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.

#### CONTENTS

First Page. The Origin of Lent and Easter. The Rev. Mr. Larry on Spiritualism. The Home Circle. A Little Girl Psychologized by Church Influence.

SECOND PAGE. - Orthodoxy. How Donaldson Died. Another Hood Contending with Anthood for Superiority over Manhood. Popular Superstitions.

THIED PAGE.-Woman and the Household. Letter from Little Rock, Ark. Magazines for April not before Menioned. Miscellaneous Advertisements. FOURTH PAGE -- Special Notices. Notice to Subscribers.

Why? The World Moves. Evidences the Spirits Give. A Peculiar People. The Russell Law. General Notes. FIFTH PAGE.-Much in Little. Anniversary Celebration St

the West Side. Subscription Premiums. Miscellaneous SIXTH PAGE.—An Earnest Plea. A Gloomy Prospect. Are

Women Oppressed by Law or Custom? Hygiene in Schools. Mediumship, Spiritualism in Saratoga Springs, N. Y. A Pleasant Surprise. The Views of the Index. The Kalamazeo Test-Mrs. Thomson and Watkins. Public Mediumship. Light, More Light. Spiritualism in Homer, N. Y. An Inquiry. Letter from Indianapolis, Ind. Notes and Extracts.

SEVENTE PAGE. Reply to "Peace and Love." Prof. Buchanan's Test. His Dying Daughter. American Art. Mis cellaneous Advertisements.

Eighth Page.—Finding the True Cross. The Estionale of Prayer. Thomas R. Hazard vs. Impostors. Spiritualism in Michigan. South Side Anniversary Exercises. Miscel-Isnoons Advertisements.

#### For the Religio-Philosophical Journal. 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

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 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, feigns 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 ex-

There are times when fasting would be of great physical benefit, and intelligent physiclans 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 pass-over, and the fasting and temptation of the Prophet of Nazareth, the spiritual lessons suggested should be profoundly studied and rev

erently 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 har factival was calebrated in what corand her festival was celebrated in what corresponds to the fourth month of the Christian calendar. In the early Christian centuries, priests adopted this spring holi-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 ing 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

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 joy-ful 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 church es 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 ilver 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 mediæval times, and it will be a dark day when young people are drawn away by the ecclesiastical paraphernalia of modern rit-

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 with-out 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

The Rev. Mr. Larry on Spiritualism.

To the Editor of the Religio-Philosophical Journal: I perceive in the Providence Journal o March 3rd, 1884, that a certain Mr. Larry (of whom I never before heard) prompted, it would appear, by the expose 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 pre-mise that such jumbles of balderdash as this, coming out from time to time, are peculiar-ly vexatious to intelligent Spiritualists, from the fact that the frauds which really encumber 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 forlincrease of profit (just as Mr. Larry the laters up for row what english to have the bolsters up for pay, what ought to have been long ago the defunct frauds and follies of orthodoxy), and owing to the soft-heads in the spiritual ranks, who write for such mercenary press in help of the cheats who simulate gen-uine manifestions, we say, owing to these the cause of spiritual growth and knowledge is so befogged 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 landed by these soft heads in the columns of a mercenary Spiritualist sheet, she would not have had the opportunity of furnishing this reverend fraud-backer in churchology, with poison for the arrows that he has aimed with indiscriminate venom against all Spiritualism-both true and false.

one of that priestly kind named by the poet. | self, for aught we know, may be. "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 those 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

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

Sodom? It would seem that "the Lord" had

Again, Mr. Larry, we would like to know it Samuel was materialized "through Christ" when he arose out of the ground in the presence of the "woman of Endor" (not-witchthat was put in by the translators), and proph esied 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 com-

Then here again comes the materialized hand that wrote, "Mene, mene, tekel upharsin," upon the wall of the banquet hall of Nebuchaduezzar in Babylou. 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 we want to know, it is hard to tell which 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 impertinent priest tingle with shame for thus foolishly narrowing down the divine laws of life to the measure of his own bigoted and shallow concep-

The Rev. Mr. Larry touches a very slippery may tip the everlasting mountains of tim ground again when he contrasts "the mo- and shine, even, with added lustre, into the tives of Christ and of the modern medium."
"Christ," he says, "offered himself and his gospel free," while for a scance you must pay a dollar. Why not contrast Christ with your solf and the many high salesied ministers." self and 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 scared 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 marservance; but over one other point we mar-vel: how he, while talking flippantly of the "credulity" of Spiritualists, can boldly ex-hibit his own far more credulous belief in that exploded myth of a personal devil, "the evil one," and, of course, in all the concom-itant follies and dogmas built upon that absurd conception, long since banished from truly cultured minds. truly cultured minds.

Mr. Larry says modern Spiritualism is a counterfeit of Christianity, or a distorted off-spring 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 resurrection, never means resuscitation, or a return to life, but rather, an ascension—a "Let us now take the scalpel of fact and oppressions of the dark ages, and look for-logic, and dissect, as briefly as possible, some logic, and dissect, as briefly as possible, some of the false and sophistical utterances of the leavenly saints by the "blood of Christ," Many good people who do not believe in the terialization. First, that which fod works through Christ." By which it appears he is through Christ. The acceptance of the many convicted criminals transformed into heavenly saints by the "blood of Christ," mixed in due measure with the ante-scaffold must be acceptanced by the many convicted criminals transformed into heavenly saints by the "blood of Christ," mixed in due measure with the ante-scaffold must be acceptanced by the many convicted criminals transformed into heavenly saints by the "blood of Christ," mixed in due measure with the ante-scaffold must be acceptanced by the many convicted criminals transformed into heavenly saints by the "blood of Christ," mixed in due measure with the ante-scaffold must be acceptanced by the many convicted criminals transformed into heavenly saints by the "blood of Christ," mixed in due measure with the acceptance of the beautiful transformed in the convergence of the beautiful transformed into heavenly saints by the "blood of Christ," mixed in due measure with the acceptance of the beautiful transformed in the convergence of the beautifu

### 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-Philo-SOPHICAL JOURNAL, to speak of them in a general way. Ido it more particularly as these scances, 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 advance-ment 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 gladsome 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 an unseen world, and the probability 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 unseen, may be true." Hence from that hour the great possibilities of the hitherto hidden spiritual man. may unfold and expand from a small and al most imperceptible flickering light in the folds of darkness, to the grand proportions of a self-centred luminous light, whose rays

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 at 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. distant homes on a mission of enlightenment. ing, 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 imi-tate him in this. Her controls wield a vast power over her, and if they can create coninquisitions 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 monious and delightful strains from a piano, an instrument she is incapable of playing in an instrument she is incapable of playing in the control of the dark ages, and look for-led by her with impunity and without injurity and without ditions whereby the element of fire is hand-led by her with impunity and without injuriher normal state, then it would be hazardous to conjecture any limit to her power as a medinm.

Chicago, Ill. A Little Girl Psychologized by Church

Influence.

READING, March 23.—There is no change to-night in the condition of Miss Sallie Him-melreich, a little girl, aged 13, of 928 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 Mennonite Brethren in Christ, and who has since 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 Mennonite 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. F. B. Reinhold, a prominent member of the Mennonite 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. Ill 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 loved of this earth. [Applause.] That is the trouble with this Christian religion; leave your father, leave your mother, leave your wife, leave your children, leave your wife, leave your children, leave everything and follow Jesus Christ. I will not. [Applause.] I will stay with the folks. [Laughter.] I will not sacrifice on the altar of a self-th far all the sacrifice on the altar of a self-th far all the sacrifice on the star of a self-th far all the sacrifice on the star of a self-th far all the sacrifice on the star of a self-th far all the sacrifice on the star of a self-th far all the sacrifice on the star of a self-th sacrifice on the star of a self-th sacrifice on the star of a self-th sacrification. ish fear all the grandest and noblest promptings of my heart. You do away with human love, and what are we without it? What would we'be in another world, and what would we 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 fireside. 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, pretenders, 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

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? 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 T. down it. If Christ was in feat God. ble. 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

one burial service.

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 mee 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 hu-man 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-hued bow of hope. Under the sevenhued 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 has pen 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 sound of the clods upon the coffin so loud, 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 pinions to soar or the folding forever 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.

There is an old fable of Orpheus and Eury dice: 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 in-fernal 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 sleves 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 and in a mo-ment 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 Con-

gregational 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 blas-phemy, 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 de-stroyed 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. Dorchester'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 Me morial Building had been sold under the hammer for lack of funds to maintain it. During the last ten years about 28,000 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 orthodoxy or religion was dying out—was a hopelessly sick man."
The Rev. Wm. Cuthbertson, Congregation-

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 hu-manity ridiculed, they would have been shock-ed and disgusted instead of entertained at the

shallow. impertinent and impudent ribaldry of Ingersoll.

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 newspa-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 clair-

voyancy 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 bed-room 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 no 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 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 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 where. I have other thoughts, too, of dear and within hearing of the cries of distress in the spirit land who where. I have other thoughts, too, of dear

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.

RELIGIO-PHILOSOPHICAL JOURNAL.

"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. I was in the Spirit-land. I call it Spirit-land, it is so much prettier, I think, than the clair-voyant state; the latter is so vulgar and common, and, I am told, there is so much hum-

mon, and, I am told, there is so mach hambug 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 unward. Her eyes closed and her hands rested together on her lap. She set mon a bassock and it was at least three 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 cracking 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.

Some 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 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 world and the resurrection of the dead."

As though some would be counted unworthy As though some would be counted unworthy as the resurrection of the dead. And Reading Pa. The Alleged Spirit of the Transport and Testament, what do we find there?

HOW DONALDSON DIED.

"Everybody who remembers me will remembers me will remember that I was never heard from after I went up in the balloon at Chicago. That was never heard from after I went up in the balloon at Chicago. That was never heard from after I went up in the balloon at Chicago. That was never heard from after I went up in the balloon at Chicago. That was never heard from after I went up in the balloon at Chicago. That was never heard from after I went up in the balloon at Chicago. That was never heard from after I went up in the balloon at Chicago. That was never heard from after I went up in the balloon at Chicago. That was never heard from after I went up in the balloon at Chicago. The Alleged Spirit of the I went up in the balloon at Chicago. The Alleged Spirit of the I went up in the balloon at Chicago. The Alleged Spirit of the I went up in the balloon at Chicago. The Alleged Spirit of the I went up in the balloon at Chicago. I never experienced such a storm on land. blew our balloon-basket to pieces. My friend 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 ailing 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 terrible 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 dangling in mid-air, neary 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 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 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,leav ing 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 para-chute 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 feli 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 some day some one will discover a method by which the

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 Anthood for Superiority over Manhood.

Mr. Whitworth, with true gallinaceous modesty, has come to the rescue of Mr. Dawbarn, from what he considers my egotistical criticism of his lecture on the superiority of Authood 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, in tellectual or moral characteristics of the ant family? or the gallinaceous species of animals? and if so, to what particular manifes-tation of such "excellence" does the gentle-man refer, which so excites his admiration? Take any of the phenomena referred to by Mr. Dawbarn, and let him say if, 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 ant 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 su-preme 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 hap-py, 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 be 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, op-pression and injustice should be done away? and that peace on earth and good will to man should become universal? Will Mr. Whit-worth 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 hu-

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 filial 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 maternal love of the human. The maternal affection of the hen rises but little above 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 more 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 ne love or care for them. They can sicken and die in her presence, and she gives no heed to them. They may fail out by the way and cry for aid, yet she moves on with her healthy areas and to head to their artists. 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 area.

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 por-tion 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 gentle-manly cock, and he will soon be supplied with a toothsomeness 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 gen-tlemanly 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 roos-terly 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 ques-tion upon any basis that would come within GEORGE CHAPMAN. his comprehension.

### Popular Superstitions. Rev. Minot J. Savage lectured before the

Ladies' Physiological Institute in Wesleyan Hall, Boston, lately, on "Popular Supersti-tions." The lecturer referred to the almost universal belief existing, in all classes of society, in some sort of superstitions. The vic-tims 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 horseshoes, were re-ferred to, and the significance given to them by superstitious people, and the superstition regarding eneezing, 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 superstitions 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 sper-matorrhoa, 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 rills, We may read love's shining letter In the rainbow of the spray; We shall know each other better, When the mists have cleared away. We shall know as we are known, Nevermore to walk alone, In the dawning of the morning, When the mists have cleared away.

If we err in human blindness And forget that we are dust, If we miss the law of kindness When we struggle to be just, Snowy wings of peace shall cover All the pain that clouds our way, When the weary watch is over, And the mists have cleared away.

When the silvery mists have veiled us From the faces of our own, Oft we deem their love has failed us, And we thread our path alone; We should see them near and truly. We should trust them day by day, Neither love or blame unduly
If the mists have cleared away.

When the mists have risen above us, As our Father knows his own, Face to face to those that love us, We shall know as we are known. Love, beyond the orient meadows Floats the golden fringe of day; Heart to heart we hide the shadows Till the mists have cleared away. We shall know as we are known,

Never more to walk alone. When the day of light is dawning, And the mists have cleared away. Twenty-six women were graduated on Thursday from the Woman's Medical College

în Philadelphia. Anna Dickinson will soon start for California to fulfill lecture engagements, and will not return before July.

Fifty-two thousand woman suffrage leaflets are being sent out by the W. C. T. U. of Ohio to their local unions.

Mrs. John Jacob Astor and Miss Catharine Wolfe, of this city, are members of a Boston International Educational Association which is now engaged in founding a female college in Florence, Italy, where women from this country can pursue any branch of art.

After much opposition by the professors and students of Canadian universities, the Ontario Legislature has decided that women shall be admitted as students into the Toronto Provincial University, the leading seat of learning in Canada, and it is looked upon as certain that most of the universities in other Provinces will follow the example.

It must not be thought that contributors to the society mentioned below are unskilled work women. Only expert artists can hope to do successful work, and then there is much competition. The following is condensed from the seventh annual report of the Society of Decorative Art: "There are 3,349 con-ributors of work on the books of the society. The committee of admission have examined and received 6,250 articles during the year, of which 3,606 were accepted. Contributors from Maine to lowe, have been paid \$16,515. one lady receiving for embroidery, \$757;29; another for the same, \$1,016.15; another for works into Russian, and for his pleasure, inlaid woods, \$638, and to still another for Shelley's and Swinburne's into French. Help's and Swinburne's into French. Help's and Swinburne's into French. Help's and seas to markchina painting, \$276. In 1882 one contributor received \$1,477.15. Salaries and daily wages to the amount of \$15,616.60 have been paid in this department.

Exhibitions of embroideries have been held in Detroit, Cincinnati and Boston, and a summer shop in Saratoga yielded good results. The auxiliary societies in other cities report good progress, and those in California, Boston, Philadelphia, Buffalo and Rochester, which have been in existence from three to five years, report that they have paid in salaries and wages to contributors \$133,281.41. in the aggregate, which, with the sums paid by the New York society during the six years of its existence makes a grand total of \$324,791.-04 paid out for woman's work. Eleven free classes in plain sewing, fine needle-work, free hand drawing and modelling have been in operation among the poor children and mission schools of the city. Other industrial arts -wood-carving, metal-work, etc., will be taught as the children advance.

A jubilee mass meeting was held lately in New York to celebrate the passage of the Compulsory Temperance Educational bill, requiring instruction in physiology and hygiene, with special reference to the effects of drinks, alcoholicistimulants and narcotics up on the human system, to be given in all schools supported by public money or under State control. The jubilee was held under the auspices of the Woman's Christiana Temperance Union on the Hill, and the president of the Union, Miss E. W. Greenwood, presided and made the opening address. The attendance of ladies and gentlemen interested in the temperance cause was very large.

"Miss Greenwood said that the bill would secure for 1,500,000 children systematic and thorough instruction in physiology and hygiene, which shall give special prominence to the effects of alcoholic drinks, stimulants and narcotics on the human system. She hoped to see this kind of instruction given as thoroughly as instruction in history, geography and kindred studies. The temperance women have long been seeking for the most effective remedy against the great evil of intemperance. They found that it was a vain effort to pray and plead with the liquor dealer, for the terrible power of avarice was stronger than moral sussion. Through the efforts of these women the world knew more of the enormities of the liquor traffic than by any other means. Now there are women's Christian temperance unions in thirty-four States and seven Territories. Thousands would have been lost but for these women.' These practical efforts against intemperance show that women are at last alive to the necessity of working intelligently to build up strong self-restrained characters who shall be laws unto themselves.

Mrs. J. J. Astor, one of the richest women of New York, has been seriously ill, and the papers have contained intelligence regarding her condition, day by day. This is not because she is rich, but because she is large-hearted benevolent, kind and unostentatiously good Mrs. Astor has provided homes in the West for hundreds of the walfs of New York, directing the enterprise personally, and employing her own agents. She has in other ways done much, in a personal and unostentatious manner.to ameliorate the condition of the poor and to assist those who are in trouble. She has expended over ten thousand dollars in sending poor waifs to the West, during the last three or four years. The agents see that they are adopted by reliable parties where they have a certain amount of schooling, and good

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 memorials of her daughter Alice, who passed away a few years since, give evidence of a remarkably high character. All extracts from her letters reveal a true woman's nature. Here is one to the Queen, soon after her marriage:

"What was life before compared to what it is now? It is such a sacred feeling of peace to be at his side, his wife; it is such a feeling of security, and both of us, when we are together, have our own world, which nothing can affect or disturb." This true wifely affection is the dower of the cottage as well as the palace when marriage is founded on right. the palace, when marriage is founded on right feelings. It reminds one of an extract from some former journal, in which an invocation is given by some writer to wedded happi-

"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 its holiness by impure thoughts, nor blight its fair growth by light words or sensual actions. But reverently enter its sacred temple with clean bodies and pure hearts; uniting the highest aspirations of your inmost souls with those of the angel world, that in the home, in the life, in the soul of this couple who are about to enter the most sacred social relation on earth, it springs up an ever-blooming vine distilling its dews of peace, diffusing its frag-rance of happiness and in its divine union with wisdom, bearing the celestial fruit of

A RUSSIAN GIRL.

The following account of the queen of a fete near Paris, is condensed from the London

"The Queen of the fete was a Russian girl of sixteen, the Princess Helen Mmany 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. This lady had learned as a child, Homer, Dante, Shakespeare, Milton and the Bible. One of her philosophers was Herbert Spencer, whose system she amalgamated, perhaps unknown to herself, with Rousseau's. This illustrious lady in her wanderings in South-ern Europe, had with her not only Helen, but her husband and three sons, a couple of servants, and a whole squadron of blood horses, which the different members of the family took turns in grooming. She wished to see the world just as it is, and really to rough it in Wilhelm Meister fashion.

"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. In winter they lay by in village inns. During all the four years, they never passed through a large town or slept in a fine hotel.
Helen and her brothers became handy and
enterprising. Their mother kept up their
Russian, and taught them English, French,
Garman and Italian which they creat these German and Italian, which they speak finently, and brushed up her rusty Latin and mathematics, to prepare the boys for civil service and military examination. The sons and eldest daughter have grown up, she has re-entered the pale of civilization, and resides in a villa near Paris, where she keeps fifteen horses, two of which are devoted to the service of Victor Hugo. She has translated his works into Russian, and for his pleasure. en is mistress of the villa, and goes to market and a musical class unattended. With her "nomadic" experience she fears no man, and yet feels "awfully shy." Her expectations are most brilliant, as her maternal grandfather stands, in point of wealth, on a line with the Demidoffs. Before Alexander II. came to the throne, he owned about 100,-000 serfs. Whenever he had a shooting party at his Oural residence, he used to seud about ,000 of them to beat the woods for game. Although prospective heiress of great wealth, Helen had to dress in the coarse garb of a peasant's child and to spend many hours a day in genuine and very fatiguing agricultural tasks and dairy business. She used to be taken to those dangerous and exciting wolf-hunts in sledges in which the hunter is really the hunted. This virile and original education formed a sprightly and original little woman, who seems to be made of spring steel and impressionable nerves, to wear her heart upon her sleeve, to be led in all things by instinct, and to be lighted by enthusiasm. To preserve her illusions she avoids crowds, and cultivates poets and intellectual socialists

She is scarcely less fond of dogs than horses "The Princess Helen was in white eashmere, 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. This snowy simplicity made its mark, and went well with fine dark eyes, full of life, good na-ture and strong intellect and will. The fig-ure was lithe, and moved with ease, showing conflicting qualities-modest diffidence and decision."

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. made it rather interesting for that man Dr. Chas. Slade, 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. When I came here the place was in a bad shape, as Mrs. Sawyer had been exposed, arrested and bound over to appear at court. I found that Eva Fay and one Potter had been here, and the friends were rather skeptical in regard to any one claiming to be a medium, so I have been forced to sit under the severest test conditions, and have so far given good satisfaction as any person here will attest. This is a good place for a good medium, but a hard one for a fraud. I shall leave here for St. Louis in about ten days. The papers you sent I will circulate. and try to get some subscribers for your very valuable Journal. To my mind you pursue the right course toward fraudulent mediums: the sooner they are rooted out the more the cause will gain. GEO. D. SEARCH. cause will gain.

"These are halcyon days for Miss Antho-y," 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. She has returned with renewed faith and courage, and finds herself the recipient of a bequest of \$20,000 from a friend and co-laborer in New England. In a dark ruby velvet dress, which she is fond 14th Street.

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 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 weap-on, 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." Having progressed thus far, there is little doubt that ultimately the bill will be passed, as it ought to be by every other legislature in the country. There is no adequate punishment for this infamous offense but retaliation in kind. It is the only penalty which will make a brute hesitate before he strikes his wife, and the only one which, after he has struck her once, will prevent him from striking her again.

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. Tissandier; Methods of Instruction in Mineralogy, by M. E. Wadsworth, M. D.; Phystological Significance of Vital Force by William Mineralogy, by M. E. Wadsworth, M. D.; Phys-fological Significance of Vital Force, by Wil-liam G. Stevenson, M. D.; The Chemistry of Cockery, by W. Mattien 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—Miscel-laneous, by Felix L. Oswald, M. D.; The Mor-ality 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 Nadaillae; Re-cent Geological Changes in Western Michicent Geological Changes in Western Michigan, by C. W. Wooldridge, B. S.; Sketch of August Wilhelm Hofmann, by E. J. Hallock, Ph. D.; Correspondence; Editor's Table; Lit-erary 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 Saap Rubble Operation: A Double Masquerade. Soap Bubble Question; A Double Masquerade; Æsop's Fables Versitied; Bee; The Procession of the Zodiac; To-Day; The Morning Sensa-tion; 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 Tropies; What to do about it; C. Y. F. 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 he 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-

ST. LOUIS MAGAZINE. (Magazine Co., St. Louis, Mo.) Contents: A Peep at Havana; Anemones; Celeste; Timely Topics; The Polish Jew: April; Undertones; Editorial Marginals; Publisher's Department; Light Moods THE AMERICAN MONTHLY. (American Magazine Publishing Co., Chicago.) Contents, Vol. I., 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; First 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-bcx; Agassiz Association: The Riddle-box.

THE ECLECTIC MAGAZINE. (E.R. Pelton, New York.) Contents: On the Inspiration of Scripture; An Invitation to Dinner; The Wisdom of Gothe; 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; Christiannity and Politics; Thoughts about Apparitions; Mozart; Literary Notices; Foreign Literary Notes; Miscel-

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 Reed Mask, or Serpula; How he Studied Phrenology; Age; Maj.-Gen. Charles G. Gordon; The Causation and Pre-vention of Insanity; Edenic Food; Beer Drinking and Fatal Disease; Notes in Science, etc.

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

THE PAINTER. (Sherwin, Williams & Co., Cleveland, Ohio.) An illustrated monthly magazine, devoted to Painting and Decora-

LA REVUE SPIRITE JOURNAL D'ETUDES PSY-CHOLOGIQUES. (Office of Publication, 5, Rue Des Petits-Champs, Paris, France.) An exponent of the Spiritual Philosophy, with able contributors.

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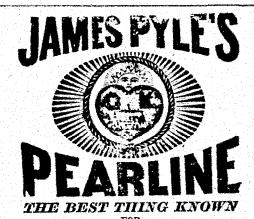
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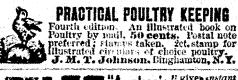
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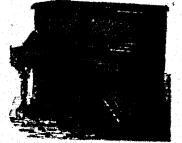
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CHICAGO, ILL., Saturday, April 5, 1884.

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### Why?

Some one has said, "If you don't know enything 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 its creed is based, a host of defenders rush truth, is sometimes astounding. During the | forward armed with carefully grouped statlast score of years what weary work it has | istics to show that orthodoxy was never so been to answer over and over again the same prosperous as now. But some preachers objections, incessantly repeated by those who only know enough to ask "why," in triumphant answer to all the facts Spiritualism is based on.

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 se lection 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 prob ability 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 wer invited to one of these mind readings. He referred also to a despatch in the New York Herald concerning the performance of a medi um in Vienna.

If Spiritualism was true, why was it that the lights at these scances were turned down so low that friends could not distinguish each other ten feet apart. With 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 scance 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 sight seers, 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 differ ent 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 suf- or any one else by chloroform.

ficient 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 too 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 repulsion. Why should the caged bird incessantly leap about its cage? Every one can furnish answer to this, but the bird | had procured them that great joy. knows none. Why, why-pshaw, mystery is all around us, neither man nor augel 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, helittles, or explains away the creed of his church, or, more fatal still, questions the authority of the book on which 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

"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

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 Hamitton, 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 scance 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 went. 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

The next morning a Journal representa tive was sent to Mrs. Isa Wilson-Porter. 433 West Lake street, to try the experiment of having an article psychometrized for a correspondent. The following conversation en-

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? 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 else that builds up. 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 advertise-

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

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 this 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 | into the eyes of their congregation.

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 ac count of things that never happen.

There are men who are good as organiz ers, 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

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

ought to apologize to every person whom he

A prominent author in the East says: "Reform work is hard and most discouraging. It does not pay pecuniarily; it brings the most sincere souled-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 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 vet 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, unt til 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 18th, 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's 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

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 scances 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 less 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 Sanday 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, Adler, 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

Zanesfield and Pickereltown, 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, much to 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-evangelist. 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 of the most devoted workers in the ranks of | then the approach of the fell destroyer, conliberalism, and will strike a responsive chord | sumption, 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 son 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 he thanks of the Journal for a fine cabinet photo of himself.

#### Much in Little.

The Chicago Evening Journal in its Saturday issue gives each week, under the head of "The Religious Press," the pith of the editorial pages of the several religious weeklies. In last Saturday's issue appeared the following admirable condensation of three of our editorial columns:

The RELIGIO-PHILOSOPHICAL JOURNAL says that the free intercourse between all the States of the Union, the constant interchange of population between the States, makes a uniformity of marriage and divorce laws of the utmost importance; that no one who has once received the absolute proofs of a life continued beyond the grave ever doubts after, ever needs priest or sacred word to establish the glorious truth that for him there is no death; that a healer who is impure in thought and life carries poison in her touch, and should be avoided as a private pestilence; that the new Congregational creed is conspicuous for its omissions—not only this, but the fact is recognized, at least by some, that no creed can long endure unchanged amid a people of active and progressive thought: that the great hindrance of the spiritual movement has not been skepticism but the all-believing camelswallowers, who rush in where the wise scarce dare to tread, and proclaim loud-mouthed their absurd conjectures and illy-observed facts; that if some of business men, who are rich enough to take all needed vacations, who successfully exert themwould but deem it a sacred duty to themselves to fast and cease from their chief delight for forty days, the yearly outcome would not be less, but the increase of enjoyment, and of capacity to enjoy, would be indefinitely more.

### Anniversary Celebration at the West Side.

The morning exercises were opened by Dr. Kayner, who seated a little child upon the rostrum, and referring to the declaration of Jesus, "Except ye become as this little child ve cannot enter the kingdom of heaven," said in substance: Behold the kingdom of heaven is among you. Spiritualism came as a little child, in the tiny rap in the humble home of the Fox girls. From that time the child has continued to grow, the intelligence it gave to increase, and it is destined to grow into the full development of man and woman. He then described what Spiritualism taught, laying much stress upon the need of proper development here for rapid progression hereconserved, so the spirit may have best oppor-tunity of development. He showed the evil and error of suicide, and closed by declaring that if we would have heaven we must win it here and carry it with us. Spiritualism teaches a life of growth and usefulness; the greater our development the more rapid will

be our spiritual growth.

Mr. Blair followed, briefly tracing the relations of Christianity and Spiritualism, claiming that Spiritualism was pure Chris tianity. It has come to make men better and to purify the race; a religion that triumphs over death and lights up the grave with a

halo of immortality.

In the afternoon the President, Mr. Williams, made an enthusiastic address, and then Mrs. Belle Fletcher Hamilton was controlled, and described many spirits present, most of whom were recognized and more doubtless would have been, but that the medium's voice was so low it could not be heard by most of the audience. Mr. D. M. Cole made a brief speech. Mrs. Silverston gave many tests, which were gladly received by the audience.

In the evening Mr. D. M. Cole read a lecture on "Self-Preservation," taking the ground that our spiritual self was the best worthy of preservation, the lower, animal form of self-preservation, was really self-destruction. The music was very good, the speaking

very good, the tests of spirit presence decisive. Great credit is due to Mr. Trefry and Mr. Williams for their excellent management of all things-if they could have infused some of their enthusiasm among the audience it would have been an improve ment.

Cardinal Jacobini recently explained the unusually mild tone of the recent encyclical to the French Bishops. He said, laughingly: "The Pope, it has been said, has issued a Left Centre encyclical, but it must not be forgotten that the Holy See cannot hold the same language when addressing the Bishops, who, after all, are French citizens, and consequently subject to French laws, as when addressing the French Government direct it would have the appearance of inciting the Bishops to a rising against their Government. When, however, the Holy See addresses the Government we may be sure that its tone has all the energy and resolution dictated by the circumstances.

### When You Feel Blue

and your back aches, and your head feels heavy, and you wake unrefreshed in the morning and your bow-els are singgish or coetive, you need Kidney-Wort. It is nature's great remedy and never fails to relieve all cases of Diseased Kidneys, Torpid Liver, Constination Malaria, Piles, Rheumatism, &c. It operates simultaneously on the Kidneys, Liver and Bowels, strength-ening them and restoring healthy action. Put upin both dry and liquid form. Sold by all druggists.

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

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Before studying the premiums hereinbelow named, the Publisher desires to direct special and particular notice to the fact that the selections made are not cheap, Peter Funk goods, but, on the contrary, they are the very best made, supplied by standard houses with long-established reputations for the quality and style of their wares. Every article named below is quoted at the regular price asked for it in this city and by all firstclass dealers throughout the country. Some newspapers are known to offer stale and low grade stock, or stock manufactured especially for use as premiums and gotten-up cheaply; the Publisher of the Religio-Philosoph-ICAL JOURNAL has too much respect for himself to do such a thing. He offers ONLY REGULAR GOODS, MADE FOR THE BEST RETAIL TRADE. Every article below may be seen and priced by anybody at the several Chicago establishments which supply them for the JOURNAL, namely: Belford, Clarke & Co., Book Publishers; Giles Brothers & Co., Wholesale and Retail Dealers in Jewelry, Watches, Clocks, etc., and Reed's Temple of Music, A. Reed & Sons, Proprietors, Dealers in Pianos, Organs, etc.

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BY C. H. MURRAY.

Hold fast my hand, I fear and tremble, Thou art the only strength I own; Nor shall my sinking soul dissemble, I cannot keep the path alone.

Hold fast my hand, the way is dreary: In thee is all my faith and trust; I faint and fall, prestrate and weary, Without thy aid I am but dust.

Hold fast my hand, earth's flowers wither; Encourage me by look and lips; Chill shadows shroud all courses hither, And those beyond lie in eclipse.

Hold fast my hand, else I am frightened, The bounds of time so much embrace; I aread abysmal gulfs, unlightened, The gloomy depths of starry space.

Hold fast my hand, reject me never, Clasp me forever to thy heart; Not e'en the grave the bonds must sever; Soul, death and all, to me thou art.

Hold fast my hand, love gives assurance; No other safety can I see;
The creeds of men have no endurance—
My faith is life, and God, and thee.

Denver, Col.

#### A Gloomy Prospect.

To the Editor of the Religio-Philosophical Journal: In a recent communication to the Journal on the subject of Suicide, I find the following lines, which purport to have been written by the spirit of "L. E. L.," the gitted English poetess:

"But 'tis sad for all such, For the act once done Remains a source of sorrow For many years to come, Checking the onward progress The spirit had begun, As well while in the earth-life As in the spirit-home."

As in the spirit-home."

It is sad indeed to see such utterly commonplace and prosaic sentences published as the poetry of the higher and better spheres, and particularly sad to find them attributed to one whose writings white in earth-life so greatly transcended them in every element that enters into the formation of poetry. If the above poetry is correctly credited and is really the production of "L. E. L.," death has been to her intellectually a great loss and we may well fear that after we pass his portals, our friends will not know us; indeed, if the above was written by "L. E. L.," we probably shall not know ourselves. It cannot be said of us as it was of Matthew Mud: sald of us as it was of Matthew Mud:

"Death did him no hurt, For when alive he was but mud, And now he's dead he's dirt." The prospect is too gloomy to contemplate. We

"Oh! let the ages as they roll Still open to our gaze, The nobler maneions of the soul Her brighter, happler days."

For the Religio Philosophical Journal. Are Women Oppressed by Law or Custom?

DY MES. C. A. F. STEDUINS.

A sweet young friend who is a busy worker in A sweet young friend who is a busy worker in a public office, in this State, wrote me last week, enclosing a newspaper slip, noticing a letter from Governor Hegole to Congressman Maybury, in favor of woman suffrage. The Governor "has made a canvass of the State, and is confident that the majority of the people favor woman suffrage." Mr. Maybury is urged "to try to get the Judiciary Committee to make a favorable report on the subject." "He has treated the letter courteously, as he believes the Govtreated the letter courteously, as he believes the Governor to be sincere," but he "dissents from the views expressed." The Governor compares woman's present position to that of the slaves before the war, and Mr. Maybury answers: "Women to-day occupy a higher position in society and the civilized world than men. They are elevated above us. There can be no comparison between their condition and that of the slaves. It needed a Constitutional Amend ment to free the slaves." And he adds: "The ballot in the hands of woman would be the entering wedge of discord in many happy homes. A house divided against itself is never pleasant. When man and wife agree politically [how is it with woman and husband?], she is fully represented in his vote; when they do not agree position. they do not agree, woman suffrage would simply

mean keeping them further apart."

The above are among the oldest of hackneyed objections, and to the Honorable gentleman there is only one thing to say, which is that a very large and increasing number of the best and ablest women aver that "a Constitutional Amendment" is the very safeguard that is needed by women in the United States, and which they are steadily working for, and will have. What a lack of logic to say it was needed by a class, and not by half of the people!

My young friend said that it filled her heart with

sorrow, and tended to kill ambition and energy. She said she could send me a dozen clippings in the same spirit. I replied that she was giving too much of her time and strength in that busy office; that if she could have gone to the Woman's National Convention in Washington, had a breathing space, and listened to the hopeful and sagacious opinions there expressed, it would have been just the tonic she ought to have; and that in regard to the ballot bringing discord and dividing a house, we have for thirty-five years replied, that the religious interest and sentiment is the most active of any in our human nature, and excites the warmest debates; but many married partners divide here, one going to one church and the other to another; perhaps one to a Unitarian and the other to a Presbyterian, but it is not the cause of division; affection still bears rule in many such homes, and it is natural and easy to have it so, if each concedes exactly what Mr. M. conceded to the Governor, that "he believes him to be sincere." Sincerity is the basis, not only of all excellent actions and genuine performance, but of something far better than "toleration" in its old and limited sense; the basis of a hospitality to the faith of each human soul. Detroit, Michigan.

### Hygiene in Schools.

Children are now taught in public, elementary and other schools, a number of facts, concerning the rivers, mountains, coasts, etc., of foreign countries, and many other things which do not immediately concern them, while the merest outlines of the rela-tions existing between the blood and the various organs of the body, and of the changes occurring therein, rarely form any part of their education. It is not necessary to tell children about the size of the brain, the average weight and muscular power of the heart, the diameter and length of the great vessels of the body, the structure of the eye, or any other similar facts, but surely it would be better for children, at any rate in the advanced classes, to be taught as to the action of forwarded leaves on the content and to the action of fermented liquors on the system, and on the organs by which they were excreted from the body, the injuriousness of excesses in eating and drinking, and such like facts, than to commit to memory a mass of information which they forget almost as soon as learned. They would also be the better for being instructed in the relations that exist between health and the social habits and customs of between health and the social habits and customs of those among whom they will pass their lives. They might also be told the reasons why high-heeled boots, constricted waists, unwashed skins, accumulations of refuse, and many other things, are injurious to health as well as opposed to comfort.—Sanitary

A Diminutive Baby. Fort Worth (Tex.) Gazette: Near the little village called Enon, ten miles southeast of Fort Worth, lives P. J. Manning, whose wife gave birth to twins about two weeks ago Dr. Chambers says that the eldest when born weigh ed about one and a quarter pounds and the other about five and a half pounds, a plump child. The smaller of the two could have been placed in a gase tumbler with ease. Its legs are not as large as a man's index finger, and its length would not exceed that of the entire hand. The Doctor reports the little fellow thriving.

#### Mediumship.

To the Editor of the Religio-Philosophical Journal:

I beg the privilege of your columns to answer an article in your paper of the 15th ult. by a Wisconsin cyulc, upon public mediumship. The writer, who signs his name as Fred Heineman, starts out with signs his name as Fred Heineman, starts out with the announcement that he "has given the study of Spiritualism some attention during the past five years." Of course, having given the subject "some attention during five years," entitles him to the appellation of a teacher in this grand and noble science, which comprehends the alpha and omega of all the sciences. The egotism of the man is most delightful. In answer to that, I will say that there probably is not a man living who has expended as much time and money in the strictly scientific investigation of and money in the strictly scientific investigation of Spiritualism as I have, certainly none who has expended more money; and I freely admit that I only know simply the alphabet of the same. But I have learned sufficiently to assure me that friend Heineman actually knows nothing of the subject on which he attempts to write for the edification of others. The greatest trouble with him is, he is afflicted with a mental disease which, in medical phraseology, I term a diarrhea of morbid thoughts, which finds expression in his glib language. Our philosopher speaks of "fraudulent and legitimate mediums." I will venture the assertion that he has never seen a fraudulent medium; he may have witnessed false and fraudulent manifestations, but his writing indicates that he does not know sufficient of the science to be able to fasten the fraud, either upon the medium or the spirand money in the strictly scientific investigation of fasten the fraud, either upon the medium or the spir-

its manifesting.

I have been called upon to investigate a great many I have been called upon to investigate a great many of the so-called fraudulent mediums, and I am bold to say, and am prepared to substantiate it, that not a single case complained of was true, so far as the charges against the mediums were concerned; but in several cases low, undeveloped or evil spirits obtained control for a time, and did perpetrate a fraud, but the medium was as innocent of it as an unbornebild.

child.

Again, our philosopher and sage says: "No wonder that a thinker and student [referring doubtlessly to himself] is ashamed to proclaim his belief in this truth," etc. I was not aware that this was the condition of things. I know of a great many "thinkers and students" who are not "ashamed to proclaim" their belief in Spiritualism and their faith in mediance, but they are not of the class of loose thinkers. their belief in Spiritualism and their faith in mediums; but they are not of the class of loose thinkers. Our friend anticipates disasters to the cause of Spiritualism, because mediums advertise their calling, and charge two dollars for each sitting. To this I say, as every honest man ever has said, and ever will say: "The laborer is worthy of his for her] hire." Mediums are just as much entitled to compensation for services, as is our parsimonious sage. There is not a sewing girl in all our land, but who is better naid for each year's service than any of our medipaid for each year's service than any of our medi-ums. Did any one over hear of a medium getting ums. Du any one ever near of a meaning getting rich, or even having a single dollar laid, by to provide against sickness or infirmity? I pity the man who is so selfish and sordid as to charge extortion upon the poor medium. I fancy he will find "Jordan a hard road to travel" when he gets across the

river.

One word now concerning our friend's letter to Dr. Flint, a medium in New York City. He says the sealed letter was returned unanswered because no one was addressed. I beg to ask this astute teacher, if he should write a letter with no address or signature and drap it into the nost office, about how long ture, and drop it into the post office, about how long would it be before he received a reply to it, and from whom? The same conditions will have to be complied with in one case as in the other, and it does not require five years' study either for most peo-

ple to realize that fact.

Again he intimates that Dr. Flint is a clairvoyant and he says a clairvoyant can read a sealed letter. In this again he shows his gross ignorance. I know Dr. Fiint thoroughly. He is not a clairvoyant. Not one clairvoyant in a thousand can read a scaled letter. If our friend knows no more of spiritual science than he exinces in his article he had better re-

ter. If our friend knows no more of spiritual science than he evinces in his article, he had better refrain from attempting to teach others.

Now, to close, I will state one of a number of cases, and ask him to give a solution: I wrote a letter to a spirit friend while sitting alone so far as mortals were concerned. I sealed that letter in a blank envelope; then enclosed it in another envelope, and sealed it also. I then placed it in a book in my drawer, and piled other books and papers upon it. I know that no mortal knew of my writing the letter, nor of its having been written. Within twenty-four hours, I received from Dr. Flint, through the mail, an intelligent response from the spirit addressed, who stated that she stood at my back, looked over who stated that she stood at my back, looked over my shoulder and read every word of my letter, and the letter had not been out of its place in my drawer Our friend closed his profound communication with this pathetic appeal: "Can't we have a little more light on this subject from the experiences of some of your many readers?" I have endeavored to give him a little light, and had I time and did space permit, I could give him much more.

C. Holland.

### New York City. Spiritualism in Saratoga Springs, N. Y.

To the Editor of the Religio-Philosophical Journal:

I think I have been a reader of your paper since I think I have been a reader of your paper since the first number of its publication. As I am now at the evening of my life, three score and ten, I find in-creasing enjoyment in the study of that which per-tains to the spiritual. Changes are continually be-fore us, and that great change which falls to the lot of all, I am now able to anticipate with feelings of real pleasure. The dear companion with whom my life was woven for forty-savan years has but recentlife was woven for forty-seven years, has but recently passed on. Two of my sons died during the war, leaving me only a daughter in this sphere. You will see that the preponderance of interest is on the other side. I long to shake off the entanglements of business, that I may have leisure to more uninter-ruptedly revive the events of history as given in Rollin, Josephus, Mosheim and others, for I now fully realize that all the information we get in this life, will go with us into that clearer and better state which follows. It is sad that much inharmony and which follows. It is sad that much inharmony and discord exist among men, especially with those who claim to have received the baptism of the spirit; but it is our duty, if on the field of battle, to be true to our colors, and bravely defend what we believe to be right. As the present is the outgrowth of the past, ancient history, terrible and gloomy as it is, is yet able to shed a light that penetrates the ages. From it I learn of humanity as it has been, and from it I can indge, to a certain extent of what I may beit I can judge, to a certain extent, of what I may be-lieve it will be. To those who have learned and wisely appropriated the philosophy of Spiritualism, the purpose of life is crowned with glorious importance, and even when the candle is burning low in ite socket, one is stimulated to gather the material that will form his habitation in the Spirit-world.

I believe the JOURNAL has been kept posted with regard to our proceedings and success since organiz-ing here in Saratoga. We prevailed upon Mr. H. J. Horn to take the presidency, and were very happy in our choice. He conducts it wisely, and we have great confidence in our prosperity. Mrs. Brigham has "built us up," and in addition to her regular engagement for two lectures each month, we have been favored, and hope to be often, with Mrs. Fannie Davis Smith, who is a "power," to say the least. If such lecturers were on the popular platform they would shake the world. The inherent merits of true Spiritualism are forcing it into recognition very rapidly. There are a goodly number of true and noble souls here in Saratoga within our ranks. If it were possible to show cause against us by pointing to the proportion of unworthy members, it would be used with alacrity. Our religion prompts one to do right at all times, and exhibit in his life the highest phase of individual purity. On the occasion of Mrs. Brigham's last visit, a pleasant surprise was tendered her, which included my humble self in the honor. Her lectures take place on Monday and Tuesday evenings every four weeks. On Tuesday, therefore, she is at leisure, and on the afternoon of that day, March 4th, we had a gathering at my house. As I am about to break up housekeeping, it was intended, as I said, to serve as a double compliment. were possible to show cause against us by pointing tended, as I said, to serve as a double compliment. For many years before the passing away of my wife, our pariors were often filled with friends interested in the investigation of Spiritualism, and as Mrs. B. always made her bome with us, it was thought fitting for this farewell entertainment. A bountiful supply of choice things for the table was brought, and with the beautiful inspirations always attending Mrs. Brigham, we had, indeed, a "feast of reason and a flow of sout." The next time for Mrs. B's coming will be on the 31st, the time of the anniversary. We expect to have some demonstration P. THOMPSON. on that occasion.

The biggest revivalist on record—if his own statement be the measure—is Rev. W. E. Penn, of Palestine, Tex. He writes to *The Standard*: "The conversions in my meetings are from one hundred to six hundred per month."

#### A Pleasant Surprise.

To the Editor of the Religio-Philosophical Journal: The cause is growing here; the pulses of religious sentiment are strong in the spiritual arm. Science Hall is quite a center of attraction. In addition to the regular Sunday lectures, medium's meetings, and some public question-meetings and scances, the trospel Temperance Meetings are now held at Science Hall every Sunday at 4 P. M., and excellent speaking (though orthodox) has thus far made these exercises edifying and instructive. Last Wednesday evening, a Mr. Smith (entranced) answered questions before

edifying and instructive. Last Wednesday evening, a Mr. Smith (entranced) answered questions before a large audience. His style is unique and a little crude (being influenced by a sable son of Africa, as claimed), but he exhibited a good deal of acumen and insight; and the underlying forces, the motors of all phenomen, were strongly set forth and made to look plausible and consistent.

Much interest was manifest and the majority seemed pleased and satisfied. On Sunday, the 16th, we were greeted, morning and evening, by the largest audience, I think, that I have seen in Science Hall. This may be due in part to the fine weather, and partly as announced on the bulletin board, to the presence of Mrs. Olie Denslow, who was to favor us with singing. Music will draw and hold audiences when preaching fails. Take the music out of all the churches and the sermons would be dry and stale, and few would go to hear them since they lost the fear of hell. But this inspired and inspiring music was a surprise to a large portion of the audience, who had not seen the bulletin board; but this was not the only surprise. Even the President and his good wife were surprised on Saturday P. M., by the presentation of a large, elegant gilt-edged Bible, with Science Hall in gold letters upon the outside of the cover; a book that sells for \$12 at the book stores. It had been purchased by the agency of a few earnest women, among them Mrs. Dr. Marvin, Mrs. Barrows cover; a book that sells for \$12 at the book stores. It had been purchased by the agency of a few earnest women, among them Mrs. Dr. Marvin, Mrs. Barrows and Mrs. Austin; lettered and placed upon the speaker's stand in Science Hall, before the society knew anything about it. In addition to this they had purchased a beautiful felt-covering for the stand, adorned with rich fringe-border, tastefully arranged and very attractive in appearance. Extremists may criticise all this and say it is money wasted, which might better have been used to feed the poor or support the meetings. But many of us—myself included—think there is much valuable truth and rare sentiment in the Bible, which we cannot afford to ignore. It is fertile in illustrations of the phenomena and philosophy tile in illustrations of the phenomena and philosophy of Spiritualism, and an index to the force and pen-sistency of religious thought; and of the struggles and aspirations of the human soul hungering for spiritual knowledge, battling with ignorance and passion, and wrenching from the clouds of despair some brilliant flashes of the eternal dawn. Besides, there is use in apparant. Our thoughts and faciling some brilliant flashes of the eternal dawn. Besides, there is use in ornament. Our thoughts and feelings are modified by what we see and hear. Beauty is refining in its effect upon the beholder. Sweet sounds stir corresponding emotions in the soul that hears. Our spiritual natures are fed through the senses, as well as from the divine centers of life, and it is not a waste of time or money to adorn the "house we live in," and make pleasant the environments that help to mold us. If the poor need our care, and progressive works and spiritual education need more money to give success, there is plenty of it, or its equivalent, in the world that is doing no one any good. Let us devise means to bring it into one any good. Let us devise means to bring it into use and apply it to bless rather than blight the hopes and lives of millions. There is time and money and lives of millions. There is time and money enough wasted every year in the production and consumption of tobacco and alcoholic beverages to feed, clothe and educate every helpless orphan and needy widow, and to care for all the cripples, imbeciles and natural criminals in the land; while the manufacture of artificial criminals would be greatly diminished by changing the direction of this immense force into

of artificial criminals would be greatly diminished by changing the direction of this immense force into useful, instead of hurtful action.

Every influence that refines and spiritualizes human nature, stimulates superior desires and tastes, and lessens the sum-total of vice. Every gathering that quickens aspiration and inspires the superior faculties, helps the victory of virtue. As Spiritualists we still lack much which the organic system of the church supplies; a convenient attractive room in which to meet is not least among those advantages. Music and tasteful ornament are products of organic system and culture. But we supply the original thought and live religion, the facts and philosophy which the church cannot give. They cuil from it, dress it in their creedal mourning, deal it out in homeopathic doses sugared to orthodox taste, and it is meopathic doses sugared to orthodox taste, and it is then good religion and saving grace. Let us have a religion of science that emancipates and organizes without chaos or dogmatic dictation.

Grand Pavide Mish

#### Grand Rapids, Mich. The Views of the Index.

Col. Bundy, the editor of the Chicago spiritualistic paper, the Religio-Philosophical Journal, in an article appearing in the *Inter-Ocean* of that city in relation to the recent exposure of the fraud practised by the medium Bastian, in Europe, declares: "I have of no otherway to propely and conscientious. know of no other way to properly and conscientiously serve the cause of Spiritualism than to stand squarely for honesty and purity. That life continues beyond the grave I know, and I know this by and through spirit phenomena. I hold it unfair to judge Spiritualism by selecting as examples such persons as Bastian and Mrs. Richmond. These two afford striking examples of what sensitiveness uncontrolled striking examples of what sensitiveness uncontrolled by a high moral purpose will produce. I have faith that, in the fullness of time, order will be evolved from the present chaos, and the phenomena of Spir-itualism, which are now accepted as of spirit origin by millions, will not only supply data for a scientific basis, as in fact they now do, but that a spiritual science, so to speak, will be completely elaborated therefrom." In our estimate of Col. Bundy's straighttherefrom." In our estimate of Col. Bundy's straightforward position, we agree with the editor of Unity, who says: "We arrive at our hope and faith in the inward and lasting verities of the soul by lines quite different from most of those set forth in the Religio-PHILOSOPHICAL JOURNAL. Its columns speak of many things we do not profess to be competent either to deny or affirm, but we do understand and wish to express our appreciation of the valiant way in which this sheet undertakes to suppress shams and rebuke frauds. Anything from Barnum's white elephant up to the victim of all-believing credulity of things seen at scances, the editor stands ready to expose. The last issue at hand boldly arraigns no less than five persons well known in the Spiritualists' ranks by name, charging them with a want of moral cleanli ness or intellectual vigor which would entitle them to public confidence. This is a valuable, though thankless work, and we commend the courage and integrity of our exchange."—The Index, Boston.

### The Kalamazoo Test-Mrs. Thomson and Watkins.

To the Editor of the Religio-Philosophical Journal: You lately published my letter giving the teste from Charles Watkins to Mrs. Thomson at Kalamazoo. The following letter explains itself, and should be published in justice to all concerned.

G. B. STEBBINS.

DENVER, Col., March 19th.

MR. STEBBINS—Dear Str:—Inoticed in the ReligioIo-Philosophical Journal of March 8th, a communication from yourself, headed, "Remarkable
Tests to Mrs. Thomson at Kalamazoo." Quincy,
Mich., was my girlhood's home, and I knew all the
parties mentioned in the article. I have known
Aaron Bromwell since a little child. The disappearance of Mr. Jackson was correct. but the strange G. B. STEBBINS. ance of Mr. Jackson was correct, but the strange part is that Mr. Bromwell is still in the flesh.

I saw a young man yesterday, direct from Quincy, who said he had seen him two or three times in the last two months; that he is living on a farm near Al-len, Hilledale Co., Mich. Allen is six miles west of

Myself and husband visited with Bromwell two years ago. I am sorry such a mistake has been made. My husband met you at Lansing two years ago at camp meeting, and remembers you well.

188 Capitol Avenue. Mrs. L. H. Cole.

P. Thompson writes as follows from saratoga Springs, N. Y: I sent you a short article yesterday, in which I should have made mention of some of our "home talent," as we call it, as public speakers.
We have regular speaking every Sunday, and when
we have no one from abroad, we depend upon some one of our number. Yesterday, the 16th, we had Gen. E. F. Bullard, and such was the character and power of his address, that all were ready to place his name in the front rank. His discourse traced the history of religious thought from the earliest re-corded accounts, and brought us down to the present corned accounts, and brought us down to the present time, dwelling in eloquent portrayal of the great un-foldings of the day in which we are living. We were indeed treated to a most powerful and instruct-ing lecture, and we feel that if he is willing to occa-sionally apply himself to the task, we shall be great-ly benefited.

### Public Mediumship.

To the Editor of the Religio-Philosophical Journal. A late Journal contained an article entitled, "A criticism on public mediumship—what good is there in it?" After the writer expressed his pleasure in being converted from materialism into the "sub-lime philosophy and truth of Spiritualism," he says: "The great stumbling block in my way is precisely the same you and your paper are vainly endeavoring to remove from the pathway of radical progress, viz.: mediumship, fraudulent and legitimate, as well. I have almost made up my mind that both are a curse to our cause."

to our cause. Now, Mr. Editor, though well aware that you do everything human to expose fraud, I never heretofore suspected that you were endeavoring to remove true mediumship from the pathway of progress. It

true mediumship from the pathway of progress. It seems to me that when you get so progressive that legitimate mediumship is a "stumbling block," you had better drop Spiritualism out of your paper and devote it to some other cause. Mediumship has been one of the strongest pioneers of progress, and has opened up before this materialistic world the beauties and truths of the "subline philosophy" of Spirties and truths of the "subline philosophy" of Spiritualism. And to it do we owe the proof positive of immortal life. Should the JOURNAL be successful in its efforts to remove it, I would like to inquire of Mr. Heineman, what he will give us as a substitute? In what other way would he attempt to demonstrate the truth of Spiritualism to the world?

If legitimate mediumship is a curse to our cause, then is Spiritualism itself a curse, for they are inseparable. As well speak of mathematics without figures, or literature without words, as Spiritualism arable. As well speak of mathematics without high ures, or literature without words, as Spiritualism without mediums. Your correspondent sees "the devil in the garb of mammon, standing behind the blessed medium," because the medium has a fee for his services, and refers to mediums generally, and Mrs. J. L. Webb especially, for her "two-dollars-a-head" avocation. Now, while I believe we might his highest two dollars much more profitably than by sending it to Mrs. Webb, I do believe that all true mediums should be paid for their time and services, and have been selected to do the work of the angels, is no reason at all why we should not recognize their uses and rights the same as those of other people in life. Their whole time is often devoted to their work, thus preventing them from following other pursuits. They require food, clothing and shelter, the same as other men and women, yet hew are they to attain them if not paid for their time." Are Spiritualists willing to see their mediums a lot of paulities to improve themselves upon itualists willing to see their mediums a lot of paupers? Are they willing to impose themselves upon mediums for hours at a time, and give no recompense? If so, I fear the mammon is on the side of the investigators who hold to the money that prop-

erly belongs to the mediums.

That some mediums seem to overcharge, I admit That some mediums seem to overcharge, I admit; yet I think their prices will compare very favorably with other professionals. Physicians charge two dollars for a visit, maybe of only two minutes' duration. Lawyers charge unconscionable prices for their opinions, though their opinions may be of no service. Artists, elecutionists, musicians and all persons following the higher professions, are well paid. Why is it all right for them to charge and all wrong for mediums to do the same? for mediums to do the same?

In supposing that you can write fifty communica-tions a day, such as mediums write, and thus make one hundred dollars, your correspondent ignores true mediumship. It often takes two hours for me-diums to get letters answered by independent writ-ing. Of course if they are only frauds and comdiums to get letters answered by independent writing. Of course, if they are only frauds, and compose what they write, but little time need be given.

That there are frauds in the business of answering letters or questions, I am too well aware, and the pity is that some one has to be victimized before we know these worthless people. When we do know them, it is our own fault if we throw away our money on them the second time. But in my opinion the genuine mediums need encouragement and ion the genuine mediums need encouragement and sympathy from Spiritualists, and also fair pay for their services; and in this belief I am very truly yours.

AMARALA MARTIN. Caico, Ille.

### Light, More Light.

To the Editor of the Religio-Philosophical Journal: I know of no writer on spiritualistic subjects in whom I have more faith than I have in Hudson Tuttle; his writings have ever been to me a source of pleasure, and I have much faith in him. Recently, however, he has puzzled and perplexed me. In one sweet little story in the JOUENAL, he speaks of the spirit looking towards the earth and seeing it as we (of this earth) would see the moon. In the issue of March 8th, he speaks of the spirit child as see or march out, he speaks of the spirit child as seeing its earthly mother, and so plainly, too, as to perceive no change. Now my query is this: "Is it possible for the spirit to see earthly things with such distinctness?" I think I have asked the question of spirits through trance, rapping, writing and clair-voyant mediums, more than one hundred times, receiving the invariable response:

"Spirits see earthly things only through the eyes of a medium. As a rule we can see matter just as

you see spirit." Within the past week I asked a spirit whom I first tested severely, the same question, and being assured of his identity. I felt that I could rely upon him; this spirit had been twenty-seven years in spirit life, was a scholar before leaving earth, and the answer was given through raps as follows: "We can not see you at any time. We realize your presence from your aura."

"Can you see our hands?"
"No!" given with emphasis.
"Can you see the rooms?"

Then I have met with spirits who claimed to see the medium, and in every instance I proved the claim

to be wrong, by testing it.

Again I beg to ask, in a spirit of love and kindness, of Brother Tuttle: "Is it really well for a child to die young?" Your last article, which is, indeed, a pleasant one, conveys that impression to my mind. I have always understood that earth experience is a matter of great importance to us.

Let it be understood that I am earnestly seeking

knowledge; and if Brother Tuttle maintains his po knowledge, and it is called to it, my conficient when his attention is called to it, my confidence in his superior knowledge is such that I shall be more than half persuaded to accept his teaching R. R. ANDERSON. as true, at once. Concordia, Kansas.

### Spiritualism in Homer, N. Y.

J. H. Harter, of Auburn, N. Y., sends the JOURNAL a letter he has lately received from his friend, A. B. Robinson, of Homer, N. Y., with permission to use it. The following extracts speak for themselves:

Spiritual matters are but little thought of here. It is worse than in Auburn, and that's saying a good deal. We will try to be with you in spirit at least on the 31st. But, oh! the humbug and tomfoolery the public are being subjected to through the efforts of such a credulous old fool as T. R. Hazard, who is sustained by the Banner of Light. I declare I am getting sick of the whole business. The idea of T. R. H. being fooled by such an infernal scamp as "Joe Caffray," a self-confessed fraud of the worst kind, and chief of the "diakka" in Truesdell's "Bottom Facts!" Did he stop there, I would not care; but he must write to the Banner and promise to give it an account of "the most wonderful manifestations" he recently witnessed at "one of Mr. and Mrs. Caffray's séances in New York City." Whether it has been published or not I don't know, as I have not seen the Banner of Light for two weeks; yet I Spiritual matters are but little thought of here. not seen the Banner of Light for two weeks; yet I have no doubt it will be published, if it has not been already, for Colby & Rich are auxiously waiting for a legacy from T. R. H.

I wrote a private note to Colby, which I think he will remember at least. I could not keep still. I said to him that he did not need to be told who "Joe Cafray" is, and that I thought Spiritualism had canray" is, and that I thought Spiritualism had enough milistones hung to its neck, and the patience and good sense of Spiritualists had already been sufficiently imposed upon by this contemptible self-confessed fraud, without having his monkey tricks brought further to their notice through the credulity of F. R.H.

The defeat of Coste, the Liberal, in Cambridge shire, was not unexpected. In the counties of the South of England the landlords, squires and parsons are yet supreme. The farmers, who alone pos-sess the franchise, are illiterate to the fullest possisees the franchise, are illiterate to the fullest possi-bility of ignorance. They are serfs politically and socially. Mr. Brand, the late English Speaker, owed his election to his social standing in the county and to his relationship with the "leading" families. The most ignorant peasantry of the world are to be found in the South of England counties.

### An Inquiry.

To the Editor of the Heligio-Philosophical Journal

Please let me know of any person who claims to expose independent slate-writing, or any book purporting to do the same thing. Is the writing done by the control or by the spirit? I hear the word "trickery" used so often in regard to slate-writing, that I want to know from you what are the facts. A party tells me there is a book published explaining the deception (?); the title of the book is, "Facts." Why do spirits say the churches don't teach the truth, whilst Dr. Watson in his works claims that Spiritualism and Christianity don't condist?

Spiritualism and Christianity don't conflict?
Cincinnati, Ohio.
R. Hari R. HARRISON.

There are many who claim that all so-called independent slate-writing is done by sleight of hand, Rev. Arthur Edwards, D. D., of the North-Western Christian Advocate, among the rest; but this only proves the ignorance or willful untruthfulness of those making the assumption.

The Journal has advertising space to sell, and those selling books "explaining" slate-writing, can buy space therein if they wish.

Why do the churches teach that Spiritualism is of the devil, when such men as Rev. Samuel Watson, Dr. H. W. Thomas, Prof. Swing, and other preachers, hold differently? This is sufficient reply to the third question.

#### Letter from Indianapolis, Ind.

To the Editor of the Religio-Philosophical Journal: Warren Chase is lecturing here in the Spiritual Temple. The society is flourishing and growing rapidly; it is on a sound financial basis. Officers and members are people of influence and standing in the community. I get the RELIGIO-PHILOSOPHIC-Al. JOURNAL regularly and don't sleep well if I miss a number. I believe in spirit return, but am not gul-lible enough to believe all I hear, or to accept as genuine all I see. I observe and investigate closely -accept the good and reject the spurious, and try to keep myself posted by reading the Religio-Philo-sophical Journal and its publications (books). I think you are doing a good and lasting benefit to the cause of Spiritualism in exposing fraud, which is det-rimental to any ism. You are fearlessly fighting a glorious battle and deserve the fullest measure of success. May you and the Journal live long and prosper, is the wish of all true, fair-minded Spiritual-ists who have the good of the cause at heart.

#### HARRY W. OLMSTEAD. Notes and Extracts.

A Pittsburg chemist has discovered the lost art of making black glass.

Victor Hugo attained his 83d year last month, and the French Government struck a medal in honor of

Mrs. Haggard, of Iowa, was pronounced the most forcible orator at the recent Woman's Suffrage Conference in Washington.

The authorities of Kingston, Ontario, have ordered members of the Salvation army to cease their parades, singing, and beating of drums.

Dr. Vessmayer, an English vegetarian, tried to live on food costing no more than a penny a day, and he is now at the point of death.

The throne of Eugland is of oak and is over \$00 years old. The seat is of Irish sandstone, and was once used by the Scottish Kings. It is covered with

A Bill has been introduced in the Rhode Island Legislature punishing the second offense of wife aters, by private flogging of from ten to thirty

A sardonic writer has brought out a book called "The Wife-beater's Manual," giving a terrible list of attacks by men on women in England. The book is intended to help a Baron de Worms, a legislator, who proposes a bill inflicting flogging on wife-beaters.

Some one has discovered that "Gosh" is awearing meaning "My Lord," and was used by Eliot in his Indian Bible. Mr. Eliot is to be commended for not using a stronger expletive while engaged on that work. If anything is calculated to make a man include in swear words, it is writing a book in the Indian language.

Civil marriage in South Africa is not a lengthy rite. The Colonies mentions that a happy pair entered the queen's town house; the bridegroom paid a £5 note, signed a document, took his spouse by the arm and walked her out of the building, saying: The ceremony "How do you do, Mrs. lasted just two minutes.

A newspaper observer in the Soudan declares that every effort yet made to repress the slave trade has only "increased the hardships of the victims, and that a withdrawal of interference, even if unaccom-panied by other measures, would be a humane act," He finds reason to hope, however, that recent events may give a real death-blow to the trade.

Cremation has been gaining ground in England ever gince Justice Stephens ruled that it was lawful. The London city authorities have resolved to establish a crematorium at Elford, a suburb of the East End, on the recommendation of the medical officers that cremation is the least objectionable of all known methods of disposing of the dead.

A considerable stir has been created not only in St. Louis itself, but abroad as well, by the alleged exclusion of colored people from all but the back pews in the several meetings conducted by Evangelist Harrison. The same thing occurred, it is said, in the Centenary Methodist church, of Birmingham. Alabama, not very long ago. A few days ago two men, brothers, arrived in

Hastings, Neb. They followed school-girls to and from school, and used improper language in their presence. The young ladies notified their relatives. A committee of citizens took the men outside the city limits, horse-whipped them severely and ordered hem to leave the city immediately. They served them right.

The Presbyterian hospital of Philadelphia did not lose anything by its refusal to accept \$2,500 from the proceeds of a charity ball. The managers of the the proceeds of a charity vall. The managers of the institution stood for what they considered a principle. Their church pronounced dancing wrong, and they would not accept money obtained by that method, and an admirer of this spirit has sent the hospital a check for \$3,000 to make up the loss,

A funny incident occurred in a house of worship in Nebraska City the other Sunday. A zealous pillar of the church was leading the singing, and in an effort to catch a very high note with proper effect his false teeth flew out of his mouth. Of course, there was a general titter on the part of the congregation, and the minister, unable to control his risibilities, said: "Well, let's laugh." And they did. They roared,

Mrs. T. M. Wheeler, of New York, received the \$1,000 prize offered for the handsomest design in wall-paper. It is known as the "bee pattern," and represents golden-winged bees in a wealth of clover blossoms. The second prize was won by Miss Clark. Her design is a gold fishing-net on a light ground with a dado of seaweds and a frieze of seashells. This is quite a triumph of the ladies, as quite a number of men-artists were in competition.

An ecclesiastical statistician arrays figures in the Evangelist to show that Romanism is not holding its own with Protestantism in this country. He says: In 1775 there was one evangelical church organization to each 1,375 people; in 1880 there is one for each 520 people. In 1800 there was one evangelical communicant to 14.5 inhabitants; in 1880 there is one to each five people. As to church edifices, there were in 1850, 34,537 evangelical; of Roman Catholic, 1,222. In 1870 the evangelical were 56,617; the Roman Catholic 3,806. In the period from 1850 to 1880 (thirty years) the Roman Catholic priests increased 5,100, the Presbyterian ministers increased 4,276, the Baptists 11,428, and the Methodists 5,430, or 31,124 ministers against 5,100 priests. The name Soudan means the country of the

blacks. This agrees with its old appellation of Cush, a term derived from the son of Ham, who we are told was the great progenitor of the black races of Africa. It is at the same time the counterpart of Arrica. It is at the same time the counterpart of the word Ethlopia, by which the same region was designated in the Bible, as well as by all the writers of antiquity. As a division of the earth's surface, Ethlopia was not very clearly defined; this resulted from its almost juaccessible position, on which account authors could only speak of it from the vaguest hearesy. It is only in our own day that travelers can be said to have penetrated into this part of the world, and brought back reliable accounts of it. Even yet our knowledge is far from complete, and information regarding many districts is still to be

### Reply to "Peace and Love."

'Twixt Love and Peace thy soul is sorely tried, As in thy 'plaint thy anguish is described, Until into thy wounded spirit fain would power The heavenly balm of reconciling pour. 'fis God's own gitt, brought by his Son To sinful Earth. By Love 'twas won, E'en from the Father's loving hand, To bless all souls, from land to land.

Then rise, sweet sister, in thy right! The veil that hides this glorious light From thy bright soul is all so slight That, with the strength of Heaven's might, Thou'lt taste the joys of pure delight In God's own Love and Peace.

Touched with this spark, thy soul shall know That perfect Peace that soothes all wo, And with her handmaid, Love, shall bring To sin-sick souls the joys that spring From deeds the Master calls "well done,"
Bidding us reap the Peace our work has won.
Chicago, March 23, 1881.

NEMES

### Prof. Buchanan's Test.

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

In an article from the pen of Prof. Buchanau in the Journal of March Sth, is, among other doubtful tests of mediumship, the assertion that when the medium manifests exhaustion, this is proof of "medium manifests and muscles of an individual are caused to move, either by interior or exterior power, an interchange of particles takes place. There is a consuming of oxygen, hydrogen and carbon; the result is fatigue and weariness, unless the supply is equal to the waste, which cannot be the case where the exertion is rapid. Assuredly, if the vocal organs are used for one hour, even though a spirit be the the exertion is rapid. Assuredly, if the vocal organs are used for one hour, even though a spirit be the cause, some congestion will result, and a certain degree of weariness will be the consequence. I think that we all agree that N. B. Wolfe's medium was genuine, although she often complained of being fatigued and worn out. It is even claimed that materializing mediums are short-lived, because of the great demand upon their systems. Let us use our common sense in all things. The nerves and muscles of the human body cannot be used to excess without exhaustion. Theory proves this proposition, common sense argues it, and all experience illustrates it. Concordia, Kansas.

B. R. Anderson.

A Negro's Prayer. Bishop Haven presided over the Texas conference in 1878. One day he scor-ed some of the colored ministers on a too feeble reced some of the colored ministers on a too feeble recognition of meum and tuum, and then called on a colored brother to pray, who responded thus: "O, Lord, dou am honest, great, an' holy; notting dat am unclean an' dishonest can tuch de. O Lord, come an' teach all classes an' colors de lesson ob honesty; make um honest wid dare tongues, dare feet, dare hans, an' dare heads. O, Lord, make um honest inside an' out, in de dark an' in de light. O Lord, sweet Babe of Bethlehem, come and bress our bishon: front an' fight his chry hattle; send him Lord, sweet Babe of Bethlehem, come and bress our bishop; front an' fight bis ebry battle; send him threw dis world like a pigeon on de wings ob de eagle, an' when de race am run, an' de last battle am fought wid dat ole serpent, de debil, an' dar am no more for him to do in dis world, let him mount de chariot an' hab a short ride home; an' den, Lord, on de plains ob glory, himself all covered wid glory, let him ground his arms near de throne ob de Lamb, an' lib, an' rest, an' shout, foreber an' eber."

New Ideas. A magazine called New Ideas has recently appeared in London. In the prospectus the editor announces himself: "I am a Comprehensionist, and a Comprehensionist mentally stands outside the Universe. You must realize it or you could not comprehend it. Now, as a Comprehensionist realizes the Soul of the Universe as the intelligence of the Etherealized, then this Intelligence must cognate that which is an ever-continuance of extension, and the ever-continuance is not the progressiveness of circumferation, for that would surrender the asser-tion, but the ever-continuance here means that which intelligence even of Divinity cannot reach to, for how can you superview that which has no limit? Put it thus: You are, as I am, the center of a Material Enspherence of the visible to our vision; other persons are the centres of other spheres. I am placing the argument roughly." This is transcendentalism run mad. What does Comprehensionism mean, as defined above? We give it up.

The Soudan. The proposal of the German The Soudan. The proposal of the German newspapers to pacify the Soudan by getting Turkey to occupy Suakin and other western ports of the Red Sea, is like trying to quench a fire with petroleum. Turkey oppressed Egypt, and Egypt rebelled. Egypt in her turn oppressed the Soudan, and the Soudan has rebelled. The bitter hatred with which the Arabs of the Upper Nile speak of anything Egyptian shows how deeply the iron has entered into their souls even during the few years since the Eastern Soudan was annexed. But to the true Arab the Turk is even more hateful than the Egyptian. Constantinoule has usurped the political importance Constantinople has usurped the political importance that once belonged to Mecca, and neither the sacred carpet nor the \$150,000 sent yearly by the Sultan to the Holy City, can conciliate his weathful vassals. "We planted the dates," say the old Shelks of Yeman and Hedjaz, "and the children of the Tartar have eaten them." Under such circumstances it is probable enough that the Sultan's recent denuncia-tion of El Mahdi as an impostor will be more likely to help than to injure that troublesome personage.

The Cabinet. "In the Cabinet circle all religions meet," says the Washington correspondent of the St. Louis Globe-Democrat. "The President is a High-Church Episcopalian, although his father was a Baptist preacher and his sisters are all members of that church. Secretary Folger is a Presbyterian, and sits with the pastor's family in the New York Avenue Church, where Secretary Frelinghuysen and his family, and Postmaster-General Gresham and his family also attend. Secretary Lincoln, like his father, is a Presbyterian, but his wife is from a strong Methodist family, and they generally attend that Methodist family, and they generally attend that church. Secretary Chandler and his family go to the Unitarian Church, and are of the advanced and liberal thinkers of that body. Attorney-General Brewster and his wife always worship at the Epiph-any, the largest and most fashionable of the Low-Church Episcopal congregations. Secretary Teller and his wife are very devout Methodists."

Hydrophobia Experiments Paris Dispatch to London Standard: M. Pasteur yesterday made an interesting communication to the Paris Academy of Sciences in relation to canine madness. His experiments had shown him that an injection in the region of the skull of the virus of rabies always produced the malady in an acute form, but that an injection in the veins only occasionally had acute results, being often followed by chronic affection only, without barking or ferocity. If a dog were in-oculated with fragments of marrow or of nerve taken from a mad dog, the disease would be communi-cated. M. Pasteur further stated that he had render-ed twenty dogs proof against the disease by inoculat-ing them with other virus than the virus of rables. Fowls and pigeons injected with the latter became affected, but soon recovered spontaneously.

Temperance. The drink statistics of Belgium have a certain amount of interest. The population of the kingdom, amounting now to about 5,500,000, consumes annually alcoholic liquors to the value of 480,000,000 francs, which is 60 per cent. more than thirty years ago. Compared with forty years ago, the number of the insane has increased by 104 per cent., of suicides by 80 per cent., and of condemned criminals by 135 per cent. In 1850 the number of places where alcoholic liquors were retailed was 53,000; it is now 130,000. Although the Belgians are reputed to carry their liquor well, it is generally felt that measures to oppose the evil effects of drink are urgently required. urgently required.

A Note to the Papal Numcios. After the rebuff of the Bavarian Prince and Princess by the Vatican, the following note was sent to all the Papal Nuncios: "The Vatican can neither now nor hence-forth consent to receive Catholic Princes who have been welcomed as guests in a place which, although confiscated by the Italians, is still the property of the Papacy. The coexistence of two Governments in Rome is inadmissible. The Vatican declines to acknowledge any authority but one in Rome—the authority at the head of the church, Leo XIII."

Numerous murders of Christians by Moslems and of Moslems by Christians are reported from various parts of Crete. The officials have cut the telegraph wires and are interrupting letters. Election riots are considered imminent.

"Incurable heart disease," the physicians said, and their judgment appeared final. Mr. Nicholas Howell, of Waverly, Cheming County, N. Y., was at Peekskill on his way to New York, in the faint hope of obtainon his way to New York, in the faint hope of obtaining help for his dying daughter. He turned back, however, to Rondout, N. Y., and hore her into the office of Dr. DAVID KENNEDY, who prescribed his FAVORFIE REMEDY, with advice and encouraging words. To-day that once-emaciated girl is a blooming woman. Wonderful? Yes, but Favorite Remedy is Nature's wonderworker.

Cremation in England. The remains of the late Captain Thomas Barnabas Hanham, who died last week, were cremated at Mainston, near Sturminster Newton, Dorset, last night. The furnece, or "cremator," built close to the deceased's house, was on the banks of the River Stour. The coffin was deposited four or five feet from the base of the brickwork. It rested on five brick bars 10 inches thick and 9½ apart. These bars had sloping sides down which the askets and remains fell on the fire brick plotes or weekets. In the roof were three energy and the same three energy and the same three energy are three energy as the roof were three energy as plates or pockets. In the roof were three apertures, leaving a chamber from which the smoke escaped into a low, square chimney. There were four peep-holes ranged at regular intervals round the recess, so holes ranged at regular intervals round the recess, so that the medical men could, when necessary, watch the process of cremation. Everything having been got ready and all the apertures closed the fires were lighted at 7:50 in the presence of a few friends of the deceased. The volume of smoke which followed the lighting of the fire was soon succeeded by flames from the top of the chimney, spreading a lurid glare around. In a very short time the thick fire brick slabe in front of the coffin chamber were red hot. At 9:40 the peepholes were opened by Dr. Leach, who pronounced cremation even then to have been to all pronounced cremation even then to have been to all practical purposes completed. Nothing of the cottin remained excepting the handles and screws and small pieces of white hot charcoal; but as some carbon still remained to be consumed the peepholes were reclosed. Not the least offensive smell could be detected,—Pall Mall (Eng.) Gazette.

A Whopper. An Elk County farmer had suffered so much from the depredations of hen-bawks that he had a hen made of lead, which he placed in a conspicuous part of the barnyard. The disconfiture of the plucky little blue-wing when it pounced on the leaden dominique was a source of the most intense satisfaction to the sturdy son of Elk. He forhade the boys shooting any more chicken-hawks, and had them change the location of the hen frequently. Every Sunday he would give it a different coat of paint so as to make it look like another chicken. Last Wednesday, while the family was at dinner, a big eagle swooped down on the dummy and carried it off. At the height of about one hundred feet it discovered the trick and let it drop. The next instant it went crashing through the roof of the kitchen, where the family were at dinner, and landed in a pot on the stove. ed in a pot on the stove.

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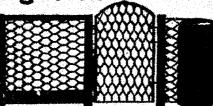
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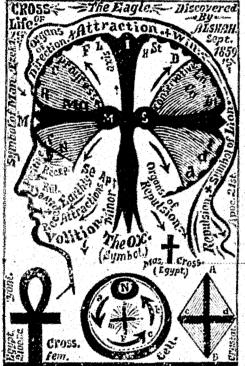
For the Religio-Philosophical Journal. Finding the True Cross.

"I rest my hope of salvation only on the 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 Karnac, 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 Chris-

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. It was as much as to say to the criminal:"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 "ignomini-ous," 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. 365; Faber's Pagan Idolatry, Vol. 3, page 111; C. W. King's Gnostics, p. 71; Asiatic Researches, Vol. 1, p. 254; and Gliddon's Ancient Egypt, entire volume. So much for history. Now there was a natural basic a good reason for making the tural 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 B 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, Li, 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 realiity. 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 Christlans 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

STDARTHA.

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 viliflers of Spiritualism.

dispensation.

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 con-sider 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 super-

Prayer has been generally considered religious when it has been offered to supramundane 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 undefinable power to benefit or injure the worshipers or petition-

ers.
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 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 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 exist-

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 men 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, Hindoos, 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,

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. sible occasion, occupied the columns of the Banner and other papers, in making himself 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 exposers 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 ceived of to sustain them in their crime, such as the "instantaneous rushing of the medias the "instantaneous rushing of the medi-um's body into the form of the spirit," con-veying "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 accom-plices 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. 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 Whitneys') behalf, of which "I will be one, and I have no doubt of the result; the complete expression of the foully expressed meaning the second of the complete expression of the foully expressed meaning the second of the complete expression of the foully expressed meaning the complete expression and the complete expression plete exoneration of the foully exposed me-dium." 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 wrote: "I have been witnessing some of the most remarkable manifestations in the presence of Henry C. Gordon at Philadelphia, that I eyer 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, Fahnestock & 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 undoubted, but unproven, scoundrels who have deceived him for so long a period; but what an awakening has remained awaitbursts forth into poetry and song; how ing him? Whose heart is so calloused, so much more in the higher and grander realm hardened and inhuman, as not to feel the of religion, which includes all things great, warmest sympathy and kindly feeling for sacred or tender, and inspiring; hence the the poor gentleman, who, in the twinking or "Hymns of the Ages," and hence the spirit | an eye, almost, found his petted and assiduously nurtured theories so easily rent asunder, as he looked upon the apparel so recent ly 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 ange 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 counterfeiter showers 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 "relig-Heaven save the mark, and they loudly proclaim their belief in Spiritualism. 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 selfevident 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 thrice-cursed scoundrels out of existence, then we shall indeed, have done our beloved cause great service, and genuine mediums and their man-ifestations be justified. Then the marvelous claims made for, and in the name of, materialization, can be judicially, scientifically and dispassionately investigated with that

> ligent 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 Iess fanatical, are nevertheless as earnest as himself in working for their dearly beloved cause.

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 intel-

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 indi-vidual 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 move-ments, 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 co-operate 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 organiza-

Why was a Fnion 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 sociation 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 co-operate 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 but 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 Spiritual-

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 succeed-

ing 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 Maudie 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 denizens of spirit life were not received as truth by the devout 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 instrumentality. 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 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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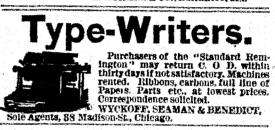
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