

Gruth Gears no Mask, Jows at no Human Shrine, Seeks neither Place nor Applause: She only Isks a Hearing.

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1 SINGLE COMES FIVE CENTS.

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EMOTIONAL CONVERSION.

Old and New Christlanity-Christ, Ingersoll and Moody.

A strange story was affoat one Sunday morning in Jerusalem. It was reported on the streets, that a well-known man, publicly put to death on Friday afternoon, had been seen saveral times walking about the neighborhood. Few believed the story. To the masses the evidence looked weak; some of the witnesses said it was in the dim, morning twilight when they saw him, and at first mistook him for another man. Thus on the first Christian Sunday eighteen centuries ago, stood the foundation of Christianity; its very corner stone; the doctrine of the resurrection of Jesus Christ from the dead. On that Sabbath morning the world contained but two or three evangelical believers, the rest of mankind were unconverted infidels, and doomed to eternal hell according to the soundest orthodoxy; for faith in a "risen Christ," say the creeds, is the indispensable condition of true conversion and regeneration; which "new birth" the "totally deprayed" sons of A iam must experience or be forever "lost." After a short period of doubt, a few of the disciples became convinced that the resurrection was a fact, and that they had received a commission from their risen Master to convert the world to Christ. Converting men to Christ was a very simple, rational process with the first evangelists. They did not find costly churches and tabernacles ready for their arrival, provided with trained choirs, with magnetic batteries of emotional Sankey songs, to play upon the sensibilities of the people.

A few marvellous facts of which they claimed to be witnesses, and a few plain natural inferences from their facts, made up their entire theological outfit. They preached the gospel without even the New Testament, for that was not written when real Christianity was making its greatest conquests. Paul's epistles, which form more than half the New Testament, were written to churches already formed by the preaching of the unwritten traditional yourselves what is right," he told his heargospel. "Jesus and the resurrection" was the burden of apostolic preaching. Enthusiastic divines are constantly dilating | positively repelled the charge made by the on the grand conquests Christianity has made since its advent. If by Christianity these theologians mean the simple original theology of Christ, their representations are entirely false and misleading, as any unblased mind can see by reading half an hour in the gospels, which on all hands are allowed to be the best authority for Christian doctrine. How familiar to the ear of Ohristendom is the word Christianity, and yet there is not in our language a word so vague and indefinite. How almost endless the antagonistic ideas and sects that claim | but it must be paid from the sinner's own to be Christian, who without the keen instinot and analyzing skill of a Max Muller, would trace sufficient analogy between pompous, ritualistic Romanism and simple.

from the same original root. Roman Catholic and Shaker celibacy-Mormon polygamy-even Mahometanism and hundreds of equally diverse creeds are corruptions and offshoots of the simple primitive gospel. The thinnest, ethereal Rationalism and the most literal Adventism claim to belong to the great Christian family. The Italian Thuzs and brigands that come out of their caves occasionally to settle their robbing and murder accounts with God's financial agents, are Christians according to their understanding of Christ's delegated power to his church.

The Quaker wno would suffer martyr-

dom rather than wound his tender con-

science by taking an oath, shows another phase of Christian development. Protestants never tire of holding up with pity and horror the old Romish dogma of paying for past and prospective indulgence in sin, in money, while their own evangelical, revival dogma which teaches that God accepts as an equivalent for the just punishment of wicked men, the agony of his innocent, "well-beloved son," is equally unscriptural and infinitely more revolting to reason and the moral sense than the doctrine of cancelling sin with cash: for in paying a fine, or sin tax, we can trace an element of retribution and punishment which is not found in the vicarious, "free salvation," "Jesus paid it all" creed of orthodoxy. When skeptics expose the absurdities of Calvinism, Romanism, Edwardsism and Moody revivalism, and call it overcorowing unristianity, they show great dishonesty or ignorance of what real Christianity is. If Christ were in Christendom to-day he would be found on the platform with the infidels, for it can be easily shown from his lectures as reported in the gospels, that there are more points where he is in harmony with Paine and Ingersoll than with the evangelical creed. He would not be admitted to any orthodox church to day with the creed ascribed to him in the Bible. He would have to apply to a radical Unitarian, Quaker, or spiritual soclety. The "Rock River Conference" would make far shorter work with him than it did with Dr. Thomas, for his views on the atonement are far more heretical. Jesus never uttered a word that by fair construction intimated that his blood altered man's relation to God or atoned for one human sin. Dr. Hatfield could find plenty of points in his sermons where he is indirect conflict with the "Methodist standard." If Christ should come into a Moody tabernacle and find the "leaders of the blind" singing "Jesus paid it all," his just and manly soul would be roused to hotter indignation than when he scourged the theological thieves from the temple at Jerusalem. His merciless satires on many church dogmas would eclipse the sarcasm of Voltaire. If Christ should come again to reform his church, he would probably convert Ingersoli from his materialism and make him his bosom apostle. Add two articles to Ingersoll's creed: faith in God and belief in immortality, and he would be an orthodox primitive Chris-

Liberalists should learn to be more discriminating and just in their attacks on what they term Christianity. It is not honorable or fair to charge Calvin's doctrine of infant damnation upon the genial, loving man who took the little ones in his arms and said, "of such is the kingdom of heaven." Christ taught no doctrine of "total depravity," but had faith in the right moral instincts of men. "Judge ye ers, appealing to their hearts. He never claimed to be God, but on the contrary Jews that he had so claimed. He did not dispute the reasonable genealogy of his mother, as an honest, OMNISCIENT boy (knowing himself to be God) should have done, when she said to him, "Thy Father and I have sought thee sorrowing." He preached a rational, civilized hell, very much like the one Dr. Thomas dared to hope for and for so hoping was expelled from the church. Jesus plainly intimated that from his hades there was a chance to escape by paying "the uttermost farthing," purse; he did not propose to "pay it all." By Christ's criminal code, law breakers were to be "beaten with few or many stripes" according to guilt, the very prinpiritual Quakerism to dream they sprang I ciple upon which all good governments act; I creed, Bible articles and all, it is not likely

the principle that would govern Ingersoll himself in dispensing hades from the bench. The great contrast between primitive and modern evangelical Christianity is constantly forced upon our attention by the popular, annual revival efforts of the churches. With strange stupidity educated clergymen, claiming to be successors of the apostles, entirely misconceive the process called conversion, as understood by the apostles in the early church. Christianity being a historical religion, when a man accepted as true the apostolic story he was regarded a convert to Christ; the infinite importance of the facts, and the logical conclusions from them were considered a sufficient guaranty for the religious life of a sincere believer. But in orthodoxy revival work the strange spectacle is seen of mighty efforts being put forth to convert to Christ, the class of people which the apostles in their day would have baptized into the church as genuine converted saints. When one asked an apostle what he should do to be saved, he was not befogged by any modern theological fiction about "head belief" and "heart belief"-the intelligent assent of the intellect was all required of him. The eunuch's short experience, "I believe that Jesus Christ is the Son of God," satisfied Phillip of his conversion from a Jew to a Christian. The people found in inquiry rooms will usually say they believe a'l the eunuch did, and will assent to the thirty-nine articles, and yet they are told they must by some incompredensitie spasm of emotion delievs with their hearts and by faith apply the "atoning blood of Christ" to their souls in order

to be born again and be Christians. The absurdity of the attempt to convince unbelievers of the truth of a historical religion by exhortation and singing gushing hymns is only equalled by the effort to convert Christ ans to Christ. The fact that faith must rest on evidence seems to be entirely ignored in modern preaching. It is thought unsafe to discuss the evidences of Christianity in the pulpit, and revival workers are generally instructed to hold n) argument with skeptics in their visits to the unconverted. Churches are fast learning how worthless are members swept into the church on a sympathetic impulse of heart belief without an intelligent intellectual basis of faith. The evidences of religion must be adapted to the development of the age in which they are offered Our scientific age demands proofs for its faith less open to criticism than those given in the first Christian centuries. One error once in a creed requires many more to hold a "systematic theology" together. The error that the whole Bible was infallible inspiration, converted the legend of Eden and the serpent into sacred history, and burdened the Christian creeds with the dark dogmas of "the fall," total deprayity and the logically necessary doctrine of the damnation of unregenerated infants, and made indispensable the complicated "plan of salvation," requiring the birth and death of a God, and faith in his blood to produce the "new birth" and eradicate the deprayed natures entailed on the children of Adam through the guile of a serpent who was once an arch-angel in heaven.

Protestantism made 'its most fatal mistake when it preclaimed the doctrine of Bible infallibility, to offset the arrogant claims of Rome to an infallible church. That so-called "essential article" has always hung like a millstone about the neck of orthodoxy, and must apparently sink it, for there now seems no safe way of escape, since all opposing criticism outside the church is scouted as infidelity and all dissent within the pale as heresy. Dr. McCosh laments the ominous fact that comparatively few young men in the colleges are fitting themselves for the ministry. The Doctor should not regard this falling off of theological students as a sign of religious decline among us, but on the contrary, a very hopeful sign of increasing honor and high moral principle in the educated classes. Rigid orthodoxy and first-class talent is becoming to be regarded as a suspicious coincidence in a clergyman; their union in the same man is thought incompatible with the perfect honesty expected in a minister of the gospel. It some of Princeton's brightest boys should tell President Mo-Cosh, they had concluded to go into the ministry and subscribe to the Presbyterian

he would encourage them; he would suspect some mental reservation or hypocrisy; he would have more charity for some of the third class lads. What hope for the church when its strange devotion to medieval theology repels conscientious talent from her pale and pulpit.

The English church to retain the brains and conscience that was drifting from her pulpit to other professions, modified the oath of the candidate for the ministry, and allowed him to swear that he believed "the Scriptures of the Old and New Testament contain everything necessary to salvation," instead of that he believed them "absolutely free from error." Why not, while this Bible revision question is before the world, go to the bottom of the subject, call a "pan" ecumenical Bible council and revise the whole Scripture canon. No one can tell by what authority our gospel canon was so infallibly and effectually "spiked" that no book can get out or in for all coming time. The scholars and theologians of this century have the same right as those of any other age to se'ect their inspired books from the world's literature. By judicious selections and expurgations an excellent Bible could be compiled, that the most conscientious divine could preach by. Since the Holy Ghost did not regard his blood relationship of Jesus of such importance as to move him to "move" Mark and John to insert the family record in their gospels, and doubtless be eliminated from the new New Testament, without incurring the "divine displeasure," and the grand stumbling block which confronts the thinker in the first chapter of the Testament would be removed. The anonymous epistle to the Hebrews, which good orthodox authorities admit is mainly responsible for the engrafting of blood atoning Judaism upon the Christian faith, might be dropped out, or put in the Apocrypha, and rational, natural theology could be evolved from the remainder which would require no proof of its inspiration but its own inherent truth. This self-evident Christian moral code,

vine, absolute religion, adapted to all eras and all worlds. Fox Lake, Wis,

Remarkable Psychometrical Tests.

sanctioned and enforced by proofs of a fu-

ture life, based on the old traditional evi-

dences, the soundest conclusions of reason.

and the more tangible arguments of the

spiritual philosophy, would be substanti-

ally, primitive Christianity restored, which

comes nearest to our conceptions of a di-

To the Editor of the Religio-Philosophical Journal:

In all the spiritual philosophy there is nothing that to me appears more interesting or inexplicable than psychometry. If you will allow me a little space in your columns I will briefly describe a few of the many psychometrical tests I have received. and which I confess are entirely beyond my comprehension. The psychometrist was Mrs Dr. Jewett, of Lyons, Mich., a medium of considerable note in the State, although she has not devoted much time recently to the exercise of her rare mediumistic gifts. I have known her for years, and know that nothing could induce her to practice any deception, even were it possible for her to do so. She has given me many marvelous tests, such as reading sealed letters, delineating character and describing persons by means of some article that had received the impress of their individuality, etc., but nothing would perhaps interest your readers more than the following:

I had prepared for the occasion several specimens from my collection of relics and curiositie, none of which Mrs. Jewett had ever seen or heard of. Each specimen was wrapped round and round with paper, and securely tied, so that an examination was impossible.

The first specimen taken was one of several pieces of coarse pottery, dug up on the and which were undoubtedly portions of a found where it was is that centuries ago way to or from the Lake Superior copper mines, camped on the aboves of the beautiful harbor and left the broken dish by their | yell of triumph. I feel the at campfire. The medium held the packet in

her hands, occasionally letting it rest against her forehead, and in her own, natural way, without any loss of her own individuality, immediately began giving the impressions which she received from the packet. As she usually made a long pause between each sentence I had no difficulty in taking down her words, which were substantially as follows:

"I hear a surging sound. I feel a sensation of sea-sickness. I see waves rising and falling. The principal sensation is dizziness and tossing about on the waves. I seem to see under the water. I feel a sensation of cold. It seems as if sometime this has been down, deep down under the water. Water has sometime washed over it. Now I see a rugged, barren country, with no trees or shrubbery. I see a rocky formation; see something like a pickaxe, evidently an implement for digging. Now I seem to be climbing up with difficulty. I see a gray dusky light. This thing has been where there was great commotion. It contains some mineral or material that acts upon the system. It has been through many changes, and has become hard. Once it was soft, and something has hardened it. I feel a sensation of heat as of a fire."

This completed the test with the pottery. Whether the first sensations were those of the tempest tossed wanderers who had sought refuge in the harbor, while the desolate country, the rocky formation and the as none of the epistles refer to it, the incar. | pickaxe were impressions received from the nation romance in Matthew and Luke might | northern mine, or what the true interpretation of the reading be, I will leave for others to determine.

The next trial was with a piece of cement from the grave of the great pioneer missionary, Pere Marquette. It was picked up by the writer on the site of the old mission of St. Ignace, soon after the discovery of the last resting place of the venerated Jesuit, and the removal of the bones to the new church. After holding it a few moments Mrs. Je wett said:

"I see a bed of clay or mud. I seem to be walking in clay that sticks to my feet. Now I see tall trees, and unbroken forests. I see a body of clear water, water as clear as crystal. I see Indians; and now I see their bark canoes, drawn out upon the shore. This seems to be a bay or lake, and I am walking on the shore. [Here followed a graphic and accurate description of the bay and shore at St. Ignace, a place the medium had never seen.] I see them digging something. They are digging a trench, I think. I see mounds, or perhaps they are graves. Yes, it must be; for this brings me in sympathy with a burial, but one very different from ours. I feel quiet and solemn, as though that were the condition of the immediate surroundings where this thing once was. Away off I hear the hum of the busy world. This bears the impress of Indian influence. It is stamped with the influence of bones and the dust of the dead. It has been found in a grave that has been dug into."

This remarkably correct and completely satisfactory test being concluded, I handed the lady the last packet, which was the rusted blade of a hunting knife which, when searching for relics, I picked up near the line of stones that two centuries ago were the foundation for the buildings which constituted the most remote outpost of civilization. She soon began by saying:

"This makes me feel like using my arm so. [Making a striking motion.] It makes me feel destructive. I see a field of corn in the distance. Whatever this is it was once handled by an Indian. I see a dead deer. I seem to be an Indian, walking with moccasoned feet through the forest in search of game. I seem to be cutting up some dead animal. I see a cance and water. and now seem to be in the cance with this thing and game I have killed. I feel as if this were carried here. [Placing the hand back of the left hip, where Indians carry the hunting knife. I think this is an instrument or implement of warfare. I feel bank of the harbor on Little Traverse Bay, like cutting. My arm is strong. Holding this gives me strength. I feel mad, savage, dish made and used by the Mound Builders | destructive. I am as bad and Indiany as ages ago. The explanation of its being | can be. Oh, I am so strong! I feel as though I had Herculeau strongth. I am some band of that extinct people on their | a stranger to fear, and a savage. I feel me though I had been in terrible out was now victorious. I feel like to

Biographical Sketch of Mrs. Lena Clarke

BY WM. EMMETTE COLEMAN.

This lady was born in England, receiving in girlhood a good boarding school edu cation. In youth she removed to the United States, and married in California Mr. Clarke, a young dentist. Early in 1868 she developed into a clairvoyant medium, and has ever since ex-tended to others the benefit of her gifts. In the spring of 1868, her husband, wasting with an insidious disease, removed to Guadalajara, Mexico, and was followed in the fall by his devoted wife. She found no other clairvoy aut medium in that city. There was, however, one writing medium, Senor J. M. Vigil, a brother-in law of Senor Robles Gill, governor of the State of Jalisco, and resident at Guadalsjara. It was soon known in the city that a spiritual medium had arrived, and the Catholic population manifested strong signs, of indignation, and animosity. The wealthy families to whom Dr. Clarke was commended by his skill in his profession withdrew their patronage and a more serious treatment still was threatened. She was told however by her guides to proceed undaunted with her revelations, and success would follow. The sequel proved the truth of their advice, for Mr Clarke's practice returned, becoming more lucrative than ever; and the Mexicans finding the amiable little lady, undoubtedly not a messenger from the Powers of Darkness, but maker a minister of love and light, made amends by showers of attention and kindness. The governor and other gentlemen of note were frequent visitors at her circles. Her clearsightedness and faithful delineations of spirits, brought conviction to many and admiration to all of her numerous visitors. It was owing largely to her instrumentality and the impetus given to the work by her better and higher phase of mediumship, that the first Spiritualist paper of Guadalajara, La Illustracion Espírita, was started, which continued at the same place for many years after her departure. A committee was appointed by the spiritualistic society to attend her circles, and the communications through her were steadily reported to and published in that paper. As an illustration of some of her work, while seated around the family dining table, at which several prominent citizens were guests, she saw standing by Senor Naverrelts, his brother, who was residing in South America, and described him clothed in a Monk's dress and said that he belonged to a religious rder. The gentleman, with a good humored laugh, acknowledged the accuracy of the description, but Senorita, he said, you are mistaken in one thing; my brother does not belong to the religious order; he is a merchant at Lima, and I am just going to start down to see him." The medium was satissed with her opinion and the gentleman with his. Upon the arrival of Naverrelta at Lima he found out his mistake, and wrote to a friend at Guadalajara to tell the Senorita that she was right. His brother had, unknown to him, consecrated himself to the religlous service. The kind and pleasing manners of Mrs. Clarke brought forth their fruits in gathering to her warm and solid friends. Eighteen months after her arrival her beloved husband died in her arms, of consumption. Emaciated and worn out with the sympathy and attention bestowed on him, frail and delicate, a mere waif, she retraced her steps to San Francisco, her cherished home. With what was saved from the estate of her husband, and with energy and industry, and as she says, prosperous dealings under the advice of her spirits, she has succeeded in procuring a beautiful home, 320 Mason street, San Francisco, California, where with economy, and the little contributions she receives through her clairvoyant labors, she enjoys an easy competence. She has done, and is doing s good work in San Francisco and has adopted an elevated standard of mediumship. The last year has been a trying one for her, and she has suffered much, but she seems to have

soul. Mrs. Clarke has as much as possible avoided publicity, and her work is rather recorded in the hearts of her visitants than on parchment, but she has engaged with zeal and with all her strength in the public work of the first spiritual society of San Francisco, and has contributed much to its promotion. For two years, we learn, she acted as their public medium in their Sunday afternoon exercises and she still at times forms one among many mediums freely bestowing her labor at the Sunday gatherings. She discourages sordid, trivial, and ordinary business communications. Yet her susceptible brain fits her for any communications not too gross, while her extreme sincerity insures a faithful report. She has an attractive face and figure, a well balanced head, and a pleasing fresh voice. Her manners are cheerful and genial, and her temperament extremely sympathetic. She is unactuming and sensitive, but not in the least prudish, and uses the English language without false delicacy. She is frank and outspoken, and is framed with an extremely fine organization upon which human sympathies play like the winds upon an Eolian harp. She possesses strongly the spiritual gifts of seeing, hearing and feeling, and has considerable psychometric powers; but is a letter private than public medium, not having the strong earth mould which seems essential for ready public and promiscuous tests. She shows her powers strongest in communications for finer sympathetic organizations, and especially such as are candidly seeking a recognition of their friends, and communications of a moral and spiritual character. For such her brain is a delicate sensitive plate, upon which the finest lines of character are delineated, and the mysterious colors of identity and individuality impressed, and from it breathed out in the language tones and emotions. Her medium-ship is a matter of conscience with her, to which even her life and health seems secondary. A very large part of her work has been simple charity, and what she has received, has rather been by free contribution, than exaction. Her private life is exemplary, and her character without a blemish. She sows the seeds of unity, harmony, and love in the hearts of those with whom she comes in contest, and is a little magnet of cohesion amongst the somewhat discordant ranks of piritualism. We have faith that she will live on for greater good, and that her gifts so indictionally bestowed by a kind Providence, and cultured by the angels, will continue to stow in power and splendor until the happy crisis shall arrive when the world at large ball realize that Spiritualism is a blessing nd not a curse.

nearly recovered her health, and is bracing up

her courage for the work—the work of her

WER MARRYAGE. Mrs. Clarke was married December 10th to Mr. George W. Cooke. Something of rowattaches to this union. Some twentypers ago Mr. Cooke first paid his dev. frs mt wife, but his suit was unsuccess-The lady married Mr. Clarke, who passthe higher life some years since. Mr. in, however, never married, and, having we laid suit, this time was fortunate enow protuce the lady's hand and heart. I say ated who accures for a life-companion so

estimable a woman as the crewbile Mrs. Clarke. That she is a woman good and true, no one who knows her can for a moment doubt.

Mr. and Mrs. Cooke on the evening of Dec. 20th, gave a reception to their many spiritualistic friends in this city, at their residence, 320 Mason street. Music, dancing, and a bountcous repast were among the enjoyments of the evening. Congratulatory addresses, etc., were made by Captain Burns, W. H. Mills, W. E. Coleman, Col. J. P. Dameron, A. W. Allen, Mrs. Lavina Matthews, Mrs. Wiggin, Mrs. Breed, Mrs. Aitkin (under control), and Miss Clara Mayo (under the influence of Fannie Burbank Felton).

Mrs. Cooke will continue to exercise her mediumistic gifts in her usual quiet, unostentatious manner. That she is an excellent clairvoyant, psychometric, and impressional test medium I can testify from personal experience and observation. That she and her beloved George may live long to enjoy that happiness they so richly merit, is the sincere wish of her every friend, including Wm. E.

Presidio of San Francisco, Cal. OUR FOREIGN EXCHANGES.

We have already noticed the receipt of the November number of the Revue Spirite, the oldest spiritualistic journal on the continent of Europe, it now being very nearly at the close of its 25th year. Its founder was Allen Kardee, the originator of the neculiar doctrine of re-incarnation, and his views have been accepted by all the Spiritualists among the Latin races, viz: the Spanish, Italian, Portuguese, etc. Great stress is laid upon the works of Kardec which have been translated into all these languages, and in all their spiritual publications they square everything by the writings of their great leader. The Revus for November has something to say of Mr. La-

and who for sometime has been doing missionary work in Europe. After speaking of his great success in Belgium in developing mediume, etc., it says: "Mons. Lacroix, who has done so much good in Belgium, has had no success in France. This check is attributed, doubtless, only to his tenacity in wishing to prove the

reality of certain American theories, which

croix whose name our readers will recognize,

we do not accent. "Mr. Lacroix, by confining himself to the creation of human magnetic batteries for the development of mediums, would have succeeded in France as he did in Belgium, but he attempted to violate received ideas, laboriously acquired and which are based on reason, and he sowed distrust instead of gaining our confidence.

"From Bordeaux, this devoted and disinterested American set out directly for Barcelona, being disheartened with French spiritism; but we foresee for him the same drawbacks in Spain if he is not there content with the development of mediums and the putting of their faculties into operation. The philosophy taught by Allen Kardec is wise and beneficent: his adepts approach new ideas only with reserve and prudence. The theories proclaimed by Americans are too venturesome to be accepted a priori; they must be studied and listened to with attention before they can be assimilated with our ideas."

The Revue contains a letter just received from Saint Marie de Compan in the Pyrenees mountains, giving an account of a somewhat remarkable pathologic phenomenon which had recently taken place there. It says:

"A young girl sixteen years of age had been sick about eight months, and at the termination of her malady, she went twenty days without taking any nourishment whatever, either

solid or liquid "During this last period she requested her parents to call in several persons to be present with her, to witness that on a certain day which she stated, she would pass a crisis; that it would be necessary for some one to hold her; that she would be in the agony of death, but that immediately after such an hour she would be restored, and would also begin to

"This prediction was confirmed in every particular. As soon as she came to herself she asked for something to cat; she was served with some soup, two trouts and some cakes. She ate with a ravenous appetite a large quantity of food without suffering any inconvenience. Her stomach and abdomen then became inflated, but she had predicted this and also her disinflation, and in a few seconds the distension disappeared.

"Furthermore, this young person, after she had ceased eating, commenced to speak in all the languages without ever having learned any, and still continues to do so. She knows everybody without ever having seen them; she knows their thoughts; she knows those who speak about or have spoken about her and what they have said of her. By placing her hand upon a book she can tell the contents of any page, and can also tell the hour of the

day.
"It would be well if science could explain who he. this phenomenon, for there are those who be-lieve it a miracle, others that she is in communication with spirits, while the majority of people do not know what to think"

From the Revista da Sociedade Academ. ica, of Rio de Janeiro, Brazil, we extract the following: "We dare to hope that the liberal press, while acknowledging the receipt of the Revista will do us the favor of giving an opinion as to its merits, inspired by a spirit of tolerance, impartiality and confraternity: and that they will remit to us regularly their publications, as we shall have them bound and sent to the public library."

As we have before said, this magazine is a model of typographic neatness, and the only criticism we have to offer is that too many (almost all) of its articles are continued from one number to another, so that we are unable to get the beginning or the end of any of them in any one number. The article, "O Spiritismo no Brazil" (Spiritualism in Brazil) from which we had hoped to make some extract which would be interesting to our readers, on close examination we find to be but a series of rules and regulations for the use of those who are desirous of forming circles for the investigation of Spiritualism. We had nearly finished the translation of two pages of an address made by a Sociedade Academica to His Most Reverend Excellency the Bishop of Rio de Janeiro; when we found it was to be continued in the next number, when we gave it up—we will not say in disgust, but discouraged. Cannot the Revista give us a few facts of what is being done in Brazil in the way of

Spiritual advancement? The Constancia is a monthly spiritual review, which is published in Buenos Ayres, South America, and is now in its fourth year. The September number has reached us, and we find it to be the most satisfactory publication of the kind that we have ever seen from our sister continent. Twenty four pages of the 32 which it comprises, are devoted to a discourse pronounced against Spiritualism by Prof. D. Miguel Puiggari, and its reputation by Senor Hernondez, which latter is the most searching and powerful document that we have ever seen from any source, and we only

wish that we had time and space to reproduce

both articles, as both are needed to fully appreciate the power and eloquence of Senor Hernondez's overwhelming reply to his adversary. After having recounted the experiments and experiences of Mr. Crookes, Zoeliner and others in rebuttal of the few puerile anecdotes given by Prof. Puiggarias explanatory of cer-tain phenomens, and after relating his own personal and wonderful observations he breaks forth in the following:

"My earnest desire to probe deeply for the truth (my incredulity perhaps!) has forced me to stand even by the couch of the dying medium to discover is medium to discover, if possible, in his countenance disfigured by the last throes of expirng agony, in the impressions of the mother. fathers, brothers, sisters and other intimate friends surrounding his bedside, to what point the conviction would accompany him of the facts and truth of the spiritual doctrine; I have followed him to the brink of the sepulchre to snatch his secret from the tomb if he had any-but vain the attempt! I have come away convinced that Spiritualism is true or else even the dying lie! [Great applause]
"They die as they have lived, convinced that

their existence does not terminate, that they are setting out on a voyage, and whilst with one hand they clasp those of their friends they stretch out the other to their spiritual protectors. To die as a Spiritualist, is to die tranquil, without remorse or sadness, satisfied with having fulfilled his destiny, with a smile upon his lips and hope in his soul.

"I have acquired through experimental facts during three years of investigation, through reason and the reading of all that has been written for and against Spiritualism, a conviction so deep and beneficent, that I pray God he will never take it away from me.

The Constancia is not the only spiritual journal published in Buenos Ayres, for it returns the salutation of a new contemporary called La Fraternidad in the following graceful terms:

"We accept the salutation with a joyful heart, for we feel the necessity of publications of this sort in a centre so vast as this in order that it may not be supposed that the number of believers is small, but that there are readers for the grand philosophy which we have embraced and that the number of followers is

Licht, Mehr Licht, a German weekly publication, comes to us from Paris. It is a spiritual sheet, as our readers already know. It s printed in Roman type instead of the usual German black letter, which makes it a little easier for the American student of that language to read. In the number of Oct. 16th, we find a very singular article entitled, as translated, "How the first human beings were transplanted to this earth from other planets." The article is too long to give entire, and we shall give only enough of it to excite the curious to know the rest:

"As soon as the earth was sufficiently advanced 'o be a proper dwelling place for human beings, the conclusion was arrived at to transplant a few to the earth from other celestial

"This idea of bringing a new kind of created beings from one planet to another, was the best guaranty for the presperity of the transplanted species. If the powerful spirits in charge of the world had merely modified already existing germs, there would have been a danger of ultimate failure in some unforeseen particular, either in the mode of organism of the new beings or the peculiar surroundings in which they had been placed. "It is a law of eternal truth and progress,

take place methodically," etc. Der Sprechsaal is a new weekly paper pub lished at Leipsic, and is "devoted to science, philosophy and religion, with particular reference to the phenomena and doctrines of modern Spiritualism." The third number of the first volume has reached us, and coming as it does from the greatest publishing city of Europe, it is a model of typographic excellence, and promises to be a very valuable helper in the cause to which it is principally devoted. The following translated extract may be of interest to some, and a matter of curiosity to others, and they can judge to what extent it corresponds to what Andrew Jackson

Davis has written regarding the Diakka: "There are numbers of peculiar spiritual beings called Diakks, who have an original and brilliant intellect, full of pleasantry and wit, but who woefully lack any real depth of sympathetic feeling, because they have no moral sense or conscience. In materializing scances these Diakka take an especial pleasure in playing all kinds of tricks and in assuming the language and behavior of formerly well known and respectable characters; an moreover they often demoralize passive and sympathetic mediums by making use of them for delusive exhibitions.

"They have been known to make knots in endless strings, or slip iron rings over the arm of a spectator while his hands are held fast by others. This they do by suddenly softening a portion of the manipulated substance into the consistency of water, using for this purpose the power of the white nerve substance from the nervous system of the medium."

A Haunted House.

Mr. John Hargan, a man who has heretofore been credited with an unusual amount of hard common sense, has been driven out of his house at Recene, by a series of circum-stances which have plunged that little town into a fever of superstitious awe and excitement. In order to fully understand the case that is at present agitating the denizens of Ten Mile, it becomes necessary to go somewhat into the past.

The Hargan family, which consists of Mr. and Mrs. Hargan and two children, occupied a little house close to the foot of Ten Mile avenue, or rather what was Ten Mile avenue before the devastating breath of the recent fire swept over it, and across the avenue tracks. Living with the family temporarily was a prospector whom Mr. Hargan was grub staking. These are the dramatis personae of the

The house consisted of four rooms, the two middle ones being used as sleeping apartments and one occupied by the Hargans and the other by the prospector.

About two weeks ago the first of a chain of

remarkable manifestations took place. The family were one evening scated in the front room, when one of the little children aprang up, and crying out, "Who is that looking in the window?" ran tremblingly to her mother's side. At the same instant there was a loud knock on the glass. Hargan and his friend both ran to the door and threw it open. The moon was shining quite brightly outside, and no one in sight anywhere—nothing but a broad expanse of freshly fallen snow, un-tracked within a hundred feet of the house. Puzzled and alarmed they returned and questioned the child. All she knew was that a man with a very white face had been looking in through the window, and when she screamed he suddenly disappeared. Mr. Hargan, who is not troubled with any superstitious fancies, tried to laugh off the matter and attribute the ghostly visitation simply to some hungry tramp attracted by the warmth and light with-

An hour or two passed and the matter was well nigh forgotton, when the family were thrown into consternation by a second rap, however, and sharper than before. Again a rush was made for the door, and again nothing save the untrodden snow greeted their eyes. By this time thoroughly alarmed, Mr. Hargan took a seat close to the window and within a foot or two from the door, and patiently waited. In the course of twenty minutes there were two loud raps at the door, but their echo had scarcely died away when Hargan was on the threshhold. There was not a trace of any one outside, and completely unnerved. he re-entered the room and turned the lock. There were no other manifestations that evening, nor the next, but the day after that, at about noon, while Mrs. Hargan was engaged at some household work there were three or four impatient raps at one of the middle doors of the house. She turned to it, supposing it to be some of the neighbors, when the door was suddenly pushed open in her face. No one was there, the room was absolutely empty, and half fainting with fright, she ran to get her husbard. Ever since that time these manifestations have continued, and scarcely an evening passed that the raps

were not heard on the doors or windows. The most startling of them, however, have taken place within the past few days night in the latter part of last week the prospector, who was quietly sleeping in the center room, was awakened by feeling something jump upon his feet and crouch there. His mind filled with the uncanny events of the two weeks past, he did not dare to move, and scarcely breathing lay quite still. An instant later the thing upon the bed crowded toward him, and he felt the clutch of a hand upon his shoulder. He had pulled the cover up over his head, but could stand it no longer and gave a loud, long shrick of terror. The sound broke the spell and he felt his body instantly relieved of the weight, as at the same moment Hargan rushed, revolver in hand, into the room. The story was told in a few words, and they hastily decided to say nothing about it to Mrs. Hargan, who was in a pitiable state of nervous prostration. Next night the husband made some excuse to sleep with the prospector, and with his revolver in convenient reach they retired. Late at night, when everything was enveloped in pitchy darkness. Hargan was awakened by some one passing his hands slowly over his side. His first impulse was to reach for his gun, but an uncontrollable terror seized him and he was unable to move. Half fainting, he felt something creep over him and then jump to the floor, with an audible concussion. For an instant he lay mute and motionless, and then was aroused by the screams of his wife. The room in which she slept had a window opening toward the old town of Kokomo, and when her husband rushed in she said that she had awakened to see the black profile of some one standing between this and her. As she stared at it the head slowly turned, and by a faint, phosphorescent glow that surrounded it, she made out the figure of a man.

Then for the first time she found her voice. and as she cried out the figure faded and disappeared.

This experience was sufficient and the family sat up during the remainder of the night. As soon as possible next day they moved out. and since then the house has stood vacant and empty.

No one can be induced to even spend a night in it, and the owner is anxious to give it rent free to any tenant who will brave its that all growth of the spiritual principle must | unknown terrors.—Leadville Chronicle, Dec. 17.

Is the Moon Covered with Starch?

BY J. G. JACKSON.

Is it not true that in our beautiful phi losophy no confidence, or at most very little is placed in the dictums of professed inspiration or clairvoyarce, when they contradict the revealments of enlightened positive science? For instance the age of the world as deduced from professedly inspired wri-ters, is so manifestly contrary to true science that no really cultured persons now entertain it for a moment.

My attention has just been drawn afresh in this direction by noticing some statements made by our friend, A. J. Davis, reported in the JOURNAL of December 10th. He is represented to have said that our moon "is covered miles deep with starch, the first exudation from the mineral world, which afterwards becomes oceans, seas, etc. changed in position by earthquakes, torna-does and other conditions; but still it is the water"... Scientific men say the moon is old. I say to you it is new, but a little boy of six or seven years, a child of the

I hoped that Mr. Davis would, before this, have learned to cease his oracular style of speaking when giving his clairvoyant perceptions of scientific matters. He has, in his voluminous writings, contradicted several things demonstrably true, and has such a smattering of natural philosophy, that he can scarcely avoid plainly 'putting his foot in it," to use a slang term, whenever he attempts to treat of physical na-

Surely, for his own sake and for the sake of the cause of Spiritualism with which he is identified in the minds of many people, it is time for him to amend his methods, or that others be excused if they point out his errors. The days of ex cathedra revelations are waning and those of rational investiga tion are coming to the meridian. I do not propose to spend much time in

reviewing the above quoted jumble of assertions, to ascertain what small modicum of truth may be in it; but merely to aver that the idea of the moon being covered "miles deep with starch" seems utterly absurd and contrary to all observations of the lunar surface, now so carefully viewed and studied by many observers, with telescopes of constantly augmented power. If any fact in selenography is thoroughly settled it is that the lunar globe is or has been, intensely volcanic, and that almost the whole surface of the hemisphere next to us (the only one we ever see) is covered by craters and other evidences of volcanic action. Even the great lunar plains show here and there a crater and, as a late writer in the Astronomical Register avers, the appearance of these plains is such that the great lava fields of once melted basalt now found in Northwestern Europe, may be regarded as their "terrestrial analogues," formed in the same manner. If the lunar surface were covered "miles deep with starch" accumulated through "exudation" it would evidently have covered up these yet plainly perceived lava beds and even the gigantic mountains and deep crater-like gulfs of the moon.

If Mr. Davis, in support of the truth of his extremely ridiculous statements, should argue that the volcanic action took place after the starch formation, we can only add, so much the worse for the starch; for it, being composed of carbon, oxygen and hydrogen is very combustible. Where would it be in the presence of intense volcanic action—the general discharge from burning mountains and vast plains of flowing lava beds? Our "little boy of six or seven years' would evidently find himself in a conflagration, compared with which the late fires in Michigan would have been as nothing.

Aside from the heat of volcanic action, the intense perpendicular solar rays, unobstructed by clouds, must, during the long day of about three hundred and fifty hours, so accumulate heat in the equatorial regions of the moon as to cause a tempera-ture on the lunar surface, which as estimated by late careful observers, would ignite or otherwise prove fatal to starch. Again, starch and water are far from be-

ing the same as he intimates. Yes! "Scientific men say the moon is old"-that she is probably a dead world whose season of activity is long past, and that the extreme alternations of temperature occurring on its surface, renders it unfit for the support of organized life, as we know of it.

These are the present cautiously announced conclusions of the Bacorian philosophy of observation and rational deduction. Until inspiration and clairvoyance can give us something less absurd than these late announcements of the apostle of Harmonial Philosophy, we propose to entertain and defend them until proven to be erroneous.

Hockessen, Del.



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Build up the Nervous system and positively cure Sick Headache. Nervous Headache, Neuralgia, N. rvousness, Sleep'essness and Dyspepsis. It has been proved that they successful's ward off all danger of Paralys's. Apoplexy and Sudden death. Their effect upon the Nervous System is something wonderful, and there is no wonder that thousands of people ava'l themselves of such a valueb e remedy, while it may be found, in these days of Nervous Diseases. The simplicity and purity of these pills are at once in their favor, as they do not physic.

Paralytics that have not walked for two years have been fully restored by these pills, and thousands of cases of Nervous Weakness perfectly cured, while the cases of Sick and Nerrous Hesesche and Neuralzia that they have cured ave innumerable each year and add to their popularity. Too much cannot be said in their favor, for while they cure these terrib's Nervous D'asses, they sho improve the general heaith, and especially the complexion and skin, and invariably in prove the digestion.

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ECZEMA, TETTERS, HUMORS, ALL ROUGH SCALY ERUPTIONS. DISEASES OF HAIR AND SCALP, SCROFULA ULCERS, PIMPLES and

TENDER ITCHINGS on all parts of the body. It makes the skin white, soft and smooth: removes tan and freckles, and is the BEST foilet dressing in THE WORLD. Elegantly put up, two bottles in one package consisting of both internal and external treatment

All first class druggists have it. Price\$1.perpackage.



VEGETABLE COMPOUND. Is a Positive Cure

for all those Painful Complaints and Weaknesses socommon to our best female population. It will cure entirely the worst form of Female Com-plaints, all ovarian troubles, Inflammation and Ulcera tion, Falling and Displacements, and the consequent Spinal Weakness, and is particularly adapted to the

It will dissolve and expel tumors from the uteras in an early stage of development. The tendency to cancerous humors there is checked very speedily by its use. It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indi-

That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use.
It will at all times and under all circumstances act in harmony with the laws that govern the female syst For the cure of Kidney Complaints of either sex this

Compound is unsurpassed.

LYDIA E. PINKHAM'S VEGETABLE COM-POUND is prepared at 23 and 23 Western Avenue. Lynn, Mass. Price \$1. Six bottles for \$6. Sent by mail in the form of bills, also in the form of loss receipt of price, \$1 per box for either. Mrs. Pinkh freely answers all letters of inquiry. Send for pamph-let. Address as above. Mention this Paper.

No family should be without LYDYAR, PINKHAM'S LIVER PILLS. They cure constipation, bills and torpidity of the liver. Meanteper her.

23 Sold by all Draggists. Da

Woman and the Mousehold.

BY HESTER M PALE. IMetuchen, New Jerray.

NOT ON THIS EARTH.

Not on this earth! not here, in this poor life, Canst thou know all things, O inquiring Soul!

Not 'mid the worldline's, the weary strife,

The crowding cares that thrall thee, and control. Wrestling with doubt and groping through the

In the sad blindness of imperfect sense; O seeking spirit, from the human ark
Streams there no ray divine to light the dense
Obscurity that pains thy baffled eyes,
Which fain would pierce the far, impeneirable

Not through the veil of present time and space Canst thou see clearly; but as through a glass And darkly, must thou look upon the face.
Of the far Future. Yes, ere thou canst pass Into that other and sublimer state Which changes darkness into Heaven's own

light.

Earth's wants and woes, the things of Chance and

Must fade away upon thy mortal sight. Yet, from the dull walls of this earthly clay Thou catchest glympses brief of an Eternal Day.

Net on this earth! Thou never canst arise, Howe'er thou sources, to the full consciousness Of thise immortal nature; but to strive For its fulfillment is thy blessedness; To know what is thy being's high design, To toll and struggle for Progressive Life, And oh! through all things, deathless Soul of mine,

Be every deed with Truth majestic rife; True to thyself and true to others still— Lead them to goodness through a great and god-like Will.

Therefore repine not, oh self-conscious Soul!

Evough to know hath unto thee been given; Still keep thine eye upon the wished for goal,

And thou shalt reach, as thy reward, yo I Heaven To the full source of Wisdom thou shalt glide, Shalt know the mysteries of that upper sphere, The nature of that lofty Life, denied Unto the narrower, grosser portion here!
Not on the earth, then, but beyond the ekies,
And in the light of God, shall thou be truly wise!
[Elizabeth J. Kames.

WOMEN AT HOME AND ABROAD. Miss Rosina Emmet has taken two first prizes for Prang's Christmas Cards, amounting to \$2,000; last year she took one first and one second class prize. Miss Emmet is still a young woman. A young sister of fourteen has gained a \$50 prize for a small design.

Women are successful as playwrights as well as actresses. Anna Dickinson's Crown of Thorns and Augustus, have been pronounced excellent. So, also, is Mrs Francis Hodgson Burnett's Esmeralda, which has been acted in New York. Miss Holley's dramatization of Josiah Allen is clever and humorous, and the same is true of 'Clarice," by Mrs Fiske, Mrs. Jessie Benton Fremont 18 at work upon a tragedy for a prominent actor.

A meeting has lately been held at Exeter Hall, London, in which the Marquis of Lorne presided, to discuss female emigration to Canada. There is a large surplus of women over men in the British Isles, owing to the drafts made upon the latter in the mines, the army and emigration. The result of any great discrepancy between the sexes is unnatural, tending to suffering and immorality. The better class of women are needed on this continent. more perhaps in the United States than in Canada: that is, if they are trained to domestic employments; other avocations are overcrowded.

While the United States Marshall of Denver was taking a stage robber and desperado to the Detroit prison, the former managed to free his hands secured the arms of the officer and savagely attacked him. Seventeen men in the car at once stampeded into another and the marshal was at the mercy of the robber, when a woman who had alone remained upon the scene, came to the rescue. Seizing the criminal, she held him so trammelled that he could not use his revolver, at the imminent peril of her own life until the officer was able to secure his prisoner with the help of the brave woman. Mrs. Smithson came on at once to her journey's end, and the marshall after securing his prisoner, followed her in-sisting on her taking a reward of \$500, which she at first declined.

Mrs. Augusta Cooper Bristol has been appointed, unsolicited, lecturer of the State Grange of New Jersey, at its recent annual meet ing in Trenton; she has organized a Woman's Social Science Club in Vineland, and some of her excellent lectures before it are published in the papers of that thriving town. Her style is clear and pleasant, and in her studies of social science she follows those biologists and scientists which are so popular among the Comptists or Friends of Humanity.

The Margaret Fuller Society of Chicago has for its object the "Education of Woman in Political Economy and the Principles of Government," of which Mrs. Lucinda Chandler, an able, earnest, progressive and philanthropic woman, is president. Mrs. Chandler is known through the principal eastern cities as the originator of those societies which are known under the name of moral education associations. In a recent pamphlet issued by the M F. Society, we find that women can be statesmen if they give their attention to the great principles which underlie government. Political economy is a subject in which Mrs. Chandler is an unwearled student, and her words are strong and direct upon the great problems of civilization informed by enlight ened moral and spiritual perceptions. In May this society hold an anniversary meeting in memory of the "Lesson of Margaret Fuller's Life." Some of the topics considered in other meetings are - Woman and Government; Usury; Finance; Principle of Human Equality of Rights; Social and Moral Evolution of Womanhood; Woman's place in society, and kindred subjects.

In the eleventh annual report of Boffla's Bower, Boston, by Jennie Collins, she says: Out of 1,940 girls and women I have found places for 1670, during the year just ended; furnished stationery, clerical work and all that was necessary without one cent of charge to either party. To show the amount of business done in the Bower, she gives the record of one day, in which eighteen persons sought help, and forty-eight made application for some thing to do. Jennie Collins concludes from her wide experience among working girls, that the love of dress is not the cause of the fall of many who are so called "ruined," as so many imagine. "She says: "Six years ago I had a preconceived belief that vanity and love of dress was the great cause of their ruin. I found that to be far from the tuth. In the first place an appetite for intexicating drink was created by a lack of regular food, and it was more convenient to buy a bottle of lager or a stronger atimulant than to get a cup of tea or cooked food, when once that perverted appetite is acquired, it is beyond the control of the victim to overcome."

on commission. In many cases women have tided themselves over great financial difficulties by various kinds of work. One portion of the business is an order department, which is very flourishing; here one may be certain to have anything made which she may wish. In the basement is a lunch-room, where everything used is sent in by consignors. Here are found the best kind of pickles, preserves, canned fruits, etc. On the floors above are exhibited an immense variety of things useful and ornamental, including articles which are unusually quaint or beautiful There are the treasured relics,-bric a brac, laces, china screens and objects of luxury of many a family once wealthy, but now obliged to part with these elegant trifles for the comforts of life. On the books are the names of 2,800 women who have work to be sold, and the receipts of the last year was \$34,760.

The Woman's Institute of Technical Design, at 839 West 34th Street, N. Y. is intended to give practical training and instruction in designs for machinery. Many women of refined tastes and good general artistic culture waste energy in vain attempt to decorate articles for market, which are unsalable, owing to ignorance of the technical details of applied art. Existing Schools of Design teach principles only, but no school teaches to women the knowledge of machinery and its art limitation, without an understanding of which the most beautiful pattern is useless to a manufacturer. Men and boys find such schools in any city, but this is the first, we believe, which has been established for women and girls. Mrs. F. E Cary, the Principal, after much fruitless endeavor to find practical instruction in the arts of design, finally secured admission into the design-room of a carpet manufacturer. There she found a great field for women's work in original designs for carpets and wall-papers. To secure them, they are now frequently ordered from abroad at great expense. .

Leading manufacturers in New York extend their best wishes to this school, and offer priz's for first class work. It will teach the principles of design in carpets, wall papers, lace, chintz book covers, silk, calico. etc., and if successful will open to women new and important lines of industry. Anna French, M. D., long identified with the practical advancement of women, is business manager and lecturer upon the principles of botany, and a goodly number of artists, men and women, will be ready to give suggestion and criticism.

We clip the following from the New Northwest, edited and published by Mrs. A. S. Duni

The Cleveland Leader has made a careful summary of legislation in a score of States for the benefit of women during the year past and compactly presents an array of interest ing facts, which well support the claims of Woman Suffragists that their cause has made great progress since the autumn of 1880. still further compress the article. Maine gave women the right to serve on school committees, and enacted that married women may sell and convey real and personal estate, but refused the ballot. Vermont was much more liberal, granting absolute equality in school affairs, and giving married women engaged in business all commercial rights enjoyed by their husbands. Massachusetts legislators were hard of heart, only removing a few restrictions upon school suffrage. In Rhode Island a school suffrage amendment passed the House, but was beaten in the Senate after a warm debate. Connecticut reversed this osition of the two houses, the Senate only passing a school suffrage bill. In New York a liberal interpretation was put upon the school law passed by the previous Legislature but a bill forbidding any attempt to deny the right of women to vote was beaten, receiving fifty nine votes, six less than the requisite number. Indiana passed by an emphatic mai rity a constitutional amendment giving suftrage to both sexes alike, but this amendment must pass a second legislature and be ratified at the polls before it becomes effective. Michigan, Minnesota, Illinois and Missouri did nothing for Woman Suffrage, and little for the cause of temperance. A Woman Suffrage amendment, already passed by the preceding legislature, was killed in Wisconsin by a close vote, after prolonged discussion. The Ohio Legislature granted to women the right of holding the office of City Recorder A bill giving full suffrage to women was also passed by the House, but was beaten in the Senate by a close vote. Then the Senate passed a bill giving school suffrage to women, but the House failed to act upon it. Nebraska legislators gladly granted school suffrage to all, and then as willingly passed a constitutional amendment granting equal suffrage to women. Kansas defeated a similar amendment in the

BOOK REVIEWS.

Senate after it had passed the House. In Colo-

suffrage bill, which, after getting through the

Senate, was killed in the House. In Oregon

an equal property rights law was enacted, and

a constitutional amendment giving suffrage to

women was also passed without solicitation,

and by a fair majority. Finally, that the Ter-

ritories might not be wholly without part in

the year's work, Arizons gave to women school

suffrage and the right to hold all offices for

which they are permitted to vote.

rado great interest was excited by an equal

(All books noticed under this head, are for sale at, or can be ordered through, the office of the Religio-Philosophical Journal.)

PROF. TICE'S WEATHER FORECASTS AND American Almanac, giving the condition of the weather for every day in the year, with explanation of the causes governing it and its changes. St Louis, Mo.: Thompson, Tice and Lillingston, publishers. Price 30 cents.

Prof. Tice has an excellent reputation as a scientific man and correct prognosticator of the weather. His almanac will prove of great service to farmers. Besides the usual fore casts, he presents considerable information on a variety of other subjects.

Partial List of Magazines for January.

Wide Awake. (D. Lothrop & Co., Boston, Mass) Contents: Frontispiece - Winter Birds; Asaph Sheafe's Christmas: A Christmas Carol; Christmas Cards; Their Club and Ours; Poems of Christmas Tide; Ginevra Alveretta's Merry ('hristmas: Picture; To Day; From the Hudson to the Neva; The Capture of the Christmas Turkey; Short Stories from the Dictionary; Roasting the Turkey in Old Times; A Father Lost; Their Christmas Dinner: Babouscka; Christmas Wats; Queer Company Home; Kittyleen; What to do with the Christmas Cards; Telephoning Santa; Tangles; A Christmas Carol; Magna Charta Stories; Door Yard Folks: The Travelling Law-School; Ways to do Things: Heath and Strength Papers; Little Biographies; What to do about it. This number, which is the holiday issue, is as beautiful as the young folks could wish it to be, and is filled with interesting stories finely illustrated.

The Woman's Exchange, N. Y. No. 4 West 20th St., has for its object the establishment of a permanent office where everything salable which woman can make, may be held for sale Business Economy and Practical Knowledge.

The Century Magazine—(The Century Co., New York.) Contents: Portrait of Louis Adolphe Thiers: A Provincial Capital of Mexico; The Revival of Burano Lace; Co quette; In November; Through One Admin. istration; English and American Song-Birds: A Modern Instance; The Farmer of Marsh. field; A Listener by the Sea; The Caverns of Luray; The Flower of Flame; Oriental and Early Greek Sculpture; The Increase of Divorce; Schuman's Sonata in A Minor; Who were the Chartists ! From Mentor to Elberon; The Horseman; Reminiscences of Thiers; Legal Aspects of the Mormon Problem: Old Madame; Topics of the Time; Communications; Literature; The World's Work; Bric a-Brac.

The Phrenological Journal. (Fowler & Wells, New York.) Contents: Thurlow Weed; Mistaken Identity; Studies in Comparative Phrenology; The Sphere of Acquisitiveness; The Great Southern Exhibition; Plant Or-ganization; Sally; George Eliot's "Romola;" The Woman's Congress at Lubeck; True Philanthrophy; Phthisis Pulmonalis, or Consumption; New Orleans and Yellow Fever; Milk as Food; Notes in Science and Agriculture; Editorial Items; Answers to Correspondents; Personal, etc.

The Popular Science Monthly. (D. Appleton & Co., New York) Contents: Earth-Worms and their Wonderful Works by W. H. Larrabee; Astronomy in High-Schools, by Miss Eliza A. Bowen; Time keeping in Paris, by Edmund A. Engier; Jura sic Birds and their Ailies, by Prof. O C. Marsh; What is Transcendental Physics? by Paul R Ship man; New Guinea and its People, by Rev. W. G Lawes: Sanitary Relations of the Soil, by Dr. Max Von Pettenkofer; Progress of Copyright Law, by Benjam'n Vaughan Abbott; Volcanic Products; The Chemistry of Coffee and Tea, by Albert B. Prescott; The Anatomy of an Old Anecdote, by William W. Billson; The Bunsen Lamp, by H. P. Armsby; The Colorado Desert, by Joseph F. James: Sketch of Prof. John W. Powell (With Portrait); En tertaining Varieties; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

The Eclectic. (E. R. Pelton, New York.) Contents: Naseby and Yorktown; Alive and yet Dead; Our Astronomers Royal; Despair; Sheen-Hunting in the Mountains; Weather and Morals; German Student Life; Io Victis; City Life in the United States; Kith and Kin; The Physical Revolution of the Nineteenth Century: Country Life in Italy; The Village Bells; On the Formation of the Tails of Comets; The Geysers of the Yellowstone; Jocesa Lyra; Literary Notices; Foreign Literary Notes; Science and Art; Misce lany.

Revue Spirite (M Leymaire, Paris France.) A monthly devoted to the Spiritual Philoso phy, with able contributors.

Wonderful Power.

When a medicine performs such cures as Kidney-Wort is constantly doing, it may truly be said to have wonderful power. A carpenter in Montgomery, Vt., had suffered for eight years from the worst of kidney diseases, and had been wholly incapacitated for work. He says. "One box made a new man of me and I believe it will restore to health all who are similarly afflicted." It is now sold in both liquid and dry form. - Danbury News,

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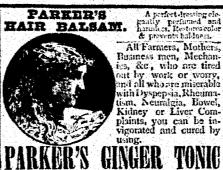
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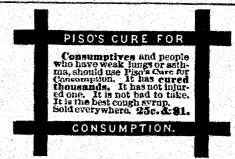
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How to Profit by our Privileges.

As a people, it is a fact that we are in the midst of an "embarrassment of riches." A great pile of money is worse than useless, unless its owner knows how to use it. A superficial reader would be none the wiser for a choice library of ten thousand volumes. A superficial Spiritualist will be no wiser or better for seeing a new medium every day. What we have, or what we read or see, only benefits oursolves and others so much and so far as we know how to use our goods or our experiences. Many men worth, say ten thousand dollars, give more, and get more enjoyment. than narrow souls worth ten times as much. As the pile of dollars grows large the soul are both out of joint and of no use. Let the soul and mind broaden and reach up, as the pile grows solid and heaped up higher, and the dollars are not filthy dross but precious means of usefulness. The great Napoleon once ordered the silver and gold images of saints and apostles in an Italian Catholic church melted up and coined into money. "Let them go about the world doing good, like the living apostles of old," said he. Floods of wealth have poured in on some men in the past few years, who no more understand how to use it than a pig understands poetry, and the only compensation is that the poor souls can't keep it long and it may help others at last. How to use wealth for its owner's good and for the common good, is a great problem looming up before us in these "booming" days.

Millions are well enough, excellent indeed when well got and well spent, but the chief end of man is not to get a million but to get manhood, without needing great wealth. Wendell Phillips has a brilliant lecture on neglected to get a great deal of benefit and | life at Cherry Hill. Among the "lifers," enjoyment out of a modest fortune. Years | it appears from the account given is a sgo a profuse western farmer went from his wide prairie to visit a brother in New England. He said: "It puzzled me for a long time to know how my brother lived even better than I do. I have twenty acres to his one, droves of oxen to his single pair. herds of cows to his poor two, pigs by the hundred to his three in a pen, yet he has plenty of beef and butter, more and better than I do, and a fair dollar to spare for a good thing. But I've found out the riddle. He saves what I waste, and is more independent than I am." It was a great art that the Yankee farmer had mastered.

As with money, so with booke, and newspapers. On the whole our great libraries and mammoth dailles are good, for we shall learn how to use them some day, but mean, while they tend to make us superficial and thoughtless. We read without system more than we can "inwardly digest." We skim over a bundred facts and hardly get a glimpse of the significance of one. We need to concentrate, as our good ancestors did. What a world of food for thought men and women used to get from the few books on the corner shelf in the old kitchen i Rollina's History, Bunyan's Pilgrim's Progrees, the Bible and a few other works, were read again and again, and the reader entered into the spirit of the writer, appropriated his thoughts, shared his inspirations and his daily life showed on what precious food he lived. The best words of the Bible have great power, and this comes a good deal from the fact that they found place in the soul by much thought and frequent repetition. Now we glance at tragedy and medy, history, song and story, sermon, rowalks of life. Among them are those who

gossip, and it is all like a revolving kaleidescope, never held still long enough for its brilliant colors to live in our minds eye We must learn how to select and use our larger intellectual and moral resources, and so make the most of them, as our fathers and mothers did of their smaller stock.

The same idea holds in Spiritualism. While there are hosts of waiting souls hungering and thirsting for this rich food praying in spirit for some precious sign and some golden inspiration, there are others who really have an embarrassment of riches that they never learn how to use. These do not stop to study the significance of a spiritual fact, but crave another fact, as the dyspeptic craves food that only plagues him when he gets it because his poor stomach has no digestive power. They have a mania for manifestations and are so possessed by it that, if a true medium can't be had they must try a cheat, puff a fraud, and so hurt the genuine and aspiring medium. All this is a sort of spiritual dyspepsia and comes from a misuse of our faculties which weakens the power to "inwardly digest' even precious nutriment. For all such the remedy is fewer and better circles, more thought of the wondrous facts and the great ideas and truths to which they should point us. We have found cases where but a single hour of convincing tests and beautiful facts had lighted up the life and enriched the thoughts for years during which no more manifestations were wit nessed. What seemed a privation was perhaps a blessing, for while they were musing the sacred fire burned, and in their own inner life they had reached more and more the full significance of what they had seen

Let us be choice of the finest manifestations and tests, keep back all rash and shallow eagerness and weak credulity, seek only the genuine and be grateful for that be it simple or profound, and grow in spirit by our growing comprehension of the life within and beyond. So our mediumship will be genuine, our life longer, and "the world will be the better for it."

Bright Spots in Dark Places.

It is said that the convicts in the Ohio Penitentiary sent \$100 to the Michigan sufferers. They raised this sum by denying themselves the luxury of tobacco, and by the sale of trinkets which they had made. How true it is that inside of the dreary desolate walls of our penitentiaries are those who posses noble hearts and generous impulses, but who in an unguarded moment have committed some offense that consigned them to their present unfortunate condition. The fire in Michigan was a widespread and terrible calamity; lives were may grow small, and then dollars and souls | lost, farms dev. stated, happy howes wrecked, and many crippled for life, yet there are hundreds of communities in various parts of the country that never contributed a cent towards affording relief for the unfortunate sufferers. In strange but happy contrast therewith, the prisoners of the Ohio Penitentiary contributed a liberal amount, and sent it forth on its errand of mercy to those who brand them as convicts, and who as well as the rest of mankind generally, have little, if any sympathy, for them. They seem to forget that criminals have feelings, and that many of them are actuated by an earnest desire to reform, and that all have immortal souls. To be a convict, dressed in prison garb, and subject to the most rigid discipline, shut out from the outside world, denied its sunshine and social relations-starved, as it were, in everything that can contribute to one's elevation and advancement in the scale of progress, we can conceive of no other relation in life that can so nearly approach to final despair! This sad condition receives a vivid illustration by the Philadelphia In-"The Lost Arts." It is an art—not lost but | quirer, in presenting the horrors of prison young man, who was sentenced seven years ago. During that entire time, it is said, he has been apparently forgotten by all who sustained any relation to him, whether of friendship or kinship. He had exchanged no word with any human being save his jailers, the inspectors, and the missionaries visiting the prison. A short time ago one of the jailers announced to this man that a lady had called to see him, and asked whether he would receive her. The prisoner was unable for some moments to make any reply. The color flew up in his face, and then he turned deadly pale and had to lean for support against the wall of his cell.

Then he detained the officer with speculations as to who it could be; who, of all the women that had cared for him before he was overtaken by death in life, had come to see him after seven years. Wife he had none. Was it his mother? his sister? Uf the latter, which of the girls, his playmates as an innocent child, free to enjoy the sunshine and breathe country air, which of them had remembered him? Who was it that had come to bring him news of home?

The prisoner said, after his visitor had left him, that when her arrival was announced he thought his emotion would choke him, his heart seemed ready to burst. and he had to gasp for air, and hours elapsed after the visit before the flood of memories it awakened permitted the unhappy man to relapse into his former state of sullen, silent endurance. Truly, there was a bright spot in this convict's nature.

The inmates of our penitentiaries are composed of ministers of the gospel, church members, men prominent in politics and finance, as well as those from the humbler

have no desire to reform, and who are so depraved that a generous thought rarely if ever finds lodgement in their minds. Others yearn for the endearments of home; for the genial sunlight and cheer of the outside world, and their aspirations ascend heavenward. They are superior to thousands who have no stigma of condemnation resting upon them through courts of justice, and though convicts, they sent \$100 as a token of love to the poverty-stricken people of the burnt district of Michigan. Verily, there are bright spots in dark places.

Business in Chicago During 1881.

The business transacted in Chicago during the past year may be plainly estimated as immense, representing a money value of \$1,045,000,000. The record shows an increase in the volume of business of 15 per cent, over that of last year. The receipts of breadstuffs in Chicago

for 1881 were 4,942,911 barrels of flour, 15,-

077,051 bushels of wheat, 78,276,422 bushels of corn, 24 941,397 bust els of oats, 1,456,102 bushels of tye, and 6,551,520 bushels of barley. Reducing flour to bushels, the total receipts of grain are 151,017,047 bushels. In 1880 the receipts were 3 215,389 barrels of flour, 27,541,607 bushels of wheat, 97,272,844 bushels of corn, 23,490 915 bushels of oats, 1,109,216 bushels of rye, and 5,211 536 bushels of barley. Total receipts in 1880 (reducing flour to bushels), 165,855,370 bushels of grain showing a falling off in 1881 of 14,838 323, bushels. The shipments in 1880 were 154,377 115 bushels, and in 1881 were 142,244,508 bushels, a falling off of 12,132,607 bushels. Even in the grain trade Chicago has done better as compared with other grain centers than she did in '80; as much better as she has in other branches of business. The figures not only show this, but show that whether there is little or much grain to handle, Chicago always handles the lion's share, and that she is year by year increasing her influence in the grain markets of the world and taking higher rank as one of the great centers of the trade. At a rough estimate it may be said the produce trade of the city, will amount to \$360,000,000, the wholesale dry goods trade is about 20 per cent. The trade to \$420,000,000, and manufacturing trade to \$325,000,000. The increase in the sales of dry goods have amounted to about \$55 000,000; millinery, \$6 000,000; carpets, \$4,000,000; clothing, \$20,000,000: hats and caps, \$5,500 000; boots and shoes \$18,000 000; hardware, \$5,000,000; musical instruments, \$3 200 000; drugs, \$6,000,000; paper, \$10,000,-000. The most noticeable falling off in business is in canned fruits, sales having decreased 50 per cent., as a result of the short fruit crop. The lumber season is the best on record, over two thousand millions feet of lumber having been handled at an average yard valuation of \$1650 per thousand feet. In the live stock trade there is a falling off in hogs, but an increase in the rece pts of cattle ard sheep. Not the least wonderful feature of the business history of the city for the year 1881 is that relating to the moneyed interest. The bank clearings for the year amount to \$2,249,097 503, against \$1,725,684,894 in 1880, and \$1,257,861-124 in 1879, an increase of 37 per cent. in 1880, and of 31 per cent. in 1881 over the clearings of 1880. More significant than this is the heavy increase in the deposits in the Chicago banks. These amount to about \$75,000,000, against \$56,000,000 in 1880. The

to materially advance Chicago in rank among the great financial cities. Nearly all the great railway enterprises of the year hinge upon Chicago as a center. and roads built to turn trade away from this city are now fighting for the privilege of turning their business into Chicago channels. All the new railway enterprises of Canada contemplate schemes that will bring them within the range of Chicago influence. Even the Canadian Pacific is forming new combinations, with a view of making a fight for a part of the Chicago trade eastward. The time is not far distant, probably, when Chicago will be the business and commercial center of the United States, if not of the world.

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such magnitude and of such a character as

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The price of this forty page pamphlet is \$5 00 for 100 copies, \$2.75 for 50 copies, and \$1 50 for 25 copies delivered at any express office in Chicago; or \$5.75 for 100, \$3.20 for 50 and \$1.65 for 25 copies, if sent by mail; 6 copies for 50 cents. We hope subscribers will feel a disposition to order as many copies as is compatible with their means and ability to circulate. Order your supply at once while the matter is fresh in your mind. Single copies ten cents.

Augustus Day, of Detroit, Mich., writes: Mrs. Ophelia T. Samuels of Chicago very acceptably occupied the rostrum of the Society of Spiritualists and Liberalists of this city, the first three Sundays of December, her audiences increasing in number and appreciation, as the voluntary contribution s gave evidence. The many friends she made here were desirous to retain her longer, but previous arrangements of hers prevented.

A correspondent Port Huron, Mich., writes: "We are not dead, only sleeping, and are in hopes that the glorious cause of truthimay be awakened through the blessed spirits' aid; we hold regular meetings in our own hall on Sundays and Thursdays. Mrs. Hattie Hamilton gives psychometric tests after each lecture, to the general satisfaction.

A Cannibal Missionary.

A convert to Christianity, Kabu, a native of the Sandwich Islands, has, like many of Moody's and Sankey's converts, "backslid," and returned to his evil ways, his barbarous nature finding an ample field in which it could act, at Taputeones, one of the Islands of the Gilbert Group. It appears from the account given that Kabu had succeeded in converting a number of the natives, in fact, a large majority of them. As a recompense for his evangelical labors he received quantities of copra (dried cocoanut), pearl and turtle shells, which he sold to the trading schooners belonging to Sydney, which cruise in the South Seas. In March last his demands became so exhorbitant and oppressive that the people living on the south side of the island refused to meet the calls. Kabu, the missionary, armed his followers with guns, clubs and spears, and attacked the perverts. The horrible atrocities that followed were related by a survivor to some white men who live on one of the islands. to the north of the group. All the old instincts of cannibalism were aroused in these flends. The women were outraged and their bodies, with those of young children, were eaten. After the cravings of these inhuman wretches had been satiated the bodies were piled up in a house, and the ghastly funeral pyre was fired by the hand of the miscreant Kabu. When the British schooner Elizabeth was at the island the decomposing remains were still visible. emitting a horrible stench.

The Two Worlds.

Under the very significant and appropriate title of THE Two Worlds our New York contemporary is making a good record. In the work which the Journal is striving to accomplish for the advancement of Spiritualism there had long been felt the need of a Spiritualist contemporary in the East which, however much it might differ from or oppose the Journal in theories and methods, should stand squarely abreast with it in the demand for good morals, honest mediumship and a high standard for all progressive people. Hence the JOURNAL hailed with genuine pleasure the advent of The Two Worlds, telleving that it would materially assist in bringing the world up out of the mire of su, erstition and passion into the glorious spiritual light of which intelligent Spiritualists have a little and are striving for more.

The Two Worlds shows a steady improvement from week to week, indicating that the publisher and editors are getting to be masters of the situation as rapidly as could be expected. That it may continue to grow in strength and vigor is the sincere desire

The Psychological Review.

The attention of the Journal's readers is called to the advertisement of The Psychological Review to be found in another column. That a high-class monthly is greatly to be desired is apparent and we hope the American patronage of this able periodical will be so generous as to add fresh impetus to its brightening prospects. "M. A. (Oxop)" contributes to the January number an exhaustive sketch of Epes Sargent's works, prefaced by a portrait. This article alone ought to be worth a year's subscription. "M. A. (Oxon)" has also promised to furnish during the year, in addition to other matter, several b'ographical sketches.

We are now arranging for articles from some of the most talented American writers and feel that we can guarantee a magazine of which all may be proud.

The January number is a good one to begin with, and we hope to have it ready for delivery soon after the 15th.

Good News for the Spiritualists of Chicago.

We are informed that arrangements have been perfected for lectures by first class speakers at Union Park Hall, 517 West Madison St. The meetings will probably be inaugurated next Sunday, the 8th, and certainly not later than the 15th. The movement is backed by some of the most substantial Spiritualists in the city, to meet a long felt want, and success is assured from the start. Further particulars will be found in the daily papers in due time.

Speaking of the Mormon question Ex-Vice-President Colfax says that he would have juries impaneled from law-abiding citizens only; would not allow the Mormons of Utah to vote their submissive harems by wholesale in favor of polygamy; would restore the right of dower, which has been abolished by the Utah Legislature; would have Utah governed by a board of commissioners, under the supervision of Congress. as is the District of Columbia; would not extend the land, patent, or naturalization laws to polygamists; and would make open living in polygamy a crime to be punished rather than the mere ceremony of marri.

A. F. Ackerly has again come to grief: this time in Detroit, where his stale tricks were once more exposed and denounced, and the fee for the show returned to all who asked for it. This promising young man is having a bard time of it; he had bet ter return to Boston or Philadelphia as those two cities offer greater inducements to such talent. Horace Greelev didn't refer to the Keeler-Ackerly style of youth when he said: 'Go West, young man! Go West!!' I some of a very striking character.

Current Items.

Thirty cents pays for 12 weeks trial subcription to this paper.

Mr. Allen Campbell, of Blakely, Nebraska, would like the address of A. C. Doan.

The Voice of Angels still maintains the high degree of interest formerly attached to it. The last number is excellent.

A subscriber at Lawrence, Kan., has remitted for the Journal, but failed to give his name. When we get it, we will credit amount.

All readers who like this paper and think it is doing a good work, will make due exertion to forward its circulation among their friends by obtaining new trial subscribers. Rev. F. W. Maynard, pastor of the Chris-

tian Church at Decatur, Ill., resigned when

charged with drunkenness, and will return to New York. The prediction is entered that in considering the question of reapportionment the house will agree upon 319 or 323 members,

which will give Illinois an additional repre-An amount of fresh, vigorous, valuable reading matter equal to the contents of

four 12mo, books of 250 pages each can now be had by sending 30 cents for the Jour-The Spiritualists of Eikhart, Indians, are to be congratulated on having secured A. B. French for the Sundays of January. He will arouse new interest and give an im-

petus to the movement in the right direction. Every physician, priest or philosopher who lives unacquainted with the singular facts arising from a study of animal magnetism is incomplete in his knowledge and

wanting in the true light of science. -Bar-

on du Potet. Mr. Karl Hoepfinger, editor of the Iowa Courier a German paper published at Tama City, Iowa, called at the Journal office last week. He is interested in Spiritualism and seeking in a fair and earnest spirit to

to find convincing evidence. "Garrison in Heaven-a Dream," by Wm. Denton. This interesting production appeared in the JOURNAL sometime ago, and now it has been published in pamphlet form. It should have a wide-spread circulation. Price ten cents. For sale at this office.

The missionaries in China refuse to admit converts to Church membership unless they give up oplum smoking. We never heard of the question being asked a convert here at home whether he smoked opium, drank whisky, or chewed plug tobacco, but maybe there is something in the revised addition that prohibits opium smoking.-Peck's Sun.

The question has arisen at St. Thomas, Canada, whether a man who rents a pew at church can use it for a sleeping apartment during the hours of service. The clergyman made complaint of one of the congregation who was a constant snorer, and notified him that if he couldn't keep awake he must stay at home. The man refused, and was arrested for interrupting divine worship, but the judge acquitted him on the ground that when a man rented a pew he could do what he had a mind to in it. The pew was like a berth in a sleeping car, and a man could sleep in it or sit up and listen to the sermon.

A company has recently been organized, with headquarters in Cincinnati, which announces the use of "ozone" for preserving all perishable articles, animal and vegetable, from fermentation and putrefaction, retaining their odor and flavor. The process seems to be simple and inexpensive. The articles are placed in an air-tight chamber and a small quantity of the "ozone generator" is burned, by which the active gas is produced. Samples of mutton, eggs, apples and vegetables are exhibited, said to have been kept two or three months already, without undergoing any marked change; but juicy fruits and vegetables are sometimes kept under "ozonized water" to prevent drying up.

Frederick Rausch, a wealthy farmer near Newcomerstown, O, has a son 15 years old, who has a singular impediment in his speech, which is one of the most remarksble cases on record. He can talk intelligently to any member of his family, but the moment he leaves home and goes among strangers his voice 'eaves him, and it becomes utterly impossible for him to articulate one word. He can hear well enough, and is bright and intelligent looking. This mest remarkable impediment in his speech when among strangers is attributed to a spasmodic contraction of the muscles of the vocal organs, superinduced by embarrassment or fright. A doctor who is treating him takes the boy to his office, where he gradually becomes familiar with the doctor. after which he is drilled in pronouncing certain words, such as the days of the week, etc., also short sentences. The doctor then takes him in some business house in the town where in the presence of a crowd or several persons, he (the doctor) drills him on the same words and sentences until he speaks them distinctly.

Giles B. Stebbins writes as follows, from Detroit, Michigan: "I have never had so much lequiry and openness to talk from intelligent people, as in the last month. Slowly the truth wins and the future religion is making its way out of the fog of agnosticism and the bigotry of the creeds."

We attended Mrs. Wilson-Porter's scance on New Year's evening and were gratified to notice a steady increase in the development of her medial powers. A number of good tests of spirit presence were given,

Our Exchanges.

There are those who revere the name of Jesus, and who believe that he was miraculously conceived. Others regard him simply as a remarkable medium. Some entertain the idea that he was simply a human being, with weaknesses or frailties common to all humanity. The Two Worlds expresses its view of him in the following

"We, as Spiritualists, have no sympathy with this feeling of aversion, sometimes amounting to even animosity, toward the name of Christ. On the contrary, we regard this feeling as ill-founded and unreasonable. It has, no doubt, to a large extent, grown out of the perversions, errors and abuses which have been prevalent under the shield of that name. But it ill becomes Spiritualists not to discriminate between what was good and noble and genuine in the life and teachings of one who has made so profound a mark on the world's history, and the misconceptions and mistakes of those who have professed to be his followers. It betokens a parrow and unreasonable mind to belittle and condemn a most noble, heroic and amiable spirit, be cause those who have claimed to be his special friends have misconceived and belied him. Since Jesus is accredited with having taught the Fatherhood of God, and the Brotherhood of Man, in a semi-barbarous age—since he specially consoled the poor and down trodden, and dignified useful service by his own example—since he insisted on the spirituality of worship, and illustrated the possibility and sacredness of communion with the departed-since he lived not for selfish alms, but to instruct and heal and bless the ignorant, the suffering and the needy, and died a martyr to the truths he taught—it surely is befitting that humanity through all time, whether it regards him as divine or human, or both divine and human, should observe one day in the year "in memory of Jesus and the poor." And even if Jesus be regarded as a myth, and the histories we have of him as merely fabulous legends of an ideal personage, still it would seem that so noble an ideal is worthy to be cherished and aspired unto until it shall come to be realized as an actuality among men."

W. J. Colville, always expresses himself clearly and forcibly on whatever subject that comes up in his mind for consideration. The following extract from a lecture by him in a late Banner of Light, is very appropriate and significant:

"Let us all resolve—instead of seeking to carry men back to old world superstitions, to the restoration of belief in the Devil-to reform the Devil, if there be one; and certainly we may aid unhappy, earth-bound spirits to rise from their degradation by doing all we possibly can to relieve distress and correct wrong in our own vicinity. Do not seek to summon undeveloped spirits from invisible realms that you may reform them, but rather remember that they dwe'l amid the haunts of crime on earth, and that as you reclaim the sinner you help up the unclean demons who surround him. Go forth nobly to your daily tasks: rely upon the Infinite and Eternal Power of Goodness; go forth, clad in the armor of truth and purity, to do battle with all the vices of the age, and in the angelic sense you may all new paradise into which all souls enter who have fought the battle of life the wisdom of the serpent will be found conjoined with the purity and harmlessness of the

Under the head of "Guardianship of Thought," the London Spiritualist makes some excellent suggestions:

"Strive to know the intuitional part of your consciousness; watch it; keep it pure; let it guide you; keep the thoughts untarnished, and when the germ of the divine soul becomes known to you let it expand and do not retard or disturb its growth. Never expose the innermost sanctuary of your soul to vulgar gaze, nor speak of the progress you make; if you have a seed-corn of faith, and one spot in your soul pure regeneration is within your volitional power. But mistake not the means towards the end, for the end itself; many are there who have erred and thought inflation to be illumination. Leave all passion and earthly and vain desires; fix the soul in a pure life, and behold the soul is the life and the God who knew you, but whom you knew

The passage of matter through matter seems to have been successfully demonstrated through the instrumentality of different mediums, though there are many who doubt its possibility. In Light, a spiritual paper published in England, Robert Cooper BAYS:

"The wonderful phenomena of the pass age of matter through matter is exhibited in many forms in the presence of strong physical mediums. It occurred at every seance of the Davenports, when their coats were taken off and other coats put on while their hands were securely tied behind them and fastened to the rung of a chair. Sometimes their waist-coats would be taken off, still buttoned, from underneath the coat, while their hands were tied. In Dale Owen's "Footfalls" is mentioned a case of haunting in Scotland, when articles put in a cupboard would the next moment come tumbling down the chimney, although there was no communication between them. The threading of a chair round the arm The threading of a chair round the arm when the hand are united, or placing a solid iron ring round the wrist, is of common occurrence. I once saw this phenomena take place in the light, the medium being Mr. Herne Abundant as is the testimony to the fact, there are skeptical Spiritualists who say that it has never been satisfactorily demonstrated."

Mr. Walter Howell discourses ably on "Man and his relationship to God," in the Medium and Daybreak. He says:

"All the investigations of Science are based on the theory of the eternity of matter: but whilst we may acknowledge eternity of matter, we also acknowledge eter-nity of spirit. Every mortal body contains within it a soul-a living spiritual essence -of which the mortal body is the outward expression and embodiment. And as we gaze around upon the grand scenery of nature, and upward upon the galaxy of stars and plinets that revolve in the illimitable ocean of space—the grand stellar universe filling the soul with awe—the mind is inspired with the idea that all na-ture is but a pictorial manifestation, or a

from the will of wills, so there is a relationship, and a near relationship, between the human soul and the Divine Being; for as you penetrate the human soul from its external stand-point, and look into the grand inner recesses, you find within the human soul, the kingdom of heaven; and within the kingdom of heaven you see even the Father enthroned; and through the ideal divine humanity that lives within the soul, you see that the grand soul-life of Deity lives and infuses its life, by and through the inner life of man; and thus all life is the manifestation of D.vinity; for the fountain of life, as it diffuses its life through objects and living forms, and human existence upon the earth, finds in the great varieties and diversities of creation only an expression of its own infinity."

Lecturers and Mediums.

The Ramsdell Sisters intend soon to locate in Clyde, Ohio.

The address of Mrs. R. A. Robinson, said to be an excellent medium, is 308 17th St., San Francisco, Cal.

Prof. Denton has been eminently successful in Australia, and writes to a friend that he has work before him enough to keep him busy for two years.

Mr. W. H. Townsend, Psychologist, accompanied by Mr. H. O. Sommers as business manager is again in the West on a professional tour.

A. J. Fishback writes: "It is our purpose to visit Kansas, and those in that State wishing our services can address C. B. Hoffman, Esq., Enterprise, Kan., for all needed information, as he has kindly consented to act as our agent."

Lyman C Howe spoke in Corning, N. Y., Friday evening, Dec. 30th, and Sunday, Jar. 1st. Jan. 8th, 15th, 22nd and 29th, he lectures in Binghamton, N. Y. The Sundays of March he will probably speak in Brooklyp, N. Y., for the "Fraternity."

Wm. Emmette Coleman writes: "I learn from Mr. Charles Bright who presided at Mrs. Ada Foye's first séance in Australia, that that famed medium is meeting with good success in that country. She is expected to reach San Francisco, on her return voyage about Dec. 26th."

Dr. J. K. Bailey spoke at Harns' Hall, Isabella Co, Mich., Dec. 11th.; at a Liberal gathering, St. Louis, Mich., the 18th; at Caro, Tuscola Co., in Universalist church. with good attendance and much interest, 25th-Christmas: at Vassar, same county, Jan. 1st, 1882. His address is still in care of P. O. Box 306, St. Louis. Michigan.

Silas Bigelow of Kalamazoe, Mich.. writes: "J. W. Kenyon is employed most of the time lecturing, and is giving good satisfaction. He is highly inspirational, and deals largely with the philosophical phases of Spiritualism. He spoke several times at the Rockford meeting, and the interest was well sustained. Friends should keep him at work. His address is Grand Rapids, Mich.

Mrs. Julia B. Dickenson, medical clairvoyant of wide experience, both in America and England, after a successful practice at Denver, has located, for the winter, at 389 West Madison St., Chicago, where she will be pleased to see those needing her gervices. The Spiritualist papers have often published accounts of her healing, and we have reason to think she is entitled to the confidence of the public in her professional capacity.

"Many Thousands Should be Sent Out."

To the Editor of the Religio-Philosophical Journal: Timely, valuable and of remarkable interest is your beautiful pamphlet, "Spiritualism at the Church Congress." Many thousands should go out. Every Spiritualist should get, and give away, as many as possible; for intelligent people, in and out of the churches, will read and "inwardly digest" the views of these eminent English Episcopalians. Our ciergy, everywhere, should have it. Your reprint of the excellent London report is faithful, your brief additions good. The pamphlet should be sent for by all your subscribers, and by others in great numbers, for it will do great good.

G. B. Stebbins.

Deservedly Popular.

Detroit, Mich., Dec., 1881.

Unless it had great merit Parker's Ginger Tonic could not be so popular. Its sale has spread remarkably all over this country, because invalids find it gives them new life and vigor when other medicines fail entirely.— Ohio Farmer.

Ex Vice President Colfax publishes in the Advance for Dec. 23rd, a vigorous article on the Mormon question. In this he shows that the present attitude of the Mormons is one of defiance to the Nation, and offers some suggestions as to how this defiance should be met.

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A Carp.—During the next six months there will be a large number of people out of employment on account of the drought; in some parts of the on accountry there is a great deal of suffering. There are plenty of men and women in this country who, if some friend would put them in the way of earning two or three hundred dollars during the windred the wi ter months, would be grateful for a lifetime. A large Manufacturing Company in New York are now prepared to start persons of either sex in a business. The business is honorable and legitimate (no peddling or book canvassing), \$50 per month and expenses paid. So, if you are out of employment, send your name and address at once to The Wallace Co., 60 Warren St., New York. The Household and Farm in its issue of October says, "The offer made by this Company (who are one of the most reliable in this city) is the best ever made to the unemployed." The Wallace Co. make a special offer to readers of this paper who will write them at once, and who can give good

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Medium's Meeting at the West End Opera House each Sunday at 3 o'clock p. x The Verification Society meets each Sunday at the West End Opera House at 11 o'c.ock A.M.

Meetings are he'd each Sunday at 7:33 r.m. at 991 Milwau-tee Avenue. G. W. Brooks principal speaker.

Spiritual Meetings in Brooklyn and New York.

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NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 F. M. The public invited.

P. E. FARNSWORTH, Secretary. Address Box 777 P.O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No55 West Sard Et. (near Broadway) every Sunday at half past ten, A. M. sod half past seven P. M. Children's Progressive Lycomm meets at 3 F. M.

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I congratulate you on the management of the paper. I indorse your position as to the investigation of the phenomena .- Samuel Watson, D. D., Spiritualist. You are conducting the JOURNAL in the true spirit of honest research.-B. F. Underwood, Materialist.

Good for you! Never man in your ranks did half so well, that I know of. Brave it is and right.—Rev. R. bert Collyer

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able at Ludgate Circus. The general f atures of the Psychological Recience m

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the vast accumulation of facis already to hand: (c) To determine and name the subtle forces at work in the production of the phenomena in

question: (d) To discuss the laws which govern, and the philosophy to which the facts lead up with that clearness and efficacy as may at once satisfy thoughtful readers, and stimulate investiga-

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2. A resume of Contemporary Spiritual Opinion and a digest of all that is worth keeping for reference and future tabulation in Current Literature. We shall endeavor to embrace the cream of thought in this country, France, Australia, and America, etc., excluding rigidly the personal and the valueless, and putting in abstract what is of permanent value. This will give readers a bird's-eye view of all that is going on, and will post them up without the necessity of taking in all the periodicals, a thing which people seem increasingly disinclined to do.

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4. Original articles on the science and philosophy of Spiritualism and cognate subjects by an able staff of writers on both sides of the Atlantic, amongst whom may be mentioned-M. A. (Oxon), C. C. Massey, Professor Barrett, Mrs. Howitt-Watts, F. Podmore, J. T. Markley, Newton Croseland, E. T. Bennett, J. W. Farquhar, Dr. Wyld, A. Lillie, and A. E. Maitland in England. America will probably be represented during the year by such well-known writers as Hudson Tuttle, A. J. Davis, W. E. Coleman, Mrs. Hester M. Poole, Prof. Alexander Wilder, M. D., Prof. J. R. Buctanan, M. D., Mrs. Emma F. Jay Bullene, Prof. Wm. Denton. Giles B. Stebbins and others.

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RADICAL WEEKLY JOURNAL, PUBLISHED AT & TREMONT

PLACE, BOSTON, MASS. Editors W. J. POTTER. B. F. UNDERWOOD.

CONTRIBUTORS: Moncure D. Conway and George Jacob Holyoake, of London, will write for The Index every month during 1881. Among the other contributors are Prof. Felix Adler, John W. Chadwick, M. J. Savage, F. M. Hel land, W. H. Spencer, Mrs. E. D. Cheney, Mrs. Anna Garlin Stencer, Caroline H. Dale, Mrs. Sara A. Under-wood, Miss E. A. Hardaker.

The alm of The Index is—
To increase general intelligence with respect to relig-

To increase general intelligence with respect to religion;
To foster a nobler spirit and quicken a higher purpose, both in the society and in the individual;
To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for alavery, character for creed, catholicity for bigotry, love for hate, hammanitarianism for sectarianism, devotion to universal suds for absorption in selfish schemes.

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Poixes from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO TRE HARMONIAL PHILOSOPHY.

Love.

True love is but a humble, low-born thing, And hath its food served up in earthern ware; It is a thing to walk with, hand in hand, Through the every-dayness of this work-day

Baring its tender feet to every roughness,
Yet letting not one heart beat go astray
From beauty's law of plainness and content;
A simple, fireaide thing, whose quiet smile
Can warm earth's poorest hovel to a home;
Which, when our autumn cometh, as it must,
And life in the chill wind shivers bare and leaf-

Shall still be blest with Indian summer youth In bleak November, and with thankful heart Smile on its ample stores of garnered fruit, As full of sunshine to our aged eyes As when it nursed the blossoms of our spring. Such is true Love, which steals into the heart With feet as slient as the lightsome dawn That kisses smooth the rough brows of the dark, And hath its will through blissful gentleness,—Not like a rocket, which, with savage glare, Whirs suddenly up, then bursts, and leaves the

night
Painfully quivering on the dazed eyes; "
A Love that gives and takes, that seeth faults,
Not with fluw-seeking eyes like needle points,
But, loving kindly, ever looks them down
With the o'ercoming faith of meek forgiveness;
A Love that shall be new and fresh each hour,
As is the golden mystery of sunset,
Or the sweet coming of the evening star,
Alike, and yet most unlike, every day,
And seeming ever best and fairest now.
—James Russell Lovell, from "Tender and True."

Bevealed and Natural Religion.

Special revelation, as presented by those who rely upon it as the only religious truth, teaches us that the leading motives and reasons for an honest religious life, come from a belief in such revelation, and in the rewards it offers to its votaries and the penalties it threatens to its deniers, in another world. That these considerations, to be realized in another state of existence, constitute the inducements to a virtuous, and the restraints to a victous, life in our present state of being. Is there not a most radical and stail defect in this system? When we consider that all we know, or can know, comes to us from actual experience and the reflection suggested by such experience, is it not passing strange that unlimited wisdom should require us to act from motives that have not only no connection with such act, but are separated therefrom by an limpassable guilt? Is it at all strange to a thinking mind, that under such restraints only the world grew werse and worse for fifteen hundred years of recognized dark ages? Where, in all the wide realm of nature, is there any thing analogous to this? Nothing of the kind can be found.

That God has attached to every good and every bad thought and act, a natural consequence or eff.ct, sufficient, when understood, to determine our choice of the former, is simply the requirement of a perfect law. It is the plain result of infinite wisdom, power and goodness. The self condemning power of man's conscience is a manifestation of this law. This conscience condemns only what it knows to be wrong. Give it unlimited wisdom, it would condemn all wrong. Give it unlimited power, it would provide for a curing obedience to all right. Give it unlimited goodness, and what would be the end to be reached? Would it be good or bad? In every thing, including the penalty of vice and the reward of virtue, God reveals himself in the ordinary and natural consequences that follow every act and every cause, whether the result of volition or not; and such revelation comes at once as the consequences follow, and independent of all belief as to them. This is natural religion—a religion founded on the known relation—known from experience—that exists in the world of physical and moral forces and means. God made and maintains these relations. We learn what they are and

these relations. We learn what they are and what they teach. This is the religion of Nature. Contrast for a moment the power of the motive of restraint on the soul artising from these two systems. One is assumed, the other is certain. One is looked at, the other is felt. One is far off, the other is at hand. One is promised, the other is realized. One says you may, the other says you must. One rests in authority, the other in perception. One is a fiction, the other is a fact. Which affords the strongest motive against con-

scious wrong-doing? Men act from real, not simulated belief. The spirit never consciously deceives itself. The be-lief that wrong doing will result in benefit or advantage constitutes the motive for wrong. Show this belief to be an error, and you take away the motive, and the practice of wrong will cease. Does not the natural ordinary consequences of wrong or evil, as worked out under the great laws of cause and effect, in both the physical and moral world around us, afford sufficient facts and reason for the removal from every mind of this erroneous belief? Does not the daily experience of man teach him that no real good can result from wrong-doing? This great fact and truth man must learn so at to feel their force before the world will be reformed. Must we learn this from facts and lessons connected with, and arising from, his own thought, action and experience, or from something outside of himself, resting in ssumed theory and authority? Revealed religion teaches the latter, and natural religion the J. L. BATCHELOR.

Clarinda, Iowa, 1881. Wendling vs. Ingersoll.

Geo. R. Wendling, the champion of orthodoxy, who has taken up the endgel against Ingersoll and infidelity, has been lecturing in Minnesota. H. is said to be powerful as an orator, but quite shallow as a thinker. He makes about as much headway fighting logersoll as a certain paper does

fighting the Advance.

At Minneapolis he lectured on Voltaire and one of the strongest points he made is thus reported:

"Sketching the literary career of the man and his lif, the speaker showed his wonderful voluminousness, and that though rich, he was a wanderer without home and a stroller from place to place. And did it ever occur to you what homeless men infidel leaders are?"

This was considered a strong point, and yet this same man Wendling and the 60,000 ministers in America never weary of telling what a homeless wanderer Christ was, how he had not where to lay his head, and how he was an outcast 'from society. They never weary of telling how Pauland Peter, and all the disciples and apostles, and the early champions of the church, were homeless wanderers, and how as Paul says, 'they dwelt in dens and caves, they were sawn assunder,' and were to all intents and purposes, homeless tramps and out 'asta, and Paul says of them, "of whom the world was not worthy." We believe it. The men who made them outcasts for preaching the new religion were not fit to 'unloose the latchets of their shoes." Christ and Paul and Peter and their followers for several hundred years were the rankest infidels. They were just as infidel to the Jewish church as Voltaire and Paine and ingresoli are to the orthodox church.

Then Mr. Wendling goes on and says:

Then Mr. Wending goes on and says:
"Infidelity has no music. There is not in its
whole literature enough for a single song as long
as 'Home, Sweet Home,' which is the inspiration
of our manhood and the solace of our declining

This is a most shabby falsehood, of course. But this very "Home, Sweet Home" was written by a man named Payne who never had a home. He was one of those homeless wanderers whom Mr.

Wendling speaks of.
So far as Mr. Wendling extols the character and teachings of Christ we are heartily with him. To far as he repeate the state lies, misrepresentations and execrations of the church against many of the noblest and most useful men which the world has seen, we abhor him and his shallow lectured to the have fair play and be just. Let us have fair play and be just. Let us have fair play and be just. I shall we prevail even if the decaying orthodox much most the way of the old Jewish church tall other religious organizations which have their day.—The Worthington (Miss.) Advance.

Is Thought Matter.

To the Editor of the Religio-Philosophical Journal:
On Oct. 23rd., 1880. M. L. Sherman makes the inquiry through your columns: "Is thought matter?" and calls upon "contributors of your paper to give their views concerning the above intricate, but exceedingly interesting and important question." In your issue of the 3rd of Sept., last, I answered him in a logical and rational manner, taking the negative of the question, and thus

question." In your issue of the 3rd of Sept., last, I answered him in a logical and rational manner, taking the negative of the question, and thus throwing the proof upon him. I also volunteered to offer reasons and arguments thereon, which I know some of your readers thought were conclusive in the premises.

That the make-up of the physical man is matter, and "cannot produce nor comprehend anything which it did not inherently possess." may

ter, and "cannot produce nor comprehend anything which it did not inherently possess," may be true; but that does not prove that the soul cannot employ the senses or the body through which to give clear demonstrations of its existence and powers; but those powers are not matter, only act on matter. Mr. Sherman continues: "I said that spirit and matter were of the same substance." That did not make it so. Suppose that you now try to make it appear that spirit is "substance" of any kind, then tell us something of the nature or composition thereof. That is the pith of our controversy, and if proven, will at once end our labor. He then proceeds to say: "Now, friend Burr, for your benefit I will inform you that I am not a believer in the Jewish or the Christian God, as being the true God of the universe." Thank you, friend Sherman, for your frankness and your desire to benefit me; but permit me to say that I really do not perceive myself any better therefor; would much prefer argument, reason or common sense, if you find it convenient to handle such like material in discussion.

Then follows this exhibition of belief, a very

Then follows this exhibition of belief, a very important factor with our author: "Nother do I believe in winged angels, mythical spirits, or Christian Spiritualism." Are your angels endowed with any kind of locomotion? If not, do let them have material wings, it being in keeping with your other matter endowments. Your "belief" (or lack thereof) may not clip nor plume them. Next we are informed: "That I had found out that thought was matter and spirit also." Piease, friend Sherman, do instruct others how to find out, what no one else ever knew before; having traveled that road, you can surely give to less informed persons, some profitable directions. Again he says: "I said that spirit and matter were of the same substance." Now will you try to prove it by some show of reason, analogy or fact? Examile that substance and report to us whether it is simple or compound, and if the latter, try and find out of what materials it

Is composed.

He says: "I believe that everything in existence is composed of real material substance." Suppose you had not been inspired with this belief, how much better or worse would the world have been in consequence? I suppose that men generally believe in proportion to the evidence furnished. You say very often, you 'believe;" of course you hold the evidence on which your belief is predicated. Do give us at least an inkling thereof, leaving out opinions and beliefs. Again he says: "I am a materialistic Spiritualist; that is, I believe that spirit is refined matter." Spiritualism and materialism are surely antipodal states; if one of them is true, the other cannot be. He concludes as follows: "I would like to have you or some one else answer my other question, viz.: Is the likeness you behold when looking in the mirror, material substance? If not, what is it? Do you throw material substance from yourself upon the sensitive plate when sitting before the camera?" These matters having no relation to the subject at issue between us (the nature and composition of thought) it would be improper for me here to occupy space and time to comment thereon, and further, these questions have already been distinctly answered by a person standing far higher in wisdom, philosophy and logic than myself, in the estimation of M. L. Sherman. He says: "There is nothing in the wide universe which is not composed of matter," and "I believe that every thing in existence is composed of real material substance." A controvertist should abide by his own answers, especially when fortified by lots of "opinions" and beliefs.

True, I do not indorse them.

Leesville, O.

Experiences with the Medium Powell.

JOS. B. BURR.

To the Editor of the Religio-Philosophical Journal: As to Powell I have small means of knowing much, yet hear only fine reports of his conduct Last night we went to a circle, some 12 present; sundry "big Iojun" messages were given, and then slate-writing. His doings are remarkable, yet not wholly agreeable—the "influence," I mean. Last night, when I was called to him by "Tecumseh" he took my outstretched forefinger, called several up to see and feel that it was clean. I knew it was; all was in strong light. Then he took my finger in his hand and drew it across the slate held out before us; no mark was made. He drew it across again, and I distinctly felt the coming on my finger-end of a bit of hard stuff, and a strong mark was made, as by a state-pencil. He kept on, guiding my finger with his hand and wrote in large and distinct letters: "Chief, a brave is here with you; him name Stevens S. Jones." The name was written on the side of the slate opposite the rest, as the other filled the other side. I had no thought of Mr. Jones. Then came a verbal message of approval of my work on the RELIGIO PHILOSOPHICAL JOURNAL and a wish that "big scratch man would publish it." The bit of pencil on my finger end I kept, and see no way how it came there. It seemed made at the moment. Raps in time to music

closed the two hours.

You ask of Powell's writing: "Was the hard substance which you mention as coming on your finger-end, a bit of pencil, or some unknown substance?" It was a dark bit of matter about as hard as a slate-pencil, and of a subtance that made a mark, like such a pencil, on the slate. Its material I know not, only it seems slaty. In size it seemed not half a pin's head, at any time, and less at the close, after it had been used for writing. As soon as the message had been finished—Powell guiding my right forefinger over the slate with his right hand to write—he called my wife (or "Tecumseh" through him did) who stood close by, asked her to open the paim of her hand, and shook off the substance left on my finger-end into it. I put it in a paper and we have just looked at it—a minute bit, a scale, which divided when touched. The writing being under a strong light, and feeling the subtance on my finger the instant writing began on the slate, carefully looking at his hands meanwhile. I could see no way in which he or any one could place it there. This fact is the feature of the matter—this apparent making of the slaty substance in an instant,

on my finger end.
With strong light, full use of my faculties, and closely quiet watching. I cau't solve it, save as a sort of materialization. The field is open and I would like to hear from others.

G. B. STEBBINS.

Detroit, Mich.

coff. Fluistere.

Gold Medal for Courage to a Son of D. D. Homo.

The following official paper, translated from the French original, explains itself:

"The Minister of Marine and Colonies certifies that, by a decree dated N wember 20th, 1830, the President of the French Republic has ordered a gold medal to Mr. Gregoire Jean Dunglas Home, an Eeglish subject, for having saved, at peril of his own life, three shipwrecked sallors from the cutter Le Cassimer, lost Sept. 8rd, 1880, near Ros.

"Paris, Dec. 20th, 1980, G. Clone, for the Minister, Commissary-General and Director of administrative services.

On one side of this golden testimonial to the devotedness and courage of the young man, is engraved, "A Gre Jne Dgs Home, sujet, Auglais: Courage et Deronment, 1830;" on the other side, head of "Liberty" and "Republique Francaia."

Mrs. S. Grubb writes: Please find enclosed post office order for ave dollars; two and a half is for a renewal of my subscription to the Journal for the twelfth time; the balance is for a new subscriber which I send you as a Christmas

Notes by the Way.

BY S. BIGBLOW

Spiritualism in Michigan—Mediums in Kala-Mazoo, RTC.

To the Editor of the Religio Philosophical Journal:

It is a source of pleasure to be able to record any evidences of interest in the good cause in our state. The friends in Grand Rapids, Lowell, Saranac, Rockford, Greenville, Sparts and other places in that part of the State have taken steps to organize an association to be known as "The Northwest Michigan Association of Spiritualists," with a platform broad enough to suit the most fastidious Liberalist, Spiritualist, and Free thinker. The object of the association, as set forth in its articles being "to provide for and maintain camp meetings, other public meetings, and social gatherings, with a view to the promotion of mental freedom, individual and social purity and the advancement of truth." All are invited to become members "who are in sympathy with the object and aims of the association." It seems to me that there is need of such an association to be known and recognized as an association of Spiritualists and those in sympathy with them, and their proper and legitimate work. I hope it will receive such encouragement from the friends in that part of the state and elsewhere, as to insure

Already some of the so called liberalists with materialistic and athelatic tendencies, who are members of the old hybrid state association, are becoming alarmed and giving voice to their supposed grievances and fears that the new association will satsgonize the old and create dissension. That is not the wish or intention of those who started this movement, but for one, I say, let it "antagonize" and stir up discussion and, if need be, "dissension," if there are elements in the old association not in sympathy with, or antagonistic to, the objects and aims of the new. Certainly Lo Spiritualist can afford, or has a right, to become a party of, or give support to, any association which cannot harmonize upon such a basis as that of the new association, or one which in any way hampers or retards him in the advocacy of the fundamental principles and affirmative work of Spiritualism proper.

Mr. J. W. Kenyon is taking an active interest the movement in connection with his lecturing, and is apparantly doing good and helping to awaken and keep alive an interest in the good work. His present address is Grand Rapids. In Kalamazoo we keep up our regular weekly

conference, and extend a general invitation to all to come in and take a part and compare views upon the various subjects which we have up, and also to suggest or present other subjects and give their views upon them freely. There are several developing circles maintained here, which we hope will be the means of much good. The three Perkins brothers are all good mediums for the various phases of physical manifestations, including materialization, and there is now a good prospect that we may soon have places where skeptics can be admitted and receive convincing and satisfactory evidence of spirit power and and satisfactory evidence of spirit power and presence. At a late circle at which two of the brothers, Colby and Knight, were present at the residence of the latter, I was permitted to take a friend who, from talking with me, had become somewhat interested, and wished to see for himself some of the phenomena. The manifestations were various and quite satisfactory, including blowing a horn, ringing bells, playing an accordi-an, handing out of, and taking into the cabinet various objects, and also receiving and in some way disposing of several glasses of water; all the while the mediums were securely fastened and their hands extended and strapped to the sides of the cabinet. The cabinet door was frequently opened and the mediums examined. At the close of the so mee I and my friend were requested to stand loside the cabi set in front of the med.um, Knight Perkins, who was still securely strapped and apparently unconscious. While watching him closely, the straps suddenly fell from his wrists, and he rose free, and that without any effort or muscular action upon his part. This occurred with sufficient light to enable us to see plainly, and not be deceived. The horn was also blowed while lying upon the floor in plain sight of all in the room, sleo when extended nearly the whole length out of the cabinet. This was done with the small end of the horn out and the other end securely packed and fastened so that no one could produce a sound by drawing or sucking wind through. The circles are doing good and are in the hands of a few of the faithful.

Spiritualism in Minneapolis.

Having just returned from the Spiritvalists Hall, where I had the pleasure of listening to a very original and happy discourse by Susie M. Johnson, I felt inspired, as it were, to pen a few thoughts on the subject of Spiritualism in this city. It is evident that the cause is in its infancy here, and, of course, unpopular, as is invariably the case when the prevailing element is orthodox; yet a close observer can detect an undecurrent tending toward investigation. During the past six weeks I have attended several meetings and have noticed a gradual increase in attendance. The hall is unpretentious but is generally filled with an intelligent and appreclative audience. Miss Johnson filts my ideas of what a progressive speaker should be in one thing at least; she is decidedly original. She does not go back iwo thousand years and rake over the dry bones of a dead past for her texts, but culls them from the choicest experiences of the living pres-

ent.

I have noticed, on different occasions, sundry individuals who come in after the services have commenced, and after hearing all they can, alip quietly out just before the meetings close. These are the timid investigators, who dare not breve public opinion by being seen with the spiritual throng as they emerge from their place of worship. It is hoped that the time is not far distant when public sentiment will become so modified and charitable that persons who are now troubled with a want of "backbone," may be able to speak their sentiments freely without fear of an extra twinge in the spinal column. I have often thought that if everybody could be induced to speak their honest convictions, it would require but forty-eight hours to revolutionize the theological world. To do this, it is only necessary that private thought should become public expression.

Dec. 18, 1831.

Seauces with Miss Wood under Test Conditions.

I give you some account of two scances lately held in Leicester, thinking the information may benefit some of your readers and encourage them to persevere. Some few months ago we had a private scance with Miss Wood, of Newcastle-on-Tyne, for one night, and as the medium was without a visible protector we did not expect much, but all being memoers of one circle and harmonious, we had one of the best and most satisfactory scances, that could be wished. Miss Wood at that time promised to come again under the same management, that of s well known medium here, who is very dear to the hearts of numbers in this town. Being a silent but energetic worker, and being desirous for some who have not seen materialization to realiz; something of that wonder, she arranged with Miss Wood to come, and well-knowing that "everybody's work is nobody's work," carried out all the necessary details hereif. A suitable room being provided by kind friends in the cause, and punctuality being the order of our sittings, by the time arranged all

Were present.

The medium was put under satisfactory test conditions, being tied, sewn, and sealed with a seal of peculiar character, so that there was no danger of a counterfelt, no one knowing until it was used what kind of seal it would be. The usual conditions necessary for success were stated and directions given, to which all agreed. We had not long to wait, for we soon had forms wholly unknown to the medium, and not known to more than one sitter in each case; three different forms for three different sitters, in each instance a dear relation. We had also an Egyptian of very large stature, known to some circles in London as "Dauntless," a guide of one of the sitters, and Miss Wood's little "Pocha." "Bine Beil" also made her appearance. On the following evening we had much the same results.

The mother of one of the sitters, known only to that sitter, with unmistakable proof shewed herself, and caressed her relative once again; as did also the mother of another sitter very aged. "Pocha" had great power for some time, her small hands being very busy. Many other matters occurred which would defy all conjurers to imitate, if placed under the same conditions as those under which we placed Miss Wood. One gentleman from London says he was well repaid for his journey by seeing those he had previously only heard, "Dauntless" and "Blue Bell" often being present at his circle. I may also state that the medium at each sitting was secured in such a way as left no room for doubt in the minds of those present, and was found in the same condition at the close.—A TRUTH SHEKER in Light, London.

C. D. Mosher's Reception - A Notable Event.

Mr. C. D. Mosher, the photographer, whose memorial pictures are widely celebrated, Christmas week, at his art gallery, 125 State Street, gave a reception dansante to the members of the Apollo Commandery, K. T., and the Chicago Press Club, which was made the occasion for the presentation to the commandery of albums containing memorial photographs of Kuights of the commandery. The large and elegantly appointed gallery was tastefully decorated with evergreens and flowers. Opposite the main entrance hung two life-size crayon portraits, one of Eminent Commander Norman T. Gassette, and the other of Past Eminent Commander Amos Grannis. Above these was an arch of evergreen bearing the words, "Welcome, Apollo." On the circular counter in the center of the room were placed the albums containing the 460 photographs of the members of Apollo Commandery. The small parlor on the right of the gallery was dedicated to the press, and on the walls hung life size crayon portraits of W. F. Storey, Joseph Medill, Wm. Penn Nixon, Andrew Shuman, Mrs. Myra Bradwell. On the center-table were the albums containing memorial photographs of the journalists of Chicago, which were on exhibition at Philadelphia in 1876. Over the entrance to this room was the inscription, "The Press the Lever that Moves the World," and on the walls were these: "The Press, the Educator of the People," and "Ignorance Leads to Misery and Crime." On the opposite side of the main gallery is the memorial photograph gallery, in which are life-size crayon portraits of Presidents Garfield and Lincola, Judge Sidney Breeze, Peter Page, and J. H. Reese. Over the entrance to this is the inscription: "The Honored Dad."

Mayor Harrison being unable to attend, County Attorney Willett gave the address of welcome. Mr. Mosher then presented the albums and spoke

Mr. Mosher then presented the albums and spoke as follows:

"Officers and members of Apollo Commandery, ladies and gentlemen: I thank you all for this kind and courteous demonstration. I feel honored and complimented by seeing so many here upon this memorial occasion, and I take pleasure in presenting to the Apollo Commandery these 400 historical shadows, in these autograph albums, through your most eminent Commander, Norman T. Gassette. These memorial likenesses are to be taken to the parlors of your commandery, and permanently kept as a memento. I will barely mention they have a double significance, as they were taken by special request for my memorial offering to Chicago, which will give them a historical record, as duplicates of all these members' likenesses will be kept with the archives of the city, in the great memorial vault in the Court House, until the old clock of time shall announce the second centennial. I shall request in my deed, then, to have these memorial shadows brought forth by a committee of your descendants, appointed from your most noble body, and to have them placed, with their histories and a record of your commandery, in the memorial galleries at the grand jublies in 1976. The then this memorial occasion of the grand and noble Apollo of 1881 will become the priceless treasure, the invaluable souvenir."

"To members of the Chicago Press Club: I think you for your attendance, and am heartily glad to meet you among your many friends. To the press, the people owe a debt of gratitude they never can repay. It has been wisely said it is the power and lever that moves the world, for by it public opinion is formed, and this makes almost everything possible. And by your kindly influence and the aid of the press, we can build for Chicago the grandest monument in intellectual culture the world has ever seen, which will embrace the three crowning accomplishments of life, literature, music, and art. Gentlemen, allow me to thank you all again, and I hope to have the pleasure of perpetuating your shadows, ere the substance fades, for posterity and the histor-

Judge Bradwell made an eloquent response for the Apollo Commandery, and Mr. W. K. Sullivan, President of the Press Club, a witty response for that organization. Letters of regret were read from Right Eminent Commander Munn, of Freeport, Ill., and Eminent Commander Gassette, who were not able to be present,

The speeches over, Johnny Hand's orchestra struck up some lively music, and the gentlemen were invited to take partners for the grand march and the waltzes which followed.

At 11 o'clock ice cream and cake were served.

and then the dancing resumed, to be kept up until the morning hours.

Mr. Mosher's gallery is one of Chicago's Institutions, hence the occasion brought out many old residents not in the habit of attending such affairs. Mr. Mosher is not only diligent in the affairs of this world, but with equal energy and discrimination he devotes a portion of his time to the study of Spiritualism.

What Become of Great Cities?

(Translated from the Revue Spirite of November.)

I have known a magnificent city like that of New York, of Vienna, of London and of Paris, but more beautiful than any of these of modern times. It contained palaces, libraries, observatories, Academies and museums superb. Among its citizens were men great in the arts and sciences, and the grandeur of this city was lauded to the akies—the city of cities, which nothing could destroy.

could destroy.

But one day far aback in the past, more than four hundred centuries ago, this city was in the midst of a feast. She was decorated, smiling and full of attractions and was extending hospitality on every hand—in fine it was a day of civic glory. But in the space of five minutes, the whole disappeared. A frightful noise was heard—a great outery—and the haughty city had ceased to exist forever, and the mighty waters arose a hundred metres above the loftiest monuments.

After having been forcibly thrown into the spir-

After having been forcibly thrown into the spiritual state of being and disengaged from the material form, I sought out the plain where Djonmebin had stood. For centuries I watched the transformation taking place on the site of the drowned city. I saw the ocean currents bearing sand, slime and detritus of a thousand sorts to cover it up. All the zoologic fauna, the zoophites and molusks took lodgment among its monuments. A thousand years passed by and a forest of madrepores had grown thereon, and later still, after some thousands of years, great rocks which defied the waves of ocean, by another convulsion of nature were thrown above the surface of the waters. Then far above the city buried beneath the rocks there aprang the oak and other trees, and a luxuriant vegetation of every kind put forth over the graves of three millions of people, entombed with all their wealth, their spiendors and their civilization.

Such is the fate in reserve for the proud capi-

tals of earth.

Time, the great equalizer, passes his leveling hand over all things; with hours multiplied without ceasing he transforms hum mity and their labors, leaving nothing alive except hat which is eternal and indestructible—the soul and its peri-

sprit (spiritual body).

The three millions of souls of Dj mmebin have for the most part been re incarnated, taking their intellectual and moral acquirements into other mascent humanities. It is thus that talents and human wisdom are parpetuated in spite of terrestrial revolutions.

Re-incarnation saves the world. This is from a spirit who has lived and seen much, who loves his fellow-brethren and desires their advancement.

M. J. Hurr writes: I think the general phase of the Journal highly commendable, and that its tone is indicative of high culture and true intellectual, moral and spiritual manhood. Withhold not one blow that you can possibly strike to clear our escutcheon of the accursed frauds which unprincipled mountchanks are heaping upon the heaven-born doctrine of Spiritualism. In speaking of the derelictions of churches I have thought a little more leniency would be advisible. For example in the issue of Dec 17th, you call for "A delicate scale to weigh the honor in the Baptist church." Why use a phraseology that implicates the whole body when only a small branch was implicated in evil? It seemed to me that true charity called for the indefinite article a instead of "the." Aside from a tolerant spirit, it seems to me that Spiritualism resides too near to a glass house to be safe in stoning its neighbors.

D. Wentworth writes: I like the JOURNAL the best of any on the list of spiritual papers. We have had spiritual grove meetings about the 20th of August for the last eight years on my land. There were three or four thousand people at our meetings. We secure the services of the best speakers. Mrs. Gale and A. B. French spoke this year.

J. L. Batchelor writes: I like the JOURNAL. It is the best religious friend of man I know of. It opens a most inviting field for study and reflection. Long may it live, and hold up its high standard.

R. Fransham writes: I wish you and the Journal a merry Christmas and a happy New Year. May the Journal prosper, and also all true mediums.

Notes and Extracts.

Truth, to become effective, must be enforced.

The theory of death is undergoing a modification in various churches.

It is a common occurrence to see and hear men reminding Daity of his promises.

Jesus of Nazareth would not be known to the

world to day were it not for his death.

Mem are natural beings, they are a part of the universe upon which they live.

There is no repentance for the body needed. It is the soul that needs to be purified.

Every new principle must, of necessity, be

Every new principle must, of necessity, be crucified before the world can accept it.

Countries where the Bible is never read are

the peers of Christian nations in morality.

It is evident that all the older forms of relig-

It is evident that all the older forms of religion have grown into selfish one-sided affairs.

We consider all phenomena as effects—the ful-

fillment of a law, known or unknown to mankind.

The usefulest truths are plainest; and, while we keep to them, our differences cannot rise high.—William Pann.

Philosophy, said a wit, is a court habit. It certainly leads to a courteous way of thinking about men and motives.

If all were endowed with the faculties of discerning spirits there would be but one church and that a spiritual temple.

If spirit-life be the end of the present, if life be endless, then it is far better to study that part which is of the longest duration.

Be thy creed or prayers what they may, unless thou hast a little truth thou shalt not attain the path to happiness. He who possesses the truth is the twice-born.—Hendu

Spiritualism follows as the natural result

Spiritualism follows as the natural result of man's interior growth, and the more his mind becomes developed the greater seems the deformity of theological teachings.

It is claimed by some that because they have not the faculty of discerning spirits that spiritlife is a myth—because they cannot see God face

to face that no such being exists.

To the Spiritualist, death is a birth, a casting off of the body, that the spirit may be re-clothed again with finer material, and sense, in every faculty of the mind, that a step forward has been

Mem often reject the counsels of their spiritfriends because they do not understand from whence the impressions are derived. Thus, through ignorance, many of the intended blessings become lost to the world.

Many would be investigators have withdrawn from the consideration of this subject for no other reason than that they could not understand why any spirit could not at any time through every medium give them v hat they desire.

Part of our mission is to promote beauty everywhere and in all things. To make the world beautiful, and the human life in it beautiful, are the vast results of liberty. We must do nothing ugly, think nothing ugly, feel nothing ugly, wear nothing ugly.—James Purton.

There are many Spiritualists who are only such in name. They have a fancy that by burying their light, by retaining their positions in society, that they can do a great deal more good than to let the light shine so that the whole world could then know them for what they are. This is a mistake. You cannot serve two masters

All the religions of the world, excepting Spiritualism, are based upon the miraculous, or teach the application of supernatural forces for the working out of certain decrees, which are supposed to have been treasured up in the divine mind from the earlier ages, when man was inferior in all respects to what we find him at the present time.

Holy spirits are baptizing us with a spiritual baptism. They come laden with promises and blessings, and they bring to the minds of mortals, from the treasure houses in spirit, scenes and incidents of the long ago, and as they touch the souls of men with their inspiring wands, years of change pass before their minds like a moving panorams.

The work of destruction is just as necessary as the work of construction. We must expose the false, in order to establish the true. We must tear down the old and the useless, that we may build up the new and the useful. We must remove from the ground the rubbleh of superatition, that we may erect in its place the temple of science.

The spirit of man or woman ought never to be content as long as there is a wrong to be righted, whether personal or general, and work faithfully in that sphere of action for which they have an adaptation. Still aspiring to higher conditions and nobler work, we should strive to do the greatest good that comes within the range of our possibilities.

Taking a superficial view of matters it would seem that mortals regard every spirit the than passed to the higher life as possessing infinite intelligence, for the questioner will not hesitate to ask of a spirit questions requiring a knowledge of all the sciences and philosophies, when in earth-life the one asked knew no more about the laws of science and philosophy than a child just entering school.

If there is any thing that the world needs to be saved from it is from a religion based upon human sacrifice. We turn with horror and disgust from the pictures of human sacrifice practised by uncivilized natives. The church sends her missionaries there to teach them a better way; but how much have orthodox Christ's lity to offer that is better than the heathen now have? They point out the horror of parents offering their children as sacrificas to their gods, and then present as an example a G of sacrificing his own son to appease his own wrath, not to appease the vengeance of a higher power. Not that the Father was to receive any benefit from it, but when reduced to a simple matter of fact, to satisfy his own wrath, kindled by his own acts, yet holding in his grasp power sufficient to moid a world out of the atoms footing in space, yet could not recouche himself to his children save by the shedding of blood. If there is anything horrible is the world it is this; and any same person who can see beauty and an exhibition of wisdom in the scheme cannot be classed with the progressive people of the age.—O:we Branch.

Soul Burying.

The Popular Science Monthly presents some curious incidents in connection with "Soul Burying." Whenever an Abchasian is drowned his friends search carefully for the body, but if this is not found, they proceed to capture the soul of the deceased, a measure which then has become a matter of importance. A goatskin bag is sprinkled with water and placed with its mouth. which is stretched open over a hoop, looking towards the river, near the place where the man is supposed to have been drowned. Two cords are stretched from the spot across the river as a bridge on which the soul can come over. Vessels containing food and drink are set around the skin, and the friends of the deceased come and eat quietly, while a song is sung with instrumental accompaniments.

The soul, it is believed, is attracted by the ceremonies, comes over on the bridge that is laid for it, and goes into the trap. As soon as it is entered—that is, when the bag is inflated by the breeze-the opening is quietly closed, and the bag is taken up to the burial place, where a grave has already been prepared. The bag is held with the the opening to the grave, the strings are untied, and the bag-is squeezed into the grave, and the burial is afterwards completed. This rite is considered of equivalent value with the burial of the body, and the grave is treated with the same honor as if the body were really within it.

Trinity Church, N. J., Furnishes Another Defaulter.

Frederick A. Palmer, City Auditor of Newark, N. J. has confessed that he embezzled \$125,000 of the city funds. His confession is decidedly cool. He says:

"I have embezzied large amounts of the city funds. I have surrendered myself irto the hands of the officers of the law, and am now lodged in the county jail. These frauds were committed mainly in the years 1879, 1880, and 1881, and amount to a sum probably of \$125 000. That the ends of justice may be speedily reached, I hope for the immediate examination of these years, that with the aid of my office assistant, enough items may be found to secure my sentence. I desire to say very emphatically that these frauds have been committed without the aid, knowledge, connivance, or assistance of any person whatever. It is useless for me to speak of my ruined life; of the stain on all who know or care for me. I expect only exact justice, but ask that it may soon be

Palmer and Baldwin (also a defaulter to the extent of \$2,600,000) were both members of Trinity Church.

"I've lived and loved," said an unhappy old maid. "When I was young, Dr. Benson's Skin Cure, for tetter, eczems, and pimples on the face, was not to be bought. As I had a rough skin, I kept out of company and am now an old maid.

The best things are nearest; breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God before you. Then do not grasp at the stars, but do life's plain common work as it comes, certain that daily duties and daily bread are the sweetest things of life.

A Healthy State.

People are constantly changing their homes from East to West and from North to South or vice versa, in search of a healthy State. If they would learn to be contented, and to use the celebrated Kidney-Wort when sick they would be much better off. The whole system can be kept in a healthy state by this simple but effectual remedy. See large adv.

Our incomes are like our shoes: if too small. they gall and pinch us; but if too large, they cause us to stumble and to trip.

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Persecution produces no sincere conviction, nor any sincere change of opinion. On the contrary, it vitiates the public morals by driving men to prevarication, and commonly ends in a general, though secret, infidelity, by imposing under the name of revealed religion. systems of doctrine which men cannot believe and dare not examine.-Paley.

Beautiful Women

are made pallid and unattractive by functional irregularities, which Dr. Pierce's "Favorite Prescription" will infallibly cure. Thousands of testimonials. By druggists.

Life does not count by years. Some suffer a lifetime in a day, and so grow old between the rising and the setting of the sun.



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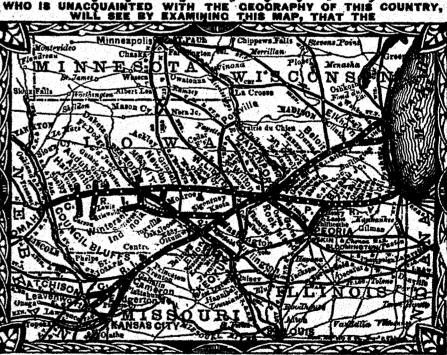
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R. R. CABLE,

(To be Continued.)

and cutting something. [Suiting the action to the words with a motion that was strik-ingly suggestive of the operation of scalp-Now I see the skins of animals; am fleet of foot, and glory in the wildness of nature. I feel as though I must put this here. [Making motion of putting knife in sheath.] This has done great work, but its usefulness is over; its days are past. I feel as if I had trav-led long distances. Now I am in the midst of a violent storm. The rocking of the trees, and the crushing of the branches does not frighten me. I am lying on the ground, covering myself with the skin of some animal to protect me from the storm. I see flocks of birds. This is only a part of something. It has been broken. It was found under the dirt. [Here the lady imitated to perfection the manner in which it was found] I feel a boyish infigence now. I am greatly pleased with what I have found. I examine it carefully, then put it in my pocket with a feeling of satisfaction. I am searching for relics. This last influence is your own.

Could anything be more satisfactory? In this case there is no chance to say that the psychometrist merely read the thoughts that were in my mind; for I had never thought of its having belonged to an Indian, but supposed the owner was some priest or trader. Now, however, although I am naturally skeptical, I have received such convincing proofs of Mrs. such convincing proofs of Mrs Jewett's wonderful powers that I am as firmly convinced of the authenticity of the fragmentary history which she gave me of the blade as I would be if the original possessor should rise from the dust of two hundred years, and standing before me relate the deeds done on the war path or in the chase. With the knowledge I have of Indian habits, the place where the relic was found, and the word picture furnished by the medium I could go back in fancy to the wild day of long ago, and almost see the scenes

that were described. Who can explain the mysterious law by which inert materials can revive the senti-ments and impulses that impelled the souls, animated the minds and quickened the hearts of those who once possessed them, but who have slumbered for years in the silence of oblivion, or how the soul travels back down the long, long corridors of time over the chain furnished by a lump of clay, a piece of rock or a mineral, and views today the scenes of centuries ago?

C. S. H.

Vision of the Pebble.

BY M. L. SHERMAN.

Not long ago, while bolding in my hand a small, smooth pebble, admiring its beauty, a spirit emancipated from flesh approached asking me if I realized that I was holding a world in my hand. I replied no, 'tis a common pebble, nothing more as far as I can see. The spirit at a glance seeing my ignorance of spiritual things, and the short-sightedness of my material vision, said he would place me under a psychological illuminaion that I might behold some of the secret beauties of nature, carefully concealed within the enclosure of the tiny pebble lying in my hand; with this saying he placed over my eyes magnifying lenses No.1, when to my astonished gaze, the little pabble appeared like a large mountain in the distance. covered with a densa forest, from base to summit. To my new vision, the mountain appeared as though it had stood there for centuries, as a monumental trophy of nature's handiwork. Satisfying myself that my vision was enlarged, and that the mountain was as real to that vision, as the pebble had been to my material vision, I said what next, let me look further into the secret chambers contained within this world so small, and yet so large and mighty. My spirit friend interrupted my speech, by placing lenses No. 2 over No. 1, when I beheld the mountain magnified into stupendous proportions; its grey, sombre outlines tow-ered above the clouds, and its rocky base stood at my feet. The sublimity of the scene over powered my feeble intellect, as I beheld rocky cliffs projecting from measureless heights, over a perpendicular ascent hung as it were by a seeming thread ready to crush me beneath its power, if once loosed from its mountain hold. I beheld trees whose size would warrant the growth of ages, towering above moss covered rocks and craggy cliffs. On the base of the mountain were smooth places, made so by the action of the elements existing in time. Upon these smooth places were inscribed hieroglyphics and curious symbols, which the ancient of days had left there for future

revealment. Lost in the strangeness of my surround ings, I saw issuing from the base of the mountain, a material being who, approaching me, said: My son, you seem to wonder much while viewing the works of antiquity, and long to read the intelligence inscribed upon the rock-bound surface of one of the many mansions in the Father's kingdom. Inside this rugged mountain," said my guide, 'are untold beauties scattered in bountiful profusion." Saying this, he struck a secret spring which opened to my astonished gaze, a door opposite to a Maccadamized central highway, running through the central park in a straight line to the banks of Grand river, the boundary line between the Anglo-Saxon race and the Indian reservation. Walking on this grand highway which shown in the magnetic light of this inner sphere with more beauty than the glittering splendor of the mid-day sun, I saw shade trees set out in straight lines on either side of Grand street, to the river. Fruit trees of various kinds intersected the shade trees, bearing delicious fruit free for all. About midway in central park, sur-rounded by polished marble walks inlaid with precious stones, and on the railing of the outside of the walks hung gracefully looped beaded net work of various kinds, which added a charm to the grand structure in the form of an amphitheatre standing on an eminence, over looking as far as the eye could reach in every direction, the broad landscape, beautified by art, that lay before

The walls of this wondrous temple were of polished granite from foundation to summit; no two blocks were exactly alike. learned from my guide, that each individual of the nation furnished a block inscribing thereon his name, and any motto or design he pleased, and there were many, each seeming to vie with the other in artistic skill, workmanship and elaboration.
On the exquisitely polished base of the temple were inscribed with diamonds as letters forming words, representing that this colossal building whose top reached far beyond the clouds, was the spiritual Mehway for the ascending and descending to higher realms of spirit unfoldment Walks inlaid with precious stones led from the main highway to the base of this celes-tial temple, to meet the diamond beaded not work that encircled the massive gates

which stood ajar, to admit the alvancing throng constantly arriving to enter the spacious arena. In the basement were curiously cushioned seats tempting for rest or repose. In the wide extended hall were works of art, beauty and grandeur; winding steins where foundation was laid. ing stairs whose foundation was laid with polished marble, ran spirally to the summit; drapery delicately blended with bright colors intersected with diamonds hung suspended from the railing of the stairway through all the rooms of this elegant edefice. Seemingly to ensure the greatest possible variety, no two rooms were finished or furnished alike; each varied in size, color, form and adornings. The walls of the apariments were festooned with running vines, adding grace and charm to the scene. Flowers in vases, urus and pots gave forth their delightful aroma, and I felt enthused with my new existence.

As I passed from room to room, new sights met me everywhere; at last the observatory was reached, and from its height I could see beauty and glory without stint or measure I beheld suns revolving around suns, sys tems around systems, worlds within worlds, and through all gradations of organized forms, from the most magnificent planet to the infinitesimal atom; life every where existed in life throughout the vast arcanum of natural, not one artifut was averaged. of nature; not one entity was ever created, consequently could never be lost. I beheld mountains, oceans and rivers in the far diatance. I saw cities built in ancient and modern style, each varying in architecture, according to their day and generation. I saw broad, shady avenues crossing each other at right-angles with public squares for walks and recreation. From my lofty position, I could see hundreds of avenues winding around magnificent mansions, and through vine covered bowers loaded with delicious fruit free for all to partake of. These avenues led to the broad central highway that passed by the edifice. Among the numerous localities inhabited by different nationalities, could be seen in the distance, the spiritual hunting grounds of the Indians, under the supervision of the great Manitou. The main highway terminated at the bank of Grand river opposite the Indian reservation, with which were connected Government steamers for the transportation of passengers from shore to shore at the expense of Government. It appeared as though the wisdom of both nations were blended in unison in beautifying the banks of this majestic river. Upon either side as far as the eye could reach, were trees yielding all manner of fruit, were trees yielding all manner of fruit, pleasing to the eye and tempting to the palate; graceful vines ran from tree to tree, while grapes hung in wealthy clusters from the parent vine, inviting all to partake of without money or price. Vessels bearing the flags of all nations, carrying the production of all climes were propelled by electromagnetic force up and down the surface of the river. At the landing on the side of the river. At the landing on the side of the Reservation, were all kinds of mottoes in various colors, executed by the order of the council of the Indian nation, as a wel come for all to visit their happy hunting ground. Complying with the urgent solicitation from the many friends whose acquaintance I had made at the temple, I descended the stairway on the opposite side from the one we ascended, that I might behold new varieties existing everywhere in such profusion. My friends led the way through the winding avenues, until we reached the Public square; here I saw walks laid out with precious stones, gardens teeming with every variety of nowers and shade; fountains artistically arranged with evergreens, whose pure, sparkling water flowed in liquid streams enlivening the surrounding atmosphere. I saw trees called the wine trees, whose branches were covered with large leaves and running vines, forming an arbor where lovers could sit and drink the luscious wine from golden goblets which flowed like sap from the hollow tubes inserted into the trunk of

the tree. As I stood gazing with unfeigned delight upon the scene before me, I saw seated upon one of the velvet cushioned sofas within the shady bower, a couple of lovers exchanging vows and sipping nectar from the overflowing goblets in their hands. Several Indian maidens issued from the winding avenues to where I stood, and invited me to cross the river with them to the Reservation, which invitation I gladly accepted. My new found friends led the way till we came to an Indian village not far from the landing; as we arrived, we were met by a delegation who conducted us to the chief wigwam and introduced me to the chief of that tribe, who received me with great respect, calling me"White Chief," bidding me welcome to the hunting ground of the great Manitou. The wigwams were of various forms, no two being alike, except in whiteness and symmetry of proportions. The forests appeared in their primitive state, except there was no shrubbery; the ground was covered with a rich verdure, soft and velvety, looking like one wide ex-tended carpet. The sage-like chief pointed to many localities where he thought I might be pleased in beholding the vast variety of anima's and birds of rare plumage singing amid their leafy homes. Turning to a number of beautiful maidens who stood by, the chief said. "Who will become escort to the White Chief and make his visit happy and of interest to him?" In response to the question, a lovely maiden stepped from the group, and said with a graceful smile and nod of her queenly head:

"I, Esteno, daughter of the honored chief before you, would respectfully invite White Chief to visit with me my island home far down the shaded river, which you see in the little distance issuing from moss-covered rocks, shaded by over-hanging branches of large trees growing upon either side in

luxuriant profasier." I gladly accepted the invitation of my fair friend as she led the way to the mooring where her light cance was fastened. I seated myself in the boat and watched with interest the deft fingers of Esteno, as she detached her boat from its fastenings and quickly seating herself in front of me, dipped the cars in the water, and we glided down the stream, admiring the foliage, the song of birds and the aroma of flowers. With dexterous skill, Esteno guided her cause towards the shore and bade mealight, which I did, wondering at the various sounds which greeted my ears. Esteno said the island abounded with pets of all kinds which always greeted her arrival in their demonstrative ways, each peculiar to its kind. This satisfying my curiosity, we proceeded towards a bower, shaded by grape vines from which hung fruit, tempting to the eye and pleasant to the taste, from which we ate, and then walked on to view other beauties which ad mued this peaceful island home. The walks around the island were circuitous; here were fountains flowing from native rocks, whose waters were cooling and healing. Flower gardens resting on natural pedestals, woven by the light fingers of the lovely maiden who was my charming companion, into

sheets, blankets and all the paraphernalia for a bed of repose. As I gazed upon the novel scene, it seemed as though there was magic in the touch of Esteno's hand, for with the touch every thing became inspired, and smiled as it were with a conscious-ness of knowledge and delight. Even the birds who flocked around us seemed intel-ligent. Esteno made a motion for them to leave, that I might witness their willingness to obey at word of command. I inquired where they were going. She said to Bird Island, where we will follow and see its inhabitants. I saw fawns skipping and playing in happy freedom, far in advance of the intellect of their kind in material form. Apes were domesticated, assisting Esteno in her various avocations, chatter ing intelligently so she could understand them. All nature seemed to blend in uni-son to bless and beautify this island home and as far as I had been permitted to see nothing could excel in splendor the magnificence of the Great Manitou's hunting ground. A delegation sent from another chief, inviting Esteno and myself to visit their tribe, arrived and laid their urgent solicitations before us. My spirit guide solicitations before us. My spirit guide also made his appearance, saying my time had expired, and bade me bid my friends goodby for the present, with a promise of again meeting at a future day. I awoke from my psychological illumination, impressed with the conviction, that the Summer-land described by Davis, beyond the fixed stars, and the Aiden of Randolph were far-fetched and mythical, for within the tiny pebble were materials for constructing a heaven, rich in form, variety and color. In conclusion I said, if the vision of our eyes can be so magnitied, that vision of our eyes can be so magnified, that a small pebble can swell to the size of a mighty world, inhabited by all the nations and kindreds of earth, and a drop of water can be so enlarged as to appear like an ocean, containing its myriad inhabitants of the finny tribe, the question so often asked, "Where is the Spirit-world?" is answered.

IT IS EVERYWHERE. Adrian, Michigan.

Was Buddha Crucified? BY E. D. ROOT, AN AMERICAN BUDDHIST

Before answering this important question, I would call attention to a book published some years since by Mr. Kersey Graves, entitled, "The World's Sixteen Crucified Saviors, or Christianity before Christ." The author alleges that Buddha was crucified near the Nepaul mountains, about 600 B. C.

I answer the above interrogation by de nying that Buddha was crucified, and shall adduce the following testimonies to fortify my position. In the "Wheel of the Law," Alahaster. I find the following touching

the death of Buddha: "On reaching the city of Kusinagara, attended by his immediate disciples he gave them final instructions. Reclining between two lofty Sala trees, in the garden of the Malla princes, he uttered his last words 'All things that are earth-born are perishable; qualify yourselves for the imperishable. Absorbed in ecstatic meditation, he remained until the third watch of the night, and then expired. Then there was a great earthquake; and the pious who had not the perfection of saints, wept aloud, with uplifted a ms, and reeled about, exclaiming, 'To' soon has the blessed one expired. Too soon has the eve closed on the world.' But the more advanced in raligion calmiy submitted themselves. saying, 'Transitory things are perishable: in this world there is no permanance."

Bishop Bigandet (Catholic Apostolic Vicar of Ava and pegu,) in his life of Buddha, takes the position that he died a natural death, corroborating my citations from Alahaster. Edwin Arnold says: "Buddha was born on the border of Nepaul, about 630 B. C. and died 543 B. C. at Kusingara, in Oudh." In a Buddhist Catechism, published at Colombo, Ceylon, by a member of the Theosphical Society, compiled by Col. H. S. Olcott, who is now in Colombo, I cite the following paragraphs from page 25:

*Q Give me the particulars about the death of the body of Buddha, and his de-

parture to Nirvana!" "A. Having accomplished his self-ap pointed task, perfected his doctrine, and pointed out the path to Nirvana to thousands of people, he was ready to dipart. The 45th season after his attaining Buddhahood, at the full noonday of May, he came at evening to Kusi-nagara, a place about 120 miles from Benares, and his end approaching, he caused his couch to be spread between two Sala trees, the head towards the North. He preached in the first part of the night to the Malliya princes; in the second part of the night he convert ed a great Brahmin Pundit, Sabhadra; at ter that he discoursed to the assembled priests about his docrine; at daybreak he passed into the interior condition of 'Smadhi.'"

'Q What were Buddha's last words, and to whom addressed? "A. To his disciples, he said: Mendicants! I now impress it upon you, the parts and powers of man must be dissolved. Work out your salvation with diligence."

I close my citations from Oriental scholars with the following extract from a private letter, acknowledging the receipt of a copy of my "Life of Sakya Buddha," a book quite popular among Aryan Singhalese Buddhists, written by the Rt. Rev. Weli-gams Sri Sumangals, the most learned priest of the Buddhistic faith in the Isle of

Ceylon.
"I support your opinion, which refutes the belief that Buddha was crucified at Nepaul. The infliction of capital punishment by nailing the criminal to a cross does not appear to have prevailed at this period before the Roman Dominions. The various states that constituted India then had thirty-two distinct modes of punishment; and it is clear that crucifixion does not come among them. No stronger proof against this id a can be adduced than the fact that no word signifying a cross is to be found in any of the numerous languages which prevailed throughout the length and breadth of Hindestan. It is recorded in authentic Pali works extant that Buddha attained Nirvana on the 8th year of the reiga of King Aja atta, which is believed to be about 543 B. C.

If the testimony adduced by the learned priest disproves the position assumed by Mr. Graves that Buddha was crucified, it reduces his number of crucified Saviers to ten. The testimony of the priest proves that Bali of Orisa, Indra of Thibet, Krishna of Hindostan, Iso of Nepaul, and Wittoba of Madura, were not crucified.

If there was such a personage as Bali crucified in India, B. C. is it not singular that his name does not appear in Appleton's or Chambers' Encyclopedies? No disting-nished personage ever lived who has re-mained unnoticed by the world's great En-

I do not feel competent to discuss this question with the erudite author of "The World's Sixteen Crucified Saviors," and should be reply to this article through the Journal, I will mail a copy to the scholarly priest of Panadure, who is profoundly versed in the Sanscrit and Pali, or Aryan Singhalese dialects.
If Mr. Graves has erred in assuming that

Buddha, Bali, Indra, and others were not crucified, it is possible that he has erred in alleging the crucifixion of some of the remaining ten; but I leave him to meet the argument advanced by the priest, which to me appears unanswerable.

Tarough the columns of the Journal some years ago, Mr. Graves offered a re-ward of five dollars to any one who would point out a palpable or important error touching his "Sixteen Crucified Saylors,

Not his money do I want; but the glorious truth I desire, which is infinitely more valuable than all mortal possessions. "As the diamond excels every jewel we find, So truth is one peerless gem of the mind.". Forrestville, Conn.

The Free and Candid Spirit of the Journal Attracts the Attention of a Wellknown Naturalist.

To the Editor of the Religio-Philosophical Journal: A copy of the RELIGIO PHILOSOPHICAL Journal of a late date having fallen into the hands of the undersigned, and on a perusal of it, and seeing it conducted in a free, candid spirit, the writer, with a few others, free to think for themselves, concluded to take the paper, beginning with six months, and test its reliability for candor and truth. Creeds and dogmas after a bloody career for many of the early centuries, have become unsatisfactory and stale to thinking minds of modern intelligence. Spiritualism, so called, demands of every friend to true Christianity and the great question of immortality, free and honest investigation, and if found true every heart should leap with low

with joy.

The church has never thrown the least light upon the subject of future existence, but rather stifled thought in those who would outside of dogmas, seek to settle the question upon a rational, truthful basis. The primitive Christiaus had faith in a resurrection, (a material one of the body), and did not believe in, or use the word death as appliable to a departure from this world. They called it sleep, and laid bodies away as if to sleep, from which to awaken in some future day. But gradually heathen worship, heathen ceremonies and heathen theology stole into the church as a method resorted to for conquest; death was made to be a "king of terrors," and the prayers and manipulations of the clergy or priesthood were the requisitions of hope, through creed, of a life to come, and an escape from an endless hell. The manifestations from the Spirit-world were all miracles, believed in from the mere sayings of individuals. It was enough for a lady to say an angel was seen here or there, and for a few disciples to admit that Jesus was seen after his crucidxion in the chamber, to make them sacred truths. A Mary could see and speak with Christ after he was arisen, and all Christendom believe it, and this, too, when the characters of the witnesses for credibility are entirely unknown. An ass could once speak and it is vile infidelity to doubt it and to cast a suspicion of deception upon Paul for what he saw, not know ing whether in or out of the body. Such is the church and ministry. With them, the days of miracles have long been past, the current of proofs of future existence is cut off, and the bible, interpreted by the church is all that affords any light, and that, to the inquiring mind, is faint indeed. To have arrested the phenomena of manifestations of spiritual entities and existence as claimed by the church, an inroad wou'd have been made upon the theology of all the works of nature and of God, for the same progressive wisdom has always been at work, the same laws active in all fields of truth and thought.

To refuse investigation is to betray cowardice or superstition, as well as to abuse the mental faculties with which man is endowed. The church should be a sioneer in all investigations of the mind rather than a barrier in the pathway of progress. The outside world has accomplished a vast deal for the enlightenment of the church knocking off many of the horns of its offensive teachings and creeds, and it is time that clericals should take courage and labor with the 'indels' for their own enlightenmen'

and the cause of a more rational theology When such men as Dr. Hall, Judge Edmonds, Mr. Talmage and others, with whom the writer was well acquainted, see inspir-ing evidence of the glorious truth of spirit-ual existence and life in the phenomena of this day, it is time that every friend to sacred truth should awaken to face investigation. This [said the late venerable Dr. Nott, of Union College, as he dropped upon his knees on hearing the rappings and responses through Miss Fox] is a mysterious phenomenon, and subdues me to tears, for my mother has spoken to me from the other

Send on your paper and let a few of us see what you say and write. We do not think the devil will catch us if we read it six months. THOMAS BARLOW. Canastota, N. Y., Dec. 27, 1881.

"Judge Barlow is regarded as one of the finest Naturalists in the State," says the Syracuse Daily Journal, and adds, "particularly in the department of Entomology, and has one of the finest collections in the conntry." Judge Barlow's wide reputation with the Bar of his State, his eloquence and learning, make him a desirable acquisition to the Journal's list of contributors. We hope to be able to furnish our readers with many articles from his pen.

The Church Congress.

To the Editor of the Religio-Philosophical Journal. A better missionary document than the proceedings of the "Church Congress" at Newcastle, I have never met with. I should like to see it placed in the hand of every intelligent and thinking church member in the United States, and I wish I knew of some person of wealth whom I could influence to expend a thousand dollars in circulating this most excellent and timely pamph. let. Could this report be extensively read by the thinkers in the churches, thousands who now are afraid to touch this subject, would be led to look into it, and they would soon see that the fears expressed by our good New-castle friends, of the harm, physical and moral, that may possibly arise from an in-vestigation of this subject, have their origin from a purely sectarian source.

W. R. ELLIS.

Huntsville, Ala.

A Correction-Letter from a Distinguished Medium.

To the Editor of the Meligio-Philosophical Journal: In the short biographical sketch given of myself by our good brother Hudson Tuttle last August, I have just discovered that inlast August, I have just discovered that instead of simply quoting, as I thought, from "Incidents in My Life," he has given a quotation from some newspaper which, in speaking of my marriage, says that I am to "lead to the altar a lady possessing immense wealth." I have stood before the altar with two of the most beautiful, cultured, refined and well born of women (one in 1853, who passed from earth in 1862 the in 1858, who passed from earth in 1862, the other in the year 1871, who, thank God, is still spared to me); but neither the one or the other had even "wealth" of gold. The quotation in question also untruly states that I was in "possession of wealth." Nothing could possibly be more untrue, and I must request you to publish the distinct contradiction of this wild assertion.

When I shall have passed away, and certain documents are published, it will be known how shamefully cruel and also thoroughly dishonorably I have ever been treated (by those in whom I had been over confident) as regards my money matters.

I know absolutely nothing about business matters and as I say, I have been duped, and in one or two instances been cruelly wronged. It is painful to make even this statement, but I must add that those who have done me wrong in every instance are prominent Gobemouches

I think I may safely say that if ever a man was forced to suffer for his honest defence of a sacred and simple truth, I am the man. My "wealth" is a wife, who is an angel on earth; a good son, richly endowed with talents; a comfortable and happy home, and a conscience at rest.

Yours for the Truth. St. Petersburg, Russia. D.D. Home.

A Varied Perfom ince.

Many wonder how Parker's Ginger Tonic can perform such varied cures, thinking it simply essence of ginger, when in fact it is made from many valuable medicines which act beneficially on every diseased organ. See other column.

So our lives glide on; the river ends we don't know where, and the sea begins, and then there is no more jumping ashore.

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