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No. 1

Readers of the Journal are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will ne properly arranged for publication by the Editors. Notices of Meetings, information concerning the organazation of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will de published as soon as possible.

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PHILOSOPHY OF MATERIALIZATION.

An Address Delivered at Ixora Hall, San Francisco, Cal., by Sarah A. Harris.

"Consider the Illies of the field, how they grow; they toll not, neither do they spin; and yet I say unto you, that even solomon in all his glory was not arrayed like one of these."

What a beautiful thought, that the same Spirit who is voiced in the beauty and perfume of the lily, marshals the atoms which build universes; that each organism is a unit through which is expressed so much of spirit as its condition will allow; that in the aggregate of atoms, organic and inorganic, is expressed all we can know of God in nature, but that in each soul God is symbolized

Every visible form which nature presents is a materialization of imponderable elements. Those elements are composed of atoms so minute as to be invisible to the unaided vision, each atom having a polarity which attracts its kind. This polarity of atoms is a mode of spirit in matter. Infinite Spirit is the fountain from whence all matter flows, and the materialization of every flower or blade of grass is an outworking of spirit. It does not occur to the unthinking mind when enjoying the variety which na-ture presents, that there is an untiring spirit, infinite in power, working through all nature, and developing by evolution the reason and spirituality in man. The human mind is prone to look from a material standpoint. We know the spirit builds the body from the elements of the food taken into the organism, but the masses look at the building of the physical form much as they would at the work of the carpenter who builds a house with material already formed; but when we realize that from the incongruous mass of crude material taken into the organism, the spirit (which permeates every atom of our bodies) selects from that food the elements required, apportions to each organ the atoms needed to repair the waste, and with a wise economy saving the surplus atoms in the form of fat (which is like so much fuel stored for future use), we marvel at the wonderful power of spirit. Scientists tell us this is simply molecular action. Admitting this, still we claim that molecular action is a mode of spirit which, though it may seem automatic—and we have no conscious will in the act—is not a blind force, the results of which are real to the sense and inward consciousness.

This selection by our spirits of the atoms with which to build the earth form, is typical of that Infinite Power which builds al things. As man's soul works through him-self in a finite way, the "Over Soul" works through all things in an infinite way. To build the earth form, the spirit, after the food is taken into the stomach, works without the aid of the conscious will. To materialize a spirit form the spirit selects atoms under the direction of the consciousness. To clothe the earth form, selection is made from elements already materialized, and by com-bination clothing is made. In spirit-life clothing is produced by an effort of the conscious will, acting directly on the elemental atoms, both methods being natural to the planes where they are possible. If in the eternity to which man is destined, his soul should evolve the power of individualizing matter as perfectly as he has evolved the power of the selection of matter, he would be a creator in a finite sense; in other words could individualize worlds.

It has been said by one of our great men, that if only once in a thousand years the

blue dome above us were lighted by the stars, humanity would gaze with bated breath at the grand display, and that mortals would look longingly for the next grand round of worlds. But every night we can without cost or trouble gaze out into the star depths, and the familiarity of the scene makes it of little value to us. This same is true of materialization. We are dazed at the power of spirit which materializes for a few floating spirit which materializes for a few fleeting moments a visible form, but why should we be surprized if we realise, that each soul is a unit of that Infinite Whole who materializes visible nature from imponderable elements which flow from his own infinitude.

In integration, disintegration, "conserva-tion of energy," and the mode of spirit in "natural selection," may be found the pos-sibility of the materialization of spirit forms. All the matter composing this earth was at one time in a gaseous state. By the integration and segregation of atoms, loss of motion, and its consequent cooling, it has assumed its present form. Under favorable conditions every atom could be reduced again to its former gaseous state. The four ele-ments, carbon, hydrogen, nitrogen and oxy-gen, which make so large a portion of the matter of this earth, are also the principal elements of which our bodies are composed. Every atom of these bodies can be reduced to its element, and is so reduced when the spirit

Living organisms are the result of the method of spirit in the integration and dif-ferentiation of the elemental atoms into organs, through which spirit can manifest so long as by adaptation the body can meet the wants of the spirit. When this is no longer possible, the spirit leaves it, and the

Spirit-world, must have spirit forms, and many persons can see those forms clairvoyantly; to such they are real. Spirits, to make themselves visible to the material vision, sometimes add material atoms to their forms. Understanding the method of spirit in the integration of atoms, they produce the motion in the atmosphere which integrates them, drawing the vital force from the medium, and by a chemical process uniting these atoms with the vitality drawn from the medium.

This is accomplished by the conscious will of the spirit, and remains until the vitality is exhausted, when the added atoms disintegrate and only the spirit form is left. The materialized spirit form is not a solid physical body composed of flesh, bones and blood; you would find if you were to suddenly clasp it in your arms, that the film of matter which makes spirit forms visible, is as frail as cloud-mist, and vanishes completely from the sight. The spirit in materializing works through the method of spirit in the selection of matter. I will repeat: The spirit in earthlife materializes a form independent of the will; in spirit-life under direction of the will. A person in earth-life clothes himself with material already produced; in spirit-life from the elements direct. As the earth and its humanity become more spiritualized, there will be less need of materialization of spirit. The mass of people will rise to a plane where they can see the spirits of the

lower spheres clairvoyantly. In answer to the question so often asked in this hall, "Is materialization possible?" we will say, it is quite possible. All through history, sacred and profane, there have been notable instances which have established the fact in the past. Through the same method materialization is taking place at the present time. There are no miracles: each phenomenon is natural to its plane. If a spirit in earth-life can materialize a form, on a higher plane of existence, according to all known laws of progress, the power would be greater. To the reasoning mind the frauds furnish some proof of genuine materials. terialization, for they are an effort to imitate a reality. If there had never been a genu-ine materialization, there would have been no frauds. Most mediums claiming materialization have some genuine manifestations. The trouble is they attempt to materialize too frequently, and failing resort to fraud; sometimes from love of gain and sometimes from necessity. A materializing medium should have no thought or care for ways or means, for trouble in that direction will draw spirit influences anxious to relieve, and they are not always wise in their methods. We may look at frauds somewhat as the poor traveler does at the mirage on the desert waste; when he finds them a delusion, he does not think there are no real cases in the desert. He knows the mirage to be the mirrored picture of a beautiful reality, and he takes fresh courage. So we repeat, even frauds may imply true materialization.

Out through choos a magnetic thrill
Throbs and glows with the Infinite Will.
Out of the darkness the light is born;
After the night comes the rosy morn.
Over the waters whose ceasiless roll
Ebbs and flows from pole to pole,
The Infinite Spirit seems to glide,
And fill with life the pulsing tide.
Then up from the waters, is mountains above,
The spirit is brooding like angels of love,
While visions of beauty transcendently fair,
Have flashed and glowed through the rapefied air
And out of the depths of that Infinite Soul,
From whence both mind and matter roll,
Incre slowly evolves the intricate plan,
And that grown of glory, the FINITE MAN!

Is Christianity a Failure?

To the Editor of the Religio-Philosophical Journal;

This is a question fiercely debated now-adays. The orthodox Church, each separate section of it, believes itself to be the full and complete exponent of Christianity; that there is no true Christianity but that which they teach and illustrate, and that there is no failure—no decline of faith. Point out to them the slow spread or positive retrogression of their denomination; read the long roll of teachers, one rejecting this doctrine, another that; tell them that of one of the doctrines most precious to the church as it was, for it helped to perpetuate its power over the people, many ministers and so many people reject it; that it has been gravely argued there is no This is a question fiercely debated now-athat it has been gravely argued there is no longer any need of a Universalist Church; point to the crowds that flock to hear Ingersoll, and tell of the applause that greets his most telling attacks. To all this they answer: "We had a revival in our church; there were twenty appropriate the street of the street twenty conversions last year," and then mixing a huge amount of faith with the small facts they know, they quote with infinite gusto the declaration of Jesus, "If I be lifted up, I will draw all unto me."

On the other side, Ingersoll raves, storms, sneers and jokes. Attacking a system, he fails to perceive that the system may be only an imperfect formulation of a vital truth, and he never seems to imagine that his own formulation may be as false and as true as any other. He proclaims there is no God (as his audience thinks of God), and he may be right in principle, but is certainly wrong in speech. He sneers at religion, but proclaims humanitarianism. What else did Jesus teach? longer possible, the spirit leaves it, and the body is reduced to its elements, but through the "conservation of energy" nothing is lost; these diffused atoms are stored in nature's laboratory for future use.

At death the soul draws from the physical form and from the atmosphere the elemental atoms required to make the spirit independent of the old body. There are instances where it takes some little time for the soul to gather to itself what is required. All finite souls in order to individualize in the Spirit-world, must have spirit forms, and Two or three lectures exhaust the interest of his hearers; they have heard his story, laughed at his jokes, admired his wit and eloquence, but "for a steady diet" prefer either the old faith or something more philosophical than he offers. There is a lesson in this that agnostics should ponder. Men cannot live by doubt; it must be by faith. Negation has its uses, but only to create a need for newer affirmations. The temperance people have found just such a difficulty. The reason why the temperance cause proceeds by a series of spasms, is because it always says "don't" and never says "do." So people may be reasonably expected to put little confidence in the testimony of one whose sole claim to be heard is that he don't know anything about the matter. Gather what you may of what you call error or folly or wickedness in Christianitv. the common-sense of mankind will more naturally turn to those who mistakenly or not, think they do know the good there is in it, and they are not mistaken, for they put it

> Yet, apart from all Ingersoll and his school may say, the question of the failure of Christianity (Churchianity) may be argued on other grounds. Consider it as a system of doctrine or practice, or both—has it accomplished all that has been claimed for it? Is there fair prospect that it ever will? To this we answer: It has not spread even as fast as Mohammedanism has. Beginning some hundreds of years after Christianity, Mohammedanism has caught up with it, and there are as many followers of Mohammed as of Jesus. More: for every Mohammedan unquestioningly accepts the creed of his church. There may be, doubtless are, grades of piety among them, but in their section of country all believe, while Ingersoll, and the smaller fry of agnostics, are counted in the population of Christian countries as Christians. Judge the Christian Church by the number of sincere, earnest Christians to be found in the world, and it is a huge, almost ridiculous failure. In our own country, not a city has seating capacity in her churches for one-sixth the population, and not one church in a hundred is habitually even half filled. If we count only those as Christians who do aftend the church services with some degree of regularity, and then deduct the large number of indifferent-ists, who go from habit, go from policy, go to display their dress or study that of others how much is left?

> Not only is the church system a failure as to what has been accomplished, it is falling to pieces because of inherent weakness. Based on opinion, opinions are changing; based on authority, authority is rejected; based on revelation; the revelation is being annotated away, criticised away—in parts flatly reject-The faiths taught are dead faiths; the creeds are fading from men's memories even, and each man who thinks is **a**pt to become a sect by himself. It looks as if the Church were not only a failure now, but would never be anything else.

The Church is a failure, too, as to its influence upon men's lives. We know how much is said of sudden change from evil courses of life to good ones; have witnessed many such among Spiritualists who reject the Church's teachings. We have not failed to note the oft-repeated argument about Christianity and civilization going together, but never-theless we assert that it is not spiritual pow-

joined with Christianity, the power of the king with the priest for an ally; a seeming servant, a real master. Among us, how comes it that so many men held to be pillars in the churches are currently reported to let houses for purposes of prostitution (a few centuries ago English Bishops did this); that so many are liquor dealers; so many stock-gamblers; so many "oppress the hireling in his wages?" There is no evil thing that so-called Christian men cannot be found engaging in. Ingersoll knowing this, as we all do, says this is the failure of religion; but he is wrong; it is only the failure of the Church to fitly express religion.

For all this failure is not that of Christianity but of dogmatic theology of Churchianity. The gospel of Christ with its simple humanitarianism, and no other creed is not preached to-day, but the gospel of Paul with its vicarious atonement, its metaphysical subfleties, its exaltation of the Son above the Father. As Christ taught, there could be no better thing done than to help your neighbor better thing done than to help your neighbor, as the Church teaches, that is only secondary; and personal righteousness is but as "filthy

Christianity is not a failure—all there is that is vital in the so-called Christian Church is the teaching of Christ: he never said he bore the sins of others, except in the sense that his deep sympathy felt the sorrows their sins had brought on them. The Church recognizes, of course, his deep love of the physical man as well as the spiritual. Hence hospitals are started, societies formed, to which Christian people give large sums on the sometimes unspoken condition that they shall be duly glorified therefor. These things have often been quoted as evidences things have often been quoted as evidences of the strength of Christianity—we note them as evidence of its weakness. If the churches lived up to the teachings of Jesus, hospitals would be unnecessary, societies a superfluity. We think just now of a shining light in the church who gave a hundred dollars to a society for the relief of the poor, and then reduced the wages of his employes to get it back with large interest. Wholesale machine giving, where no single one is thought of, where the poor are not "considered" at all, giving because it is easier to give money than pity. because it is easier to give money than pity, or effort, or counsel—such giving adds not a particle to the soul's wealth. Good has come of it undoubtedly; many poor have been helped, but many thousand times more might be, with not even a far off imitation of Christ. but only a large addition to the reputation of the Church. Do we forget the loving souls n the Church who have personally cared for the poor? No! All honor to them, and there are a host of them; so there are among the Brahmans and Buddhists; so there are in every form of religion that has not been overlaid and stifled by theologic dogma. Followers of Christ were they indeed, though they may never have heard his name. The Christian Church has many true Christians in it, but they are Christians in spite of the Church. The Jews are to-day better Christians than some who bear the name most proudly.

Wounded in the house of its friends," Christianity has found other friends, who partake of the spirit of Jesus, do as he did, teach as he taught, work the same wonderful works that he did, and singularly enough, many of them deny the existence of Jesus, while many more remembering how the truths he taught have been perverted, made engines of oppression, fear to lose their freedom of thought and expression if they commit themselves to acceptance of-anything. They, too, have their, hard, inflexible creed and dogmatize about dogmatism perpetually: but if they reject the personal teacher, criticise his methods, even deny his existence, yet they are Christians, for they love humanity as he did, help wherever they can as he did, and if they are hostile to prevailing creeds, it is no more than he was in his day.

Can the Church be restored to its old time power? No! but it might yet have a greater power, though it would be of a different kind; a power not of a system, either of doctrine or practice, but a power resulting from individual perception and individual action. If the Church were to become practical, not droning out long disquisitions about what Peter said or David dreamed, but taking the life of to-day and linking it with the past and the future; if it taught that entrance into heaven was to be won as Jesus said it was; "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me;" if it became less theological and more humanitarian; if it gave less to mag-nificent schemes of charity, but devoted more thought and personal effort; if its aim was to bless men physically and morally, rather than to build up a system or propagate an opinion, people would be won to love the Church again, and they would have a vaster empire than they ever have had. But this they will not do—nay, cannot do! Slaves of tradition, how shall they be led to ignore tradition? Bound in steely class of creads of dition? Bound in steely clasp of creeds of other days, how shall they be able to formulate a creed for this day? Bound together as parts of a system, how shall they dare to try to revolve independently?

Because of this, the failure of the Church and the impossibility of recovery, Spiritualism is needed with its strong, aggressive individualism, which examines everything for itself, which denies all authority but that which each creates for himself, which holds opinion, creeds and system to be of little consequence—don't believe in societies helping the poor, but does believe in every single per-

thority of any writer for belief in continued life, for it is daily demonstrated. All these things point out that the old faiths are not to be done away, but truly expressed. If Spiritualists did but fully understand the significance of the situation, and were more anxious to proclaim the living truths they anxious to proclaim the living truths they hold, than to destroy or expose the errors others hold; if they would rush to the front of all workers for human happiness, taking the place they are entitled to, the failure of dogmatic Christianity would be speedily supplemented; not so much by new doctrines as by new aspects of the old ones; not so much by destruction of old organizations, as by healthy growth of new ones, which would supplant the old; not so much negation, but more affirmation—the world would have reason to rejoice, not in decay or death, but in the new vigorous life which replaces it. Let dogmatic Christianity die then, for men will dogmatic Christianity die then, for men will have a purer faith, a diviner zeal, a more celestial love.

A Suggestive Letter.

New York City.

There is no death! What seems so is transition. This life of mortal breath is but a suburb of the life elysium.

Whose portal we call death. When one has lived the allotted three score rears and ten, life's destined experiences from infancy to old age should all have been passed through, and the spirit be ripe for the next stage of being. The body passes nat-urally and by regular, peaceful and uninterrupted transitions from one of these conditions to another. Certain duties, pleasures,

pains, occupations and acquirements belong to each, and death at the end is quite as nat-ural as birth was at the beginning. In the first stage, the embryonic, there is no personal responsibility; neither is there until several years of the second stage have passed. The mind begins first to every and is guided by another; then, by gradual unfolding, the spirit's independent existence is fairly begun. It depends very much on the quality of the new spirit, upon its docility and faith in those around it, as to how much I will profit by the experience, instruction and example of others. Each soul gives, in its own way, aid and stimulus to the whole; each season of life has its specific development; and when all have come and gone in turn, and all earthly phases and experiences are passed, how glorious the thought that this body which has become frail, decrepid and worn out by use, while doing the behests of the animating spirit, shall be laid down, and its immortal tenant, who passed in it the initial stage of life, shall take from it the animating life-principles, experiences and knowledge, the individualism acquired through its instrumentality, and glide into another and greatly enlarged sphere of life, knowledge, duties and experiences.

The sense of immortality is at times overpowering. It is hard to realize it, living as we do amid apparent death and decay. We are so entirely engrossed in the trivialities of the world-life, that we see very little to make us feel that another condition follows

But a season comes to every spirit when the transitory nature of things around us is impressed on our consciousness, and our relations to things so change that what delighted us at one time becomes an object of indifference or aversion. The very fact that nothing earthly satisfies, is in itself a sure indication of the naturalness of the change. We see it in everything around and within us. Those who have grown up and mat ured

with us pass away, one after another; and those who occupy their places can never fill them to us; so should our life be prolonged to an unnatural length, we would find ourselves living in isolation, depending on the consideration of the young, for the aid our decrepitude would require.

Then the body, the spirit's instrument, having become in so great a degree useless, what can we do here? The avenues of knowledge are one after another, closed or obstructed, but the inner being, if it has been cultivated, is still young and vigorous. It is imprisoned in a living grave; so in the wise and beneficent ordination of nature it passes from its worn out tenement, and in its "new body" enters upon another series of developments and experiences, and so it will continue to do, to all eternity. How great are our responsibilities in this life as a preparatory school for the next? Let us see to it that the condition of the next is not painful and unworthy of our possibilities. If we reach it unspiritualized, undeveloped, mental and spiritual dwarfs, how we shall be blinded by the ineffable light around us; we shall then be dependent, like the crippled and blind here, on the charity of others, and will have to learn under great disadvantages the lessons which we ought to have spent this life in acquiring. New Orleans, La.

When, says Dr. Squib, the fixed stopper of a glass bottle resists all management—such as warming the neck with a cloth wet with warm water, tapping, the wrench, or all these in combination—there is another means which will most always succeed. Let the bottle be inverted so as to stand on the stopper in a vessel of water so filled that the water reaches up to the shoulder of the bottle, but not to the label. Two or three nights of this treatment may be required sometimes before the stopper will yield.

Clairvoyances or, the Auto-Noctic Action a letter, and I put it in my pocket and I for-of the Mind.

BY GEORGE WYLD, M. D., IN PAYCHOLOGICAL REVIEW.

CONTINUED.

3. Clairvoyance in Disease.—This is a most interesting faculty in itself; but it has this further to recommend it, that its object is not mere curiosity, but the benevolent relief of human suffering.

Eighteen months ago I had the good for-tune to make the acquaintance of Mrs. D I told her I had a very dear friend who for years had intense agony for hours, every night in his back and chest, and that latter-ly he had been obliged to sit up all night in Achair, and that his legs had begun to

Mrs. D—expressed great sympathy for my friend, and most kindly begged I would let her see him, as she thought she would beable to suggest something for his relief.

This gentleman had regularly for three years been under many of the leading physicians of London. Some said that there must be some obscure heart affection. Others said it was neuralgia; one said it was gout; and the last consulted said it was malignant caries of the spine.

My friend met Mrs. D-- in my house, and she merely looked at him, and asked a few questions of an unimportant kind.

I then perceived that she wished to speak to me, and so I asked my friend to go into the next room, and when we were alone she

"I have seen what the disease is; I saw it as distinctly as if the body were transparent. There is a tumor behind the heart, about the size of a walnut; it is of a dirty color; and it jumps and looks as if it would burst. Nothing can do him any good but entire rest."

I at once saw what she meant, and sat

down to write to my friend's medical attendant as follows:-

"I believe I have discovered the nature of 's disease. He has an aneurism on the descending aorta, about the size of a wal-nut. It is this which causes the slight displacement which has been observed in the heart, and the pressure of the tumor against the intercostal nerves is the cause of the agony in the back, and the peripheral pains in front of the chest. You are going to-mor-- in consulation, row to see Sir show him this diagnosis, and let me know

Next day the patient had this consultation, and at once Mrs. I)——'s diagnosis was confirmed, and afterwards all the doctors who had during the last three years missed the true diagnosis now confirmed it. They also all agreed with Mrs. D—— that the thing to be done was to take entire rest. that the only

This treatment during the last eighteen months has been more or less followed up, and with the result that the pains have been reduced to a minimum.

It is true that the diagnosis cannot be absolutely confirmed during life but as the profession unanimously pronounce the disease to be aneurism the diagnosis may be accepted as correct.

and to ride, drive and play billiards.
4. Psychometry.—Dr. Buchanan, in 1849, found that out of a class of 130 students at the Eclectic Medical College, Cincinnati, 43 signed a declaration, that if they took into their hands certain medical substances, concealed from them in paper, they suffered senienced on swallowing those medicines—for instance, if they took Ipecacuanha, concealed in paper, into their hands, they suffered from nausea and sickness.

Reasoning and experimenting in the same direction, Professor Denton, geologist, Boston, wrote a book called "The Soul of Things," which has passed through several editions.

His theory is, that all bodies affect other bodies in juxtaposition, and that each infects the other, as it were, with its aura, or magnetism, or character, and that thus the geological rocks and fossils can, to the clairvoyant, reveal the history of the paleontology of the various strata. In illustration of this he gives a hundred clairvoyant descriptions of various fossils and bits of rock.

With reference to geologic specimens, the experiments seem to me to prove nothing more than this, that the clairvoyants read Professor Denton's mind and confirmed his geological theories and the fact, that the specimens passed through his hand would alone be sufficient to infect or scent them, as it were, with his ideas.

I believe, however, that wearing apparel rings, or hair belonging to an individual can often act as a clue to the clairvoyant, and this is what Denton calls Psychometry.

I have two instances of this to offer you. For fifteen years I have worn a ring which myuncle wore for the last forty years of his

On one occasion, I placed this ring in Mr. Macgeary's hand, when instantly he was seized with spasms at the heart, and gasped for breath. My uncle had suffered from those symptoms, having died of advanced heart disease; but this Mr. Macgeary could not have known.

On another occasion, I placed this ring, which contains my grandfather's hair, in the hand of Madame Blavatsky, and asked her to describe my grandfather. She said he was a tall and slender man, with a red face; he took a good deal of port wine, and he had blue eyes. This was quite correct, but it was not mind-reading, as my thoughts were on my grandfather's character.

Professor Denton gives another instance. "A doctor was on the ice, and witnessed the death of a negro, who was accidently dashed out of a swing against a block of ice and killed. The doctor went home, and began in the presence of some people to describe the accident, as he at the same time compounded and rolled in his fingers some pills. These pills were sent to an old lady, who had no knowledge of the accident to the negro, but she took the pills, and that night had a vivid dream of the catastrophe, in all its details, as if she saw it.

5. Clairvoyance in reference to objects se creted in boxes, or otherwise hidden from all

Mr. Hopcroft, to whom I already alluded was some time ago attending a scance at Mr. Younger's, 23 Ledbury Road, when he said, "that lady," pointing to her, "has three and a half letters in her pocket." The lady replied, "That is a good guess, but I have only two and a half letters. I had another, but I took it out of my pocket just as I left home and put it in my desk." Hopcroft replied, That is strange, because I see three and a half letters in your pocket."

Nothing more was said about the letters. but just as the scance broke up, the lady exclaimed, "Well, you were right after all, for just as I left the house the postman gave me

This narrative is confirmed by Hoperoft, Mr. Younger and by Miss Fearn, who was

present.

Mr. Adolph Didier, of 10 Berkeley Gardens, Campden Hill, has narrated to me the following interesting cases, and I should say that I have known Mr. Didier for years, and I have always found him simple and truth-

It has been often said by skeptics that there can be little truth in clairvoyance, as no one has ever gained the reward offered for reading the number of a bank-nôte inclosed

in an envelope.

In reply to this statement, Mr. Didier asserts that on two occasions he read the numbers and gained the prizes. Lord Ingestre once gave Didier an envel-ope containing, as he said, a £5 note, and

eaid if he would read the number he should have the note. Didier replied, "I see only half a note."

This was correct and he received the reward. On another occasion at Bath, a clergyman offered him a £5 note if he would read the number, the note being enclosed in an envelope. He succeeded in giving the number, and he received the reward.
On another occasion, Lord Ingestre tool

a book at random from the shelves, and hold-ing it closed behind his back, asked Didier to read the first four lines on page 27, and Did-

ier succeeded in doing so. On several occasions Didier, when perfect ly blindfolded, played cearte with gentlemen who brought their own cards, and on these occasions he sometimes named the cards in his adversaries' hands, which, indeed, might be by mind-reading; but he also sometimes played his own hand without any one having looked at it, the cards lying as they dealt, with their faces on the table.

In accordance with these statements, Captain James tells me that he has seen Alexis Didier, brother to Adolph Didier, likewise play écarté with his hand lying on the table face downwards, he being perfectly blindfolded. folded.

I may add that the eyes of Didier in these experiments were generally closed by adhesive leather plasters, over which several handkerchiefs were tied.

Any skeptic may test the efficacy of leather plasters in producing absolute temporary blindness without the addition of any handkerchiefs.

Captain James also informs me that he has himself played Alexis Didier a game at bil-liards, his eyes being perfectly blindfolded; and Adolph informs me that he has also on various occasions, when perfectly blindfolded, played good games of billiards.

The following case is very instructive: A gentleman placed in Didier's hand a closed envelope and asked him to read its contents. Didier took the gentleman's hand and said the words were Can you polka? The gentleman was delighted and relinquished Didier's hand, and said, "You are quite

Didier then placed the envelope to his fore-head, and said, "No; I am wrong, the words are French—they are Fleur de Marie."

The gentleman-replied, "Oh! no, you were quite right at first. Can you polka is correct. But Didier maintained that the words were Fleur de Marie.

The envelope was opened, and on the card was written Fleur de Marie, much to the gentleman's surprise; but it afterwards trans-pired that the wife in order to play a trick on her husband, had substituted her own for his

the second case it proved the *airect* clairyoy ance.

These cases were narrated to me by Didier himself, and they also narrated in Didier's book on Mesmerism, published 1856, and dedicated to Lord Ingestre; but the case in which he saw "Can you polka," etc., is not recorded in his book as it is in this paper the report in the book being that of a country newspaper, and as Didier tells me, incorrect but retained in the book as the evidence of a newspaper report of a public meeting.

With reference to clairvoyants reading unpened letters, Mr. Wedgwood, of Queen Anne treet, informs me that he is very intimate with a lady who has this faculty. On one occasion she read the contents of a letter before it had reached the house, and pointed out the letter among ten other letters pre-sented to her by a friend; and the letter she selected, when opened, was found to contain

the words she had seen beforehand. The details of this case, as given by Mr. Wedgwood, are very minute.

On the evening of the 25th, Mr. Redman, 5 Avenue Place, Brixton Hill, brought his sensitive Frederick Smith, a youth of 17, to my house, and experimented before myself. Mrs Boole, and three other ladies.

He was blindfolded by means of soft paper folded double, and then gummed over his eyelids. This alone, as I and Mrs. Boole found, produced on us, when tested, so complete a blindness that we could not distinguish the brightly lighted gas globes. But in the case of Smith a silk handkerchief was tied over this paper.

Under these circumstances, Smith took a pack of my own cards, and concealing their faces from all present—he being at one side of the table and we at the other—threw down on the table any card we asked for.

After this, he read correctly on two occasions the first line on the pages indicated of a book we gave him-we being all ignorant of the words; and on another occasion he read a verse of poetry correctly. I merely pointing out the verse to be read, all present being ignorant of the words.

All present agreed that Smith was perfect ly blindfolded, and that he proved himself to be a true direct clairvoyant.

6. Traveling Clairvoyance, or seeing objects at a distance impossible to human vi---- , a most intimate friend of

mine, informs me that some time ago he was sitting with a clairvoyant, who said, "Your son in the north of England is very ill." Mr. did not know this, but he two days afterward learned that it was true, and ultimately the young man died. Some time afterwards another clairvoyant called on Mr. - and said, "I am impelled to call and tell you that your son in India is very ill." - knew nothing of this, but that son left India on sick leave and died on the passage home.

[TO BE CONTINUED.]

A man without ambition is like dough without leaven in it to make it rise.—Dean Nor

To do worthy and noble deeds; to love all that is good and great, and those who are good and great; and out of human experience to extract, like honey-bees from blossoms, the sweetness that is hidden in them: to treasure it up in heaven, whereon to feed throughout eternity, this is all that life has in it worth the living .- Eugene Bouton.

Cure of Diseases by Magnetism and the Co-operation of Intelligent Forces.

Translated for the Religio-Philosophical Journal from La Revue Spirite of January, 1883.

For several months past, and up to the present time, in one of the poorest quarters of Paris, there are being performed cures which, without being miraculous, remind one strongly of the miracles related in the Gospels. As in the days of Jesus and the Apostles, the sick are cured by the laying on of hands and by being breathed upon; and to make the resemblance more complete, it is the poor, wretched ones, abandoned even by the doctors, who are healed. As the treat-ment is given gratuitously to all, and only for the love of God and humanity, no per-son would have any interest in prosecuting the healer for the illegal practice of medi cine. For this reason we dare to publish these facts, to describe the spectacle which we have witnessed and to give the name of the benevolent man who, living by his own labor, yet gives half of every day to poor

sufferers.

This man's name is Hippolyte. He is a watchmaker, works with his father, an admirable old man born with the century, who mirable old man born with the century, who notwithstanding his eighty-two years, labors without glasses at mending watch movements. This does not prevent him from reading and philosophizing during his leisure moments. Mr. Hippolyte's daughter, a handsome person of twenty years and radiant with youth and health takes care both of the store and of the bayes. Two orphan bays store and of the house. Two orphan boys adopted by Mr. H., complete this patriarchal family. The sick are received in a back room which is used as a dining room and is lighted only from the store. There, every day from nine in the morning until one in the afternoon, about thirty persons receive treatment from the master of the house, each entering in his turn.

Mr. H. does not proceed like other magnetizers. He makes but few passes, does not endeavor to induce sleep, and does not leave the system of the patient in a passive condi tion. In many cases when he has become en rapport with the person, and has discovered the nature and the seat of the malady which he says is frequently suggested to him—he allows what he calls his spirits to act. Then this phenomenon is observed: the patient is submitted to an internal dynamic patient is submitted to an internal dynamic action which operates independently of his will upon the diseased part, and makes him perform such movements as are necessary to the re-establishment of the equilibrium; and this internal force to which the organism obeys, is such that a man of ordinary strength cannot oversome it; at the same time it is cannot overcome it; at the same time it is sufficiently intelligent to cease its action at the tacit will of the magnetizer or any person who is in rapport with the patient. I can vouch for the truth of this double fact. Unfortunately from want of time, I have only been able to attend one of these interesting scances, but other members of our committee have watched them, and they all agree in recognizing the presence of other agencies beside the magnetizer and the subject, and that the one is aided and the other succored by intelligent forces, and that in any case the effects produced are excellent since they often produce a cure and always great relief. It is then the duty of all of us, who are convinced of the reality of these facts, to call the attention of the public to them. Both the progress of science and the good of humanity are concerned in them. The following are some of the records which Mr. Hippolyte has given us:

"Among the sufferers whom I have treated. This is a most instructive case, as it in the first place proved thought-reading, and in had a white swelling upon the right knee, unsuccessfully treated in the hospital St. Louis. She was brought to me with her leg in an apparatus which precluded all movement. The dectors intended to amputate her leg Three months treatment cured her.

"At present I have a man (forty-eight years of age, who has been treated by Dr. Verneuil at La Pitic during thirty-nine months. He was suffering from fungus arthritis, and the Doctors were waiting for complete anchylosis to take place before removing the leg. To-day he can walk with a cane. The trouble was caused by a blow from a vise upon the right knee, the man being a blacksmith by trade.

"I have at the present time three patients suffering from the same disease: a man fifty-nine years of age, a woman of forty and a child of seven. Many cases of anæmia (diminution of the blood) have been cured and present themselves so frequently that 1 will not stop to mention them.

"Among these poor sufferers is a woman, Mrs. Hatton, 12 Magenta St., Pantin. Her tongue was cracked by an ulcer and she was only able to partake of a little liquid nourishment. A complication of phthisis and laryngutis which set in, was successfully combatted. After five weeks treatment her health is entirely restored.

"Paralytic patients are numerous and all require a long and difficult treatment. Miss Lelievre, age fifty-five years, had been treat-ed without success by Dr. Arnaud. Now she walks to me from Montmartre every day, and returns after treatment.

"Among my successful cures I can cite numerous cases of the following diseases Rheumatic pains, local pains, neuralgia of every description, diseases of the spinal marrow, myelitis, all nervous affections and any diseases occasioned by suppressions yield readily.

"I will now speak of the manner of treat ment. I wish you to understand that the healing medium used by the spirits for the restoration of impaired health, and that the passes and manipulations used upon the patient are directed by inspiration; that the fluids which the operator uses upon others are appropriate to the disorder and to the age of the subject; that this discernment is entirely spiritual, and that by beholding these things wrought in his presence, the disinterested spectator can understand them and be convinced of their cause. As for the Doctors, with a few exceptions they preserve the most profound silence on the subject; as they are not able to deny the truth of things which are so evident, they reserve their opinion for themselves.

"During the first fortnight of September I received a visit from Mr. Lepage, dealer in shoes, 135 Rue de Flandre, begging me to treat his wife who had been ill for three weeks, her sickness being occasioned by fright. Receiving a severe nervous shock Mrs. Lepage fell from prostration of strength having been confined three weeks previously she was not yet in her usual strength. physician being called, he sent her to bed, and ordered perfect quiet and rest, and friction of the legs with a liniment. Three weeks passed with no change in her condition; the enormous swelling of the legs did not diminish; she had neither appetite nor rest, and every day she became still more reduced. At this time I was called upon to treat her. She was brought to me in a carriage and carried into the house in the arms

of her attendants. In twenty minutes after the first treatment she was able to stand and to step to meet her husband who came to take her home. On the succeeding days, magnetic sleep was immediately induced; during this sleep she predicted the condition of each day and her possible sufferings and time of their duration, also the exact moment when would commence a progressive restoration to health. Six weeks have now passed The treatments were given every day at first, then three times a week, and the patient is now restored to fine health. At her last visit she announced to me with a beaming countenance that she had attended a dancing party to complete her cure, and had there found herself restored to her former vigor.

"Mrs. Dubois, a fringe maker, 28 Rue de Joinville, was eleven years ago attacked with inflammatory rheumatism. her joints were distorted showing gouty nodosities. Exces sive stiffness rendered walking impossible. She had palpitations of the heart and constant insomnia. Her distress was augment ed by a nervous trouble occasioned by mental suffering, which left but slight hope of a cure. I commenced treatment on the sixth of August, 1882, and her disorders are now all healed. The gouty nodosities have nearly disappeared, the patient attends to her household duties, goes up and down stairs alone, comes every day to receive the treatment needed to complete a cure.

"A few days after the first visit of Mrs. Dubois, I received Mrs. Delavigne, 60 Rue de l'Ourcq, having a white tumor upon her right wrist, resulting from rheumatism. Her arm, placed in an apparatus of silicate, was incapable of motion; her fingers straight and stiff from inaction caused me to fear and still from maction caused life to leaf anchylosis of the joints. I immediately re-moved the apparatus in order to produce some motion of the arms, if possible, also to be able to examine the existing obstacles. I had the happiness of perceiving that spiritual fluids were about to show me how this could be accomplished; in fact, it was impossible not to be amazed at the action which was each day induced upon the fingers, wrist and arm of the patient. Sometimes the hand would be pressed upon a round wooden roller so as to forcibly lengthen the muscles; at other times the hand was made to seize upon and lift some object. Sometimes this work would continue during the entire scance. with intervals of rest (two or three hours), and it would be done without any order from me, but as if an invisible being (and this fact cannot be doubted) made a special study of the case. Sometimes the hand was lifted from the table upon which it rested and made to strike it repeated blows, as if to show the operator what force was employed. After two months of treatment and these experiences (which were watched with great interest), the trouble was con-quered and my patient regained entire use of her arms, after having exhausted ordin-ary medical treatment.

"Among the cases which I have successfully treated I will mention that of young , son of a police officer of the 19th Arrondissement, a victim of epilepsy and having used different medical treatments unsuccessfully. I received this young man in May, 1882, and I explained to him at the outset that I wished to produce sudden attacks in order to study the character and extent of the trouble which I had to combat and to seek revelations upon the cause of the evil. I now begged my invisible guides to provoke an immediate attack. I had scarcely formed this wish, when a violent shock raised the patient's entire body and distorted his arms. Convulsions of inconceivable strength obliged me to hold him forcibly upon the chair in which he was seated. His face was nurnle, livid and distorted, his mouth was twisted and foaming. Suddenly placing my right hand upon his heart, my left upon his forehead and fixing my eyes upon his throat, I asked for a cessation of the attack. Immediately his limbs became supple, his body resumed a natural position, and his brain seemed to be in a profound sleep. I questioned him and obtained in answer the desired information on the cause of these attacks. I learned that they had been brought on by terror produced by threats of some of his comrades. I obtained the names and address of these individuals. Finally I asked the patient if he could foresee how many attacks he might dread for the future. Said he, 'I will have three attacks and that will be all.' 'When will the first one take place? He replied, On the 8th of August, 1882, at 9 o'clock precisely and until then I will be quite well. I then awoke him and tried to discover what he remembered having seen during his sleep. 'I saw nothing; I am entirely well,' was his only answer. On the 8th of August, 1882, Mr. Brizot, a neighboring druggist, who was acquainted with this case, and twenty patients who had come in for treatment, awaited with me the attack which had been announced for that day. At one minute before nine, the trouble commenced in the eyes and at nine precisely the attack came on. It lasted five minutes. I asked the same questions as at the previous scance. When the fit passed off the patient announced in his sleep, that the next one would occur on the 12th of January, at 1 P. M., and that until that time his health would be in no way impaired and that he would then designate the time when this trouble should terminate. We are now waiting for the attack expected to occur on the 12th of January, 1883. It is certain, however, that nothing has transpired to contradict the predictions previously

given, and there is every reason to believe that a cure is about to be effected. We can affirm the correctness of these notes and the truthfulness of the statements, and we wish to explain that Mr. H. receives absolutely no remuneration from his patients; that he not only gives treatment gratis, but gives also consolation and encouragement of all kinds addressed to the reason of his patients, with advice to them to assist themselves by living good and true lives. I will close by adding a proof of a touching fraternity. A wooden dish placed upon the table, receives the offerings of the less poor (two or three cents) for the relief of the poor est amongst them. This money pays for the omnibus ride of the paralytic and for the soup of the Anemique patients. To this the Relief Society of the district adds gifts of bread tickets which Mr. Hippolyte distributes

among the needy. CH. FAUVETY. President de la Société Scientifique d'études Psychologiques.

🐾 " Unbidden guests are often welcomest when they are gone." Disease is an unbidden guest which Kidney-Wort almost invariably "shows the door." Here is a case in point: "Mother has recovered," wrote an Illinois girl to her Eastern relatives. "She took bitters for a long time but without any good. So when she heard of the virtues of Kidney-Wort, she got a box and it completely cured her, so that she can do as much work now as she could before we moved West Since she got well every one about here is taking it

Metaphysics of David Eccles.

To the Editor of the Religio-Philosophical Journal:

Mr. Eccles politely objects to our brief and hasty review of his scholarly pamphlet. He will please remember that we did not undertake to learnedly argue points with him. We never had much taste for metaphysics. We never had much taste for metaphysics. Should we even try to search out the modicum of sense and science wrapped up in its be-wildering mazes, we will make an effort, at least, to note our steps with more critical accuracy and better defined system than (begging Mr. E's pardon) he seems to have done. If we did not mentally grasp the contents of his pamphlet, a most excellent excuse is surely at hand, for it seems in some places inaccurate, and in others (as he himself remarks of Physics without Metaphysics) for

marks of Physics without Metaphysics) to "devour itself with its own contradiction." For instance: Near the bottom of page 8 he writes: "If our muscular force was sufficiently increased, what now impresses us as being hard would then appear soft." Not so, for if we should strike with our fist or with a hammer, a piece of steel and then a piece of clay or putty, the distinguishing sensations of softness and hardness would still remain, no matter how weak or how heavy the blow, or how great or how small the muscular force how great or how small the muscular force behind it. Now we easily grasped that part of his pamphlet as an argument predicated upon false assumptions; and so also could we point out on pages seven and eight several other places wherein he seems to argue inaccurately and unfairly—to hide in "obscure technicalities the gaps in his logic."

At the top of page nine, after the two preceding pages of unsatisfactory argument, this result is announced: "And thus all socalled external things are proved to be merely internal states." And near the bottom of page ten the same idea is repeated thus: "Matter and its states we have proved by a physiological analysis to be an illusion, a

physiological analysis to be an illusion, a dream, a shadow. Outside of the mind it has no existence." Again (page 12) he assumes "that mind, and mind alone, exists." Surely even our "vulgar common sense" was sufficient. without much "pains, to mentally grasp" those portions of the pamphlet, and also that portion on page nine, where he adds: "But however we may strip objective actuality of the forms under which it is presented in consciousness, it is forever beyond us to believe

there is no objective reality."

Methinks these quotations contain the pith of the pamphlet, and that the last goes far towards contradicting and "devouring" the former. For, if it be impossible for us to disbelieve in objective reality, it is because intuition, which may be called universal consciousness, confirms the special and lim-

ited revelations of our senses, and shows objective reality to be true.

Mr. Eccles's effort in the Journal of January 20th, to explain the contents of his pamphlet seems to make matters no better. He avers: "I have nowhere denied the existence of an external something." How does that tally with our former quotation from his pamphlet (page 10) ending "outside of the mind it [matter] has no existence?" He goes on to add: "I do deny that something is identical with the sensations it creates in us." So do we; but why contradict it in plain English. (as seems to us) ten lines thereafter, by saying on speaking of the needle illustration: "To me the needle is a combination of these resultant sensations?" If the expression, "the needle is," does not mean identity, what does it mean? Verily! Mr. Eccles will have to try again, and we were right in defining Metaphysics, that the adept "cannot explain what he means himself."

Farther on, Mr. E. remarked, "I would like to know why a sensation" is not a reality?" Certainly, we grant that sensation is often very real; sometimes painful, sometimes pleasurable, yet individual and having no outward apparent cause.

We trust the sensation produced by his "high civilization and coming man," may be such as to happily demonstrate their existence as outstanding and objective realitiesnot "an illusion, a dream, a shadow," as he proved by psychological analysis" on page ten of the "New Synthesis."

Both Mr. Eccles and your readers can now understand (and we shrewdly guess they were at no loss before) the pith of the closing question in our former review. It embedied a world of meaning.

Horsford's Acid Phosphate

is a preparation of the phosphates of lime, magnesia, potash and iron in such form as to be readily assimilated by the system. Descriptive pamphlet sent free. Rumford Chemical Works, Providence, R. I.

Boston is cultured, no doubt, but there is a triffing incongruity in her singing the "Hal-lelujah Chorus" from the "Messiah" for the benefit of the Russian Jews.

and all Scrofulous Diseases, Sores, Erysipelas, Eczema, Blotches, Ringworm, Tumors, Carbuneles, Rolis and Eruptions of the Skin, are the direct result of an impure state of the blood. To cure these diseases the blood must be purified and restored to a healthy and natural condition.

Ayen's Sarsaparilla has for over forty years been recognized by eminent medical authorities as the most powerful blood purifier in existence. It frees the system from all four humors, enriches and strengthens the blood, removes all traces of mercurial treatment, and proves itself-a complete master of all scrofulous diseases. A Recent Cure of Scrofulous Sores.

Some months ago I was troubled with scrofulous cores cersjon my legs. The limbs were badly swellen and intheersjon my legs. The limbs were badly swellen and in-famed, and the sores discharged large quantities of offensive matter. Every remedy I tried failed, until I used Ayer's Sansarantial, of which I have now taken three bottles, with the result that the sores are healed, and my general healtis greatly improved. I feel very grateful for the good your med-icine has done me. Yours respectfully.

Miss. Ann O'Brian."

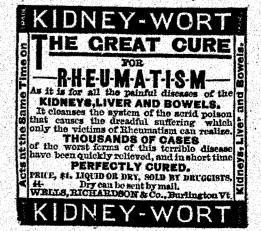
148 Sullivan St., New York. June 24, 1882.

stimulates and regulates the action of the digestive and as-similative organs, renews and strengthens the vital forces, and speedily cures Rheumatism, Catarrh, Neuratina, Rheu-matic Gout, General Debitity and all diseases arising from an impoverished or corrupted condition of the blood and a weakened visility.

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Woman and the Household.

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

BE OF GOOD CHEER.

Though taugled hard life's knot may be, And wearily we rue it, The silent touch of Father Time Some day will sure undo it. Then, darling, wait. Nothing is late In the light that shines forever.

We faint at heart, a friend is gone: We chafe at the world's harsh drilling: We tremble at sorrows on every side, At the myriad ways of killing.

If a sparrow fall, The Lord keepeth count forever.

He keepeth count. We come, we go, We speculate, toil, and falter; But the measure to each of weal or woe. God only can give or alter. He sendeth light, He sendeth night, And change goes on forever.

Why not take life with cheerful trust,
With faith in the strength of weakness.
The stenderest daisy rears its head
With courage, yet with meekness.
A sunny face Hath holy grace,

To woo the sun forever.

Forever and ever, my darling, yes-Goodness and love are undying; Only the troubles and cares of earth Are winged from the first for flying. Our way we plow
In the furrow "now;"
But after the tilling and growing the sheaf:
Soil for the goot, but sun for the leaf—

And God keepeth watch forever. Mary Mapos Dodge.

PERSONALS.

The following deserved tribute to a noble woman is from the second volume of the History of Woman Suffrage, edited by Mrs. Stanton, Mrs. Gage and Miss Anthony:

"Mrs. Mary F. Davis has been from the Arst, a most able and efficient advocate; her winning, gentle manners, her courtesy and respect for the rights of others, have been unvarying. If not herself aggressive, she has never faltered in her adherence to the Cyllest truth: in this she is always sustained by her husband, Andrew Jackson Davis, who has never hesitated or temporized on any great question."

And now women are coming to the front as officers in banks, namely, Miss Luna Pierce of Sullivan, Ind., in the Farmers' National Bank of that town, and Miss Sarah C. Clark in the Savings Bank at Exeter, N. H. In the latter place the trustees elected Miss Clark to the nosition of treasurer of the bank, to the great satisfaction of her towns people and the depositors. The bank is a sound one, with deposits of \$400,000, so the office is no sinecure.

Miss Dora Wheeler, who was awarded the first prize by Messrs. Prang of Boston, for her design of a Christmas card, is also receiving unusual compliments from Europe. The London Queen accords this card the distinction of being the most artistic and also the most truly a Christmas eard of any yet submitted to the public. It will be remembered that Miss Wheeler received the votes of artists and the public for the first prize, securing by it, \$2,000. And yet we believe Miss Wheeler are as debetter were then that er can do better work than that. To our mind, her design suited neither truth nor art-only a religious sentimentality.

That dreadful Mrs. Grundy was only one woman, she is now multiplied indefinitely, and of course, indefinitely formidable. The original Mrs. Grundy was the wife of President Van Buren's attorney-general, Hon. Felix Grundy, of Tennessee, and she ruled aristocratic society in Washington with a rod of iron. Her edicts were law, her presence was indispensable to the success of all fashionable gatherings, and such an authority she became on social topics that the expression "what Mrs. Grundy says" became so common as to outlive her fame.

The Phrenological Journal a short time since had this account of

A SUCCESSFUL WOMAN.

Miss Minnie E. Austin, for many years teacher in Chicago and San Francisco high schools, also principal of Clarke Institute in San Francisco, from failing health, turned her attention to an out-of-door life. She now superintends a fruit farm of eighty acres in Fresno, Cal., and has this spring set in the ground, by the aid of one man over 600 fruit trees. Miss Austin conducts her farm with

as much system as she did her school. She has twenty-six acres of the best raising grapes finely cultivated, from which the yield will be from thirty to fifty tons of fruit—all of which this enterprising lady will convert into good raisins. She has about 300 apricot trees, one hundred nectarines, 400 figs, 100 prunes, and all ordinary fruit trees. She has this year nearly two tons of peaches alone which she is drying for market. She finds time to read all the leading magazines and papers which cover the table in the coziest farmhouse parlor I ever entered, and she graces her work by charming conversation.

LUCY STONE AT HOME.

The following description of the home of this pioneer in the woman question, is from the pen of Lilian Whiting of the Boston Trav-

"It is a beautiful place—this home of Mr. Blackwell and Mrs. Stone-situated on the edge of the bay, with only a stretch of grassy lawn sloping down to the water's edge. On "sea side" of the house are the parlors and above them Mrs. Stone's own room and that of her daughter, Miss Alice Stone Blackwell, while on the other is the "sunset side." where the glory of the western sky floods library and dining room, with the pleasant guest-chambers above, whose windows look off into the blue ranges of the Milton hills. From the observatory can be seen the entire city of Boston, the guiding dome of the state house standing prominently out, with Bunker Hill monument towering up beyond, and some fifteen villages that can be plainly seen with the eye or by the aid of a glass.

"It is beautiful to see Lucy Stone in her quiet, peaceful home. Enthroned in the hearts of husband and daughter; with music, pictures and a wealth of books and magazines and newspapers, making every room homelike; herself sweet and sunny and serene-it is a picture I shall never lose out of my life. In this perfect mistress of a perfect home, the idolized wife, mother, friend, helper and counselor, the young women who look on see demonstrated in actual living those principles for which her life has proved its power. The logic, the eloquence of the platform, lends its strength to the sweetness of the home life. Miss Blackwell, her daughter and only child, is one of the new young women journalists who are fast pre-empting the profession. She graduated last year at Boston University, and during the absence of Mrs. Stone and Mr. Blackwell in the Nebraska

campaign this year, took the entire editorial | Creator, Miracles, Chrishna and Christ, Budmanagement of the Woman's Journal with great credit to herself and satisfaction to its readers, and though now again the editorsin-chief are here, Miss Blackwell has a leading responsibility in its work, to which she brings the elements of fine scholarship, of judgment, and that sixth sense of journalistic and social values with which the true journalist is born and which can hardly be

LOUISE MICHEL.

This noted communist is now, to a certain extent, a pet of the aristocratic circles of London, to whom she no more belongs than the denizen of another planet. She was in early life a school mistress. At that time she was a devoted Roman Catholic, with a leaning toward mysticism, and she wrote several religious poems and hymns. The doctrine of eternal punishment first turned her toward skepticism, and the support given by the clergy to Napoleon III, completed the work and drove her into downright hostility to all religion.

One who saw her in London a few weeks

since, writes: Louise Michel has strong features. Her nose is prominent, her mouth large, her hands robust. She wears her hair short; it is black and slightly grizzled; it falls on her neck in the fashion of seminarists in France. For a disguise, I think nothing would suit better than a priest's garment. She was born about forty-eight years ago, in an old castle on the confines of Champagne and Lorraine. I asked her whether her parents were of the castle-living class. She answered that she did not like to speak of her family, but that it belonged to the old French bourgeoisie,

and was not well off. I asked her what she thought of the late Gambetta. She answered that Gambetta was a poor sort of a chap—"un paurre homme."
I asked her opinion of the present rulers of
France. She said that, like all the Ministers who have held office since 1871, they have no other idea or care than to take advantage of their high position, so as to get rich at the expense of the nation. Mr. Grevy would be an absolute nullity were he not a rabbit killer. "He is also much richer now than when he took the Presidency," she said. It must be true that she is a woman of profound thoughts and aspirations. She is willing to look truth in the face. This is what she says of republicanism in France to-day: The republic is worse than the empire, because it has been and it remains a lie. There is not a bit more liberty pow than under Mr. Ropanarte and the ty now than under Mr. Bonaparte, and the immense wants, moral and material, of the people are unfilled now as then." She furthermore observed that it was really doubtful whether things were not as well for the workers during the feudal period, when they were at least fed by their masters, instead of

dying from hunger as at present. Louise Michel is only half a philosopher. In answering other questions, she said that she had ceased to believe in God since she had been acquainted with the terrible miseries of the poor; for a God, if he existed, would not allow such miseries. She affirmed, also, that there were no secret societies in France, the Internationale doing its work of propaganda openly. As to forming a definite plan for starting a revolution at a fixed time, no such idea had ever entered her head, for such revolutions invariably fail. Great and successful revolutions having originated in mere accidents. She trusted in accidents. Anyhow, nothing would stop the march of revolution.

I asked her how she proposed dividing the could be maintained against the innumerable interests that would consolidate to destroy it. She said that the conception of allotting to each human being an equal piece of land was childish. Her idea would be to have things divided between men according to their profession, trade or occupation. Land would be for the cultivators of the soil, mines for the miners, and literature for literary people, each individual acting independent-

ly, and without any direction or command from any one. "It is possible," concluded Mile. Michel, as I was taking leave of her, "that the next revolution will only be another stage toward the final one, when humanity, freed at last from all divine and human rule, will assert itself in its glorious independence. This aurora will one day dawn on the world.

And yet this elderly, poor, nervous woman is a power in France to-day. She voices its miseries, its unquiet, its rebellion against unjust bondage. And can we wonder as we read of the poverty, hopeless and unyielding, to which the peasantry are subject, that becoming drunk with wretchedness, they turn like wild heasts upon their oppressors? They would be less than human if they submitted tamely—they would be only brutes.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILO-

BIBLE MYTHS, AND THEIR PARALLELS IN Other Religions: Being a Comparison of the Old and New Testament Myths and Miracles with those of Heathen Nations of Antiquity, considering also their Origin end Meaning; with numerous Illustrations. Pp. 568, octavo. Price \$4.00. J. W. Bouton, New York, 1865.

This work is issued in the style characteristic of the publisher; fine paper, beautiful clear type, and a general make up that is best expressed by sumptuous. Mr. Bouton always places an author at royal advantage with his readers, and if the book does not succeed it is not his fault.

There have been many works published covering nearly the same field of thought as the present volume: "Monumental Christian-ity," Inman's "Ancient Faiths." Richard ity," Inman's "Ancient Faiths," Richard Payne Knight's "Ancient Art and Mytholoand "Worship of Priapus," Higgins's gy" and "Worsmp of flague,g."
"Anacalypsis." These are not generally accessible in consequence of their cost and rarity. All of them partake more of the character of undigested facts, and require thorough scholarship for their understanding and proper estimate of the value of

their statements. The present author has not attempted to go beyond the example set by his predecessors, farther than the classification of his material under the headings of the Myths to which they belong. He presents the Biblical story, and then the Pagan Myths which coincide. Commencing with the Creation and Fall of Man, he presents successively the accounts of the Deluge, Tower of Babel, Trial of Abraham's Faith, Jacob's Ladder, Exodus from Egypt, The Ten Commandments, Samson, Jonah, and Circumcision. Then passing to the New Testament he takes up the History of Jesus: His Birth, Star of Bethlehem, Song of the Heavenly Host, the Divine Child, Genealogy of Jesus, Slaughter of the Innocents, the Temptation, the Crucifixion, and Darkness thereat, Descent into Hell, Resurrection, Second Coming and Millennium, Jesus as Judge of the Dead, Jesus as

dha and Christ, the Lord's Supper, Baptism, Worship of the Virgin Mother, Christian Symbols, Birthday of Jesus, the Trinity, Paganism in Christianity, Why Christianity

Prospered, Antiquity of Pagan Religions.
Under each of these headings the author has arranged the results of his extensive reading, and thus brought together the beliefs of antiquity and the various peoples of the present. The author modestly says: "But little beyond the arrangement of this work is claimed as original. Ideas, phrases, and even whole paragraphs have been taken from the writings of others, and in most, if not in all cases, acknowledged; but with the thought in mind of the many hours of research this book may save the student in this particular line of study; with the consciousness of having done for others that which I would have been thankful to have found done for | ing how even the more or less sinister moral myself; and more than all, with the hope that it may in some way help to hasten the day when the mist of superstition shall be dispelled by the light of reason; with all its defects, it is most cheerfully committed to its fate by its author." As a compilation of facts bearing directly on the subjects on which it treats, it stands alone, and as an aid to the correct study of the Bible is invaluable.

It is remarkable, however, considering the exhaustive manner in which each separate theme is treated, that little more than an executive of the considering th overasional allusion is made to the phallic sources of the symbolism and customs of Christianity. The author accepts without objection the phallic origin, yet presents little in regard thereto. This withholding of facts in the fundamental Myths of the Creation, the Second Birth, and the Cross, is a serious deficiency, as it is in the reference of these periods. The serious deficiency as it is in the reference of these periods are the serious deficiency, as it is in the reference of these periods are the serious deficiency. of these myths to the solar worship without introducing the older phallic worship, which was an important part of the solar religions.

There is no fault with the author so far as he goes; he stops before he reaches the end. When we have ascended the great historic stream and found the sources of all religions in the old worship of the heavenly bodies and of light, we find that beyond this, coming up into it and shading every thought, is an older system, which made the worship of the generative processes, the energies of procreation, the foundation of its symbolism and cosmogony. The most unvalled form of this worship is retained in some parts of India, and its symbolism remains undis-

The Christian religion retains fossilized in its symbols and phrases, more of this ancient phallic worship than any other. The Cross is readily traced back to the "tree of life." It was a sacred sign with the Egyptians, was carved on the walls of Babylon, cut into Etruscan vases before Greece or Rome existed, was sacred to Buddhists, and is repeated in the ruined temples of the Aztecs and Incas. It everywhere has the same meaning. It is the emblem of life, the creator. the masculine quality, and in its early form there is no gloss over the startling representative. It is a part of the account of the creation in Genesis, the myth turning on it, as the "tree of life" and "tree of knowledge."

The author in the last chapters devoted to a-Brac. "Paganism and Christianity," "Why Christianity Prospered" and "Explanations," Misslin shows what he can do in the way of cementing facts into order and drawing conclusions therefrom, and his efforts are masterly.

In his "Conclusion," where the evidences of the real existence of Jesus Christ in the flesh are analyzed, the greater part of the history of this personage is relegated to the goods of the earth, and how such a division | sun-myths, and only enough left to show a suspected reality, which the author accepts. Assuredly skeptics ought not to be blamed for doubting when the same doubt was entertained at the time the Gospels were written. John says: "Every spirit that confesseth that Jesus Christ'is come in the flesh, is of God," etc.; consequently even then his coming as a man was doubted by some, and the doubt had gained sufficient favor that it called forth this denunciation. Not only was his existence in the flesh denied, at that early time, but according to Justin Martyr (A. D. 141) there were those who rejected his crucifixion. The fact is that when the Christian doctrines seizing on Paganism and incorporating it as a whole, simply changing its names, the writings of those who opposed the popular current were remorselessly destroyed. As these writings were multiplied by the tedious process of the pen, many of the MSS., which would furnish priceless revelations existed only in the original copy of the writer, or at most in a few duplicates, their destruction was easily accomplished. The early fathers inculcated the despicable doctrine that it was right to lie for the advancement of their doctrines, a method they unscrupulously adopted. Thus it is that the historian attempting to produce the narrative of the rise and growth of Christianity, meets with an insurmountable obstacle. The means of gaining the real facts are destroyed, and the material at command has been so changed and falsified, the student must grope in darkness with only here and there a dubious way mark. He labors under the same difficulties that the geologist meets in the study of the history of the earth

from its scattered fossils and broken links. We commend this book to all who wish to learn the true meaning of the Bible. Wilen they read it, the familiar texts will have a new meaning which they never dreamed of before.

Especially do we commend the book to Christian Spiritualists and those who would make Christ the corner stone of Spiritualism. Their corner stone will gradually fade as they read, until it evanishes in myths. The author closes his volume with this eloquent and prophetic passage:

"As it was at the end of Roman Paganism, so is it now; the masses are deceived and fooled, or do it for themselves, and persons of vivacious fancies, prefer its masquerade of delusion, to the simple sublimity of naked but majestic truth. The decline of the Church as a political power, proves beyond a doubt the decline of the Christian faith. The con-fliets of Church and State all over the European continent and the hostility between intelligence and dogmatic Christianity, demonstrates the death of Christology in the con-sciousness of modern culture. It is useless to shut our eyes to these facts. Like rabbinical Judaism, dogmatic Christianity was the product of ages without typography, telescopes, microscopes, telegraphs and power of steam. These right arms of intelligence have fought the titanic battles, conquered and demolished the ancient castles, and removed now the debris, preparing the ground upon which there shall be the gorgeous temple of humanity. one universal republic, one universal religion of intelligence, and one great universal brotherhood. This is the new covenant, the gospel of humanity and reason." H. T.

Dr. Pierce's "Favorite Prescription," is everywhere acknowledged to be the standard remedy for female complaints and weaknesses. It is sold by druggists.

Partial List of Magazines for March.

The North American Review for March opens with an article on "Money in Elections," by Henry George, who brings to the discussion of that hackneyed subject a contribution full of originality, freshness and keen insight; he points out with admirable clearness one source of our political ills, and proposes a remedy that seems both eminently practicable and efficient. Robert S. Taylor writes of the "Subjugation of the Mississippi," a work which, in his opinion, and in that of the Mississippi Commission, of which he is a member, can be accomplished only by employing, for the purpose of deepening and straightening the channel, the forces developed by the river itself. Moncure D. Conway contributes a very striking study of Gladstone as a man and a statesman, showand intellectual traits of his nature, quite as much as his pre-eminent native force and elevation of character, conspire to make him the foremost Englishman of his time. Hon. George W. Julian's "Railway Influence in the Land Office" is a grave, judicial exposure of the practices which, against the manifest intent of the law and the determinations of the highest courts, have won for corporations millions upon millions of acres of the public domain. Richard A. Proctor writes of the "Pyramid of Cheops;" Prof. Wm. G. Sumner of "Protective Taxes and Wages;" Elizur

POPULAR SCIENCE MONTHLY. (b. Appleton & Co., New York.) Contents: The Growth and Effect of Railway Consolidation, by G. L. Lansing; Queer Phases of Animal Life, by Dr. Oswald; "Natural Religion," by R. W. Boodle; Vivisection and Practical Medicine, by G. F. Yes, F. R. C. S.; Evolution of the Camp-Meeting, by Joseph Parrish, M. D.; Sewage at the Sea-Side, by Alice Hyneman Rhine; Ice and Fog in North Atlantic, by Captain Shackford; Remedial Value of the Climate of Florida. by Geo. E. Walton, M. D.; A South African Areadia, by C. G. Buttner; Piratical Publishing, by Leonard Scott: A Chanter in Transcendenby Leonard Scott; A Chapter in Transcendental Pathology; The Pedigree of Wheat, by Prof. Grant Allen; A few Words about Eatables, by C. B. Radcliff, M. D.; Sketch of Sir C. Wyville Thomson, with Portrait; Editor's Table; Literary Notices; Popular Miscellany;

THE CENTURY MAGAZINE. (The Century Co., NewYork.) Contents: Portrait of Leon Gambetta; The End of Foreign Dominion in Louisiana; A Good Fight Finished; "O, Wind That Blows out of the West;" The Village of Oberammergau; Rebruary; A Poet to his Wife; Signs and Seasons; A New Knock at an old Door; The Led-Horse Claim; The Architectural Leavise of New York: Line Architectural Leavise of New York: itectural League of New York; Léon Gambetta; Jones Very; Migrations of American Colonists; Pisidice; Yatil; The Way of Life; A Woman's Reason; Through one Administration; Topics of the Time; Literature; Home and Society: The World's Work; Brie-

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston, Mass.) Contents: Michael Angelo, Part Third; In Carlyle's County; Antagonism: A Loving-Cup Song; By Horse-Cars Into Mexico; The Hawthorne Manuscripts; The Legend of Walbach Tower; Tommaso Salvini; One Woman; Port Royal; The City of Earthquakes; The English and Scottish Popular Ballads; Mr. Isaacs, and other Novels; Two Women of Letters; Recent Works on English Literature; Recent Poetry; The Contributors' Club; Books of the Month.

THE MAGAZINE OF ART. (Cassel, Petter, Galpin & Co., London, Paris and New York) Contents: Prince Edward vi. and his. Whipping Boy; Horses and Dogs; An American Palace; "For Auld Lang Syne;" Greek Myths in Greek Art; The Interior of St. Paul's Cathedral; My Model; The Special Artist; Current Art; The Chronicle of Art; American Art Notes.

Advice to Consumptives.

On the appearance of the first symptomsas general debility, loss of appetite, pallor, chilly sensations, followed by night-sweats and cough-prompt measures for relief should be taken. Consumption is scrofulous disease of the lungs: therefore use the great antiscrofula, or blood-purifier and strength-restorer-Dr. Pierce's "Golden Medical Discovery. Superior to Cod liver oil as a nutritive, and unsurpassed as a pectoral. For weak lungs, spitting of blood, and kindred affections, it has no equal. Sold by druggists the world over. For Dr. Pierce's pamphlet on Consumption, send two stamps to WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N.Y.

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CHICAGO, ILL., Saturday, March 3, 1883.

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Spirit Work.

Is spirit life all beauty, all enjoyment? Will there be nothing for us to do when we Shall our increased capacity for efficient work find no opportunity for exercise? We seek for an answer in the traditions of antiquity, but can get no indication of anything but existence; an existence said to be all delight or all suffering. The old world did at question as to why human beings should live | how to do it, that is the greatest need, now forever, if they were to do nothing. If we and always. turn to the orthodox teachers in the churches, we get no better answer. The future of man is a completed glory or as complete an horror, having neither increase nor diminution, and no variation in quality. To sing eternally the same "new song," to be eternally happy, or as eternally to wail in torture, this is all the Church proclaims—all it can proclaim for the Scriptures reveal nothing but the best thoughts of the time when the separate books were written.

In the Apocalypse the souls of the martyrs are represented as being imprisoned under the altars, clamoring for freedom and revenge, but no single soul of man is named in the entire Bible, except Samuel, whom the woman of Endor is said to have called up. But of the conditions of his life, there is no hint, and there is no other case of an individual spirit mentioned by any writer in the Bible. There are hints of "ministering spirits." Jesus spoke of the angels attendant upon children, but, taking the Church idea that angels are a special creation, God's policemen, appointed to enforce his laws, convey his messages—not men, women or children, and never have been, their life, busy or idle, touches us not at all.

To one who looks with open eye and questioning spirit, at all revelation, it is impossible to avoid asking, What is the use of eternal life if there be nothing to do? If it be true, and we believe it to be so, that even God is not sufficient to himself, but absolutely needed a universe to manifest himself in. it must be as true, that we shall not be sufficient for ourselves-we shall need to manifest ourselves. If we live, we must move; if we receive, we must give out; if there is progression, there must be circulation, giving and receiving, as these are indispensable for all we know of growth. We must, if we live, do something. Life cannot be a perpetual absorption; we cannot admire forever, without expressing our admiration; we cannot love, without by act striving to manifest our love. Swedenborg perceived this truth. that it was necessary to have times of less joy in heaven; it was necessary that those in hell should sometimes sleep; there must bework, or rest would become intolerable; there must be gloom sometimes, or the sunlight would weary; there must be ease, or pain would cease to be pain. Work would not be needed to supply physical needs, truly, work would not be wearisome or repulsive, but work we must; in some way our life must communicate with that of others; we shall work because love will impel us. What shall

So far, we have discussed the matter abstractly: that is, without any recognition of revelations that have been made, not only that there is work to be done, but what sort | movement toward admitting women to Colof work is to be done. We have noted what | umbia College.

man, animal or plant. But Spiritualism, with its huge array of incontrovertible facts. shows we were right in our deductions. We find that the spirits who communicate with us tell of their work; of their watch over the spiritual condition of the earth-dwellers; of their teachings; of the stimulus given to wearied minds; of watching by the beds of the sick. There their work on earth, and their work in the Summer-land is like unto it. There are ignorant spirits to be taught; there are weak ones to be strengthened, and every report we have from the spirit land tells of persistent, steady work for others. says that she is convinced from long obser-For all motion must be from ourselves to vation and earnest endeavor to effect reform, others, and our life there must be essentially that rum and ignorance are cursing her the same as life here, perpetual motion, ceaseless giving and receiving.

Hence the Spiritualist's knowledge on this matter stands out in sharp contrast with the ignorance, the vague hope, the uncertain utterance, alike of Jewish, Pagan and Christian theory. They, all of them, supposed an in the awful sounds of idiocy. This estimaimmortality, but never dared attempt to describe it. We know there is a ceaseless continuity of life, and also know that there is something for us to do; "there is rest for the weary," it is true, but not a perpetual sleep, an eternal torpor.

If we are to be busy in the life beyond; if eternity is to be filled with action, not feeling alone, would it not be well if Spiritualists seriously asked themselves what they have fitted themselves to do in spirit-life? the fashion of their clothes will trouble them no more; political caucuses will have no existence; food will be mostly a superfluity; tests of immortality, as some call them, will be useless. Have you thought. Spiritualist of to-day, what there is to be done that you would like to do? Have you prepared yourself to take up that work when all earth's work, of necessity, must cease? Are you trying to spread the truth which is such a joy to your own soul? Are you visiting the sick. teaching the ignorant, confirming the doubters, comforting the mourners? for this is spirit work and you must learn it some time, somewhere. You cannot teach, you say; you can help sustain those who do; you cannot do this or that thing; you have no time, talent or money, you say; yet you must work for others when you have passed from earth, for life there means only work, and joy springing from it. All life here is but to prepare for the fuller, intenser life that is shall have dropped the burden of the flesh? to be. It is your need, not your brother's we are urging. Not for God's sake, not for Truth's sake, not for Humanity's sake, for these have not noticeably stirred you as yet, but for your own sake, because of your dire and uncertain way, too vague to admit any | to you. Learn what spirit work is, and learn

A Resolute Determination.

The Brooklyn Eagle sets forth that just before John Kenny shot himself through the heart in Reymond Street Jail, he wrote a declaration of his intention of returning. if possible, to the world in spirit form. "I will be dead," he scrawled, "before you receive this, but so sure as there is a God in heaven, just so sure I will appear to this gang. In a postscript he added: "No man can come to earth. I will if I can, and if I cannot. then there is no ghosts." Kenny's remarkable communication has entered largely into the discussion relative to his tragic end. He has not, as yet, however, succeeded in carrying out his original plans. A reporter of the Eagle interviewed Judge A. H. Dailev in regard to the deceased, and in answer to the question, "Do you think, Judge, there is any possibility of Kenny's reappearance in spirit form?" he said:

'My answer to that is that Kenny immediately at his death appeared in spirit form. There is a spiritual body and a natural body and the spiritual body of Kenny or any one else emerges from the natural body whenever either by disease or violence the natural body ceases to perform its functions whereby life in it can be maintained. So, as I have said Kenny, like all other beings who have died appeared in a spiritual body. All persons appear in the spiritual world in precisely the same mental and spiritual conditions they were in when they passed over. Consequent ly John Kenny emerged from the natural body with all the bitterness and all the hatred he had when he wrote his last communication; and if it is in his power to work a wrong or inflict an outrage upon those he regarded as his enemies he will do

Dr. Norman Bedortha, who has been a cit izen of Saratoga Springs, N. Y., for over thirty years, lately passed to spirit life at Aiken, South Carolina, where he was spending the winter. He was over 73 years of age. He was a member and for many years a ruling elder in the First Presbyterian church, but his large and philanthropic heart could not be satisfied in any one organization, and so he for several years took charge of the Sunday school of colored children in Zion Methodist church. He many years ago saw the truths of Spiritualism and was the recipient of many comforting messages from those who had gone before, through the hand of Dr. J. V. Mansfield of New York, and others. He was a regular attendant on Mrs. Brigham's monthly service when in Saratoga Springs.

Mrs. Runkle contributes to the March Century a plea for the higher education of women, with especial reference to the recent

seems to us inevitable results of life, in | The Noble Work of Mrs. Elizabeth Thompson.

The name of Mrs. Elizabeth Thompson of New York City, has become a household word throughout the United States. Very wealthy, and actuated by an intelligent, philanthropic spirit, she has been in the past instrumental in doing a vast amount of good in the world, and she is still vigorously following the promptings of her tender-hearted spirit, and planning new enterprises for the amelioration of the suffering of humanity. In her "Appeal to the American People," she countrymen and women to their ruin. These molochs are our household gods. They eat up the souls and bodies of the noblest and best of our national life; they riot in hamlet and home; they fill the prisons, load the gallows, shrick in the maniac's cell, and gibber ble lady believes that the amendment proposed to the National Constitution for the prohibition of the manufacture, sale, importation, exportation and transportation of alcoholic liquors in the United States, and the proposed temporary national aid to common schools by Senate Bill, No. 151, both now pending in the Congress of the nation, well calculated to remove the evils of intemperance and ignorance. In order to further the grand work in view, she will forward to They are going soon to stop making money; any persons who desire them, speeches made by Senator Henry Blair of New Hampshire, which are loaded down with facts and statistics. All honor to this noble woman, who is devoting her whole life and energies in the grand work of elevating humanity.

Rev. R. Heber Newton's Heresy.

It appears from the New York Herald that the public has by no means heard the last of Rev. R. Heber Newton's sermons on the Bible. Mr. Newton is having his sermons printed and then, if ever, the authorities of his Church will call him to account. They are now going through the press, but will not be out for two or three weeks yet. "Newspaper reports," said the Rev. Morgan Dix, the rector of Trinity Church, "are not to be taken as evidence in such a matter as this. The question is, has he preached that which is inconsistent with the doctrine of his Church? If he has said what the newspapers have attributed to him he is certainly guilty of preaching false doctrine. There may be as he says, great latitude of opinion in the Episcopal Church; but the Church has always held that the Scriptures were the inspired word need of work to do, do we urge that you of God, just as all the churches-Angelican. should improve, nay, hunt for, opportunities | Roman and Greek-have taught from the beall times recognize immortality in a vague to do good to your neighbor, the one nearest ginning. Mr. Newton knows this well enough; he has too much intelligence not to know it. His sermons have been seriously discussed, of course. If he has said what he is reported to have said he does not belong to the pulpit of an Episcopal church. Our whole duty is to ascertain whether he has preached what he promised to preach when he was ordained or not. I cannot understand any man's giving expression to the views he is said to have expressed and vet remaining a minister of the Episcopal 'hurch."

The probability is that the reverend gentleman will be arraigned before a church tribunal and his orthodoxy questioned. He will probably have to go.

A Move in the Right Direction.

The following is a copy of a Bill introduc-d Jan. 31st, in the General Assembly of our State; by Hon. Jesse D. Jennings, of Fayette

TEXT OF THE BILL.

Be it enacted by the People of the State of Illinois, represented in the General Assemply, that sections 48 and 50, as amended, of he aforesaid act, he amended to read as folows. 48. S. 48. They shall direct, that elementary instruction be given in Physiology and Hygiene, which shall give special prominence to the effect of alcoholic drinks, timulants and narcotics upon the human

50. S. 50. The Certificates of qualification ield by any person who desires to teach, shall show, that satisfactory examination has been passed upon the effect of alcoholic drinks, stimulants and narcotics upon the human system.

We are requested by Mrs. Mary B. Willard, the efficient temperance worker and editor of The Union-Signal, to publish the text of the proposed law as above, and we do it with great pleasure. The effort is in the right direction and open to none of the grave objections environing some of the projects of temperance reformers. Slowly but surely it is dawning upon the leaders of the movement that the subject is not one to be handled as a religious question, that it is a matter which can only be effectively met and successfully grappled with by beginning at the root. The above bill, if it becomes a law and is faithfully carried out, will do more for the cause of temperance, than all the prayers offered since the world began. We hope every reader of the Journal in the State will at once write his or her representative at Springfield, and urge the passage of this important measure.

The Brooklyn Daily Eagle says that the Church of the New Dispensation was well filled on the evening of Feb. 7th, the audience having gathered for the purpose of listening to J. Clegg Wright, who is described as "the renowned trance speaker." Mr. Wright, who comes from Liverpool, is an undersized gentleman, a little beyond middle age, nervous in movement, but perfectly self possessed. He was accompanied by ex-Judge Dailey. His lecture was well received.

Briggs of Boston.

Briggs of Boston is a beat. He gets a good living tramping about the country in the guise of a medium. He is said to be a thief as well as charlatan. He was at Dubuque last week but left town rather unceremoniously. So long as people will countenance and patronize these tramping pretenders just so long they will tramp. It is safe to hold strangers at a distance until they have established their claim to attention; this in matters spiritual as well as matters financial. Folks who subscribe for the JOURNAL don't get taken in by such swindlers. Briggs has been advertised by the Journal as a fraud several times in the past.

It is rumored that the philanthropic editor of the Banner is moving to establish in Boston, an institution where broken down tricksters and their dupes can retire from the struggle for existence and pleasure, and be surrounded with harmonious conditions; it is to be named Colby's Conservatory for spiritual Swindlers and Spooneys. Its support is to come from Brother Hazard and others who out of gratitude for space allotted them in the Banner by Mr. Colby wherein to spin their yarns, will contribute generously. When this concern gets in running order it will only be necessary for the rest of the world to furnish transportation to Boston for the classes entitled to consideration, and thus the country can be rid of them. We greatly fear, however, that the rumor is at least premature; so look out for Briggs and the rest of his class.

The Hardy Paraffine-Mold Question.

Our attention has been called by a Journal subscriber to a communication in Roberts's weekly libeler of the 17th ult., wherein John Hardy gives an account of his and his late wife's production of paraffine molds in the City of New York during March, 1876. We shall send to New York to investigate the facts, and give the results of our investigation in a future number of the JOURNAL. We are confident Hardy's statement is a tissue of misrepresentation, if not of downright falsehood.

GENERAL NOTES.

Notices of Meetings, movements of Lecturers and Mediums, and other items of interest, for this column are solicited, but as the paper goes to press Tuesday A. M. such notices must reach this office on Monday .]

Dr. H. P. Fairfield spoke in Beverly, Mass. Sunday, Feb. 25th.

Miss Lucy Barnicoat of Chelsea, Mass., has been lecturing in Bangor, Me.

Mrs. P. W. Stephens is at present in Sacramento, where she will remain until spring. Mr. Yemans of Algona, Iowa, has kindly sent us his photograph. We place it with

our collection. Mrs. E. F. J. Bullene, is still lecturing in Colorado, but will return to New York in

Mrs. Sarah F. Pirnie of Cleveland, Ohio, the well known medium, will be in her present office, No. 725 Case Avenue, until April

first, and will be pleased to see her friends. W. H. Terry, of Melbourne, Australia, writes: Mrs. E. L. Watson has made a very favorable impression here, and I think she will do a good work.

Geo. A. Fuller of Dover, Mass., has just returned from a very successful tour in New Hampshire and Vermont. He lectureed in Natick, Mass., Feb. 18th, and in Randolph, Vt., he has an engagement for March.

"Mediumship-A Chapter of Experiences' by Mrs. Maria M. King, has been published in pamphlet form. It will prove of value to all Spiritualists and investigators. Price 10 cents. For sale at this office.

After several months of retirement to at tend to other duties, Mrs. Marion C. Friesner has returned to her work of healing the sick in Chicago, and can now be found at 395 West Madison Street, where she will be pleased to see her friends either socially or professionally.

The management of Sing Sing prison, N Y., must be bad. One person testifies that he has only received one undershirt during the last four years. Cockroaches are often found in the food, and the prisoners are unmercifully whipped. Investigation of the prison management is now going on.

Dr. D. Hulburt of Sturgis, Mich., a stanch and progressive Spiritualist of many years standing, has been spending some days in Chicago. In a visit to the Journal office he spoke highly of the mediumship of Mrs. Wilson-Porter. saying he received as fine a test through her medlumship as he had ever

Mrs. Sarah Graves, the well known lecturer, writes us from California that for some time her health has been so poor she has been unable to speak in public. We hope the genial climate of the land of flowers and fruits will soon restore her to perfect health. Soon after her arrival in California. Mrs. Graves spoke very acceptably before several of the principal spiritual societies of that State. She deplores the prevalence of intemperance in California, saying she has been told it is no uncommon thing to have some pupils come into school after dinner the worse for liquor.

The Vineland Independent says that "the rather remarkable statement is made by the Metropolitan scribe of the Minneapolis Tribune that Spiritualism is gaining ground in New York in a quiet way. Hundreds of neople spend Sunday evenings at scances or in halls listening to the addresses of inspirational female preachers. A very large proportion of these people are firm believers in the manifestations and communications of spirits, and many of them belong to the most refined and best educated class.

Mrs. H. J. T. Brigham has been speaking with great success at Saratoga Springs, N.Y. The Sentinel, speaking of one of her addresses there, says: "The town hall was well filled on Tuesday evening, but it is somewhat difficult in the space at the command in our columns, to give an idea of the admirable, finished and consolatary address she gave at that time, and we feel in the attempt to compare ourselves to the man who should take a hod of bricks about the country to give strangers an idea of the size and appearance of one of our large and beautiful hotels."

Carrie M. Sawver, the notorious tramp, is telling that the editor of the Journal wrote her asking for a seance, and that she offered to give it provided he would agree not to "grab the spirit." etc. There is not a shadow of truth in the woman's statements. No proposition has been made to her by the editor. But her story is "a good enough Morgan" to use with the gullible, and that is all she cares for. The story is not worth denying were not some good people likely to be misled by silence.

Irving Bishop is now exhibiting his powers as a mind reader in London, Eng., but ke fails to respond to the offer of a gentleman who proposes to inclose a note for £1,000 in an envelope; that the envelope shall be handed to some reliable person—who shall be told the number—that Mr. Bishop shall have two clear guesses at each figure, and that if he by this means can say what the number on the note is he shall have it to do what he likes with. If he fails, he will have to pay the gentleman £100.

The Church of the New Spiritual Dispensation of Brooklyn, N. Y., will celebrate the 35th Anniversary of modern Spiritualism by holding a Jubilee, commencing Friday evening, March 30th, and continuing until Sunday evening, April 1st. Saturday 10:30, Mediumship; in the afternoon, Organization; 7:30 a Veteran and Pioneer meeting; Saturday evening, Charles Partridge, Mrs. Spence, Dr. Mansfield and Mrs. Nellie Brigham will participate in the exercises. It is expected. also, that Mrs. Hyzer and A. B. French will be present.

A. B. French, whose brilliant eloquence makes him one of the most popular speakers in the country, lectures in Brooklyn, N. Y., during March. He lately addressed the students of Sprague's Law and Business College at Clyde, Ohio, his home. The Enterprise, a paper published there, says: "The students of Sprague's Law and Business College, and others who listened to the sparkling and entertaining address of A.B. French, at the college rooms, Friday afternoon, were certainly rewarded for their time and attendance. No one who has had the pleasure of once listening to Mr. French is likely to fail to do so when further opportunity oc-

Capt. H. H. Brown spoke at Columbus, renn., Sunday, Fed. 11th; at Lottsville. Penn., the 14th; at Jamestown, N. Y., the 15th, at Union Corners, the 16th; at Eddyville, the 18th; at Little Valley, the 23rd, 24th and 25th. He will be at East Randolph, N. Y., March 1st, 2nd, 3rd and 4th. At Waverly, N. Y., for a course of six lectures from the 6th, to the 11th of March; at Maine, the 12th. and 13th; at Lamb's Corners, the 14th and 15th, and at Norwich, the 17th and 18th. He is open for Anniversary exercises April 1st. He is invited to return to Corry and Columbus. Penn., and to Jamestown, N. Y., and if he can make a few other engagements he will return to that section in April. Address as above or to 734 Jefferson Street, Brooklyn, N.

Mr. Joseph Cook said in a recent lecture: "When the present Emperor dies there will come to the throne in the German Empire a man of the most liberal opinions in theology. The Crown Prince is not a rationalist. I do not regard him as an opponent to Christian ity; but he is married to a daughter of Queen Victoria, who thinks that any man who believes in miracles is either a hypocrite or a fool. She was a pupil of Strauss. One of the first important remarks I heard on going to Germany nine years ago-and the sentence came from no less a man than Prof. Tholuck-was that the Crown Prince had married a woman of frivolous opinions in theology, and that great harm might ultimately come to the Empire from her being a pupil of Strauss, the author of the mythical theory. A similar opinion I met often on a recent tour to six of the foremost German cities and universities."

It is estimated that there are about twenty-eight thousand blind persons in France. and very little has thus far been done to improve their condition. About two hundred receive professional education in the National Institution for Blind Youth, and many more are taught in small charitable establishments, and a national institution maintains about three hundred pensioners; but at least twenty-seven thousand unfortunates are without resource or prospect of improvement. The cruelty of this neglect has been strongly illustrated by the experience of a society formed in 1881 to erect workshops for the blind. A little money was collected and the society erected one small workshop in which twenty-five persons were instructed during the last year, every one of whom, it is believed, acquired in six months the means of earning support for the rest of his life by making brooms, brushes, baskets, tool handles, chairs, etc.

After evaporating an aqueous solution of gastric juice prepared from the stomach of a sheep, Mr. J. Cheapoteaut obtained a pepsin capable of dissolving 2,000 times its weight of fibrin.

Lyman C. Howe at 55 South Ada St.

[Brief synopsis of his address.] Last Sunday morning Mr. Howe alluded to the conditions under which he delivered his lectures. It is well known that while delivering his addresses his eyes are closed, thus shutting out from his attention everything of a material character. It is then that a panoramic view passes before his inner vision, in which is outlined the forthcoming address. If his attention were distracted by any thing making an impression upon his visual organs, of course this panoramic view-would be instantly dissipated, and his thoughts in a moment become confused. This strange gift is a species of clairvoyance or clear-mindedness and enables him to come more closely in rapport with the

In the address that followed the speaker's brief description of the conditions under which he gave his inspired utterances, he alluded to the prevailing tendency on the part of many Spiritualists to seek only that in the spiritual movement which is highly sensational or very extraordinary. They are never satisfied with simple facts, however sublime and elevating in their character, but they are ever yearning after that which is calculated to excite their wonder and astonishment, without feeding the mind or satisfying the rational understanding. They are never willing to let well enough alone. This result, the speaker claimed, has had a tendency to demoralize mediums, who, as is well known, are extremely sensitive, and who feeling the constant yearning of this sensational class, desire, of course, to satisfy the same, and these feelings attract to them a dark, mischievous class of spirits who assist them to carry out any nefarious design, in order to feed those who love the marvelous. Societies, too, in many instances want excitement, something that will appear highly sensational, and instead of promoting thereby the interest of the spiritual cause. they actually prove a detriment to it. But this unfortunate condition, the speak-

er claimed, arises from the imperfections of human nature, which are potent factors in all the manifestations of life, and which can only be overcome by systematic effort and education in the right direction. There are no well defined causes without their legitimate effects, and no effects without a producing cause. He regarded man as a natural being, spiritually and physically. Law reigns everywhere in every department of God's vast universe, and without it anarchy would prevail. Each human being is consequently, the well defined result of certain causes, which influence and shape to a great extent his present life, and which will accompany him into the spiritual realms. The God of the Old Testament is presented to us in such a light that we can only regard him as a variable or changeable being, regretting to-day what he did yesterday and changing his plan of action as caprice or fancy may dictate. The speaker, however, regarded God as fixed and eternal in the universe of worlds, and all changes that ever occur, are the result of the action of immutable law. That law which is once found in operation in any department of life, will never cease its beneficent action. Man standing forth on this planet, is the highest product of Nature. He is the legitimate results of antecedent steps, requiring ages for his development. He is the culmination of certain causes, and in accordance with their well defined action, he is molded and developed bodily and spiritually.

The speaker traced the influence imparted by parents to their offspring, an influence, which, though it might lie latent or dormant for years, never was entirely eradicated. The spark applied to powder would cause it to explode with terrific force. For untold ages that same dynamic force or energy would have remained dormant in the three ingredients, sulphur, saltpeter and charcoal, if the puny spark had not liberated the same. So it is in the formation of character. The deleterious effects implanted therein by our progenitors may remain latent for years, but when favorable conditions occur for their manifestation, the world is suddenly shocked by hearing of some one supposed to possess an unblemished moral character, who has committed some licentious act, that causes the pure and good to shrink back in alarm and fear.

In this influence of one generation upon the following, qualities, sensations, perceptions and impressions are imparted to the brain, which induce a person many times to believe that he has existed in remote ages, giving rise to a belief in pre-existence or reincarnation. The child has within it all the possibilities of the future man and woman, and upon its brain are many qualities impressed through the instrumentality of the action of the mother's mind. Traits of charactor are transmitted; a love of the grand and beautiful, if the impression is made with sufficient force on the unborn child. will influence and shape its whole life. If the mother is licentious or intemperate in her habits, or if she is surrounded by depraving influences, the unborn child will be stamped with all these unholy influences. and its earth life be made miserable and unhappy thereby.

The speaker alluded to the action of dominant traits on the part of children. He would let the children act out nature, in order that the parent might become familiar with their leading traits, and thereby cultivate and restrain them, as necessity demands. He claimed that the whole human family are now allied to the spiritual universe as well as the material, and that as humanity adverse in the various spheres of spirit-life, at Myrtle and Park Avenue, at 7:80 r. M.

each successive step everything becomes more real, more beautiful, better adapted to supply the wants of the soul, and also more substantial in all respects. The Spirit-world with its magnificent scenery and opportunities for enjoyment is the real, the substantial, the enduring, while the material world is the evanescent and fleeting.

The lecture contained many real gem sof thought, that the audience will continue to remember as they come in contact with the varied experiences of life.

THE CHILDREN'S PROGRESSIVE LYCEUM. The 17th anniversary of the Children's Progressive Lyceum was celebrated in the Hall, 55 South Ada Street, on last Sunday. The Lyceum exercises were omitted and the time occupied in rehearsals for the exercises in commemoration of the origin of the institution, and other business necessary at the close of the year.

The exercises began at 3 P. M. by singing by the Lyceum, led by Mrs. Simmons; piano accompaniment by Mr. Trefry. Then followed recitations by members of the "groups," ranging in age from 5 to 15 years.

PROGRAMME. Chemistry of Character, Laura Lee; The Orphan's Prayer, Emma Hirsch; The Bird's Nest, Mamie Wakeman; Duet on the Piano, (On the Race Course,) the Veit Sisters; The Children's Hour, Myrtie Gardner: The Best Cow in Peril. - Fellows; Perseverance, Mabel Shepard; The Little Chick, Lilla Auten; Sound of Little Feet (Song) Miss Ada Turk; Barbara Fritchie, Emma Bishop; Recitation by Mr. Spencer, Librarian; Musical Performance on three instruments, by the musical genius, Silas Arthur; Recitation, Fora Clark; Papa's letter, Nellie Bishop (a leader): Recition. Mr. Beam.

Mrs. Fellows made very appropriate remarks in behalf of the Lyceum, and Mr. A. H. Williams, an old-time and present worker in the Lyceum, closed the exercises by a short speech, and dismissed the meeting.

The recitations by the children were very creditable and well received; indeed, the whole performance was exceedingly entertaining and satisfactory.

The election of officers and lea lers for the coming year takes place next Sunday, March

There seems to be a lamentable lack of interest in the Children's Lyceum or Sunday School among Spiritualists and other people of liberal views in Chicago. Children seem much ahead of their parents in this respect.

Business Aotices.

Dr. Price's Perfumes, especially his Floral Riches, Pet Rose, Ladies' Favorite, and Alisia Bouquet, are becoming the fashionable odors.

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Spiritualists and Liberalists.

The Michigan State Association of Spiritualists and Liberalists will hold their Annual Meeting at Pheenix Hall, Lyon Street, Grand Rapids, Friday, Saturday and Sunday, March 16th, 17th and 18th, 1883. A meeting of the State Mediums Medical Association will be held during the time at the same place Speakers invited: Giles B. Stebbins, Detroit, C. Fanny Allyn, Boston, Mass.; J. W. Kenyon, Jackson; J. H. Burnham Saginaw City, Mrs. E. C. Woodroff, South Haven, Rev. Charles A. Andrus. Flushing, Mich.; Geo. H. Geer, Chicago, Ill.; Abraham Smith, Sturgis; Mrs. L. A. Pearsall, Disco; J. P. Whiting, Milford, Mich.

The election of officers for the ensuing year will occur Saturday, March 17th.

RAILROADS AND HOTELS.

Those paying full fare on any line of road leading into Grand Rapids, will get return certificates signed by the President which will entitle them to one-third fare returning.

Hotels will give rates as follows: Clarendon House, \$1.50 per day; Bridge St. House, \$1.50; Rathbun House, \$1.50; Beckel House, \$1.25.

A cordial invitation is extended to all.

J. M. POTTER, President.

Michigan Annual Meeting.

There will be a three days' Meeting of the Spiritualists and Liberalists of Michigan, probably at Grand Rapids, about the middle of March. Speakers and Mediums who desire to at-tend are requested to address, with terms, J. M. POTTER, Lansing Mich.

Spiritual Meetings in Chicago.

SECOND SOCIETY OF SPIRITUALISTS meets regularly in Martine's Hall, No. 55 South Ada Street, between Madison and Washington Streets, Services at 10:45 A.M. and 7:45 P.M. Lecturer: Lyman C. Howe.

The Chicago Progressive Lyceum convenes at 12:30 each Sabbath at Martine's Hall, 55 South Ada Street, to which all are cordially invited.

Medium's Meeting at Martine's Hall, 55 South Ada Street, each Sunday at 2:30 o'clock P. M.

Spiritual Meetings in Brooklyn and New

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

P. E. FARNSWORTH, Secretary.

Address Box 777 P. O.

At Steck Hall, No. 11 East 14th Street, near Fifth Avenue, New York City, the Harmonial Association, Andrew Jackson Davis, President and regular speaker, hold a public meeting every Sunday morning, at 11 o'clock, to which everybody is most cordinally invited. These meetings continue without intermission until June 10th, 1883. Services commence and conclude with music

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 58 West 33rd St., (near Broadway) every Sunday at half-past ten, A. M., and half-past seven P. M. Children's Progressive Lyceum meets at 8 P. M.

CHURCH OF THE NEW SPIRITUAL DISPENSATION. Clinton below Myrtle Ave., Brooklyn, N. Y. Inspirational preaching by Walter Howell every Sunday at 3 and at 7:30 P. M. Sunday school for old and young, 10:30 A. M. Ladies Aid Society every Wednesday at 2 and the Young People's Sociable at 7:30 P. M. The Psychic Fraternity meets every Saturday at 7:30. All meet at the Church and seats free.

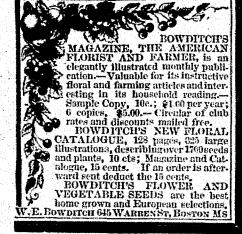
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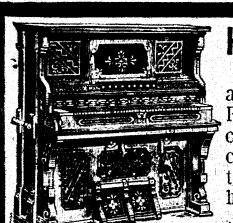


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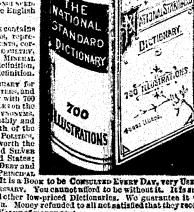
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Toices from the Leople,

AND INFOCUATION OF VARIOUS SUBJECTS

The Real Life.

BY MRS. F. O. HYZER.

I live in a heautiful world of my own Where never the foot of intruder can tread— It is in a balmy and temperate zone, And yields the sweet fruitage on which I have fed, Till I've grown strong to meet all earth-trials and

As messengers bearing God's records of law To the Councils of Reason that sit in my brain Whence all my revealments of wisdom I draw.

The outermost walls of my realms may grow gray, And dark with the storms and the sun's scorching

, heat, But never therein comes a touch of decay Or aught that can affluent harvest defeat; Each day it unfoldeth in beauty more rare-In richer revealings of wealth in the soil, Repaying ten-fold all devotion and care, And faith that inspireth unwearying care.

I hear through its gates that are often ajar The din of the conflicts that sweep o'er the earth, And I list to the roar of her conflicts afar— The shouts of her triumphs—the songs of her mirth, But never a cloud from her storms dim my sky; Though her thunders may roll and her fierce light-

nings play, My vineyards and fields in their loveliness lie 'Neath the gold and the azure of immortal day.

When earth-life burns fiercest with envy and hate-With poisonous fusts and contentious pride, I close the more firmly my outermost gates And back to my cloudless Elysium glide, To rest mid the lilies that fragrantly bloom Beside the pure waters of infinite truth, Forgetting all warfare and tempest and gloom In the heavenly brightness of immortal youth.

The raiment I wear in my service to earth She'll wholly reclaim when its form is outgrown, To refit for others awaiting their birth, From the beggar in rags to the king on his throne; Since each hath a share in refining her clay By wearing its atoms through fire and through

Till spirit o'er substance hath sovereign sway In all life related to flesh and to blood

The God of my worship holds temple and throne, Forever dispensing His justice divine In this realm of my self-hood—this world of my own,

That never pays taxes or tributes to Time; And I know that each mortal is heir of my God And unto such beautiful world hath a claim— That down from the sun-sphere and up from the

The laws of our heir-ship are ever the same;

So I cherish rejoicing my measureless wealth, Assured that all souls are as richly endowed, And while I delight in my immortal health And its infinite uses, I never grow proud, For I know I have nothing from earth or from heaven

Not equally shared by the great and the small, So I take all the treasures that to me are given In worshipful love for the Giver of all.

A Question or Two.

To the Editor of the Religio Philosophical Journal:

Children can ask questions, you know, but who shall wisely answer them? I send you an article from *The Pioneer Press*, St. Paul, Minn., which embodies an interesting report of the President of the Michigan University, and which notes a revolution in the plan of study, such as Minnesota University adopted in 1871. It appears to me to be a change for the letter. But the writer states a proposition of the Michigan University President, which he says has already been mosted by Minnesota University men, and this is to invite religious bodies to consider the expediency of founding halls in which the stu-dents of their faith attending the university, may live together in their own Christian homes. Such a hall, might, if desired, become the germ of a theological school? Now, a question I want to ask is: Is this not at variance with the principles of a school of this kind supported by the State? I understand it to be so. I think the State will not permit "theolog-ical schools" to enter into the benefits of the schools it has established, therefore I believe it would be unwise to plan for them, by planting the "germ." The larger thought of a university would seem to

be that of cosmopolitanism where men of all nations not only, but men of all religious, form one social community, free from such prejudices and attach-ments as would be likely to mar such unity of association in which the common interest of the whole is the object of public measures, and a superior regard for the public weal the paramount thought and design. Some of the denominations would make their "hall or home" a place for revival meetings, and this would be anything but favorable to study, and would defeat the larger purpose. I hope the people as well as the law givers will frown upon the proposition in the very beginning, but I would like to hear it discussed by some of your best correspondents.

Do you keep "The Little Pilgrim" for sale at your office? [Yes, price 75 cents. EDITOR.] I asked for it at Christmas time in one of our bookstores, and the proprietor replied he "did not know what it was." He was busy and so was I, and I did not stay to enlighten him; but a friend told me afterward she went to get it, and he said he had had them, but was out, but he "was going to send for millions of them."

Rev. S. D. Bowker.

To the Editor of the Religio-Philosophical Journal:

I am much pleased to notice in the Journal of Feb. 10th, the withdrawal of Rev. S. D. Bowker from the Baptist Church. I have known him for many years in Colorado, as a man of sterling worth, as a physician of high standing, possessing rare intellectual ability. We have often clashed in religious opinion, and while he has had ample proof of spirit return from Dr. Slade, Mrs. Maud Lord and others, he makes no use of the facts as demonstrated, to suppose this reasons for withdrawal from the church. It port his reasons for withdrawal from the church. It seems reasonable to me that such evidence is even of greater importance in defense than the reason he assigns with reference to authorities he has outgrown. Considering his cautious, deliberate mode of investigation, it may be he needs more time; then we will hear from him as an able writer and advo-cate of what he knows to be true. His ability in debate is well known in Colorado, and when the time comes for him to face old orthodoxy, armed with the truths of Spiritualism, he will speak as the spirit gives utterance even as he has by inspiration.

Another feature in his character, is his magnetic power, of which he is conscious, to be used for healing the sick as of old by the laying on of hands. The Spirit-world has made some fine pulpit selections of late, the Doctor of the last selected, but not the least. His report of the moral status of the ministry is remarkable, yet a matter of no consequence.

Leadville, Col.

J. K. Jones.

Letter from the Champion and Protector of Dumb Animals.

To the Editor of the Religio-Philosophical Journal:

I have just read in your civilizing and religious journal, a poem by Charles J. Beattie, Esq., who is a stranger to me. To say that I have re-read it repeatedly, gives but an imperfect idea, both numerically and pleasureably, of the profound gratification it has afforded me. Occupied as I am with duties relating to the lower animal world, I nevertheless could not resist the impulse to steal a moment from the work, to offer my sincere tribute of admiration. I can compare its charming influence on me to nothing better than being awakened from sleep by the subdued and lovely straigs of midnight music. I lately listened to the public reading of a poem by Tennyson, which I think is wholly dwarfed by comparison with the harmonious beauties of those lines. While I would not rob the poet of a single leaf of the laurel crown he wears, yet I cannot but wish I were the author of so sweet a creation. journal, a poem by Charles J. Beattie, Esq., who is a wish I were the author of so sweet a creation.

New York City. Henry Bergh. New York City.

The poem was copied from the Chicago Tribune

and credit inadvertantly omitted.

Mediumship.

To the Editor of the Religio-Philosophical Journal:

The address of Thomas Shorter of England on public mediumship, published in the Journal, was read by me with much interest, and I have been waiting for something further upon the subject either from Mr. Shorter himself, or from some one else of your able corps of contributors. In the address, the subject is presented with great fairness from the stand-point of long experience and extend-ed observation. I could but regret, however, that this clear-headed thinker did not add some practical resent methods of public mediumship, if, indeed, these are to be given up. The matter is one of so great importance that it ought not to be dropped out of your columns without some further attentions. tion, and in the seeming absence of others to take it

tion, and in the seeming absence of others to take it in hand, I myself am tempted to make a few suggestions upon the subject.

There would be no serious difficulty in the case of those of mediumistic powers in the more independent and wealthy positions of life, for such, it rightly penetrated with a sense of the importance and responsibility of their gift, would not fail to use it liberally for the good of others, though they might choose to confine their action among persons in their own special sphere of life.

But as Mr. Shorter justly remarks, a large propor-

But, as Mr. Shorter justly remarks, a large proportion of these mediamistic persons are found among the industrious and more dependent classes who cannot in justice to themselves and families, give their time, and with it the very vitality of their being for the public good, and yet some of this class are found to be of the very first capacity as instru-ments in the hands of our unseen helpers, and which they, as well as ourselves, are so auxious to have used for the good of mortals. What should be done in cases of this kind? Should such rare gifts be smothered or be but imperfectly improved, owing to the constant pressure of the daily avocations and wants of life. Such precious gifts are surely too valuable to be needlessly restricted, either in their growth or in the sphere of their action. Hitherto the only alternative of such mediums has been to take a position-often unwillingly-in the ranks of public mediumship, the difficulties and dangers of which have been so justly presented in the address of Mr. Shorter.

Surely something better than our present hap-hazard methods of public mediumship must be awaiting us in the not far distant future. Precisely what these may be, it may not be easy to deter-mine. I feel impressed, however, that an arrange-ment something like the following would be ac-ceptable to both spirits and mortals: There should be institutions of some kind established at all the the more important localities, especially fitted to meet the emergencies of the case. These should be placed under the supervision of our most reli-able and experienced Spiritualists, persons especi-ally fitted for the work in hand. These institu-tions should be of a quiet, home-like character, so arranged that the very best conditions should be made to prevail for the development and use of the mediums capacity. In these institutions, all those of especial mediumistic promise, who would be willing to devote themselves exclusively to the work, should find a congenial home and an unembarrassed exercise of their gifts with a regular and competent compensation while able to engage in the work, and a place of refuge and support in case of disability or misfortune.

By some such arrangement as this the possibilities of true mediumship might be tested and enlarged almost beyond computation, while incompetent, unreliable candidates would find no encouragement And here would be the opportunity so much needed by both those in and out of the mortal body, a place where one could take an honest inquirer after the truth, or one bowed down with the sorrows of recent bereavement, with a degree of confidence as to fairness and a probability of success not often found under the existing conditions of individual

Doubtless there would be difficulties attending this order of things as well as the other; but I will not stop to discuss these in full. I will only say that the end aimed at would amply justify an outlay of long and patient effort on the part of all interested. The greatest difficulty to be encountered would doubtless be that of the want of adequate pecuniary means to carry out the plan. But surely the time is not far distant when the spirit and principles of Spiritnalism will reach the pockets of our men of wealth, and take from thence ample means for the endow-ment of such worthy enterprises. But it would not be necessary to depend wholly, nor yet mainly upon any such supports. Large incomes might be se-cured from individual memberships attended with certain specified privileges; also from donations, or if such should be thought best, regular fees from those who might from time to time be made par takers of the benefits of the institution.

But my purpose is not to arrange details; I have only aimed to throw out a few thoughts in the direction proposed, leaving the discussion as to feasi bility and specialties to those of greater executive

HERMAN SNOW. San Francisco, Cal.

The Chicago Lyceum Record.

To the Editor of the Religio-Philosophical Journal;

Under the above head, with your consent, I propose to place before your readers whatever may be thought to be of public interest in the proceedings of the Children's Progressive Lyceum of Chicago. The Lyceum, as all Spiritualists ought to know, is a progressive and liberal Sunday School, which if conducted in accordance with the principles upon which it is founded, should be a model institution for the improvement of its members morally, in tellectually and physically.

This Lyceum is now greatly in want of managers and means; but it is hoped that this new year of its existence, which began on the 25th of the last month, will manifest renewed life and vigor. Being, myself, Leader of Banner Group, I introduce a list of its members with copy of the proverbs, sentiments and maxims uttered by them in the group, and hope to be able to introduce other proceedings in the future, occasionally or weekly.

Names of members of Banner Group: Mabel Shepard, Laura Lee, May Benham, Lizzie Arnold, Emma Sanderson, Sadie Hale, Mabel Bishop, Walter Bishop. Their ages range from ten to fifteen years, If you would bring up a child in the way it should go, go that way yourself.—LILLIE PEARL

We may love ourselves, but we should not be self ish.—LIZZIE ARNOLD. Children should be led, not driven.-MAY BEN

The most unselfish charity gives to the destitute what the giver needs for its own comfort.—LAURA

LEE.
It is said that "charity covereth a multitude of sins:" and I would add that selfishness causes a multitude of sins that the mantle of charity cannot cover .- MABEL SHEPARD.

A proverb says: "Spare the rod and spoil the child." I would say, spare the child and spoil the rod.-LEADER. I did not get the proverb given by Mabel Bishop. I hope to get sentiments from other groups hereaf-

A. DINSMORE.

Leader of Banner Group.

Mind Reading, Etc

To the Editor of the Religio-Philosophical Journal:

Perusing the experiments on thought reading, published in the JOURNAL of Jan. 20th, it brought to my mind what took place one afternoon at a pub-lic scance in Sacramento City. Dr. Barnes was the medium or operator. He said that if any of the audience would think of any particular place in the room he would take hold of his hand and lead him to the place, and the controlling spirit would place his hand on the thing thought of. I tried the experiment. I went forward and gave my hand to Dr. Barnes and then directed my mind from the spot thought of, willing to let Mr. Barnes or the controlling spirit guide my hand. He led me around the hall until I got tired, and then I placed my mind on the spot, and he immediately put my hand on his head. Correct. Was not the controlling influence my will, instead of Dr. Barnes or his controlling

I see, Brother Bundy, that you are searching for "fire-proof brick," as it were, to build a spiritual temple. Angels are watching and guiding the progress, and as they see material brought to you to be put into the foundation that is any thing but the truth, they will find ways and means of causing you to detect the unsound material.

A. C. DOAN. Swartz Creek, Mich.

Convention of Spiritualists at Lapeer. Michigan.

To the Editor of the Religio-Philosophical Journal:

The convention held in Lapeer city at the court house, Feb. 3rd and 4th, pursuant to the call of the First District Association of Spiritualists, comprising the counties of Oakland, Macomb, St. Clair and Lapeer, resulted in the completion of that organization, and its declaration of principles. We are glad to publish this as the first organization in the history of the spiritual movements of the State, wherein a declaration of principles has been adopted as a basis laration of principles has been adopted as a basis whereon to build our future superstructure. Our membership numbers 31 names enrolled. The after-noon session of the 3rd was opened by President J. P. Whiting of Milford, Oakland county, who, in ac-cordance with arrangements of the Business Com-P. Whiting of Milford, Oakland county, who, in accordance with arrangements of the Business Committee, announced a short conference as first in order, and Mrs. L. A. Pearsall of Disco, gave forth thoughts for consideration upon organization, saying: "We come up here to renew our vows without fear, and to pledge ourselves to teach humanity that they live. You know that the gulf of death has been bridged over, and with strong men and women nerved from the Spirit-world, this work is destined to become universal. This plan of organization will call you out and help to spread the truth, and still further, when you go home, you can tell your neighbors that you have a declaration of principles whereby the world may know that you believe in future rewards and punishments, and also your relations to the social system and temperance questions, and to-day, my friends, is there anything in the needs of humanity, that Spiritualism does not embody?"

J. M. Potter of Lansing, President of the State Association of Spiritualists and Liberalists, followed by presenting the "Menoka ground project," a work we have not space to explain, but will only touch upon a few of its important features. Ten miles this side of Lansing, State capital, one hundred acres of land have been purchased for the object of establishing schools, planting homes for summer resorts, erecting a hotel, building a hall for religious exercises, and a grove containing fifteen acres is also to be used for those purpases, hordering on the wat-

exercises, and a grove containing fifteen acres is also to be used for those purposes, bordering on the waters of Pine Lake, approachable by the G. T. R. R.

The evening of the same day was employed by Dr.

J. K. Bailey in confining his remarks to the Bible facts of spirit manifestation, saying: "The demonstration of the same day was employed by Dr.

strated facts of modern Spiritualism prove undeniably the truths within that volume." Sunday morning was also occupied by him, in showing "that the mediumship of the Bible was parallel with spiritualistic mediums." In the afternoon, J. H. Palmer, of Lapeer, gave an able and conclusive address upon the business side of the religious interacts of human the business side of the religious interests of humanity, and Pres. Whiting filled in the remaining time by relating some of his experiences in the broad fields of investigation, and was also controlled on the rostrum by the spirit of Red Jacket, who breathed forth a beautiful prayer to the All-Father, and gave tests to two persons sitting in the audi-

ence. Miss E. M. Gleason, from Geneva, Ohio, occupied the stand the first in the evening. The subject, "What bearing has evolution upon the problems of life as treated in a scientific manner." was given by the audience and handled by her in a truly masterly and logical sense. Mrs. Pearsall concluded by her-alding in earnest tones, the needs of to-day, and made a powerful appeal to every man and woman to arouse to the diligent work of right and equality in

every department of life.

The people were fed with a grand feast of noble and exalting sentiments and exhortations to right action in the broad-arenas of human improvement. The choir also added a pleasant feature to the meeting and it closed with marked success."

MRS, F. E. ODELL, Secretary.

Spirits Healing the Sick.

To the Editor of the Religio-Philosophical Journal: In the summer when yellow fever raged so fearfully in Memphis, Tenn., many of the inhabitants of that city came to St. Louis to escape from the dreadful scourge. Some of these persons, no doubt, brought the disease with them, and it was treated as malarial fever. A poor woman living in the northern part of the city of St. Louis, of excellent characters are the city of St. Louis, of excellent characters are constituted. ter, and a medium of great power, caught the fever, from which she partially recovered, but did not re-gain her usual health. After a while her mind was affected and her life became a misery. On the 8th of October, 1882, she was sitting in her bedroom, leaning her head on her hand, and in a state of despair thought, what had she done that she should have to suffer so dreadfully. Now she seemed for-saken by her spirit friends; even God himself had forsaken her. Then she suddenly felt water poured on her head; some of it ran down her arm, and some drops fell on the chair on which she was sitting. Immediately she felt her mind relieved; health was restored to her body. She seemed to feel all disease leave her, jumped from her seat and exclaimed, "I am cured!" She sent me word that her happiness was great. Since that time she is enjoying good health and spirits. I can send you the name and address of the woman if you wish it. I have since had a verbal communication through another medium from her controlling spirit, telling how the cure was affected. ELIZA YEATMAN SMITH.

Religious Tests.

The Independent, commenting on the recent decision of Judge Briggs of the Common Pleas Court of Philadelphia, says: "We do not believe in religous tests of any kind in connection with the funcions of civil government, and hence would not disqualify an atheist to give evidence before a court and jury. The constitutions of most of the States that have been adopted within the last forty years exclude all such tests. That of Oregon, for example, expressly says, 'No person shall be rendered incompetent as a witness or juror in consequence of his opinions on matters of religion, nor be questioned in any court of justice touching his eligious belief to effect the weight of his testimony.' One's general reputation for truth and ver-acity is a fair test in determining the degree of his acity is a fair test in determining the degree of his credibility; but what he believes in respect to religion is not such an inquiry relative to his capacity and status considered simply as a citizen, whether for the purpose of holding office or giving evidence. To make it such is to discriminate between citizens on religious grounds, and, on these grounds, to impose disabilities, and virtually insist upon some sort of religious faith as one of the conditions of full and of religious faith as one of the conditions of full and complete citizenship; and this, in our judgment, is not only unjust, but also contrary to the general principles upon which government is organized in this country. It is a species of State religion, and to this we are opposed in every form in which it can be presented." presented."

Spiritualism.

Trustworthy scurces show that the Spiritualists of he world number not less than 12,000,000. Their magazines and other journals number about fifty, while their literature includes more than five hunired books, many of them of profound learning and faultless composition. And all this has been brought about within the time intervening between March 31st, 1818, the date of the first tiny raps at Hydesville, N. Y., and now.

rille, N. Y., and now.

Thousands of well-meaning but superficially thinking persons, suppose that about all there is to Spiritualism is comprehended in a little rapping and table tipping, and the alleged trance utterances of people claiming to be controlled by spirits, all simulated, or at least explained in some wise other than Spiritualism, and that the word "fraud" aptly describes the whole matter. When the subject is broached they seem to remember, or to know, nothing about it excepting what its enemies have said of it. Thus their view is confined between very narrow bounds. Such view is confined between very narrow bounds. Such persons may be expected to cry "bosh" and "idiocy" when Spiritualism is the theme in hand, and with a breath which is the very essence of ignorance assume to sweep away the absolute demonstrations of the years of patient investigations of scientific and exact minds like those of a Hare, a Wallace, and a Zöllner.

—The Worthington (Minn.,) Advance.

The Sapient Hub.

To the Editor of the Religio-Philosophical Journal:

Prof. Jocose, one of the wise inen of Boston, makes an argument against dark circles in this wise: He recommends farmers to plant their 'taters in the light, on top of the ground, where they can see them grow. Why not, Prof. Jocose, make your wheat mature its heads underground instead of in the light, if darkness is so much to be preferred? R. W. Green Briar, Pa.

THOMAS PAINE'S GRAVE.

The Part that a Presbyterian Elder Has had in Protecting it.

[New York Herald.]

In 1839 a straight shaft of granite was erected in Westchester County to mark the final resting-place of Tom Paine, the atheist and patriot, who was buried on the farm, near New Rochelle, where he had passed the later years of his life. This monument was in time much defaced by vandals and relictivators. The course agait was taken down the hunters. Two years ago it was taken down, the broken corners rounded, the scars effaced, and the inscriptions recut. On May 30, 1881, it was rededicated. Since then rumor has stated that it has been again defaced, but a visit to the spot resterday

showed that this is untrue.

The monument stands on the right hand side of the road after leaving New Rochelle in the centre of a plot of ground twenty feet square, protected on-the sides and back by stone walls three feet high and on the road front by an iron railing. It is in excellent order. The plot on which the shaft was erected is surrounded by the property of the Lester family. In a handsome house a hundred yards further up the road Mr. Simeon Lester lives. He was originally a farmer, but has long since retired from active work. He is now 87 years of age, although his ruddy cheeks, dark hair scarcely touched with gray, and firm step would make him look not over 65. He said yesterday to a reporter: "I came here to reside in 1825, and from then on I heard many remarkable stories of Paine from those who had known him intimately. After awhile I became an known him intimately. After awhile I became an elder in the Presbyterian church here. For this reason, I suppose, Mr. Paine's admirers, who knew that he was buried near my property, have accused me of being instrumental in the past vandalism.
This is not true. I seldom speak of Paine, for the
man is dead, and I let his memory rest. But for
many years past I have been beset by denunciatory
letters from all parts of the country. I have even received letters from England of the same tenor.

"The truth is that it was I who cleared off the brush

which had overgrown the plot, and with my own hands drove the four stakes in the ground, twenty feet east of the monument, which mark the exact spot where lie Tom Paine's ashes. The story that the monument has been egged recently is untrue. It have passed the spot several times a day all my life and never say an egg-mark on it. The only time it was defaced in my memory was about ten years ago, when some mischievous boys bespattered it with mud. As soon as we heard of this my wife took two servants with her and had the stone scrubbed clean."

Impressions Produced Upon an Editor by the Efforts of the Quartette Choir.

Meriden Press-Recorder.

Not long ago we went to church in the city ofwell, no matter where. There had recently oc-curred in our personal experience some things to gladden us and others to give us anxiety; and we felt unusually disposed to seek the relief of prayer and praise in public worship. We hoped that the minister would beable to express our desires better than we could, and that we might be able to join in some hymn of thanksgiving set to a familiar tune— our reportoire is not large. We had been sitting in the richly upholstered pew and staring at the painting at the painted windows but a few moments when the organ suddenly hushed, and in a distant corner of the church four fashionably-dressed ladies and gentlemen arose and sang. And this is what

"God is a Spirit; God is a Spirit, and they that worship him, and they that worship him, and they that worship him must worship him in spirit and in truth. God is a Spirit; and they that worship him; God is a Spirit; must worship him; they must; must worship; ship him; in spirit and in truth; for must worship; ship him; in spirit and in truth; for the Father seeketh such; (tenor) for the (all, loud) seeketh such, seeketh such to worship him. (Very softly) (fod is a Spirit; (waxing loud-er) God is a Spirit; and they; they that worship him, they; and they that worship him must worship him, must worship him, and (loud yellendo) they that worship him, and they; must; that worship him (tenor softly) must; (contratto, worship, (cli) him (tenor, softly) must; (contralto) worship; (all) him in truth; (all but tenor) for; (all) the Father seeketh such; (bass) seeketh such; (all softly) to worship him, to worship; (sort o' dying away) in spirit and in tru-u-u-th."

As the concluding cadences softly died away among the vacant news, like the "still small voice." among the cliffs of Sinai, we could not help wondering whether these much-tortured words had any meaning, and if so, whether that meaning had any application in the performance just ended. What is "worship in spirit and in truth?"

The Singular Story Told of a Georgia Woman.

[Oconee County Monitor.] Miss Mary Payne, who is well known all through

Georgia, when on her road to visit some friends in Gainesville, on passing the Mars Hill graveyard ordered the driver to stop the team, which he did. Then she demanded a promise from him that he would bring her back and bury her there beside her sister Jane. "For," said she, "I will never come back home alive. I am going to die away from home and want you to bring me back here for burial." To this declaration she clung, nor could she be persuaded that as she was in good health she would have a pleasant visit and return home happy. She would say, "No, I am going to die before I ever see home again." And what makes this seem almost prophetic is that before three weeks had rolled by, and while she was at Gainesville, last Sunday week, she took a congestive chill and died suddenly, and she was brought back to Mars Hill as she requested and there buried beside her dear sister.

A Little Boy's Premonition.

Strangely pathetic was the premonitor of his approaching end to which little Ernest Bond gave expression a week before his decease, when the ruddy hue of health was still upon his cheeks, and no thought that death had marked him for his own had entered the minds of his parents. "Mamma," he said one day, "little Ernie is going to leave you and never come back any more. He is going into a nar-row box away down in a deep cellar, and you and papa and uncle will be standing around crying, but Ernie will never come up again." No attention was paid to the prattle of the boy, but the words came back with painful vividness to his parents when on Friday the little fellow was taken seriously ill. On Wednesday the child, who prophesied better than he knew, was laid to rest in the narrow box.—St. Thomas, (Canada) Journal.

T. J. Morgan writes: Every number of the JOURNAL shows progress in every department, You are doing a noble work, not only in clearing Spiritualism of the frauds and barnacles that have become fastened to it, but in teaching your readers a better way of thinking and reasoning, and a more rational and scientific way of investigating phenomena. Much, very much, that a few years ago I thought was dis-embodied spirit force and power, I now recognize as embodied spirit force, especially so in young and undeveloped mediums, and in my work of investigation I find the JOURNAL a most invaluable aid; in fact I could hardly do without it.

Mrs. L. M. Chapman writes: I like your paper and certainly approve of your course, though I did not at first.

Notes and Extracts.

Life is made up, not of great sacrifices or duties but of little things, of which smiles and kindness and small obligations, given habitually, are what win and preserve the heart, and secure the comfort .- Sir Humphrey Davey.

It is better in some respects to be admired by those with whom you live, than to be loved by them. And this not on account of any gratification or vanity, but because admiration is so much more tolerant than love.—Arthur Helps.,

The withered leaf is not dead and lost. There are forces in it and around it, though working in inverse order, else how could it rot? Despise not the rag from which paper is made, or the litter from which the earth makes corn.—Cartyle.

To do worthy and noble deeds; to love all that is good and great, and those who are good and great; and out of human experience to extract, like honey-bees from blossoms, the sweetness that is hidden in them; to treasure it up in heaven, whereon to feed throughout eternity, this is all that life has in it worth the living.—Eugene Bouton.

STARTLING STATISTICS.

The Shadow Hauging Over New York City and the Entire Country-A Tribune Opinion.

The nation has been horrified at the burning of a Milwaukee hotel, whereby over seventy lives were lost. This event carried terror because it was sudden and appalling; but had the same disastrous results to life and limb come silently they would have been unnoticed; not only by the people of the land but also by the very community in which they occurred. Fatal events of a far worse nature have taken place in this very city, but they have attracted by our place in this very city, but they have attracted no attention, nor would they now did not the Burcau of Vital Statistics bring them to our notice. "Figures do not lie," whatever else may be uncertain and the report on the deaths of this city is a startling comment on its *life*. During the past year the enormous increase of certain maladies is simply appalling. While the total number of deaths has diminished While the total number of deaths has diminished and the death rate on most diseases has decreased still it is far greater in one or two serious disorders than was ever known before. More people died in the city of New York in 1882 from Bright's disease of the kidneys, than from diphtheria, small-pox and typhoid fever all combined! This scarcely seems possible but it is true and when it is remembered that less than one-third the actual deaths' from Bright's disease are really re; orted as such, the ravages of the malady can be partially understood.

ages of the malady can be partially understood.

The immediate query which every reader will make upon such a revelation of facts, is: What causes this increase? This is a difficult question to answer. The nature of the climate, the habits of life, the adulteration of foods and liquors, all undoubtedly contribute; but no immediate cause can be certainly assigned. Often before the victim knows it the disease has begun. Its approaches are so stealthy and its symptoms so obscure that they can-not be definitely foreseen and are only known by not be definitely foreseen and are only known by their effects. Any kidney disorder, however slight, is the first stage of Bright's disease. But it is seldom that kidney disorders can be detected. They do not have any certain symptoms. Mysterious weariness; an unusual appetite; periodical headaches; occasional nausea; uncertain pains; loss of vigor; lack of nerve power; irregularity of the heart; disordered daily habits; imperfect digestion—all these and many other symptoms are the indications of kidney disorder even though there may be no pain in the region der even though there may be no pain in the region of the kidneys or in that portion of the body. The serious nature of these troubles may be understood from the fact that Bright's disease is as certain to follow diseased kidneys as decomposition follows

It is high time the Doctors in this land who have been unable to control kidney troubles, should be aroused and compelled to find some remedy, or ac-knowledge one already found. The suffering public needs help and cannot await the fardy action of any rair-splitting code or incorrectly formulated theories. If the medical world has no certain remedy for this terrible disease let them acknowledge it and seek for one outsige the pale of their profession. For the discovery of this remedy and for its application to this disease, the people of this city; the people of the whole land: not only those who are suffering, but those who have friends in danger are earnestly and lengingly leaving. longingly looking.

The above quotation from the New York Triburg s causing considerable commotion, as it seems to lift the cover from a subject that has become of National importance. The alarming increase of kidney diseases; their insidious beginnings and frightful endings and the acknowledged inability of physicians to successfully cope with them may well awaken the greatest dread of every one who has the slightest symptoms. It is fortunate, however, that the surest relief is often found where, possibly, least expected, and that there is a specific for the evils above described we have come to fully believe. Within the past two years we have frequently seen statements of parties claiming to have been cured of serlous kidney troubles even after hope had been abandoned; but in common with most people we have discredited them. Quite recently, however, a number of prominent and well known men have come out voluntarily and stated over their signatures that they were completely cured by the use of Warner's Safe Kidney and Liver Cure. Most people have been aware that this medicine has an unusual standing and one entitling it to be classed above proprietary articles generally; but that it had accomplished so much in checking the ravages of kidney disease is not so generally known. Its great worth has been shown not only by the cures it has affected, but also because a number of base imitations have appeared in the market, fraudulently claiming the valuable qualities of the original Safe Cure. If it were not

valuable, it would not be imitated. The above may seem like an ultra endorsement of a popular remedy but it is not one whit stronger than the facts admit. Whatever assists the world toward health and consequent happiness, should receive the hearty endorsement of the press and all friends of humanity. It is on precisely this principle that the foregoing statement is made and it merits the careful consideration of every thinking reader.

C. M. Austin writes: I wish to express my hearty approval of the spirit manifested by you. Perhaps the Journal has greater claims upon my affections and esteem than that of many of its readers, for by chance (if there is such a thing) it came to me when I stood very much in need of something to aid me. I had made the Bible my study for years, had read it through many times, and I thought that I had learned what it taught, but I have found I was mistaken. I found therein nothing against slavery, but much that could easily be considered in ts favor. For several years I struggled along until I became disgusted with myself, and after some four years of this way of living, I chanced to get hold of copy of the JOURNAL. I read it and I was very very much interested. Now, Mr. Editor, your style of handling those who differ with you in opinion, must commend itself to every fair-minded person.

O. W. Barnard writes: I wish to publicly thank Hudson Tuttle for the clearest, ablest and most concise elaboration of the question, "Is Spiritualism a Religion or a Science?" published in the JOURNAL Feb. 10th, that it has ever been my pleasure to read. Thanks, Bro. Tuttle. Long may the Jour-NAL wave!

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He Calls for His Mother,

A special dispatch to the Times of Philadelphia from Uniontown, Penn., says: "William Stafford known throughout Fayette County as Crazy Billy," died this morning in the County Jail, where he had been a prisoner over 51 consecutive years. In 1831 Billy drove Alexander Crow and his wife out of their house in Spring Hill Township. The neighbors came to Crow's rescue and by strategem overpowered Billy, who was armed with Crow's gan, butcher knife and axe. Billy was sent to jail at Uniontown for trial. Soon afterward William Updegraff was locked up for drunkenness, and during the night Billy asked a stick of wood whether he should kill Updegraff. The billet said, 'Yes,' and Billy crushed in the drunkard's skull. The following June Billy was tried and acquitted on account of insanity. For 18 years he was chained by the leg to the floor of his cell. Since 1848 he has been allowed much liberty, being harmless. Eighteen Sheriffs have gone in and out of office while Billy was a prisoner. Four ex-Sheriffs will serve as pail-hearers at his funeral tomorrow, and the entire Bar will attend. Billy was about 50 years old, and was born in England, but beyond this nothing is known of his early history. Just before he died he called for his mother, saying "Dear mother." This was the only time he was ever known to refer in any way to any one connected with his childhood."

A Medium's Opinion.

Io the Editor of the Religio-Philosophical Journal:

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For the Religio-Philosophical Journal. What is True Spiritualism?

BY HON. THOMAS BARLOW.

The world is still wanting a pure system of religion based upon a true theology and philosophy of things; it wants a system based upon a reality. It must not rest upon the imaginary, visionary or phenomenal merely, but upon demonstrative science, and then a progressive world will settle demonstrative then a progressive world will settle down and harmonize upon it. Orthodoxy has no such foundation; it is at war with all seience, and depends more upon the mythical and irrational than upon the real and reasonable, and therefore it must gradually surgender and discourage before render and disappear before the more en-

lightened portion of humanity.

Nothing can be real that is not in harmony with the works and laws of nature and moral philosophy, and to overlook those works, laws and philosophy, and think of establishing a truthful religion, is hopeless and vain. The phenomenal is nothing without the recognition of a substantial source from which it comes or has its origin; and hones it is possessery that we should first as hence it is necessary that we should first establish a foundation upon which to stand, and then inductively learn what may come from that foundation as its source. What can we know of things spiritual without first recognizing existing spirits, and what they may teach of their nature and power? Pure Christianity is true Spiritualism; I mean that what Jesus and the inspired of old taught, was the philosophy of true Spiritualism and will stand the test of the closest scientific scrutiny. As Lieut. Maury, a scientific man, said, "Every newly established scientific truth is as an additional round in the ladder of divine light in proof of divine zevelations."

The church never has taught Christianity out always has been, and is now, seemingly entirely blind to it. It makes Jesus a nondescript myth and religion a formal mockery, more offensive, indeed, than the Phariseeism which was so offensive to Christ. The great diversity of doctrines which find birth and advocacy in the churches and schools of Christendom, shows an entire want of a truthful, rational foundation. A spiritualistic religion is the only one that can exist, having a hope of immortality, and be a practical blessing to man on account of its moral and charitable bearing and nature. Not only this, but it must recognize the existence of a substantial, personal God as its parental erigin. All things in the living world must have an origin from a parental source, and the parent must be as substantial and personal as the offspring. This all nature teaches in the organic world. To say that any vegetable or animal never had a substantial source, is a gross absurdity. Who, having a smattering of knowledge of the natural sciences, can deny this? Coming to man, shall we say that he is a grand exception with no substantial, parental origin? If not substantial and personal, then he may claim that he is not of a parental, personal origin; but if he is substantial and personal, whence could be come but from a like substantial and personal source? Ex nihil, nihil est, is anold maxim recognized by all schools of learning, light and philosophy. To give it the English expression, "out of nothing, nothing comes," it will be easily seen and acknowledged as incontrovertible in morals and philosophy. Yet the world, enjoying a substantial, personal existence, denies that the parental origin of that existence is per-sonal and substantial. Is not man's essen-tial nature or character substantial? Is not that nature of an indwelling embodiment above, and in supremacy over, the formal outward body of the flesh? Can flesh, bone or sinew think or act of itself, when it is a conceded truth in the philosophy of things, that matter has no power over itself to act in any sense? Can a ball roll and stop it-Can matter act in and of itself any better in one form than another? Must there not be power over matter, and that power endowed with mental characteristics, enabling it to plan, act and induce system, order

What can that power in the ascendent be. if it is nothing more than matter? or how can it exist unless it is substantial, endowed with power, intelligence and design? That which is thus endowed must be of an embodied personality, and in man is the living entity of the essential man; and if in supremacy over the flesh, it must be independent of, and not dependent upon, the flesh, but the flesh dependent upon that for all that is or can be in the existent form. It follows, of course, that it could not emanate from the flesh, but from a higher source and nature. Its source may be a subject for our consideration, and I can designate it no better, to my mind, than by attributing its origin to the spiritual in contradistinction to the carnal or material. This leads me to call the essential man a spirit, dwelling for a time in the tabernacle of the flesh, making each one on earth consist of a duality, the formal man of the flesh and the inner one of the mind or spirit, each of distinct planes of existence, laws, natures and lives.

But shall we orphanize the Spirit-world of personal entities by denying the existence of a source or origin that is substantial and personal? A family without a father would be a novelty in the adaptations and existence of things, and for a Spiritualist to deny or doubt the existence of a personal God as the parental source of Spiritualists, is to strike a fatal blow to the rationality of any system or foundation upon which it can possibly stand.

Spiritualism is the only possible system of religion that can reform the moral world and give certainty to immortality. It will reform the world by teaching, and inducing the believer to live on the higher plane of the spiritual and Christ-like, above the worldly and carnal, and it will give a happy assurance of immortality by making man to be of the image and nature of God in the spiritual, as the offspring of the spiritual and eternal. The true Spiritualist may be known by the test of his fruits, whether they are of the spirit or of the works of the flesh. This test was imposed by Jesus, and by that profound scholar, Paul, and there is no other

test that can be relied upon. Jesus while on earth lived in the spirit above the flesh; and in ascendency over it, and he sought to have his disciples to gain the same victory. He was, therefore, enabled to truly say, as he did say of himself, "I am not of this world," meaning that he was not in love and subjection to the things, vanities, passions and temptations thereof, but above them, as his life and anticipations

were of the higher plane and prospects. Paul had the same aspirations, and struggled for the same victory. His views and aspirations may be profitably studied. He knew that to live in the spiritual, was to be of the spirit of, and in, Christ. He thus triumphed, living as he ought, and being Christ-like; yet to die was the greater victory and gain in spiritual progress. Hence | childhood; it shall be joy and knowledge | tered into her harbor in 1882.

therefore true Christianity, because Christ holy in all my power and entire organism. taught it, but did not originate it. It gives "One prayer I would offer: That I may retaught it, but did not originate it. It gives proof of the existence of a substantial, personal, Great First Cause and evidence of our parental origin, and the nature of a higher reality of embodiment than of the flesh, and

inspires an unwavering hope of immortality. The Great Parental Spirit says to all, as Jesus said to his disciples, "Because I live ye shall live also," for as certain as God lives and is eternal, so shall the human family live, for they are of him, in him, and return to him.

To overlook, cover up, disguise, pervert and render unseen and unseeable these great truths by the doctrines and creeds of men, is a shocking outrage against heaven, from which all light always emanates, and darkness never, bearing painfully upon a be-nighted world that would otherwise be inspired with a happier existence here, and have a knowledge of greater joy to come in the next world.

A truthful Spiritualism is the light and hope of the world. We may say, therefore, to all who are free to think and learn of this great subject, "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Rolease of Earth-Bound Spirits.

Through the Mediumship of Mrs. Anna D Loucks of San Francisco; prepared for the Religio-Philosophical Journal, from a Journal of the Séances, by Herman Snow.

NUMBER FIVE.

THE NARROW GAUGE RELIGIONIST.

Such is the term 1 have felt prompted to give to our subject of the occasion now to be detailed. In his earthly life he had cultivated almost solely the coronal region of his brain to the neglect, the contempt almost, of those finer capacities of our being, the love of the beautiful, of the harmonious and the playful. In him, reverence, conscientiousness and other faculties more strictly belonging to the religious activities, became abnormal and diseased, whilst others of his faculties were repressed and well nigh extinguished. In this condition he had entered the Spiritworld and was brought within range of vast fields of beauty, of joy and of harmony; but with no power to appreciate or even fully to perceive them. So his existence there, even as upon earth, was sternly solemn and ascet-He was, as it were, imprisoned within the gloomy walls of his own false views of religion, and there was no hope of his speedy deliverance.

In this condition, he became one of the regular subjects of the beneficient operation of our Band, and was in due time successfully placed en rapport with the clear, well-balanced mentality of our medium, which together with the light coming from the advanced spirit-intelligences, then surrounding him, seemed to have the effect of holding himself up to himself, as in a mirror, so that past errors were clearly discerned, whilst the way was opened for an escape from them.

The speaking through the medium was with unusual rapidity and emphasis, and

have no use for them. I have no power to list? can do, very recently, and it may yet b surroundings or adapt myself to those present. I am here to decide this question; which shall it be?

"While on earth I had no use for such; I thought only of serious-mindedness. My large veneration and conscientiousness filled my mind with somber thoughts; I thought it useless and unbecoming to indulge even in a smile....Yes, it was wrong, all wrong; I had not one natural impulse-allowed none. I crushed myself in that direction, and I am now scarcely capable of a natural feeling or a new impulse. Trying to make myself an acceptable Christian, I unmade myself, and am less than a child. I feel so one-sided that I seem to have lost all sides. I have so little capacity to enjoy! I must be strengthened in what I lost through the mistaken notion that only a few of the organs were necessary to build up a perfect life. A blasted life seems now to be mine; yet I have not lost the power to hope; it is rallying. I feel that I shall yet resume and restore these wasted faculties.

"O! if I had only lived a little in harmony with the laws of the brain! As I now look at the organs of the mind, I see that one faculty is as precious as another. But I have stultified my nature. I hear delicious music but cannot enjoy it. I am now expected to laugh and be gay; to revel in spirit with what is beautiful and rejoicing; but I have not the power to indulge in a smile. All my surroundings appear to be the dictates of wisdom, yet I shrink from them; they give me no pleasure; fear seems to be the strong-

er feeling. Why should I have despised flowers as use less encumbrances, unfit to caress and handle as I should have done with them? Here is a lesson: All things beautiful speak to the soul of goodness, and of uses above the ca-pacity of the senses. I closed that part of my nature that should have responded to all these things. They are all—all these things of beauty—as useful, and more so than are the grain and food grown for the supply of the

wants of the body.
"What is man without the love of children, of harmony and beauty? A true order of minds calls for these; calls for them to supply the natural necessities of being. I am represented to myself as a shaft rounded at the top, but with all the other growth wanting to develope a human skull in symmetry. But I have the consciousness that I can yet redeem myself, and fulfil the mission of a true individual life. I shall live more in the organs I have moved out of and abandoned. I see that I was well constituted as a child. but that the desire to excel in piety distorted me. I am going back to childhood, and will commence by being a natural child; the forces shall be equally distributed through the brain. I will be no more impatient to wear a crown for my exceeding plety and humility. I will find out all true pleasures within reach and enter through sympathy, into every human joy; and in the rays that come from my new-found faculties! I will dare to be a child; dare to be true to the instincts of childhood.

"Through much prayer and austerity, I lost the road to a true development of faculties; for this I have suffered almost to annihilation; but by a natural provision, established in wisdom, it is seen that I may return and take up the threads of life I had sundered. Hence forth life shall be as the pleasures of

he could say that "to live is Christ, but to die is gain." Such is true Spiritualism, and growth until, at last, I shall be redeemed and

turn to these kind friends who have held the forces that I might be restored, and give them a helping hand and enable them to step out free and clear when they put off the mortal form."

This spirit lingered with us for some time after the work was done, visibly present to Mrs. L., who described the shape of his head as in accordance with what he had said of himself. It was apparently a feeling of gratitude that caused them thus to linger.

D. D. Home.

He Corrects Several Errors and Pays his Respects to a "Christian Spiritualist."

To the Editor of the Religio Philosophical Journal:

I find an article entitled, "Mr. D. D. Home at Baden-Baden, in 1857,"in the RELIGIO-PHI-LOSOPHICAL JOURNAL of January 6th, 1883, copied from a sheet known as Herald of Progress. I beg to say that from first to last it is a downright fabrication. The names of some friends of mine are alone correct. Any one who either knew me, or who had assisted at a scance of mine would distinguish the falsity of the statements. The Duke of Sutherland never insulted me by offering me money, nor did I ever refuse to have a scance at Stafford House. I will ever have a grateful remembrance of the kindness of His Grace and the Duchess to us when my wife was passing away. The Prince of Prussia never offered me 5,000 florins, for he knew too well my position and his father's interest in me to

If during my life time such statements are circulated, I often wonder what will be written when I shall have passed to spirit life. As my first meeting up and interesting and interesting and interesting. Prussia was at once amusing and interesting may as well mention it here. The Emperor William of to-day, then Prince Regent, sent one of his aide de camps to ask me to call on him at 3 P. M. I went as desired, and on entering the drawing-room I was received by a gentleman whose commanding presence agreeably impressed me, but as he began a series of questions more or less personal and pointed, I became reticent and replied rather coldly. It was a relief when the door opened and the Prince Regent came in. I was taken aback when he laughingly said, "I see that I do not require to present you to my son, for

you already know him." The last time I saw His Majesty was the year 1870, during the Franco-Prussian war, at a Chateau near Versailles, when he said to me: "Ah, Mr. Home, when I relate the strange things I witnessed in your presence, they laugh at me, but that does not change the fact, and it is a truth nevertheless." In my letter printed Dec. 23rd, I made use of the term "atheist" in speaking of Dr. D. The word is, I find, on due consideration too harsh and might convey a meaning widely different from what I intended. He had a firm belief in a beneficent and creative power, but the immortality of identity was not clear to his mind, and of this he was most fully convinced, and made happy thereby. I could mean nothing in the least derogatory in making use as I did of the word "atheist," for in my experience I have often found ourabout as follows:

"What a mistake! What a mistake! I am banished from all joy and pleasure. Sweet music and beautiful objects are here, yet I ing example of what a "Christian Spiritualenjoy them. Joy in them seems senseless my duty to expose a most cruel, wicked and to me. It seems that I must have different | shameful history, where the ruin of a young man is accomplished by some of these worthies, who after riding into notoriety on the shoulders of the father, obtains an influence over the diseased imagination of the son, and to suit his own purposes, separates the youth from the father whose life and comfort has been sacrificed to endeavor to place the unfortunate youth in an honorable position. Not only has he separated him from his family, but fearing the youth would realize the ruin of his life, he separated him from all respectable society. I have written proof of all I assert, and I may add that as I write the father does not even know his son's address. In proof that the imagination and organization of the youth I allude to, is diseased I beg to call attention to an article written by himself which is copied from the Herald of Progress in the JOURNAL of Sept. 30th, entitled "Our Guardian Spirit." I have means of knowing that the first incident where the accident to the child's head is related, is strictly true, and I have also means of knowing that medical testimony can be produced to prove that the accident produced an effect

> naturally impulsive, hence an easy prey to evil influence. The "Christian Spiritualist" in question took advantage of all this, and in a short time I will place in your hands correspond-'ence proving all I say. The second incident alluded to in "Our Guardian Spirit" is wholly incorrect with the exception of "falling into bad company." The real incident, if it had been given, is much more wonderful, and to prove that the youth had (when left to himself and not governed by a "Christian himself and not governed by a "Christian Spiritualist") the best of impulses, I translate from the French a letter written at the time when his unhappy father, guided by his spirit mother, saved him. The letter is addressed to his stepmother.

from which the child never recovered, caus-

ing him to be wayward, obstinate and un-

RUE TOULLIE, Paris, Nov. 18th, 1878. "MAMY.—Knowing how reprehensible my conduct has been, knowing also how just your anger would be, I dare only ask your pardon by letter. I am so utterly ashamed of my want of delicacy in this last affair, that I dare not look you in the face. I trust that my future conduct will prove to you without a doubt how sincere my repentance is, and that my every effort will be to regain your affection which I have by my own fault risked to lose. While waiting for your par-

don, I sign myself your loving—"

I would not occupy your valuable columns with an affair of this nature, had it not been a duty, inasmuch as this "Christian Spiritualist" sooks to terrich the beauer of a heart alist" seeks to tarnish the honor of a heartbroken father.

A translation of "Lights and Shadows" in-to French will be published in a few days from now. The work has undergone a modification, as such chapters as "People from the Other World" would be out of place. I have added a few interesting incidents, and thinking your readers might appreciate the enclosed, I will ask you to have a translation made into English. D. D. HOME. Hotel Raissan, Nice, France, Jan. 24th, '83.

The development of the trade in petroleum is causing a great improvement in the business done along the shores of the Baltic and Caspian Seas. The little town of Bakn alone, on the Caspian Sea, reports 5,000 vessels enRev. M. J. Savage.

He Makes a Manly, Straightforward State ment.

To the Editor of the Religio-Philosophical Journal: The "alleged" Globe interview with me on the subject of Spiritualism has turned out a large sized hornet's nest. And now, do what I may, I shall not escape many an angry sting. The situation is brimfull of blunders and misrepresentations, which now it will be next to impossible to correct. "A lie will go round the world while truth is getting its boots on." For my silence thus far, let me give my reasons:

1. The Globe article was full of inaccuracies. I do not think the writer intended to misreport; but he took no notes while he talked with me, and then he put long paragraphs in quotation marks, thus making me responsible for a great deal I did not say. I presume he remembered as well as he could: but I hold that a reporter has no right to do that kind of work.

Why did I not correct it then? Because I was out of the city when the article was first published, and I did not see it until certain hot-headed believers had begun to abuse me roundly for what I had not said. I had no time to write a satisfactory article going over the whole ground; and then I got discouraged in attempting to correct the erroneous statements of the newspapers. It would take half my time to follow them all up. And besides I am not yet egotistic enough to think it worth while to trouble the public too much concerning my personal views. I had no idea f was going to raise so large a breeze in spiritual circles.

2. My other reason for silence was a principle I have adopted of not returning mud that is flung at me. I cannot compete with those who are more experienced in that business. If those interested had written in a reputable way, I would have been glad to reply in the same spirit. But writers here in Boston, and one in Philadelphia, straightway assumed the entire correctness of the interview, and then—in entire ignorance of my real views either as minister or manproceeded, not to argue, but to call names. I used to do that when a boy; but now I do not consider it altogether conclusive as argument.

Why then do I now break silence? Because I have a most thorough respect for the Jour-NAL, and because I believe you are disposed to treat the whole question fairly.

Your paper of the 17th inst. has two articles on the subject—"A Model Sunday School Teacher," and "Savage—Hermann—Spiritu-alism." I haven't time to write, even if you cared to publish, a reply in full to those articles. I shall then say no more than appears necessary to enable those who care to do so, to understand my position.

1. You intimate in the first of the above

articles, that I regard Spiritualism as a "rather vulgar subject." You never got that impression of me from any thing I have ever said. "Vulgar" or not vulgar, I am ready to listen to any voice that has a truth to utter. 2. You do me a great (I believe unintended) injustice in representing me as afraid of a subject through fear of its touching my "popularity." No one who knows me would ever make that charge. So soon as I am convinced of the truth of Spiritualism, I shall do what I always have done with my other convictions—out with it.

3. In the opening of the second article you represent me as seeking Hermann with my mind already made up. So far is that from the truth that it is not even yet made up. I hold it to be an immorality for a man to make up his mind and hold dogmatic opinions, except in so far as he is justified by (as they say in court) "the facts and the evidence.

4. I am still an inquirer. And not only that, I am willing to say to all the world that I would like to find proof of the central claim of Spiritualism. I have said repeatedly that my skepticism (such as it is) has its root in my desire to be a believer. I want so much to find the truth about the matter that I can't attord to be fooled.

5. The startling heading of the Globe article was not mine. And I was not quite so foolish as to suppose Hermann could say the last word on the subject. I only said that I must have evidence that was beyond the work of a conjurer before I could feel certain that it was not produced by conjuring. That position cannot be any bad heresy in the Journal's eyes, for I think you, Mr. Editor, would say the same.

I need say little more. From what I have said, you will recognize how largely imagination is your report of my Sunday school class, though, in this respect, it is but little more unreliable than the average reporter's work. Why I should be opposed to proving immortality, I fail to understand. And so, waiting for light and looking toward sun-rise, I am sincerely yours, M. J. SAVAGE. rise, I am sincerely yours, Boston, Feb. 21st, 1883.

The Journal's review of Mr. Savage's views was based upon what purported to be his position as defined in the Globe's report; he says that report was not correct, therefore the Journal withdraws those portions of its comments which conflict with his position as explained in the above letter. The Journal will be glad to aid Mr. Savage in the pursuit of knowledge concerning a life beyond the grave, and assures him that it is to be had; despite all the difficulties which surround the attempt.

A Timely Suggestion.

To the Editor of the Religio-Philosophical Journal

I would ask through the Journal if reports of the coming Anniversary cannot be pruned this year to reasonable proportions by leaving out altogether the details of organization, officers, etc., and state only such mat-ters as are of general interest. For two months after March 31st our papers are loaded down to the water with prolix details that no one, a little away from the locality, cares a button about. I know that readers here glance at the formidable columns and skip them all. Terse reports, culling only matters of general interest, will be a God-send to all. "Hew to the line."

F. A. SHROCK. South Pueblo, Col., Feb. 7th, 1883.

To Publishers and Editors.

Many Newspapers and Magazines have been established in the United States and Canada within the last two years, the names of which do not appear in any Newspaper Directory or Catalogue. The publishers and editors of such are invited to send copies and a full description of their respective publications to the Editor of Hubbard's Newspaper and Bank Directory of the World, New Haven, Conn., U. S. A., that they may be properly catalogued and described in the forthcoming

edition of that work for 1883. Editors who kindly give this notice an insertion in their columns will confer a favor upon the Press of America.

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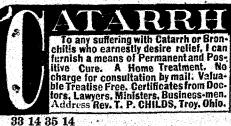
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