Times; In the Warm Belt; Editorial Memoranda.

ST. NICHOLAS. (The Century Co., New York.) Contents: Frontispiece—"Spring"; A Hero of Lexington; Fairy Lodge; How Bright Benson got his Appointment to the Naval Academy; A Modern Artist; Onawandah; The Plaything of an Empress; Meditation; Bird-Talk; Girl-Noblesse; Grandma's Angel; The Land of Fire; The Gnu Baby; Historic Boys; Right Steps; Winter Fun; Magic Buttons; Hoop Song; Tsang Tsan and the Man-Eater; "Noon, Noon"; The St. Nicholas Almanac; When Spring Began; Jack-in-the-Pulpit; The Prize Drawings; The Letter-box; Agassiz Association; The Kiddle-box.

THE ECLECTIC MAGAZINE. (E. R. Pelton, New York.) Contents: On the Inspiration of Scripture; An Invitation to Dinner; The Wisdom of Goethe; Tonquin and Anam; The Christian Revolution; Some Polish Portraits; The Brigand's Bride; Petroleum; Pessimism; E. T. W. Hoffman; A Florentine Tradesman's Diary; The Germ-Theory of Zymotic Diseases; Effects of Marriage on Life; The Guide of Islam; "The Last Days of Heinrich Heine"; Bears and Wolves; Christianity and Politics; Thoughts about Apparitions; Mozart; Literary Notices; Foreign Literary Notes; Miscellany.

THE PHRENOLOGICAL JOURNAL. (Fowler and Wells, New York.) Contents: Wendell Phillips; Jacob's Ladder; Collin's Ode on the Passions; A Metaphysician's Analyses Analyzed; "What is Love?" The Read-Mask, or Serpula; How he Studied Phrenology; Age; Maj.-Gen. Charles G. Gordon; The Causation and Prevention of Insanity; Edenic Food; Beer Drinking and Fatal Disease; Notes in Science, etc.

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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, April 5, 1884.

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Why?

Some one has said, "If you don't know anything about a matter, make a speech on it; if you want to learn a thing thoroughly, write a book about it." Some of our critics, preachers and so-called investigators, must be following that plan, for the boldness with which they proclaim ignorance as settled truth, is sometimes astounding.

Yet any answer that can be made must be incomplete. The two problems of Nature, never yet solved, are Why and How. Guesses harmonizing with a less or more limited selection of facts may be made, and seem sufficient answer for the time, but until one knows all things, it is not possible to tell what factor may have been omitted, that, if admitted, would have entirely changed the result.

A minister in New York City, Rev. W. M. Darwood, has announced a series of sermons on Spiritualism, and preached one of them, on "Our Intercourse with the Dead; or, Modern Spiritualism." He gives a remarkable specimen of the orthodox way of proving anything by the Bible. We quote from the Herald's report of this sermon:

"In the course of his remarks the preacher said that the Witch of Endor was in all probability a mind reader, and this accounted for her deceiving Saul into the belief that he conversed with Samuel. God killed Saul the next day because he went to see the Witch. The speaker described how in 1871 he saw a mind reader who stood at one end of a hall and yet could tell the figures which the speaker and a friend made. The same thing, he said, had occurred last year, when Henry Ward Beecher and other eminent men were invited to one of these mind readings. He referred also to a despatch in the New York Herald concerning the performance of a medium in Vienna.

"If Spiritualism was true, why was it that the lights at these seances were turned down so low that friends could not distinguish each other ten feet apart. Why were these manifestations of trumpet blowing, rappings on the table, and so forth?"

"There was a longing, said this preacher, in the human heart after knowledge of the invisible world, and the loss of loved ones would be unendurable if it were not for support from God. Spiritualists took advantage of man's weakness. He knew a distinguished judge who appeared at a seance in Michigan and was re-married to his departed wife. All this sort of thing was the result of an overwrought imagination. There was not a single instance where the spirit of a wicked man revisited this earth. In conclusion the speaker denounced all communication with spirits, diviners and necromancers."

"In all probability," indeed! As the witch was not scared at Saul till Samuel arose, she told nothing of what had been in Saul's mind, and the utterances of Samuel were all prophetic. "Killed because he went to see the witch" was he? Samuel gave a different reason:

"Because thou obeyedst not the voice of the Lord... therefore hath the Lord done this thing unto thee this day. Moreover the Lord will also deliver Israel with thee into the hands of the Philistines: and to-morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hands of the Philistines."

Which is right—the Bible or the preacher? But "mind reading" is claimed to be a sufficient answer to Spiritualist mental phenomena, while a very limited study, slight observation, would have shown that "mind reading" and clairvoyance are distinctly different.

The professional mind reader deals with the present thought; a thought that is five minutes old is so shriveled for him to grasp; while for the clairvoyant, long years roll away, the secret thought of the long-ago, the hidden, buried grief, is brought forth. The clairvoyant, usually, almost invariably, cannot read present thoughts; the mind reader can deal with no other. It is our turn to ask, "Why?" but the kind of investigator our preacher is, is not answering questions, only asking them.

"Why are the lights turned down?" Because the spirits ask it, saying that the strong vibrations of the light disturb their tenuous organization, hinder manifestation. The trumpet blowing, etc., are as hard to find a reason for as to account for the sermon under notice, but no more so; the answer for both is the same—that in the state of development spirit and preacher have reached, it is the only way they have of securing attention. Why, reverend objector, is it that certain gases will not combine in the dark, but will in the light? Why, when families live in dark places, are so many deformed children born? Why will tadpoles never develop into frogs, if they be kept from the light? Whatever the answer to these questions, the facts prove that light is a power. A few years ago, but before the advent of Spiritualism, one man published a book, declaring light to be the source of motion of all the planets; that imponderable as light was, its swiftness of motion made it a power, a power of reposition. Why should the caged bird incessantly leap about its cage? Every one can furnish answer to this, but the bird knows none. Why, why—pshaw, mystery is all around us, neither man nor angel can tell the final Why of anything.

Spiritualism comes to aid man in his blindness, revealing to him the largeness of his possibilities, the eternity he has to develop in, it calls on him to claim his birthright, to cultivate his natural duality, to fear nothing but wrong. It proclaims that man is strong enough to be himself, to bear his own sin, to be his own Savior, that confession of weakness is arrant folly, when he is so mighty.

The World Moves.

It is frequently said that the changes in religious opinion so often alluded to everywhere, are exaggerated. When a prominent preacher denies, belittles, or explains away the creed of his church, or, more fatal still, questions the authority of the book on which its creed is based, a host of defenders rush forward armed with carefully grouped statistics to show that orthodoxy was never so prosperous as now. But some preachers mourn over the "desolation of Zion," and occasionally some bold and indiscreet man of large view and clear perception, admits all that has been claimed. The following is from a report of a sermon of Rev. Dr. Pullman, preached lately in New York:

"God's truth was progressive. Most of the heresy in the world was in the churches themselves and in the belief that God had spoken the final word. He asked his hearers to imagine themselves standing on a high mountain and to take a wide view of the religious horizon. They would find it a curious fact that the past sixteen years in the religious world had been the most significant years of the century. There had been a greater change in men's minds and opinions than in any other sixteen years of the century. Skepticism and orthodoxy had both been broken down. Skepticism was to be found only among passive and not among active minds. Men of this period realize that skepticism is to be used as a battle axe to strike down error and then to be flung away.

"The great master of skepticism had very recently said that they were not going to find anything in science to take the place of the God of religion, but that all science can do is to lead men back to God by different ways. This generation did not believe that man could be saved by incantation. What it did believe was that religion was a motive power; that it did not condone offenses, and that piety was not a substitute for morality. Before the century was out it would be fully understood that man must work out his own salvation and that truth and reason demand that he shall right himself."

Yes, the world moves—not to the destruction of religion, but of false formulations; if it doubts the revelations of the past, it has glad welcome for the revelations of to-day; is less iconoclastic, more reverent. Men are teaching themselves to be religious, even while rejecting the authority of those who would perfunctorily teach them.

A religious contemporary in Chicago boldly argues in defense of giving fatal doses of chloroform to those attacked with hydrophobia. But why draw the line at hydrophobia?—Independent.

The suggestion of the Independent is timely. If it were rendered lawful and declared to be praiseworthy to kill painlessly those whose teachings were perilous to society, and those whose business was a public nuisance, what a holocaust of distillers, liquor dealers, renters of houses for evil purposes, preachers and teachers, would take place. And, as one must not speak evil of the dead, society would be purified, and even the memory of the evil they had wrought would depart. But it won't do. It would cost too much for funeral rites, even if the chloroformed ones were all cremated; and, besides, what would editors have to write about if there were no evil to be attacked? We should not know what good was, if there were no evil. Chloroform may have been discovered that it may hasten the "good time coming," but it has not come yet, and our advice is, don't poison yourself or any one else by chloroform.

Evidences the Spirits Give.

On the evening of March 27th, a small circle assembled in the library of the editor-in-chief of the JOURNAL, to meet a medium, Mrs. Belle Fletcher Hamilton, formerly of Cincinnati, and now located at 197 West Madison street, Chicago. The members of the circle were chiefly near relatives of Mrs. May Bross Davies, whose transition to higher life was announced last week. The medium knew where she was to hold the circle, but had no knowledge of those she was to meet, and was not introduced to the three persons for whose sake the seance was held, until it was over. The medium easily becoming entranced, gave clear descriptions of Mrs. Davies, who, the control declared, was present, and would speak to her parents and husband. Soon Mrs. Davies came, personating with vivid distinctness the incidents of her last hours on earth—the pain in the throat, difficulty of breathing, the wiping of mucus from the lips, the call for water, the presence of her baby, and her own refusal to kiss it, for fear of communicating the disease—all these were represented before the intensely-fixed gaze of those who knew the truth of every detail of the moving picture. Taking the hand of her father, in the old, peculiar, well-remembered way, she also grasped and grouped together the hands of the three relatives, and wept, but whispered she was happy; would watch over her parents and child, and would come again often. Other controls there were, and some remarkable tests given; but the interest of the evening all centred around the presence among her own family of the dearly loved May. All who knew her were perfectly sure that the loved one was with them, and hearty thanks were given to the medium who had procured them that great joy.

The next morning a JOURNAL representative was sent to Mrs. Isa Wilson-Porter, 493 West Lake street, to try the experiment of having an article psychometrized for a correspondent. The following conversation ensued.

Medium.—I knew you were coming—she brought you—the lady who entered the room with you, May. Then another name, Bross. She was at a circle with you last night, and came right along with you here.

Reporter.—Why does she come with me? I never knew her; never even heard her name till a few days ago.

Med.—She wants, through this medium, to give some more loving greetings to those left behind. Father, mother, friend. Who's Davies? I hear that name.

Rep.—I don't know the name.

Med.—Then there's Virgin—I don't think I have that name right.

Rep.—Is it Virginia?

Med.—Yes, that's the baby's name. She says she loves them all more than ever; is so rejoiced she can come and greet them; can watch over them; will help you too. What else was said at this sitting need not here be specified; the purpose of this writing is, to show how spirits come and prove their identity; making the mourning friends rejoice that their dear departed ones are not dead, not asleep, not unconscious, not indifferent, but alive, with intenser consciousness, and that the love which glorified their lives here glows with purer, more enduring light, on and on, forever.

A Peculiar People.

Rev. Dr. M. Machol, in a sermon, delivered recently at the Eagle Street Synagogue, Cleveland, O., claimed that the ten tribes were lost because they conformed to the nation among whom they were taken. Therefore, to maintain their individuality, which was their pride and glory, as a people, the Jews must rigorously observe their ancient laws and customs. He closed by exhorting his hearers to cling to their Jewish peculiarities as the only means of perpetuating their race.

Such a doctrine is strange, indeed, in the midst of a Republic formed of all nationalities and races, and whose perpetuity depends on the thorough blending and assimilation of these discordant elements. In the old world the Jew has a right to preserve a distinct type, but when he becomes a citizen of this country, he accepts a broader view of life and destiny. He is not under the laws of Moses, but of the United States; not a slave to Jehovah, but a free man. A "Peculiar People" is the most unnatural of any class on our soil. This is the reason for our objection against the Chinese. It is the death of the Red Indian; he is peculiar, and will not blend with our civilization.

Rabbi Machol will probably learn that the "pride and glory" of the Jewish nationality may be catered to at too great a cost, and that it would be wiser, and in stricter conformity with the progressive element which is really the dominant power among the Jews, to break from his narrow, selfish bigotry, and preach broader and more consistent doctrines.

O-s-p-o-c. "... We understand that other papers in Chicago are liable for libels, and will be indicted at no distant day." What do you mean, dear "harmonious"? Speak it right out and don't be afraid! You and all the rest of the sick must have your medicine, and the "papers in Chicago" propose to furnish it, regardless of expense. But no amount of the extract of pluck, whether applied by allopath, homeopath, or magnetic healer, will ever produce a trace of moral courage in some of the patients.

J. W. Free writes to us from Boston, Mass., that he lately attended a materializing seance given there by Mrs. Fay, and found the manifestations very satisfactory.

The Russel Law.

The Ohio Legislature, among the first acts of the present session, amended the Russell Law, which has furnished occasion for a great deal of talking and writing, pro et con, by striking out the words, "spiritual mediums." The fact has been jubilantly heralded as a great victory for Spiritualism, and correspondents of an Eastern spiritualistic sheet have gone so far as to say that, as the Republicans lost the election last year because of their voting for this law, they did well to amend it. The law had little to do with the election results, and its framers had in view a most despicable class of frauds, fortune tellers, etc., and they had no intention of making a thrust at Spiritualism. Now that the law is repealed, it stands Spiritualists in hand to discriminate between the true and the false. There is no safeguard to prevent the whole swarm of pimps, fortune tellers, "magnetic" diviners and courtesans, from advertising and posing before the world as clairvoyants and spirit mediums. Spiritualists had not made any protest, or in any way made discrimination, and the evil in the cities had become so great, some one was compelled to act. This law, in a blundering way, sought a remedy. Its repeal again opens wide the door for an abuse which will be, as it has been, a crying shame to Spiritualism.

"Madam ——" the renowned clairvoyant from Paris, born with a veil, "is in the city dailies, as if in the front of the spiritual movement, and they who understand city ways, know how to interpret such advertisements.

Until Spiritualism becomes an organic movement, and its mediums recognized, it must suffer this among the many other abuses it has been, and is now, compelled to bear.

The New York Herald extracts the following opinions from a recent sermon by H. W. Beecher on "The Sermon on the Mount."

"The literal following of the Sermon on the Mount would destroy order, morality, law and human nature itself."

"If you literally accept the Sermon on the Mount you have got to give to every man who asks and lend to every man who wants to borrow. I would like to see Wall street act on this precept for about an hour."

"Ultimately, the ideal man will come to a state in which animal forces won't be necessary, I believe; but in the administration of human life, and in all the economies of society, is the meaning of the Sermon on the Mount, that goodness must lie down while badness walks over it?"

"The people who believe in a literal interpretation of the Bible have no right to have one single cent ahead. They have no right to accumulate little properties that can be used to meet the exigencies of coming days. Yet universal poverty would be the result, and universal poverty is animalism."

"The law of development is the law of industry and of property-accumulation. There is morality in this; there is government in it; there is happiness in it, and everything else that builds up."

"Take the flowers of the field. It is true that they don't weave or spin, and yet God clothes them with beauty. Very good. A flower has to develop. There isn't a flower in all the wilderness, nor in all the gardens, that does not work for a living."

"I suppose that more than one-half of the suffering of humanity is suffering on account of things that never happen."

"There are men who are good as organizers, but who cannot handle the organization."

"A million dollars, in human nature, is nothing but yeast set to raise five millions."

"The man who misinterprets Christianity by going sadly and morosely through life ought to apologize to every person whom he meets."

Good common sense this; good thoughts, well expressed, but very heretical to the average orthodox believer.

A prominent author in the East says: "Reform work is hard and most discouraging. It does not pay pecuniarily; it brings the most sincere soul-worker into disrepute; it arrays him by misrepresentation. He is constantly misunderstood and misinterpreted, and under the cloud of misunderstanding and misinterpretation, he has to stand silent and to suffer whether he be strong or not. But when the fever or hallucination—call it what you will—of reform takes hold of one, there is no gainsaying the call, and one grows almost recklessly fond of the self-imposed martyrdom. One grows at least in his own self-respect, if all else fail. We should not wonder at the bitter misanthropy which takes possession of many of these workers as they advance in years; but if we look back on the careers of these men, we can see in retrospect at least, the genuine, glorious work done by the means of many, who died heart-sick of the world for which they worked, and by which they are forgotten. On the whole, I think it pays, and whether it does or not, those who are in the harness, will be happiest to keep in it, no matter at what apparent cost." This is the spontaneous out-breathing of one of the most devoted workers in the ranks of Liberalism, and will strike a responsive chord in many a patient, laboring soul, striving to accomplish some tangible result in the great task of human advancement, and overwhelmed by discouragements and sick at heart.

"What shall we do to be saved?" In a late lecture delivered in New York City, Mrs. Nellie Brigham answered that question in a highly interesting and instructive manner. She responded thereto by referring to the grand truths of Spiritualism, and in so doing she removed the terrors of hell, explained how the Sabbath was made for man and not man for the Sabbath, claimed that the church is a human institution, and asserted that though Spiritualism had not been presented to the world as it ought to have been, yet one grain of the truths it presents will outweigh an ocean of hypotheses.

GENERAL NOTES.

On the fifth page the publisher offers a premium list that ought to inspire thousands of readers to active work.

A. B. French, who gave us a call last week, has engagements to lecture at Farmington and Geneva, Ohio, and Freeville, N. Y.

Mrs. E. M. Dole, a well-known medium of this city, has gone to Cincinnati, Ohio, and can be addressed at No. 330 Race street, until further notice.

Those wishing to know Mr. Gerald Massey's terms for lectures and engagements in the West, can address him as follows: Cleveland, Ohio, April 7th to 15th, and Grand Rapids, Mich., April 20th to 30th.

We are glad to hear from Dr. Geo. B. Nichols, that he and his family are well. They have bought a house in Barre, Vt., and will settle there at once. Mrs. Nichols' mediumship is as good as when residing in Chicago.

Mrs. Belle Fletcher Hamilton, one of Cincinnati's celebrated mediums, is in Chicago for a short time, and will be pleased to see her friends and all honest investigators, at her parlors, 197 West Madison street, rooms two and three. Circles and private sittings daily.

Mr. J. B. Hall, an old Spiritualist, formerly a resident of this city, and who has been investigating the phenomena in Boston, writes to us that he found the seances given by the Berry sisters, under the admirable management of Mr. Albro, the most satisfactory of any he has witnessed, and so far as he is able to judge, genuine materializations of spirit faces and forms occur through their mediumship.

The Christian Register thinks the late flood of the Ohio "was of greater magnitude than the Noachian one, though the loss of life was fortunately not so great." This is admitting a great deal, and probably that exemplary journal will in a year or two take a few thousand millions off its conjectured loss of life at the deluge. The Bible says the whole earth was under water, while the Register says not so large a region as the Ohio valley was submerged. Which shall we accept as authority? Which is inspired?

The Christian Register thinks that the fashion of the daily papers on Monday morning, publishing the Sunday sermons, indicates a growing demand for such reading; or, in other words, that the influence of the pulpit is on the increase. It does not say, however, that which is patent to every observer, that the sermons reported most fully and carefully are not those of the "orthodox" ministers, but of those considered heterodox, such as Swing, Beecher, Thomas, Adair, Salter; men who have something new and fresh to say, and do not resurrect the bones of Moses and blow the dust from the lids of the Bible into the eyes of their congregation.

Zanesfield and Pickersettown, two little Ohio villages, are passing through the whirl of a remarkable religious revival. It is a common thing for the converts to have trances or spells of complete insensibility. They see visions of heaven and hell. Men who are grossly illiterate and viciously ignorant harangue the audiences far into the night, claiming that they are under divine influence. Women fall into a sort of cataleptic fit, remaining apparently unconscious for hours. While in this condition they are stiff and rigid and evince no pain on being roughly handled. This queer disturbance has been going on for several weeks.

It is said that The Northwestern Christian Advocate, on a recent occasion forgot to imitate the gentle and tender spirit of the Nazarene, and in perfect harmony with the mischievous nature of his satanic majesty, manifested a spirit of petulance, for which, had he been a child, would have induced his good mother to bring into sudden requisition her slipper. Dr. Adam Miller's advertisement had been sent to that paper (the same one that appeared in the JOURNAL of March 22nd), and after being duly accepted and put in type, it fell under the observation of the editor, who at once refused to publish it, and ordered the type distributed at once. Dr. Miller being an expert in stenography, had on one occasion made a verbatim report of a portion of Dr. Curry's remarks at a minister's meeting in this city, which did not reflect a sufficient amount of orthodoxy, and which was made public, with the indignation of the editor of the Advocate. That accounts for his boyish action in refusing the advertisement of the venerable doctor.

We regret the great loss to our friends in Fredonia, N. Y., of the son of Philip Phillips, the song-organist. He accompanied his father to Europe and assisted in his sacred concerts, giving promise of greater success in song than his illustrious sire; but even then the approach of the fell destroyer, consumption, was apparent, and in the very beginning of his career, so full of promise, he came home to die with his uncle, Dr. A. P. Phillips, who resides at the magnificent common home of the two brothers. When the beautiful daughter of the latter departed, he was sustained in his great loss by Spiritualism, and the constant communion with her. Philip Phillips is too absorbed in his religion to give thought to Spiritualism, and will find in this hour of need little consolation from his blind faith. We know his intensely sensitive nature must deeply suffer, and he has our profound sympathy and prayer that his spirit soon may come and break the darkness of sorrow by making him assured that he is with him still.

Dr. J. F. Babcock, of Bangor, Maine, has the thanks of the JOURNAL for a fine cabinet photo of himself.















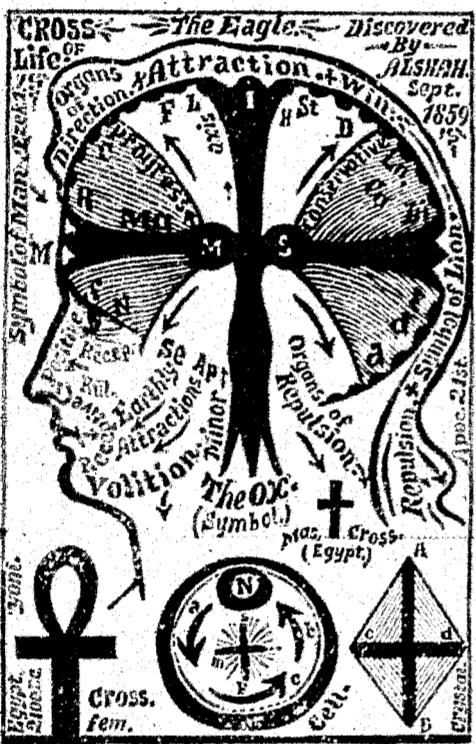
For the Religio-Philosophical Journal. Finding the True Cross.

"I rest my hope of salvation only on the Cross." Thus says the devout Christian. But science answers: "Yes, truly so, but what is the cross?" And science continues: "Greater than all the creeds and dogmas of men, is the doctrine of the true cross, but the Christians have never found it nor taught its sublime truth. It is laid in the very pillars and framework of the universe. Without it nothing can exist, no being can live."

Unfold your tablets, O Muse of history, and show us the past. In Egypt, at Heliopolis, at Karnak, at Philae, everywhere, in hieroglyphs and sculptures, we see the cross figured. In the engraving below, two of the most common forms are given. In some cases these crosses are found six feet in length, as at Ipsamboul, where they are held in such a way as to show that they were certainly regarded as important symbols. All through central and western Asia, north Africa and south Europe, the cross is a prominent and ancient emblem. They date back, in unquestioned monuments, 1200 and 2000 years before Christ and Christianity.

In the hieroglyph writing of Egypt, the Yoni cross is continually used to represent Creative Force or generative life. It was the combined symbol of the masculine and the feminine elements of creation. In all other countries, the cross was used with the same meaning. The infernal genius of the Romans took the cross as an instrument of punishment. "You came into the world by that which this cross symbolizes. But you are not fit to be in the world, and we will put you out of it by this same sign." It was this that made the punishment by crucifixion "ignominious," as the Christians tell us, but do not explain. The reader can consult C. Staniland Wake's Essay on Phallic Worship; Smith's Bible Dictionary, Vol. 1, p. 355; Faber's Pagan Idolatry, Vol. 3, page 111; C. W. King's Ghosts, p. 71; Asiatic Researches, Vol. 1, p. 254; and Gliddon's Ancient Egypt, entire volume.

So much for history. Now there was a natural basis, a good reason, for making the universal symbol of creative power in this shape. It was profoundly scientific. In every object of the universe, two forces have been at work. We call these polar forces, Attractive and Repulsive, receptive and positive, masculine and feminine. Look at the crystal. Its two lines of force, A and C D, cross each other at right angles. They are diamagnetic. One may be magnetic and the other electric. The earth itself is belted, east and west, and north and south, by these crossed currents. Every object must have two lines of construction, it must possess length and breadth.



In the microscopic cells which compose plants and animals, there is a circular polarity, as shown by the arrows. But there is also, and always, a right line polarity, as seen in the center of the cell.

When a leaf, a tree, or an animal is formed there is an axis of construction. The veins of the leaf, the limbs of the tree or animal, diverge from this axis to the right and left, and thus become diamagnetic. The roots of the tree diverge downward and outward in the same way. Thus the entire plant is polar. Its vital currents obey the laws of the cross.

In the highest division of the animals, the vertebrates, the spinal cord and column form the major axis of construction. The arms, the legs, and the ribs form its minor or crossing axis. And finally in the human brain, the very highest of all living structures, the cross is seen in its complete development. The brain is a mathematical ellipse. The Sensus, at S, is the center of sensation of receptivity. It predominates in woman. The Motus, at M, is the center of motor impulses, of positiveness. It predominates in man. The major axis, as a whole, reaching from Memory, M, to Liberty, L, is the line of masculine or positive forces. The minor axis, from appetite to love, is the line of feminine or receptive forces. Around these two lines the faculties all respond in the endless series of thoughts, feelings and volitions.

The cross is an eternal and universal reality. The ancient inspirations, or instincts, if you prefer, were right in using this sign. No other would be true. By this sign the world of life was built. And by this sign the world of death will be conquered. It represents life and not death. It was a horrible perversion for Christianity to make the cross a sign of death or punishment. The Christians indeed made a "covenant with death, and an agreement with the grave." They turned the symbol of creative life into a symbol of death. No wonder they failed to save men. But the "overflowing scourge of science shall sweep away their refuge of lies."

The cross shall be restored by science to its rightful place as the dynamic basis of the universe. We shall be lifted up to reverence this symbol of majesty and purity. And Marriage itself shall be raised from the discords and degradation of ignorance and animalism. It shall become the celestial crown of the new dispensation. SIDARTHA.

The Christian World of London, discussing the English law of Blasphemy, takes a liberal and sensible view of the case. It says: "If a (parliamentary) bill regulating the matter could have a provision tacked on to it abolishing the laws regarding oath-taking no great harm would accrue to Christianity, while a fruitful source of scandal to religion would thereby cease to exist." It is a curious fact, that the Bible nowhere expressly condemns blasphemy. The term originally meaning speaking evil of a person, has been made to include and is confined to, speaking evil of things held to be sacred. Even in that sense, it is to be feared that some who denounce blasphemy are themselves blasphemers, for instance, the vilifiers of Spiritualism.

For the Religio-Philosophical Journal. The Rationale of Prayer.

BY WM. IRWIN GILL.

Taken in its most simple and primitive meaning, prayer is equivalent to petition. But it often broadens out so as to be used to include praise and contemplation. It is chiefly in the primary meaning that we propose to consider the rationale of prayer. The nature or meaning of it is not in this respect altered by the fact of its being addressed to different parties, finite or infinite. A petition to men or to superhuman creatures is prayer as really as when it is addressed to God. Prayer presupposes that on one point, at least, that concerning which the boon is solicited, the petitioner is inferior to the petitioned; but in all other points he may be equal or superior.

Prayer has been generally considered religious when it has been offered to supermundane beings. This is exemplified in the worship of ancestors, the spirits of departed saints and heroes. These religions suppose these departed spirits to be living in another state, and to have some undefined power to benefit or injure the worshippers or petitioners.

Prayer is always noble and ennobling when its spirit and object are moral. Many prayers are not of this kind, though they are considered religious. They are often purely and intensely selfish, and sometimes malignant. In all such cases they are an unmitigated injury and condemnation to their subjects whatever else may be their effects.

Prayer may be moral in its nature and design, though it be addressed only to finite beings, whether of our own world or of another world, and whether or not they were once inhabitants of this world; but as these are not omnipresent, we may not be heard whenever we call upon them, and as they are limited, they may not be able to help us, though they hear. Hence in this aspect the most rational thing is to pray directly to God, who can always hear, and who knows how to employ the finite agents whom we would invoke.

Prayer, however, is preëminently moral when with moral intent it is addressed to Infinite Perfection; that is, to a being who can do whatever does not involve a self-contradiction; one of whom, when compared with the highest conceivable finite excellence, we always say he is above it. This object is ever above us, and always forms the supreme incitement to thought, to aspiration and effort; and in this consists the surest guarantee of moral success. The very state and action is a form and degree of success, an upward movement.

Prayer to God is for the most part silent. Our life were poor, indeed, if we had no silent prayer. Unless our better nature is a sealed fountain, we shall often pray when we cannot speak.

Prayer is the soul's sincere desire, Unuttered or expressed; The motion of a hidden fire, That trembles in the breast.

Yet the spirit of prayer will always seek expression in formal utterance whenever times and connections are appropriate, which will not be very infrequent. The inner life likes to embody itself in sensible form, or at least in some definite thought-form; hence in every line of human action, when the tides of the inner life rise into enthusiasm, whether from patriotism, beauty or love, the soul bursts forth into poetry and song; how much more in the higher and grander realm of religion, which includes all things great, sacred or tender, and inspiring; hence the "Hymns of the Ages," and hence the spirit of prayer will move at times the lips to express as best it may its struggling powers. And so—

Prayer is the simplest form of speech That infant lips can try; Prayer the sublimest strains that reach The Majesty on high!

This utterance may be solitary, or it may be in common with many others who share a common life and feeling, and when this community is thoroughly vital, such action is the highest and happiest state of existence.

Faith in the power and favorable disposition of the party solicited, is a presupposition in all prayer. Prayer must respect the fixed and dominant elements of character in the grantor, for it is only in accordance with these that any favor can be bestowed. These form the immutable principles and laws of his action, and they will vary as character varies. If a man wants recommendation for license to open a liquor saloon, he cannot get it of the thorough staunch temperance man, but he will get it readily from a different character. A big loafer can get no alms from a man of wise charity, though he may from others. A worthless incompetent will not at his request be helped into office by a pure and intelligent patriot. No true parent will grant a child's frequent request to be permitted to eat or drink poison. Thus there is a law of rational adjustment relative to all prayer and its answer. With infinite emphasis must this hold relative to God. Infinite wisdom and goodness in their highest possible working, must rule; and the solicited boon be granted or refused in relative adjustment to these.

All spiritual life conforms to spiritual laws, and in accordance with these spiritual blessings are dispensed, and prayers are among the media of spiritual benefaction. As spiritual laws have their primal root in the eternal mind, this governs all, and all spiritual feeling and action in us is accordant, and for God to answer them is not therefore an interruption of the spiritual economy. The law is fulfilled equally, whether the answer is through the action direct of the divine volition, or the laws of our own nature, or the agency of other man or departed spirits. In any case the effect and principle are the same.

Prayer, which is only a routine, like counting beads, and prayer which expects to change the laws of God, are equally degrading, both as cause and effect; but prayer, which seeks to conform to the laws of the divine mind and character, is a real and sublime power for good.

The late Mrs. Elizabeth S. Graham, of Baltimore, bequeathed \$19,000 to local religious associations and \$5,000 to the Presbyterian Board of Foreign Missions. It would have done infinitely more good if this money had been bequeathed to Home Missions. It is slow, expensive, uncertain work converting Chinese, Hindus, Arabs, and Jews of Asia and Africa. The white heathen at home can be rescued and reclaimed for a tithe of the cost in money and labor.

Archbishop Gibbons, of Baltimore, in accordance with instructions of the Pope, has issued letters invoking a plenary council of the American Bishops at Baltimore, Nov. 9, 1884.

Matthew Arnold reports that he cleared \$6,000 by his lecture tour in America.

Thomas R. Hazard vs. Impostors.

To the Editor of the Religio-Philosophical Journal:

Since the exhaustive exposure of the Whitney pair in their fraudulent "materializations" in this city, on the evening of January 22nd, 1884, and in connection with which I regard it as an honor to have taken an active part, Mr. T. R. Hazard has upon every possible occasion, occupied the columns of the Banner and other papers, in making himself conspicuous as the apologist and defender of these particular scoundrels. He has especially delighted in stigmatizing and denouncing their expositors as "grabbers," "undeveloped quadrupeds," "lovely brutes," and applying to them other epithets of a similar character, *ad libitum, ad nauseam*. In behalf of these Whitney frauds and others of their ilk and trade, he has devised the most impossible and incredible theories ever conceived of to sustain them in their crime, such as the "instantaneous rushing of the medium's body into the form of the spirit," conveying "quick as thought the smaller to the larger part, whether the latter be still in the cabinet, or in the firm grasp of a strong-willed man." The "wicked-spirit" scheme, whereby the "dark and mischievous accomplices of the band of conspirators, who met by agreement to accomplish the ruin of the helpless medium [Mrs. Whitney], introduce into the cabinet any desirable quantity of paraphernalia" to create a seeming exposure, such as wearing apparel, robes, wigs, false beards, etc., that permanently remain materialized as long as their texture can resist the corroding influences of time; finally appearing in a card soliciting the formation of a committee of investigation in their (the Whitney's) behalf, of which "I will be one, and I have no doubt of the result; the complete exoneration of the foully exposed medium." What sensible person could entertain any doubt? He disclaims any personal knowledge of the pair, but he cannot forbear expressing his "sympathy with the poor lady in her dire distress, with the hope and belief that her angel friends will be able to restore her shattered nerves and vital powers to a state of comparative health, so that she can again go forth as an instrument in their hands to convince an unbelieving world that man does have an existence beyond the grave, eternal in the heavens."

Theory and practice are oftentimes incompatible, and recently Mr. Hazard has been privileged to observe the practical operation of his theories, and to become an involuntary witness of the efficiently conducted methods of some of these "grabbers," as illustrated in the late exposure of Dr. (?) Henry C. Gordon and his confederate, Kerr, at Philadelphia, and of whom Mr. Hazard recently wrote: "I have been witnessing some of the most remarkable manifestations in the presence of Henry C. Gordon at Philadelphia, that I ever saw, read or heard of." Now, in this time of his distress, I have not an unkind word or thought to express toward the aged gentleman, although his only too plainly manifested fanaticism has, at times, wearied me, and I have feared for the ultimate triumph of a cause which hastened to acknowledge his leadership, and that of his colleagues, Cross, Falmstock & Co. Neither do I, nor have I, ever doubted his honesty and sincerity, though I have frequently wished that his eyes might be opened to the artifices of some of the un doubted, but unproven, scoundrels who have deceived him for so long a period; but what an awakening has remained awaiting him? Whose heart is so calloused, so hardened and inhuman, as not to feel the warmest sympathy and kindly feeling for the poor gentleman, who, in the twinkling of an eye, almost, found his petted and assiduously nurtured theories so easily rent asunder, as he looked upon the apparel so recently and so often used (as he religiously supposed) by a dearly loved daughter, and "wept as the story was recited" in a Philadelphia Police Court? But where are the words in the English language, expressive enough, comprehensive enough, bitter enough, to use in denunciation of the human ghouls who will make sport of its barriers of sanctity and invade the confines of a grave to make a masquerade of the holy tenderness and loving kindness of an aged father for his angel daughter. In such a case, words are inadequate, and language fails to express the emotions of one's heart-felt indignation. Is there any guilt such villains will not glory in? Any sacrilege so monstrous they will not perpetrate, since all other forms sink into insignificance in comparison, as the cruel counterfeit shows his unholy kisses upon his victim, in lieu of the tenderness attaching to the lips of the genuine? What punishment too severe to be visited upon them? and how frequently accorded them, as they plead Mr. Hazard's theories in extenuation of their guilt? To add to their sacrilege and crime, the ever ready cry of these impostors arises with complete unanimity, that the law is endeavoring to invade their "religion." Heaven save the mark, and they loudly proclaim their belief in Spiritualism. I protest against such further degradation of honest mediums and Spiritualists in general. These creatures are not believers in the truths of Spiritualism at all, for it is self-evident to those who are, that they would no more dare to ply their damnable trade as they do, than one who clings to life would dare to take an overdose of prussic acid. Out upon such infamy! and let the law deal with them ever so harshly, it cannot be commensurate with their deserts. If the ball that a few "conspirators" started rolling, on the night of January 22nd, 1884, in the Queen City of the East, shall continue to gather to itself power until it becomes a wheel of Juggernaut, that shall crush these three-cursed scoundrels out of existence, then we shall, indeed, have done our beloved cause great service, and genuine mediums and their manifestations be justified. Then the marvelous claims made for, and in the name of, materialization, can be judicially, scientifically and dispassionately investigated with that species of investigation which will claim the respect of everybody, and the result of which will render its verdict worthy of acceptance by every man and woman sufficiently intelligent to comprehend the means by which it was arrived at, no matter what it may be.

I have no means, at present, of ascertaining what the true inwardness of Mr. Hazard's conclusions may be in connection with the "Gordon exposure," but I cannot close without expressing the hope that, at least, it may render him more charitable toward those investigators whom he has formerly stigmatized as "grabbers," and who, if less fanatical, are nevertheless as earnest as himself in working for their dearly beloved cause.

J. FREDERICK BABCOCK, D. D. S. Bangor, Maine.

The Catholic Bishop of Montreal does not view with favor the exodus of French Canadians to the United States. He has issued a pastoral detailing in vivid terms the spiritual and other dangers to which the exiles are exposed. He strongly urges their repatriation and favors their colonization in suitable districts in their native province.

Spiritualism in Michigan.

To the Editor of the Religio-Philosophical Journal:

In the JOURNAL of March 22nd, is a communication from Mrs. M. J. Mead, acting Secretary of the Spiritualist and Liberalist Convention, lately held at Lansing, in this State, in which she says: "The State Society, at the meeting at Kalamazoo, appointed a committee to confer with us, but none reported." I wish to correct this statement. The State Association of Spiritualists appointed no committee to confer with a meeting of Spiritualists and Liberalists at Lansing, or with the officers or any committee to be appointed by that meeting. There is no reason why they should confer with them. They believe that if Spiritualists cannot maintain a society devoted to the cause of Spiritualism, without the help of the Materialists, that it would be better by far that no society whatever should be maintained. If Spiritualism is right, Materialism is wrong, and no individual can honestly advocate both. A Materialist cannot consistently support the cause of Spiritualism. A Spiritualist cannot consistently ask a Materialist to do so. The Michigan Association of Spiritualists is in sympathy with all true Spiritualist movements, and would harmonize with all true spiritual organizations. It will not seek to harmonize truth and error, the teachings of eternal life and the teachings of eternal death—Spiritualism and Materialism!

If the Nemoka Camp Meeting Association is truly a Spiritualist organization and honestly and fairly managed, we would prefer to be in harmony with it in whatever effort it may make toward the advancement of the spiritual cause; but the vacillating, uncertain and unbusiness like course of those controlling the Nemoka scheme, have rendered it impossible for the State Association to cooperate with them. If the Nemoka Camp Meeting Association is purely a Spiritualist organization, as Mrs. Mead says, then why are parties found among its officers, who are opposed to any purely Spiritualist organization?

Why was a Union Convention of this Association and of the State Association of Spiritualists and Liberalists, called to effect a union of forces? Why should the Secretary of that organization be so anxious to harmonize with the materialistic element of the old Association of Spiritualists and Liberalists? It does seem that, as far as real principle is concerned with those who have thus far controlled the Nemoka scheme, that it is, and has been, a mere matter of dollars and cents; whatever society and whoever will aid them in a speculation, they are ready to cooperate with. This is not true of all who compose the Nemoka Association and all interested in Nemoka; but of those who control it, surely it seems a fact.

Mrs. Mead says that Nemoka is a success. Comparatively few lots have been sold, aside from those taken by Mr. Mead. How is it a success? One year ago over one hundred and fifty lots had been subscribed for. Owing to dissatisfaction about three-fourths or more of these subscriptions have been withdrawn. Does this look like a success? What interest have purchasers of lots in the grove? Not one cent. Probably Nemoka can be a success, but not by adhering to the past course on the part of those who control it. J. A. MARVIN, Sec'y Mich. Ass'n. of Spiritualists. Detroit, Mich., March 21, 1884.

South Side Anniversary Exercises.

The society of Spiritualists, which has been meeting for some time at 2730 State St., is an excellent example of what persistency of purpose can accomplish in any laudable undertaking. Commencing with only about one dozen in attendance, and meeting in a small room, the number of earnest inquirers after truth increased so rapidly, that the society was compelled to secure more commodious quarters. The present place of meeting is probably large enough to seat three hundred, and last Sunday every available seat was occupied by anxious listeners, who assembled to witness the exercises which are common among Spiritualists at each succeeding anniversary.

President Danforth made the opening address. He is an ever-ready speaker and his remarks were well received. Then followed a solo (rendered by a young lady present), recitations by Miss Mandie Underhill and Miss Mamie Fellows, duet by the Babcock Sisters, short addresses by two gentlemen, and tests of spirit presence by Mrs. Coverdale and Mrs. Coman. Then followed singing, after which Mrs. M. A. Fellows Ahrens gave the regular Anniversary address. She gave a brief history of the tiny raps as they first occurred in the presence of the two little Fox girls, alluded to the spirit which appeared on one occasion to Luther, and which he supposed to be the devil. She regarded Wesley as a medium, but his experiences with the donizens of spirit life were not received as truth by the devoted members of the orthodox church. She spoke of the elevating influence of the spiritual philosophy, and the changes that would be accomplished in the world through its instrumentalities. At the close of her address she was presented with two beautiful bouquets of flowers and a book, by admiring friends. She responded with a few brief, but appropriate remarks, thanking the donors and solemnly dedicating her life to the promotion of the spiritual cause. The meeting was very pleasant and harmonious throughout, and those present seemed deeply interested.

Divorce being impossible in South Carolina, a South Carolinian wishing to obtain one has taken up his residence in Florida and made application there. An Idaho man has just been married again to the woman from whom he was divorced twenty years ago.



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