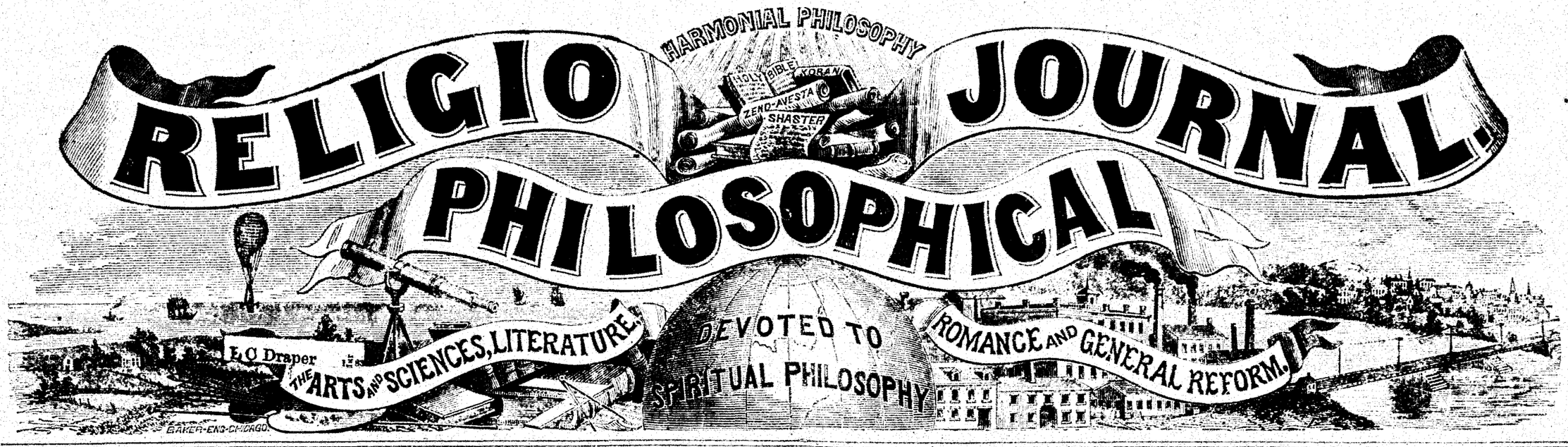

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXIV. CHICAGO, MARCH 10, 1883. No. 2

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

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Letter from Sydney, New South Wales.

To the Editor of the Religio-Philosophical Journal:

From the antipodes, in the heart of a semi-tropical summer, I send greeting to my friends and co-workers on the other side of the globe. Many of my new found friends have said to me, "How brave you were to come so far alone." But I did not come alone, nor can I tell how it happened that I came at all; only that I seemed to be moved by invisible power, up-borne in a sort of ecstasy until "the die was cast" and I was sailing out through the Golden Gate on that serene sea, underneath a canopy of cloudless blue. It is a wonderful journey—3000 miles of trackless water as blue as indigo, with only three points of land visible for 27 days, and two of those the Sandwich and Navigator Islands, looking like mere crumbs of earth. Day after day of lovely weather, never a ship or other sign of life in sight, on and on as though steering for eternity! How small and frail our good ship appeared as it breasted the foaming billows, how slender the link between ourselves and the great beyond!

How comforting it was, when the waves dashed clean over the hurricane deck, to be told by old sailors (this was my first experience out of sight of land), "This is not rough weather; it is as calm as a mill pond!" And when the soul cried out for companionship in the darkness and terror of some stormy night, how sweet the angel presence that thrilled and bound one fast in the arms of confidence and love! Never had I felt so small and yet so large; my body a mere speck, my soul spreading its wings to the Infinite! Never was memory such a boon and yet such torture! Every face that had worn for me the heavenly radiance of love, came crowding near; so near I could almost feel the warm breath mingling with my own, and yet the silence, the waste of waters, strangers, principally foreigners, around me, it was the utmost solitude thronged with forms impalpable; outwardly almost a blank—spiritually, a transcendent vision towards which my soul turned ever with a silent, yearning cry!

Arriving at Auckland, New Zealand, a little company of earnest Spiritualists came on board to welcome me, and I soon realized that whosoever tents under the same thought with us is indeed our friend. With a genial escort I made a tour of the town, and from Mount Eden, a volcanic eminence, over whose once burning bosom Mother Nature has flung a mantle of emerald, embroidered with daises and white clover. I "viewed the landscape o'er," the thriving little city, with its outskirts flowing into the blue, island-dotted harbor; the extinct volcanoes and undulating hills, and far away the infinite sea; and while I gazed a sky-lark (the first I ever saw) floated from the grasses at my feet, and singing, soared into the crystal air; soared and sang until lost to sight, truly like a disembodied spirit rejoicing to be free. Below us rolled the tide of city noise, the murmur of mortality; around us the stillness of a summer day reposing on beds of bloom-exhaling fragrance; and from the azure heights the silvery rapture of that tiny bird came rippling down like the laughter of a soul just crowned with immortality!

Words of encouragement, urgent invitations to call on my return and break for them the "bread of Life," and wishes for my success, made my parting with those strangers seem like a farewell to friends. Arriving at Sydney, Nov. 18th, I met with a hearty welcome and soon entered upon my labors in this new world, under the management of the Hon. J. Bowie Wilson, than whom a nobler man does not exist. The first avowed Spiritualist in these colonies, holding a high public position, thoroughly practical and consistent, interested in all that appertains to the welfare of man; fearless and bold in his attacks upon old superstitions and in his defense of the spiritual philosophy, he has been a terror to surpliced hypocrites, a beacon light to the spiritual way-farer, and a noble friend to the unfortunate.

His home is truly "a light set upon a hill," for love is the household law, and his wise little wife is also his brave comrade in all good works, their children, sweet blossoms from their blended lives.

My lectures have been largely attended and thoroughly appreciated, especially those upon Spiritualism, showing a great interest in that subject. It is to be deeply regretted that a good exponent of our philosophy cannot become permanently located here, as the people are ready to investigate, and would, I think, soon organize a good society. The people in general are unacquainted with Spiritualism, but there is a strong element of free thought and most radical utterances are the most heartily cheered. The old faith is failing into decay, the common complaint being that the church service is badly conducted, and all things seem ripe for a fresh and vigorous growth of new ideas, if some one could be found to steadily sow the seed.

My engagement in Sydney ends Jan. 14th, and opens in Melbourne the 21st. The earnest exclamations of regret on every hand shows how great the need is. Who will fill all the places awaiting teachers who have a pure enthusiasm for doing good and who can separate the chaff from the wheat, point out the beauties of holiness, themselves a living example, and pour balm on these thousands of bereaved and broken hearts?

There is a little band of earnest workers here in the Children's Progressive Lyceum numbering altogether about a hundred, and the energy displayed at the annual picnic which I attended Dec. 27th, was truly admirable. It was a perfect day, and the place selected, Athel Garden, a delightful spot, situated on one of the many little bays that render "The finest harbor in the world" so picturesque and surprisingly beautiful.

There must have been at least 2,000 people present, engaged in dancing, games, foot-races by little tots five and six years old, (girls) every one of whom won dolls as prizes, and later on, all who would get near enough, listened with the utmost eagerness and rapt attention to a short speech by "yours truly."

The sunbeams sifted through the sighing pines like golden benedictions; the blue waters of the bay lapped the sands at our feet and the day seemed to poise on shining wings to hear the angel promises and "glad tidings of great joy."

I cannot think of Sydney in coming years without the most pleasurable emotions. One of the most delightful of all the memories connected with my sojourn here, will be the morning walks taken before breakfast in the Botanic Gardens in company with a sister-medium, Mrs. L. Arons, whose lovely home I first entered on my arrival in Australia. Nearly every morning for six weeks we have met and strolled through that earthly Paradise, where ten thousand flowers smiled us welcome in their crowns of dew-diamonds, and steeped our senses in the perfumes that seemed like the silent thoughts of disembodied souls! Every Tuesday evening this lady's parlors are thrown open to a little company of mortals and spirits and the children, too, from "thornless Rose" to baby Arthur, join in welcoming the gentle inspirations of the priestess of this house, that truly hath become a holy temple.

Many times when I entered there with home-sick longings, I came forth after the angel ministrations, feeling refreshed and strong to resume the battle of life again.

MELBOURNE, Jan. 19th.

My last lectures in Sydney were higly successful, having a crowded attendance and closing amid great enthusiasm. I have promised them a farewell, April 18th, prior to my departure for America, which will be on the following day. The journey overland from Sydney to Melbourne was not agreeable; the weather excessively hot, the railway carriages, English style, and much less comfortable than those I am accustomed to at home. The country through which we traveled was composed of monotonous grazing lands and nothing to be noted of particular interest.

Arriving in Melbourne I met with a hearty welcome from quite a large company of friends (all strangers), and was accompanied by W. H. Terry of the *Harbinger of Light*, to the hospitable roof of "Yarra Grange," where I was cordially received by the lady representatives of S. G. Watson's family, where I am snugly ensconsed for the present. It is a quaint old place, ivy grown and romantic, situated on the willow-shaded banks of the Yarra Yarra River. On the evening of the 17th a farewell to Prof. Denton and welcome to myself was held at Athenæum Hall, which proved to be a very enjoyable affair. Mr. Denton has done a grand work here, and it did my soul good to look upon his noble face again, the only familiar face, I may add, that I have seen since my arrival in Australia. Once more I heard his clear, ringing tones and felt the magnetism of a fearless soul in his glowing sentences; notwithstanding the fact of his being thoroughly outspoken on the subject of Spiritualism, he has been invited to give a series of twelve lectures before the School of Arts in Sydney, which he will now proceed to do. So the world moves. I am pleased with what I have seen of Melbourne, and feel hopeful of success, though I shall be put to a severe test in following Prof. Denton. And now, in closing this prosy letter, let me add that the RELIGIO-PHILOSOPHICAL JOURNAL is decidedly the favorite exponent of Spiritualism in Australia. The *Harbinger* is a really good paper, and Mr. Terry a very earnest, conscientious man.

God speed all humanitarian efforts, and hasten the time when truth and love shall triumph over all the world.

ELIZABETH L. WATSON.

Rev. Geo. H. Hepworth and Modern Spiritualism.

To the Editor of the Religio-Philosophical Journal:

When Stewart Cumberland, alias Charles Garner, was giving his exhibitions in this city early in the winter, his performances were discussed at some length in the Conference at the Harvard Rooms. I remarked that I did not think the subject worthy the attention it had received, especially from Spiritualists—that the only significant thing I found in reading the account of the exhibitions as published in the papers, was that when the operator took the hand of the Rev. Mr. Hepworth and walked up and down the platform, he remarked, "I cannot get a single leading idea from this man." I observed that in what I had read and heard of the gentleman, that had been my experience. Col. Goodrich deprecated such an allusion to the reverend gentleman, saying that he was a clever fellow and had had the frankness to own that the manifestations through Slade could only be explained on a spiritualistic basis, and that he had publicly acknowledged himself a believer, instancing an article published in the *Two Worlds* some time ago over the initials "G. H." in proof of the assertion. I denied that the gentleman had ever publicly avowed himself a believer in modern Spiritualism, stating that the article in question was written in reply to one from Henry Kiddle in defense of those notorious frauds, Mrs. Hull and Mrs. Crindle-Reynolds, but that it did not commit its author to a belief in Spiritualism. I then spoke in sub-tance as follows:

"It is not easy to understand the character of a mind that having once tasted the sweets of intellectual and religious liberty, could go back to the beggarly elements of orthodoxy. This, however, the gentleman had an undoubted right to do, but he had no right to use unfair means as he did in his efforts to carry the beautiful property of the Church of the Messiah over to orthodoxy with him. Failing in this, he induced his friends to put up a large building, half circus and half hippodrome, which involved them largely in debt, and then left the church.

"At one time this gentleman wrote me letters, stating that his mother was a Spiritualist and a medium, and that he was very desirous of becoming a believer, and that if I could convince him of its truth, or send him to any one who could do so, I would confer upon him the greatest possible blessing. On the authority of the medium Slade and his man of business, Mr. Simmons, I will state that Mr. Hepworth once promised them that if he could get certain manifestations, which he specified, he would not only believe, but would preach Spiritualism. On the same authority he did get the manifestations specified, and many others, but failed to keep his word. Of this I know nothing personally.

"Now, Mr. Chairman, I submit that this is not the kind of man we want to advocate or defend Spiritualism. I should expect him to betray it to its enemies on the first convenient opportunity as he did Liberal Christianity. It is only those who are sure of their facts—of the ground on which they stand and have the courage of their convictions, that can be of any possible use to the cause."

It happened that there was a reporter of the *Tribune* present to hear this speech, and he gave such an imperfect, garbled and muddled report in the next day's paper, that it was not at all surprising that Mr. Hepworth could not see what "this Mr. Farnsworth was driving at."

On the day before Christmas the reverend gentleman was interviewed by a reporter of the *Tribune* in reference to the report of the conference to which I have referred. The result of the interview was published in the *Tribune* on Christmas day under the heading,

"DR. HEPWORTH NOT A SPIRITUALIST."

Why that heading was adopted does not appear, since the gentleman was characteristically non-committal from the beginning to the end of the interview. He says: "In the first place Mr. Farnsworth spoke of me as a supporter of Cumberland. That is a mistake. When Mr. Cumberland's first circulars came out they contained a great many names of well known men to whom he referred, and they made the claim that Mr. Cumberland had the moral support of a great many ministers whose names were appended, among which was my own. Now, I never gave Mr. Cumberland permission to use my name in this way, and I do not believe that any of the other gentlemen did so. I was surprised to see my name included in the list when I went to the hall that first night."

Did the fact that he found his name on the man's circulars without his permission compel him to go on the platform and assist in the exhibition? If that was not giving his "moral support" to the mountebank, in what way could he have done it? If he means to say that his appearance on the platform and assistance in the show, did not lend it any moral support, I shall not dispute it, as he ought to know best.

What next follows in the interview is based upon the misconception derived from the very imperfect report of my address in the *Tribune*. He admits the truth of all I said about his inducing his friends to put up a building for him which involved them largely in debt and then leaving the Church. The reason he gives for retiring was that he had "Bright's disease of the kidneys at the time." A very good reason surely, but if he has been cured of that usually fatal disease, he would confer a great benefit upon those similarly afflicted by publishing the means of his cure.

The interview then proceeds as follows:

"Then Mr. Farnsworth says that at one period I wrote him letters, in one of which I told him that my mother had been a medium and that if any one could convince me of the truth of Spiritualism, that person would confer upon me the greatest boon possible. Now I have no recollection of having corresponded with this man Farnsworth. When I read his name in the paper, at first I could not remember having known such a man, but afterward I was able to recall him. I think I may have replied to some letters received from him, but I do not believe I ever mentioned my mother in any letter to him. If he has these letters he should produce them, and that would at once settle the question of his veracity, if I may perhaps be forgetful."

When the report of this interview was published, I was at the Laurel House, Lakewood, N. J., trying to recover my shattered health. (I will say here that it has been owing to my ill health and a press of business that I have so long deferred giving my attention to this subject.) On my return to the city I made search for the letters in question, hardly expecting to find any of them, as the correspondence took place long ago and I have received many thousand letters since. However, in a small package of specimen letters from such distinguished persons as the late Judge Edmonds, Robert Dale Owen, G. B. Frothingham, Miss Lizzie Doten and others, I found one preserved as a specimen, from "this man" Hepworth. It bears no date except "Saturday," but is postmarked "1875," eight years ago, and as in it the author gives me leave to make use of it wherever he has been misrepresented, I offer it for publication in the JOURNAL, as the gentleman has misrepresented himself in the interview published in the *Tribune*. It is a good letter, and if truthful, one of which the author has no occasion to be ashamed. Besides it contains some things that every reader of the JOURNAL ought to see. I will give it verbatim and entire.

"Saturday—

"DEAR SIR: I thank you for your very kind letter. I hope you understand my position. It is not one of hostility to Spiritualism, but to trickery. I am not a fanatic, and have no prejudices to interfere with conviction. All my hopes are in the direction of your faith. My father and mother were both believers, and I am ready to be. For a long time, for years I have sought our mediums and spent time and money on them, but they have invariably disappointed me. To show you how much in earnest I am, I want to say that I am going to Boston as soon as my engagements will permit, simply to see a new medium. This shows you the spirit in which I act.

"You say I do great injustice to Foster and Slade. That is wrong, and that is a question which I alone can decide. You will see that in a moment. I have not denied that these gentlemen have given perfect satisfaction to others. I certainly had no right to make such a denial. I cannot judge others, neither do I know what they have seen. You yourself may have had wonders performed in your presence. I cannot believe with your heart, but with my own. But this I do say, and this you have no knowledge of sufficient to enable you to gainsay it, that I have, with my own eyes, caught Mansfield, Slade and Foster, all three, in the act of deceiving me. Now I would not say that were I not sure of it. More than that; nearly all that they can do I can do.

"Now about your conference. If it is possible I shall come down some Sunday. I am generally overtaxed on that day, but will do my best to see you there—not, however, in the spirit of controversy, for I have no such attitude towards Spiritualism. The Old and New Testaments, as well as the pages of profane history are full of it. I believe with all my heart in spirit communication, but not yet in modern manifestations. I am not a belligerent, and am not spoiling for a fight. I don't want that kind of notoriety. I want all the Spiritualists to feel that I stand ready to avow my belief as soon as I can be convinced.

"If then you know of any medium who is genuine, pray give me his address. I promise to go as a disciple, and not as a bigot; or if Slade, or Foster will meet me anywhere, and will do anything, I will reconsider the whole subject.

"Now, am I not fair? Can you, with your 24 years behind you, go with me anywhere and get a single scratch on my slate? I will bless you if you will.

"Thanking you again, and allowing you to use this note wherever I have been misrepresented, if you choose to, I remain

"Yours sincerely,

"(Signed) GEO. H. HEPWORTH."

In what remains of the interview, Mr. Hepworth denies having made any contract with Slade not only to believe, but to preach Spiritualism on the receipt of certain specified manifestations. Of that, as before stated, I know nothing personally. He then admits that he did say that the manifestations through Slade could only be explained on spiritualistic grounds, then reiterates his desire to believe, but says the proofs have not been forthcoming. And yet he has had proofs that could only be explained by reference to spirits! Finally, he closes this remarkable interview by saying: "At present I will not say that I believe or disbelieve in Spiritualism!"

Now, I have none but the kindest feelings towards Mr. Hepworth, and I sincerely wish he might get all the "proofs" he desires, but if Slade, Foster and Mansfield in their best days could not convince him, there is little prospect that he will ever be convinced in this life, unless, indeed, the manifestations should come to him personally, without the intervention of a medium, as they have recently to our friend the Rev. C. P. McCarthy. But when he wakes to consciousness in spirit life I will venture the opinion that he will be astonished to find what a simple yet grand truth he had missed all these years through excessive fear of being deceived!

New York, Feb. 1883. P. E. FARNSWORTH.

For the Religio-Philosophical Journal

Release 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 SIX.

A VICTIM OF ANTE-NATAL ILLS.

The opening words on this occasion were those of Mrs. L. herself, she being at the time only partially under control. She said: "I feel such a wave of smiles! but it wafts its sweetness in a direction of sadness....

"Naturally despondent, from ante-natal conditions, O how that mother despised bringing this child into the world! Sick and sorrowing; taxed beyond her strength; with no hope, no sympathy or consolation, the child could not be otherwise than a child of gloom, and its sad, crying and little gloomy face have attracted the attention of our Band of helpers, and they will try to awaken other portions of the brain, and to equalize its action. Hitherto this sad little one has not been known to smile; it calls earnestly for our sympathy and aid."

After a short pause the medium begins speaking for the child with whom she is now fully in rapport. The words and manner were child-like and natural:

"I have found such a pretty flower! I thought that all flowers were black; it was because I could not see the color. This one is yellow. It has got brown leaves, and brown seeds; and it is a flower that looks right at the light; faces the sunshine and is full of smiles. That's the way I must do. I must no more go away and hide; I must stay where glad things and beautiful flowers are, and get full of love for beautiful things....

"Oh, no! I am not going any more to sit in the dark, and shut out all this beautiful light, and this new feeling. Why it's beautiful! I can love it, and grow like it. Yes; that which was dark is growing light; that which was night is getting to be day. My life was night and darkness, but there is a better life, and I am going into it. I am going to grow like it, and be a joyous girl, because I must be something more than a dark, sad child....

"O, this light and these colors! And O, this new feeling! I am no longer such a sad girl. I feel like somebody else, I feel new. I like to be this way; don't want to sleep any more. I want to see every body, for every body smiles on me, and it makes me so glad.

"And now this lady says, I must go away with her. Is it night where I must go? Is it dark? Shall I see flowers? O, I want to stay all the time right where I am; it seems so nice to be covered all over with smiling flowers, and pretty faces of little children, all so glad, around me. I thought I was never like any child, but I love these children; love to be with them, and this little girl says: 'Come with us and we will make you glad all the time, and you will forget that you ever were a gloomy-faced child, you will be so happy and glad.' "No, I am not afraid; I am going with these little children; they are all happy, I too, will be happy."

In answer to my call for a more full understanding of this case, some leading intelligence of our Band responded as follows:

"The wave of smiles was the cheering, loving influence sent out by the helpers, in which the sad little one was to find restoration to a new life of joy. The child was but three years old when removed from the earthly life, and is now seven. During these four years, she had made some growth, but not enough to free herself from the ante-natal evils. The deep despondency of the mother—still in the earthly life—kept its hold upon the child, who was strongly prone to creep away into obscurity with grief and crying. She has now been removed from gloomy surroundings, and from the influence and sad love of the mother. Hereafter the child is destined to grow in cheerfulness and grace, and soon to become a power, able to help in brightening the dark life of her mother.

"And so our work goes on; it is not purely an individual help that we impart, but reaches further, and we are made glad whenever a ray of hope's sunshine can be made to penetrate the gloom of the unfortunate ones of earth's children."

Clairvoyance; or, the Auto-Noetic Action of the Mind.

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

[CONTINUED.]

Mr. Rouse, being in business, does not want his address published, but permits me to give it in confidence. On the 18th of November he gave me the following narrative:—

When Mr. Gladstone disestablished the Irish Church, the title-deeds of a good many properties had to be examined; and among others the title-deeds of Sir Benson Maxwell of Donegal were demanded, but could not be found, and the advice of the lawyers was that the property should be placed in Chancery pending an arrangement.

Matters were in this position when a friend suggested that a clairvoyant might be consulted as to the lost deeds, but this suggestion was scouted by the family. However, the late Mrs. General Robertson, of 49 Victoria Street, taking a great interest in the case, on her own responsibility consulted Mr. Rouse. She sat with him at the table, and almost immediately Mr Rouse was convulsively moved to take a pencil and a sheet of paper, and to write in large letters, "Go to *Exeter and make inquiries.*"

This message being sent to the family in Ireland, was by them regarded as absurd; but when Mrs. Robertson went back to Mr. Rouse, and sat at the table for further instructions, the same message, with increased energy, was given, "Go to Exeter and make inquiries."

At this stage of the case a friend in Ireland one day said to Sir Benson Maxwell, "Your father was very intimate with the Rev. Mr. B—— when he settled here, why not talk the matter over with him?" Then it transpired that Mr. B—— was now at Exeter, and Mr. Rouse's enigmatical instructions were called to mind. One of the family accordingly proceeded to Exeter, and had an interview with Mr. B——, who examined the contents of a large box in his attics, and found the lost deeds.

Mr. Rouse had no knowledge whatever either of the deeds or of Mr. B——, and I may add that the family were very grateful for his services, and sent him a large present in acknowledgment.

The details of this case are given in the *Spiritualist*, April 7th, 1876.

On the 20th of November I called on Mrs. Billing, 51 Torington Square, who narrated to me as follows:

"When I was at Chicago I had a visit from Mr. Leonard Swett, a distinguished lawyer and a personal friend of the late President Lincoln, and it was told him through me that he had a certain package tied up with a peculiar cord in his safe at home. He said he had no knowledge of any such package, but he would look into the safe. He came back to me next day for a second sitting, when he was told that he had not kept his word, for he had not examined his safe, and admitted he had not. He came back a third time, and said he had examined the contents of the safe, but there was no such package as described. He was told there was such a package, but it was inside a large envelope. He returned a fourth time, and said he had found the package in the safe."

Mrs. Billing also said—"Mr. Melville was engineer on board the Jeanette, American Arctic explorer. One day Mrs. Melville, being in New York, had an impression that her absent husband was near her, and she seemed to hear a voice say *listen*. She did listen, and heard a ship's eight bells ring, and the voice said, we have just been crushed by the ice, but all are saved.

"Months afterwards the survivors of the crew arrived at New York, and reported that the ship was sunk on that day, and at the hour of eight bells."

As Mrs. Billing gave me these narratives Mrs. Magrae was sitting with her, and said, "Three years ago I was sitting with Mrs. Billing at 4 Keppel Street, when she said, '*Your nephew in Cincinnati is just dead,*' and twelve days afterwards the news arrived that my nephew had died on that day."

I can only add that I have known Mrs. Billing for years, and I have received ample proofs of her clairvoyant powers.

While on the subject of seeing distant localities, I may remark that there is a curious fact known to mesmerisers, namely this, the clairvoyants often describe localities as if they were reversed. For instance, they might describe the great club house in Pall Mall as on the north instead of the south side of the street.

Dr. Gregory mentions this, and adds it is unaccountable. But it has occurred to me that strong thinking may possibly project a picture of our thoughts as in a mirror, and *hence the clairvoyant* sees this image, as all pictures in mirrors are—reversed.

In the *Spectator*, November 11th, there is a review by the editor of the "Life of Professor De Morgan," by Mrs. De Morgan, in which the following case of clairvoyance is given. The Professor was dining in a house which Mrs. De Morgan had never seen. At this time she was engaged in mesmerizing a girl for the cure of epilepsy, and the girl became entranced, and said: "I see the Professor; he is in the drawing-room, talking to the ladies and gentlemen;" and she also described the room and furniture, and said, "I see a tray with wine, and water, and biscuits." Mrs. De Morgan thought this must be a mistake, and urged that it must be coffee which she saw; but the girl would not give in, but insisted that it was wine, water and biscuits.

Shortly afterwards the Professor returned home, and confirmed the girl's story in every particular as to the room and furniture, and the wine, water and biscuits.

The reviewer says this is the best attested case of clairvoyance known, and he commends it to the Psychical Research Society as a standard of credibility. It is certainly a good case, having reference to the unimpeachable veracity of Professor and Mrs. De Morgan; but there are many cases on record of equal importance, and attested by witnesses of equal reliability, and I think it will be admitted that my next three cases are as reliable, and perhaps more striking, than Professor De Morgan's case.

Mr. Podmore has sent me the following very interresting case received from Mrs. Ford, Adel Grange, Leeds. She writes: In June, 1881, I sat with a clairvoyant in London, who knew nothing about me. He minutely described my house and said, 'I enter the porch by *two* steps.' I replied, 'No, *one* step;' but he persisted there were two steps, and on my return home I found I was wrong and he was right. He also said, 'There is a little dog running about the hall, with long hair tumbling into its eyes.' I replied we have no such dog, but he persisted he saw it, and he described its color; and on my return home four days afterwards, the first thing I saw was this little dog, exactly as described, it having arrived with a visitor to the house during my absence.

There are some minute and curious details in Mrs. Ford's account, which space will not permit me to quote.

My friend Henry Thompson, Esq., of Fairfield, Yorkshire, a conspicious figure in the mesmeretic world some thirty-five years ago, and an intimate friend of the author of "Zanoni," sent me the two following excellent cases of clairvoyance. He says:

"On one occasion, being in the same room with one of my mesmeric patients, who was asleep on the sofa, I rose from my seat and went to a box in the room in search of the copy of a will I wished to examine, when my patient said, 'You will not find what you want in that box; it is in a box under a window at 3 Gray's Inn.'

"I had no idea it was there, but being in London a few days afterwards, I went to 3 Gray's Inn, and found the document in the box as described, in the office of Mr. Devrille." This case illustrates both thought-reading and direct clairvoyance.

Mr. Thompson describes his other case as follows: "One day I was mesmerizing Mrs. H., when she suddenly gave an exclamation and said, 'Your daughter has just fallen off her horse, and the horse is galloping across the park; but she is not hurt. She pulled herself off her horse when opening a gate, the horse having swerved, being frightened by a dog." Mr. Thompson adds: "This description was correct in every particular."

7. Clairvoyance as to future events.

This is the most difficult of all forms of clairvoyance to receive or to understand, and yet it is of much more frequent occurrence than reading words in closed envelopes or boxes; and spiritualistic literature contains many narratives in illustration of this faculty.

The theory is, that nothing happens by chance; but all things follow a sequence of causes and effects, and that these can be seen and deciphered by some clairvoyants whose insight penetrates beyond "things which are visible."

My friend, Mr. Joseph Hands, is an old surgeon, and lives at 84, The Grove, Hammersmith. He was one of the great Dr. Jenner's assistants, and in his book on "Will Ability," pp. 136-7, he gives an interesting account of how one of his clairvoyantes predicted that a certain patient who was dying of consumption would *not* die of that disease, but of stoppage in the bowels on the left side, and that he would die on a given day and at a fixed hour. This prediction was told to the sister of the invalid, but not to himself, and it all came to pass exactly as foretold.

Mr. Hands also narrates the following gipsy story, told him by Mrs. Francis, then residing at Blackheath:

Before she was married she, from kindness, permitted a poor gipsy woman to pass through her confinement in a room over the laundry.

After the event was over the gipsy, feeling grateful for the lady's kindness, one day said she felt impelled to tell her of the future. She said, "You will be married clandestinely to a naval officer, and become the mother of three children; but your husband will treat you badly, and forsake you, and afterwards die from an accident, and after a time the three children will all die within a few days of each other, and at last you will marry a second time."

All this happened exactly as predicted, and the lady, although protesting to the doctor that her first marriage was so unhappy that nothing would induce her to marry a second time, yet at last fell a victim to a barrister—the three children all having died of diphtheria.

On the 16th of December, being on a visit to Sir Charles Isham, Bart., Northamptonshire, I met there Captain Norman Macleod of Macleod, who narrated to me the following cases, and kindly permitted me to use his name.

He said: "Some years ago, being with my regiment at Gibraltar, I made the acquaintance of a lady clairvoyante, the wife of a brother officer.

"On one occasion the officers having arranged to have a horse-race, the lady being entranced, was in sport consulted as to the result. She replied, 'I see the race, the horses are running, and I see the race won by a black horse with white feet.'

"All present knew the horse alluded to, but laughed at the prediction as a good joke, the horse having as we thought, no chance whatever.

"However, the race was duly run, and, to the astonishment of all concerned, the black horse with the white feet came in the winner."

On another occasion a gentleman connected with the garrison dreamt that a certain horse had just won a certain important race in England, and so impressed was this gentleman that he, when awake, got out of bed and wrote down the name of the horse so as to make no mistake.

Next day he told the officers of his dream, and the lists of all the horses were searched, but no horse bearing the name could be found.

There was no telegraphic communication between England and Gibraltar in these days, but about a week afterwards the news arrived that the race named had been won by a horse bearing the name the gentleman had seen in his dream.

This is an important case, as no guessing could have revealed the name of an unknown horse.

My friend Mr. M——, a retired surgeon, having in early life got into a circle of racing men, the day before the Derby, 1862, called on Mrs. R——, who said to him, "Mr. M——, do you believe in dreams?" to which he replied, "Yes;" "for," she said, "my friend Mr. S—— has three times dreamt that No. 17 on the card to-morrow will win the Derby."

Mr. M—— went to the Derby next day, and on the grand stand, met Mr. J. J——, the leviathan bookmaker, and finding No. 17 on the card to be Caractacus, asked what odds were given on him, and Mr. J. J—— said 40 to one, and Mr. M—— laid £10 on the horse. Immediately another gentleman came up to Mr. J. J——, and getting the same odds laid £25 on the horse. Mr. J. J—— said, "Won't you do it again?" "Yes." "Won't you do it a third time?" "Yes." And thus this second gentleman laid £75 on Caractacus.

Immediately afterwards the Derby was run, and Caractacus came in the winner, and my friend Mr. M—— got £400, and the other gentleman got £3,000.

Immediately afterwards Mr. M—— heard a gentleman on the stand say, "A friend of mine has won a lot of money. At a spirit séance last night it was rapped out Caractacus was the horse, and he bet on him."

But this curious story does not end here, for Mrs. Crowe, a few days afterwards, wrote from Boulogne congratulating Mr. M—— on his success, and she added—"A séance was held here by some friends of mine three months ago, when two young Englishmen present said, "If these spirits would tell a fellow what horse would win the Derby, they might be of some use;" whereupon the spirits rapped out "Caractacus will win the Derby."

Nor is this all, for as I narrated these occurrences to Mr. Rouse, he said, "Well, that is curious. I never went to the Derby but once in my life, and it was the year Caractacus won. As I was looking about I met some outside betting men, and I asked what were the odds on the horses, and they gave me a card, and I spotted Caractacus at once, and a voice seemed to say, that's the horse, and so I laid 10s. on him, and got 30 to 1."

[TO BE CONTINUED.]

Memoria in Eterna.

To the Editor of the Religio-Philosophical Journal:

Early on Monday morning the 13th inst., Mrs. Mary Mansfield, the beloved and estimable wife of our faithful and veteran brother Dr. J. V. Mansfield, passed from the physical form in New York City, to the beatitudes of the higher life—ascended from the condition of earthly uncertainties to the sublime realities of her long cherished home in the Land of the Beautiful—

"Beyond earth's chilling winds and gloomy tides,
Beyond death's cloudy portal"—

where human loves shall ever live, and human souls can never die. Through the agency of God's pale angel, so wrongly termed death, the end of the seed time of human experience and human existence, having arrived for her she has gone to sing the harvest-home of the soul in another and a brighter sphere.

Sister Mansfield has left in the earth-life, no warmer heart or truer soul than her own. I knew her well. For more than a quarter of a century, I was proud of her friendly regard and confidence. I was more or less familiar with her trials, her sufferings and her tears—which filled up so large a portion of her earth-life, as the faithful and sympathizing wife of one of the most faithful pioneers of our sadly misunderstood cause. I was likewise more or less familiar with her noble fortitude, her earnest devotion to truth, and her unbounded benevolence of character, as well as the unselfish and unostentatious methods of her sisterly goodness. She was the true and noble companion of our good brother, her husband, whose name is a familiar one in every land where spiritual truth is honored, or the individuality of the soul is recognized; and she bore with him bravely and lovingly, all the storms of persecution which ignorance, bigotry and hate have so unrelentingly bestowed upon the pioneers of Spiritualism for more than thirty years. Amid persecution and ostracism—even at times in sorrow and in want—she was ever the devoted wife, the fond and generous mother, the unswerving friend, as well as the brave and consistent adherent of our glorious gospel of the skies—to the promulgation of which, both she and her husband have devoted the best energies of their lives. She was exceedingly charitable in sentiment and practically benevolent in all the relations of life. She was the friend and companion of dear sister Gross, late wife of our good brother, Dr. O. R. Gross—who deceased just six months to a day, before sister M.—, and the two were proverbially sisters of mercy; ever upon charitable deeds intent, and ever on the alert in acts of beneficence. And it is a coincidence worthy of note, that the last act of benevolence performed by each prior to utter prostration, was in behalf of the same needy and deserving brother and sister—parties whose souls had often before been made to thrill with gratitude under the kind ministrations of these messengers of love and sympathy. Truly will their outward presence be missed in the ranks of the New York Spiritualists; whilst those who knew them best, will ever feel it a benediction, to have known and loved two such noble women.

But our sisters have left us. Earth's duties accomplished, they have gone to their guerdons beyond the confines of time; capacitated to return, however, and joyously whisper of their brighter homes amid the many mansions provided by Infinite love through Infinite law for all progressive souls. Yes, the glorious religion of Spiritualism which adorned their lives with surpassing loveliness, and which threw a radiant halo of consolation around the couch of their last sufferings, now unmistakably assures us of their happy translation to the realm of loftier thoughts and sublimer activities—the heaven of compensation, of which their many and exalted excellencies in time, were the brilliant and unerring prophecies. Born into the inner life, by an immediate resurrection from the body, through the natural process termed death, our departed sisters have joined their loved ones gone before, in the glory-world of sublime sequences; where all the disenthralled children of humanity, proportioned to individual effort and desire, soar around the concentric spheres of love and wisdom, whilst their choral melodies reverberate amid the arches of the sky—where heart beats in unison with heart, and soul unites joyously with soul, as the universe of mind is echoing with the symphonies of human love and human sympathy, purified from earthly taint; and where all those broad spheres, along the parterres of which,

"Angels walk, and seraphs are the wardens,"

continuously bespeak the grandeur and the glory of progressive, and still progressing thought. We cannot, therefore, call our sisters dead—they have but arisen to the plane of more elevated joys and diviner possibilities—

"Where nothing beautiful can fade,
And blooms for aye eternal."

"Gone in their noble purity,
Out from the golden day;
Fading away in the light so sweet,
Where the silver stars and sunbeams meet,
Paving a pa h for their angel feet,
Over the silent way.

"Hearts where their darling heads have lain
Held by Love's shining ray—
Oh, be sure, that the touch of each gentle hand
Doth brighten a harp in the Summer-Land,
Where they wait for you with an angel band,
Over the starry way."

I was in Washington at the time of the departure of Sister Mansfield; and, in accordance with her request, was telegraphed by Bro. M. to come and minister at the funeral. My good wife and self, as soon as possible, started for New York; but, owing to mental excitement and exposure to the severe inclemency of the weather, my old enemy, neuralgia, seized upon me *en route*, and I was entirely prostrated for over forty-eight hours, so that I was denied the melancholy gratification of complying with the request of our friends. Sister Brigham, however, assisted by Bros. Wheelock and Wright, conducted the ceremonies. They spoke sweetly, I am told, of the virtues of our ascended sister, and logically of our glorious religion—based as it is, upon the demonstrated fact of the perpetuity of individual consciousness, individual affection and individual progress beyond the grave.

In the freedom of a living truth, fraternally yours, THOS. GALES FORSTER.

Baltimore, Feb. 19, 1883.

A Remarkable Experience in the Life of a Clairvoyant.

To the Editor of the Religio-Philosophical Journal:

A remarkable experience in the life of Mrs. C., a Norfolk, Virginia, clairvoyant, was in tracing back the varied movements of two cattle thieves, a number of days after the circumstances had occurred.

A butcher in Norfolk was arrested at the instance of a farmer named Swinton, on the charge of stealing a couple of steers from his, Swinton's, farm. One of the steers had been killed and cut up at the time the arrest was made, but the other, still alive in the butcher's yard, was fully identified by the farmer. The butcher solemnly protested that he had purchased the steers in good faith from a couple of colored men with whom he was entirely unacquainted, and asked to be allowed opportunity to discover them. As his reputation for honesty was good, the Mayor granted two weeks for this purpose. One of these weeks passed by without avail, however, and the butcher was feeling very down-hearted, when, chancing to meet with Mr. C., he begged him to induce his wife to lend her clairvoyant powers in detection of the thieves. In response to this appeal, Mrs. C. required to be furnished with something that had been attached to the cattle at the time they were stolen and received by the butcher, and a small piece of rope, cut from a length found fastened about the living steer's neck, was placed in her hands. Whereupon she passed into her customary condition of trance and spoke as follows, the words being written down by her husband as they fell from her lips:

"I see a field of grass—no, not grass. I get the impression it is hemp; I never saw any hemp before, so did not know how it looked, but I get the impression distinctly that this is a field of hemp. Now it changes to a field of corn and there is a negro hoeing it."

At this point she was interrupted by the butcher asking: "Can you describe the negro?"

She at once responded: "Yes; he is easily described. He has nothing on but a shirt and pair of old faded pants, and on the pants are two bright brown patches of new cloth—one patch on the pocket of the right leg, and the other down over the ankle on the same side. Now the corn is ripe, and the same negro is taking it to store away in a barn at one side of a farm-yard, with a house close by. It is changed again, and the negro is feeding some of the corn fodder to cattle. Now it is bright moonlight and I see another negro who has just come."

"Can you describe him?" again interrupted the butcher.

"Yes; he is dressed in a short jacket and slouchy hat and brown pants; and I hear the other negro call him 'Jem!' I see them whispering together and looking up at the farm-house windows, as if afraid of being seen. I do believe they are going to steal the cattle. Yes! now the first negro has brought the cattle outside, and put on a coat and hat, and I hear him say, as they drive the cattle out into the road: 'Now, Jem, you musn't never say I took 'em, and den we will be safe.' Now they are here in town, and I see the cattle tied up in a yard. If I was in the yard, I'd know it; but I can't tell what part of the town it's in. I don't see the negroes any more now; they're gone."

Such was the straightforward, minutely circumstantial story told by Mrs. C., and the moment she had finished, the butcher exclaimed: "Those are the negroes I bought the steers from, but where to look for them I don't know." It was suggested by Mr. C. that it was almost certain the farmer would recognize the description, as it was more than probable the thieves belonged not far from where the theft was committed. And so it proved. The farmer instantly responded, that the one with the brown patches on his pants was employed on the farm at the time the cattle were stolen, while the other one worked on an adjoining place; but he was positive, he added, that they had not stolen the steers, as he had known them for years and never knew either of them to take a cent's worth that didn't belong to them. It was only after the most earnest implorations of the butcher, that the farmer finally consented to drive out to the place, some twelve miles away, where the two colored men were at present employed. The moment these men saw the butcher, they fell into a tremor of guilty terror, and at once acknowledged their agency in the robbery; and subsequent inquiry brought out the fact that the entire connection of the men with the theft, even to the mo t trivial particular, had been identical with the revealments of Mrs. C.

Cleveland, O. W. WHITWORTH.

A Phenomenon.

Our attention has been called to a very singular phenomenon connected with the residence of Mrs. D. S. Sigler. The house itself is one of the finest and most commodious in southwest Iowa, having cost $25,000, and has every modern convenience attached to it. The roof is composed of slate, the structure of brick. It is warmed by a Page heater and lighted by gas. It will be remembered by our readers that Mrs. Sigler has been quite sick for the past six weeks. It was during one of the visits of the family physician, Dr. Newell of this city, in attempting to give his patient medicine from a spoon, that sparks of fire were emitted. This led to a further examination, and a finger pointed at or near the chandeliers would produce the same effect—in short it was discovered that the entire house, in all parts was a complete galvanic or electric battery. The effect was felt in all the rooms and the same result could be accomplished upon the person of any one.

It is explained upon no known scientific principal as yet, but is supposed to be caused by the generation of electricity through the heating apparatus, which extends from the basements to all parts of the house. It is supposed that this electric condition of affairs has in a great measure contributed to the prostration of Mrs. Sigler, and measures will be taken at once to have a scientific examination made of the difficulty, and if found in the supposed heating apparatus, the same will be removed and steam substituted. There is certainly nothing in the location of the property that produces such a result, unless it be that the house is situated upon some kind of a bed of metal or iron ore.—*Corning Free Press.*

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It has specific action on this most important organ, enabling it to throw off torpidity and inaction, stimulating the healthy secretion of the Bile, and by keeping the bowels in free condition, effecting its regular discharge.

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Woman and the Household.

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

STILL WITH THEE.

Still, still with thee when purple morning breaketh,
When the bird waketh and the shadows flee;
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with thee!

Alone with thee, amid the mystic shadows,
And solemn hush of nature newly born!
Alone with thee in breathless adoration,
In the calm dew and freshness of the morn!

As in the dawning, o'er the waveless ocean,
The image of the morning star doth rest,
So in this stillness thou beholdest only
Thine image in the waters of thy breast.

Still, still with thee! as to each new-born morning,
A fresh and solemn splendor still is given,
So doth the blessed consciousness, awaking,
Breathe, each day, nearness unto thee and heaven.

So shall it be at last, in that bright morning
When the soul waketh and life's shadows flee;
Oh, in that hour, fairer than daylight dawning,
Shall rise the glorious thought—I am with thee!
Harriet Beecher Stowe.

THE FLOOD OF THOUGHT.

The agnosticism of the day sweeps over human life with a strong, irresistible current. On the shores of old beliefs in God and Heaven and Immortality which ran in deep but narrow channels, men built their homes, and beside them reverently laid the foundations of temples dedicated to the Most High. If the stream frequently broadened out into wide shallows that ran murmurously over shifting sands, babbling as it flowed—if their temples rested on sandy soil, they were yet as profound as the nature of the worshipers demanded. If this was not the case, restless, inquiring souls journeyed on to seek other faiths, they halted beside other waters, flowing, as they believed, from deeper springs of Divine Causation or Revelation.

But the flood-time of later years, like waters swollen with spring rains, swept over these low places where beliefs were planted, and lo! the habitations in which men securely dwelt, shelter them no longer. Just as the inhabitants of the shores of the Ohio lately saw their treasures swept away by the pitiless flood, so have the dwelling places of the religious-minded and devout been ruthlessly torn down by the on-sweeping current of an awakening reason. Whither do the bereft ones flee?

Many of them are saying, "Go to! we want no more spiritual shelter. We choose to become wanderers on the face of the earth, and make Intellectual Bohemianism suffice for the longings of our heart's heart. Wherever then the well dressed crowd do most congregate, wherever a speaker can amuse and soothe—one who does not tax our powers, who requires of us neither self-discipline nor self-abnegation—one who burns incense only at the shrine of temporal good and bodily pleasures, one who tickles the fancy and is not given to uncomfortable reminders of our responsibilities and our indissoluable relationship with others less favored than ourselves—to such, alone, will we adhere. We live only for the purpose of being amused; begone all other considerations."

THEIR PATHS DIVIDE.

Many caravans start off on their aimless wanderings one way or another, pitching their cheap tents beside any little rivulet and thinking they have found the very Father of Waters. And when these shallow courses are parched and dried under the hot sirocco of adversity, they lose heart, and drag themselves sadly this way and that; they go dancing along like truant children, caring never whither their steps are tending.

Others there are who, waiting for the waters to subside, laboriously bear their treasures to the upper floors of their shaky houses, and bracing up their altars on tottering foundations, seek to forget the roar of the waves' wild sweep in hymn and rite and genuflexion. And still the waters subside not, but rise ever higher and still higher.

Others still there are who, determining to build securely on a foundation of rock, have sought diligently to find an enduring base. They learn that there is none other than that resting on the everlasting Principles of Deity; these are as broad, sweet, vivifying and omnipresent as the morning light. They climb the heights of toil and pain, they are willing to seek them with self-denial, even tribulation, knowing well that the lower peaks of Truth are but stepping-stones to higher and still higher cloud-kissing summits. By the necessity of things such as these are few, but they ever have been and still are.

Always shall they be scoffed and questioned and misunderstood, always do they forego the temporary for the permanent, always valuing the essence above its outer symbol—the substance above the shadow. These are the truly religious, the really spiritual minded of earth.

NEED OF THE AGE.

The one great need of the age is for a vital religion. A flippant way of treating the great important themes which alike dominate this life and that which is to come, a lack of hold on those fundamental principles which lie deep down at the root of any genuine life-growth, is the first effect of a decay of religious faith. The few grand reformatory leaders like Boodha, Jesus, Luther, have always a certain uplifting influence among their fellows, but the mass of the people either grow indifferent to the whole subject or wait for the flood of Modern Thought to subside, in order that they may return to their old temples. Comparatively a few, taking hold of vital truths, feed on them till they wax strong in righteousness. Even they who have been converted to the truths of modern Spiritualism, are too often content to dwell among signs and wonders, and go no deeper.

WOMAN'S PLACE IN ETHICS

is not an uncertain one. With intense and sensitive spiritual perceptions, and ingenuous devoutness, her spirit soars in adoration toward the Deific source and center and heart of life. She longs unspeakably for certainty, for safety, for repose of mind; above all, she longs for a Love eternal, tender and divine. That which earth can give may be swallowed up in death or in a bitterness worse than death,

"Where then shall rest be found,
Rest for the wearied soul?"

No winged winds can sigh the response. Only in the quiet, deep heart can the All-Loving Heart be mirrored, as the sun in the still, soundless ocean. Then all the harrowing mistakes, the agonizing sorrows of this existence, shall have lost power to greatly disturb the depths of where the Infinite has met and answered the longings of the finite. Then shall day overcome darkness, then shall sepulchral coldness be swallowed up in loving peace and tenderness and heavenly warmth.

BOOK REVIEWS.

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

A BOOK WRITTEN BY THE SPIRITS OF THE so-called Dead with their own Materialized Hands, by the Process of Independent Slate-Writing. Through Lizzie S. Green and others as Mediums. Compiled and arranged by C. G. Helleberg, of Cincinnati, O. Pp. 241. 12mo.

Mr. Helleberg, to whom the communications contained in this volume are addressed, is evidently a most earnest, sincere and honest man, who believes that he has been made the recipient of unusual favors from the Spirit-world. He has the zeal and single heartedness of the North. His life has been somewhat an eventful one. Born in Sweden, in 1811, he entered the army at sixteen, the Upsala University at nineteen, and after five years of military service he passed a successful examination and entered the civil service, serving for ten years. In 1844 he left his native land for the United States, and in 1845 reached Cincinnati, where he has since resided. In religion he was raised a Lutheran, but for thirty years previous to 1879, when he became a convert to Spiritualism, he had been a Swedenborgian. Such is this pre-eminently honest and earnest man, as he reveals himself in his preface. He has only copied the communications from the slate on which they were written by the spirit's materialized hand.

There are communications from Swedenborg, Washington, Lincoln, Wilberforce, Garrison, Garfield, Greeley, Paine, Morton, Polheim, Willard, Margaret Fuller, Madame Ehrenberg and others. In patiently reading these, as they are extended through the pages of this volume, we recognize how invaluable they must have appeared to their receiver, yet as published they have a monotonous sameness in thought and style. What is more surprising is that the style of these independent slate writings is alike, though not the same as that of their faithful compiler. It would seem that such writing ought to be more characteristic of the controlling spirit than any other, as it is the best of all conditioned by the medium. These examples would teach otherwise. While there is a difference between them there is greater similarity. As examples, I. O. Williams commences (page 166): "Good morning, my dear friend in the cause of truth," on page 163 Garfield says: "Good morning, friend of truth." Such parellels are readily found, indicating a common source of thought.

The unlikeness of the style to that used by the purporting spirit while on earth, is in none more conspicuous than that from Washington. He says: "In the memorable struggle for independence I was assigned to duty at the head of the Colonial army, and by this circumstance occupied a position that attracted to me more general attention than to others who were in nowise less meritorious. After seven long years of patient suffering, heroic endurance, and almost superhuman exertion, our gallant and illy provided army won an honorable peace, and I trust an imperishable renown. A nation of freemen was brought into being," etc. This might be written about Washington by some one else, but would not be written by him a hundred years after the event. The same may be said of the communication of Wilberforce (page 193): "The main struggle of my life was to secure the liberation of the enslaved in the dominions under the authority and jurisdiction of the British government, etc." Wilberforce would not speak in this way of his former life. Others would do so for him; and yet we do not know as this criticism is relevant, for the communications are apparently made in a private way, without intention of addressing the public, and if Wilberforce or Washington should address Mr. Helleberg as a friend, in order to test the means of communication, they might thus introduce themselves. We think the fault lies not so much in the communications as in the manner of treating them, and it is one which has been widespread, and has given the world a great mass of crude publications. Thus these communications are of priceless value to Mr. Helleberg. He has not thought best to change a letter or a word in his transcription. His mistake lies in concluding they would be as valuable to others. Now, to him and the medium they were educational; to the reading public they are valuable (1) as evidence of the identity of the sources from which they came, and (2) for the instruction they furnish. It is, and must remain a difficult task for a spirit to so free itself from conditions as to write so perfectly as to convey anything like indubitable internal evidence of identity. In the messages through Mrs. Van Horn, this has been accomplished in the most perfect manner yet recorded, so that we know it is of possible attainment.

Had Mr. Helleberg freed himself from the veneration he felt for the communications, and edited them as he would have done were they from mortal writers, cutting out unnecessary passages and wordy phrases, the book would have been smaller but more valuable and satisfactory. It is not a pleasant task to speak a word in criticism of a book really as valuable as this, and of more than ordinary ability for its kind, and especially when the compiler manifests such integrity of purpose and devotion to his work. The book is illustrated with fine autotypes of the editor and Mrs. Green the medium through whom the communications were received.
H.T.

EVERY BODY'S DOCTOR; a New and Improved Hand-Book of Hygiene and Domestic Medicine, by Robert A. Gunn, M. D., Professor of Surgery in the United States Medical College of New York; and Editor of the Medical Tribune. Author of "The Nature and Treatment of Venereal Diseases," "Vaccination—Its Fallacies and Evils," "Medical Intolerance," "A Popular Treatise on the Eye and Ear," "Forty Days Without Food," and "Diseases and Deformities of the Spine." New York: Nickles Publishing Company.

This work, embracing over 600 pages, is the result of the best thoughts of one of the ablest physicians in New York City. It treats in Part First, in an able and exceedingly lucid manner, the following subjects: How are we made; How do we live; What shall we eat; Stimulating beverages; How to keep well; Education of the sexes; Heredity; The war of the pathies.

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There is scarcely a disease that afflicts the human race that is not considered in this work with special reference to home treatment, and it will prove of great value to every family. The directions for treatment are given without any mysticism and can be easily understood.

Partial List of Magazines for March Received.

ST. NICHOLAS. (The Century Co., New York.) Contents: Frontispiece. "The Broken Pitcher;" The Broken Pitcher; The Wrong Coat; "A Learned Lawyer;" Ben Bruin, Verses; That Sly Old Woodchuck; The Sphinx; The Story of the Field of the Cloth of Gold; A Town with a Saint; Kitty's Prayer's; A Japanese Funny Artist; Gretchen; Where was Villiers? Dorothy's Spinning Wheel; A Rhyme of the Week; The Tinkham Brothers' Tide-mill; The Queen who Couldn't Bake Gingerbread, and the King who Couldn't Play on the Trombone; Emily; Ironing Song; Mrs. Peterkin Faints on the Great Pyramid; The Brownies' Feast; The Story of Viteau; The Nightmare of the Boy who Teased the Animals; Two Sides of a Laugh; Any Train; "And Everywhere that Mary went;" Work and Play for Young Folk; For Very Little Folk; Jack-in-the-Pulpit; The Letter-box; The Agassiz Association; The Riddle-box.

WIDE AWAKE. (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece: Auctioning off the Baby; Evan Cogswell's Ice Fort; Naming the Kitten; On Deck; Our Business Boys; The Twins of Derry; A Deceitful Appearance; Ellie's Holocaust; The John Spicer Lectures; "Who Are You, Anyway?" Decorative Plague; The Silver City; O, May I Join the Choir Invisible; To-Day; A Winter Garden; The Cattail Arrow; Camp Hamperford; Old Caravan Days: Mother Spring's Children; More than They Bargained for; Ethel's Advice to Baby; Cookery for Beginners: Tangles; Music; Pleasant Authors for Young Folks; Famous Trials; Health and Strength Papers; Anna Maria's Housekeeping; Through a Microscope; A Boy's Workshop; Days and Nights in the Tropics; What to do about it; Wide Awake Post-Office.

THE PHRENOLOGICAL JOURNAL. (Fowler & Wells, New York City.) Contents: Sir John Lubbock; A fall on the head, and a bad temper; On Language; Léon Gambetta; The four Windows of Character; Brain Weight and Brain-Power; The Olive Tree; Wm. E. Dodge; A Sensible Preacher; Alexander the Great; March and its Lessons; Education and Health; Hygiene of Walking; Dietary Items; Should men cut their Hair; Kitchen Leaflets; Notes in Science; Editorial and Current Items; Answers to Correspondence; Personal.

THE MEDICAL TRIBUNE. (Robert A. Gunn, M. D., New York.) Contents: Cerebro-Spinal Meningitis; Catarrhal Affections and Displacements of the Uterus; Unanswered and Unanswerable witnesses; Malarial Fever; Ipecacuanha as an Ocytocic; Juglans Nigra; The Questions of Compulsory Vaccination; Sleeplessness; Evolution of the Stethoscope; Foreign bodies in the Ear; How to make a Poultice; The Destruction of Digestive Ferments in the Alimentary Canal; Apomorphia in cases of poisoning; The Mirror, etc.

THE ECLECTIC MAGAZINE. (E. R. Pelton, New York.) Contents: The Americans; On Some of Shakespeare's Female Characters; The Last Extremity; The Captain of the "Pole-Star"; Comments; Poor Matthias; The Divining Rod; A Study of Longfellow; Omens of Trouble; Russian Prisons; A Ghost; Ottoman Poetry; Anthony Trollope; Monica; A Puma Rug; Literary Notices; Foreign Literary Notes; Science and Art; Miscellany.

THE JOURNAL OF SPECULATIVE PHILOSOPHY (D. Appleton& Co., New York). Contents: Fate and Freedom; Hegel on the Absolute Religion; A General Analysis of Mind; On Some Idols or Fictitious Unities; Kant's Anthropology; Trentowski on the Sources and Faculties of Cognition; Notes and Discussions.

"Views of Our Heavenly Home," by A. J. Davis. A sequel to "A Stellar Key." Illustrated. Among the contents are statements in regard to "Individual occupation" and "progress after death," "eating and drinking in the spirit-life," "disappearance of the bodily organs at death," "domestic enjoyments and true conjugal unions," "origin of the doctrine of the devil," etc. Cloth 75 cts., paper 50 cents. For sale at this office.

Clergymen, lawyers, public speakers and singers, confirm the opinion of the general public in regard to Ayer's Cherry Pectoral. All say it is the best remedy than can be procured for all affections of the vocal organs, throat and lungs.

At the Parisian palais d' industrie is a landscape executed in European and foreign insects. The foreground is composed of 45,000 coleoptera. The remainder of the picture being formed of over 4,000 varieties of the insect tribe, which supply every tone requisite for the landscape. The completion of the work occupied the artist four years.

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DR. R. V. PIERCE: *Dear Sir*—Last fall my daughter was in a decline and every body thought she was going into the consumption. I got her a bottle of your "Favorite Prescription," and it cured her. MRS. MARY HINSON,
Of all druggists. Montrose, Kan.

The old church of Lancaster, Mass., which during its existence of nearly two centuries and a half, has had only eight pastors, is still supported by a tax on the whole parish—an assessment being annually levied on every man's property for that purpose.

How Women Learn.

Women everywhere use Parker's Ginger Tonic, because they have learned by experience that it overcomes despondency, indigestion, weakness in the back and kidneys, and other troubles of the sex.—*Home Journal.*

During the past five years the average of export of umbrella sticks from Jamaica has been more than 3,000 bundles, each bundle containing from 500 to 800 sticks. The sticks are made of young pimento or pepper trees, and the demand is likely to cause a scarcity of pepper.

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A German firm has put upon the market some transparent paints to use on coarse-lined cloth. The effect is said to be a perfect imitation of Gebelin-tapestry work for wall-display.

Hon. Henry C. Robinson of Hartford, in a lecture recently delivered before the Yale Kent club, said that a certain manufacturer boasted to him that he had made $75,000 in one year, and that he (Robinson) went through the factory and found pale-faced and listless children working therein for fifteen cents per day, having but twenty minutes for dinner and working ten hours per day. Here is one greedy man absorbing an amount equal to the earnings of 1,500 human beings. And yet the upholders of the system which permits this tell us that these pale-faced children start out in life on the same footing with those of any man in the land.

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A terrible calamity occurred near Braidwood, Ill., Feb. 16th. The floods filled a field with about three feet of surface water. The water suddenly broke through and filled a soft coal mine beneath. Three hundred miners were working in the mine at the time. Sixty-eight men and six boys were killed.

There is still extant in the postoffice department at Washington, a small folio ledger of not more than three quires of paper, upon which Franklin, when postmaster general, kept all his accounts for two years.

In North Carolina are 40,000 square miles of almost unbroken forests. In ten years from this time it is estimated, these will be worth more than the total valuation of that State.

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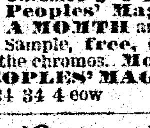
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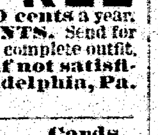
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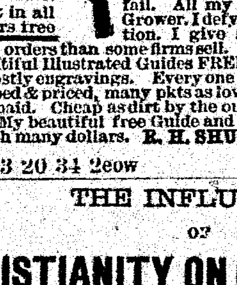
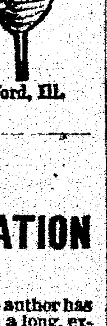
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CHICAGO, ILL., Saturday, March 10, 1883.

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Extreme Wealth and Selfishness and their Influence on the Spirit.

It is said that King Solomon, a man of doubtful morals, who lived in ancient times, "exceeded all the kings of earth for riches and wisdom" (Kings 10:23). But riches, in the estimation of that noble reformer, Jesus, whose inspired utterances still vibrate sweetly in the hearts of men, were not held in very high estimation, for on one occasion he said, "How hardly shall they that have riches enter into the kingdom of God." At another time he gave expression to this quaint illustration: "And again I say unto you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven." Taking that statement literally and admitting its truthfulness, it would not require an expert mathematician to demonstrate the number of such earthly characters that will finally be admitted into the golden-paved orthodox heaven!

In ancient times as well as now, some men were selfish, exacting, and devoted their whole time to the accumulation of worldly riches, and for the purpose of self-aggrandizement. Ptolemy Philadelphus, who lived 283 B. C., amassed, it is said, a very large fortune—$1,000,000,000. Cicero, in his day regarded as somewhat impecunious when compared with other influential men, possessed means wherewith he could pay $150,000 for a villa to live in. The fortune of Tiberius was estimated at $130,000,000. Caligula, though ostentatious and unquestionably mean, invested $400,000 in a supper to entertain his friends. Pythius of Bithymia entertained on one occasion in princely style, the whole of Xerxes's army—a very expensive affair. Coming down to modern times, statistics in reference to the wealth of certain leading characters can be more implicitly relied upon, as being correct, than those of ancient days, and the facts presented are really astounding. Vanderbilt's fortune is colossal, and his audacity and self-assurance are alarming to those who would retard the impudent aggressiveness of selfish wealth-absorbers. An Albany (N. Y.) *Argus* reporter gave a pen sketch of Vanderbilt as he appeared in that city on one occasion recently:

"Dressed in a suit of black broadcloth that had seen considerable service, with a frock-coat not of modern cut, a stand-up collar and black silk tie, a large white high hat, half-covered with a mourning weed, a shirt-front showing pearl buttons, and a common gold watch-chain, to which an ordinary locket was attached, comprising the only visible jewelry, the man of $300,000,000 stood by his cars."

Really, there is nothing particularly fascinating or attractive in the lucid description of this modern Crœsus. The list of exceedingly wealthy men of modern times, may be continued as follows, as given by the New York *Star* some time ago:

"Jay Gould, $100,000,000; Mackey, $50,000,000; Crocker, $50,000,000; John Rockafeller, of the Standard Oil Company, $40,000,000; C. P. Huntington, $20,000,000; D. O. Mills, $20,000,000; Senator Fair, $30,000,000; ex-Gov. Stanford, $40,000,000; Russell Sage, $15,000,000; J. R. Keene, $15,000,000; S. J. Tilden, $15,000,000; E. D. Morgan, $10,000,000; Samuel Sloan, $10,000,000; Commodore Garrison, $10,000,000; Cyrus W. Field, $10,000,000; Hugh J. Jewett, $5,000,000; Sidney Dillon, $5,000,000; David Dows, $5,000,000; J. DeNavarro, $5,000,000; John W. Garrett, $5,000,000; W. W. Astor, $5,000,000."

The above figures are appalling in magnitude, and exhibit unmistakably the tendency on the part of railroad magnates, bankers, money-kings, consciousless speculators and aristocratic nabobs, to accumulate wealth, utterly regardless of the means employed in what is designated as "sharp business transactions." It is a lamentable fact that money is their only God, and they devote their entire time to its accumulation and worship. Vanderbilt's stables, where he shelters and cares for his horses, are palaces, and they are attended with scrupulous care, receiving far more attention than hundreds of human beings who are engaged in his service in various capacities. The philanthropy of nearly all the rich men in this country, if manifested at all, is too often actuated by selfish motives, and not because of the noble, generous promptings of a spirit that sincerely desires to bless humanity; hence whatever degree of munificence distinguishes their actions, from a spiritual point of view they receive but little, if any, credit therefor. Wealth with them is accumulated for self, and self only, with no high and elevated aspiration in view with reference to the elevation of mankind generally, and the amelioration of human suffering; hence it makes but little difference in the spiritual status of a Vanderbilt, even if he does donate a few thousand dollars to found a college, purchase an Egyptian obelisk, or establish an evangelical church. The farmer who gives away his apples to his indigent neighbors simply because of his inability to get them to market and save them from rottening, without any particular interest in their temporal welfare, has but little registered to his credit for the act, in the spiritual account-book which will greet him in the hereafter. The inward promptings which animate a generous act, are as capable of accurate analysis as the white beam of light that comes from the sun, and which distributes itself so beautifully through the prism, hence we know that the selfish display of one's wealth in munificent deeds, brings no spiritual advancement. The idea herein intended to be conveyed finds a beautiful illustration in the remarkable history of that wonderful personage, Jesus. On one memorable occasion, there came a poor widow, who, animated with angelic impulses and noble aspiration, threw into the treasury two mites, which made only a farthing, and this generous donation excited the admiration of Jesus, who immediately called the attention of his disciples thereto, saying unto them: "Verily I say unto you that this poor widow hath cast more in than all they which have cast into the treasury; for they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

The acts of life in all their varied ramifications must be carefully analyzed in order to determine their degree of merit or demerit; but it requires no great degree of analytical skill to determine that whatever a man hoards up in the vaults of a safe or between huge walls, or buries in the earth for safe keeping, beyond what is necessary to satisfy the absolute necessities of his immediate and future wants, to that extent he is miserly, selfish, exacting and mean! The immensely wealthy man can not be otherwise than a miser. He may give abundantly for the erection of churches; he may be excessively tender to the brute and cold and uncharitable to the human being; he may build palaces for his fine horses and furnish his stables with expensive carpets, yet if he has millions lying idle in the bank vaults—accumulating, accumulating and accumulating! he is in the broadest and most comprehensive meaning of that word—a miser!

Supposing some rapacious millionaire should aggregate to himself a superabundance of food, water and air, leaving others to suffer the excruciating pangs of hunger, to gasp for breath and almost die of thirst, what a tumultuous storm would be raised about his head; but instead of doing that, supposing he gave freely of food, water and air, to those who came to him absolutely in need of them, at that moment he becomes the world's benefactor and redeemer. The same with money. The man who accumulates it inordinately, being blessed with wonderful financial abilities, and who carefully hoards it, piling it up, as it were, mountain high—his bonds and stocks—he becomes low, selfish and despicable, just as much an enemy to society as he who would make an exclusive monopoly of food, air and water. But let him glance generously over this sin-sick weary world of ours, where grim visaged poverty and ignorance greet him on all sides, and let him commence a sincere systematic work of benevolence for the redemption of mankind, establishing industrial schools for the poor, asylums for the sick, reformatories for the criminals, homes for the aged and infirm, and he is transformed from a miser into a true philantropist.

Wealth discreetly used becomes a blessing to the possessor and the world at large; but hoarded, it stamps its possessor as a miser and an ingrate, and is a poison that depreciates his spirituality and prepares him for a spiritual beggar when he shall have shuffled of the physical organism, and entered the realms beyond the regions of the grave.

Mrs. Lillie Devereux Blake lately lectured in New York City, in reply to Rev. Dr. Morgan Dix's lecture, wherein he stated that "as women owe every thing to the Church, therefore they ought to be willing to spend their lives in upholding it." She completely refuted the sophistry of the reverend gentleman, gaining many admirers by her bold and fearless method of handling his various positions. Dr. Dix has taken a decided stand against "woman's rights." He will imagine a hornet's nest near his head from this time on.

Pleasant and Profitable.

At the pleasant parlors of Dr. Geo. B. Nichols, 217 South Sangamon Street, a large gathering, representing many of the best families of Spiritualists in the city, last Friday evening made each other happy while music, readings, recitations, etc., added much to the intellectual enjoyment as well as instruction. Dr. Nichols introduced Mr. and Mrs. Dawson, and the three sang with excellent effect, "Roll, Jordan Roll." This gave new life to the hitherto rather staid company, and from this time on the moments were brim full of good nature, good talk, good music and good feeling. Madame Kurtz and Mrs. Corr read and recited in dramatic style several pieces, both comic and pathetic. Dr. Avery recited two pieces with characteristic originality of style and taking effect. He puts soul into his words and makes others feel what he feels. The "Blacksmith" was especially touching and drew tears from strong eyes. Dr. Nichols sang, "The Old Man going Home," in good taste, and made us feel it was a sweet experience to go down the valley of death to our "Heavenly Home." Judge Holbrook was moved to follow in a short speech, eloquent and earnest, expressing his joy that he could realize as age creeps on that he is "going home, to his heavenly home." His speech though short, expressed more truth and rich sentiment than a dozen ordinary sermons. Miss Holbrook recited in a remarkable voice and excellent style, "Charcoal." Mrs. De Wolf made a beautiful inspirational speech, brimming with good thoughts and pure sentiment. Lyman C. Howe was the recipient of a beautiful bouquet of choice fresh flowers. Dr. Nichols and his estimable wife made all feel welcome and at home, and in various ways added much to the pleasure of all. It was an evening long to be remembered; all seemed to feel that it was good to be there, and it was unanimously agreed that it was the best evening entertainment they had enjoyed in a long time. Such gatherings do much to unite and cement the working forces and inspire interest in the common cause. Strangers become acquainted with each other and old friends renew the bonds of sympathy and good feeling. No one could fail to be benefited who spends an hour in such an atmosphere of intellectual freedom and spiritual refinement. Let us continue these seasons of happy interchange, and profit by our opportunities.

One of the most interesting features of the evening was the poetic effusions given by Lyman C. Howe on the various subjects given him. They were pointed, pithy and full of instruction and highly enjoyable.

Forgiving Sins.

It appears from a special dispatch to the Chicago *Tribune*, that there is great excitement in Episcopal Church circles in Cleveland, Ohio. The trouble grew out of the action taken by the Rev. George W. Hinkle, rector of Grace Church, one of the most prominent clergymen in the city. He claims that the power to hear confessions and give absolution belongs to the Episcopal Church, and he put his theory into practice. This has called forth rather severe censure from other clergymen, who claim that Grace Church is becoming Romanish. In speaking on the subject, the Rev. Hinkle said: "It is true that I have advocated auricular confessions, and find it a valuable help to many, but I deny that I am becoming Romanish. This doctrine is not at all contrary to the teachings of the church. It is distinctly taught in the prayer-book, in which there are a number of passages commanding such action. When I was ordained, the Bishop laid his hands on my head and said: 'Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained.' These words are the promise of Christ to the apostles. Either they mean what they say, or else they have no business either in the Bible or in the prayer-book. I simply act in accordance with the teachings of the church and Scriptures, and am not going a step towards Rome."

If the reverend gentleman desires to forgive the sins of disreputable characters, thinking he can prepare them by so doing for first class saints, there is no law, human and divine, that can possibly prevent him. This is a free country, and a man is at liberty to make a fool of himself in religious matters whenever he desires. He will gradually evolve from his present stupidity and will eventually be able to see the lamentable errors he adopted. His eyes can't be forced open to see the light; that day is passed.

We have received from Mr. E. T. Ahrens, Paolo, Kan., a stanch Spiritualist and for many years a reader of the JOURNAL, a photograph of his little daughter Della A., aged three and one-half years. She is the youngest trance medium living, and her mediumship is indeed wonderful. Her picture shows her to be a pretty, bright and healthy child. Mrs. Eddy and Mrs. Simpson told Mr. Ahrens when he was in this city about her and said that she would apparently lose her mediumship when six years old and regain it when about fifteen.

A course of lectures on Conservative Philosophy will be given at the First Methodist Church Block, by Everett W. Fish, M. D., on Monday evenings, March 5th, 12th, 19th and 26th. Admission, course tickets, fifty cents, single tickets, twenty-five cents.

Dr. H. P. Fairfield is to speak in Newburyport, Mass., April 1st, and would like engagements for camp and grove meetings. Address him, box 30, Stafford Springs, Conn.

Editorial Valedictory.

With this number the *Psychological Review* will cease to exist. The regret with which I make this announcement will, I know, find a response in many quarters, yet the fact remains that, notwithstanding the endeavors of a few to sustain this magazine, the general support necessary is not forthcoming. I have done my best; none can do more.

This step has not been taken without the facts of the case being placed before every subscriber. None can therefore say they were not cognizant of matters being in such a critical state, and had they known they would have interested themselves.

I have given much of my leisure time to this work—indeed far more than I could well spare from a busy life, and the step now taken is no small trial. I can, however, only hope that my labor is not all lost, and that some have reaped a benefit from it. It only remains for me to direct the attention of subscribers to the publishers' announcement on the next page, and to urge all who do not already take in *Light* to give their most hearty support to that paper. I shall now and again hope to address you in its columns.—JOHN S. FARMER, *in Psychological Review for February.*

We regret exceedingly that the *Psychological Review* of London, Eng., has been compelled to suspend. Under the able editorial management of Mr. Farmer, it was first-class in every respect, and should have been well sustained. Like other enterprises of its kind in England, started by prominent Spiritualists, it proved a failure pecuniarily, and like them was compelled to suspend in order to avoid further loss.

Another Faith Cure.

It appears from an exchange that Charity Commissioner Sterry of Troy, N. Y., has been confined to his house for a long time, with but brief freedom from pain. His malady has been rheumatism of the nerves, and his misery, it is said, has been almost beyond endurance. The muscles of his legs were so contracted that he had been compelled to lie in bed, with his limbs frightfully distorted. Physicians were unable to give him relief. Mr. Allen, representing a faith home in Massachusetts, and the guest of the Rev. J. G. Fallon, was induced to visit Sterry. The latter and his family are devout members of Mr. Fallon's congregation. Three Christian ladies, among whom was Miss Annie Cooper, whose wonderful recovery through prayer after an illness of nineteen years, was recently published, were called in, and earnest entreaties to the Heavenly Father were made for the restoration of the bedridden man. A season of prayer was held in the afternoon of the same day, and the results were most satisfactory. The patient experienced a glowing sensation and an uncontrollable desire to spring from his bed and walk. Suddenly his legs straightened out, and to his surprise he found that he had recovered the use of them.

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. W. Paine will open his Sanitarium at Grand Haven, Mich., July 1st.

Mr. and Mrs. Bundy are absent for a few days, having gone to Detroit last week to visit friends, and rest a little.

Lyman C. Howe lectured at Waukegan, Ill., on Wednesday and Thursday evenings, last week.

Walter Howell will soon leave Brooklyn and proceed westward, by way of points in Ohio, to Chicago. Parties desiring his services along this route should address him at once at 212 Adelphi street, Brooklyn, N. Y.

Dr. J. K. Bailey spoke at Chicago Junction, Ohio, Feb. 20th; Tiffin, 23rd; Republic, 24th and 25th; Havana, 27th. He may be addressed during the month of March, at Monroeville, Ohio.

Judge Case, of Washington, D. C., says: "I need not tell you that I become more and more attached to the JOURNAL; and this not only for its high stand as a spiritual paper, but because it is up with the age in all matters of advanced thought."

The Salvation Army has but one station in Chicago, which is at 111 Milwaukee avenue. The officer in charge warns all that impostors in the uniform of the army are soliciting money, which they appropriate to their own use.

Mr. H. Tabor, of Manistee, Mich., a subscriber to the JOURNAL, called at our office the past week on his way home from Eureka Spring, Ark., where he has been testing the medicinal properties of the spring water, of which he speaks in commendatory terms, and also of the cures effected.

Corken was a Congregational preacher at Salisbury Point, Mass. He was rapidly making a reputation as an orator when a village paper reported one of his sermons, and it was found to be identical with an old discourse by Canon Wilberforce. Then he left the pulpit, and became a physician in Lynn, but with no better luck, for he is now under arrest for malpractice.

A great event occurred lately in Flushing L. I.,—a hog-guessing match. The guessers resorted to different methods to determine the weight. Some made length and circuit measurements of the porker and afterward did much figuring. Others scrutinized the hog closely, made up their minds quickly, and then went into the barroom and seated themselves by the stove. Mr. Abe Strauss on the previous night had a dream that the porker weighed 397 pounds. When he told this to some of his friends, they said the figure was too low. He, however, had his guess recorded at that weight, and there was great surprise among the party when it was found that he had won.

Andrew Jackson Davis, whose name is familiar to well posted readers in all countries, graduated from the United States Medical College of New York city, on Tuesday of this week. His reasons for taking this course of study are wise and far reaching, and the beneficial results of his comprehensive purpose will become more apparent as time passes.

The San Francisco *Chronicle* suggests that leprosy, which is somewhat prevalent in the Sandwich Islands, may be brought to this country and disseminated through the Hawaiian sugar imported into this country. Even glucose would be preferable to sweetness infected by the most loathsome disease known in the entire catalogue of the ills that flesh is heir to.

George B. Nichols, well known in Spiritualist circles of this city as an earnest and efficient worker in all beneficent enterprises graduated last week from the Rush Medical College, and is now a fully fledged M. D. We congratulate Dr. Nichols on his new honors, and trust that he will have all the success in his profession which his excellent character and abilities merit. His wife is one of Chicago's popular mediums, a fine clairvoyant, and will unquestionably be of great assistance to Dr. Nichols in his new calling.

A few years ago associations known as "Bands of Mercy" were formed in England, the object of which was to inculcate and promote kindness to animals. They have achieved a great success, especially in teaching children to show kindness to the dumb creation. The Earl of Shaftesbury is at the head of the organization. More recently organizations of the same character have been formed in this country, especially in Massachusetts, and some of the most prominent men in that State are interested in the movement. The Rev. Thomas Timmins, who has been identified with the movement in England, has come to this country, where he will remain to labor in the cause.

It is said that Bismarck is subject to fits of dejection, when he declares that his life has been a failure; that he has never made any one happy, neither himself, his family, nor the nation at large. "If it were not for me," he once said, when in a despondent mood, "the world would have seen three great wars less, and 80,000 who died in their bloom might have lived, and how many parents, brothers, sisters, and widows would have been spared their grief and tears."

The Pope expressed the hope lately that the rulers of Mexico would in their own interest soon renew their relations with the Vatican. In this he is without doubt doomed to disappointment. The old power of the clergy in Mexico was broken with the revolution, and the clerical party in politics has been growing weaker ever since. The laws of Mexico are so framed as to neutralize the influence of the priesthood, and the people (who are the rulers) are plainly in sympathy with the republican principle of separating church and state. The people of Mexico may be devout Catholics, but they have no desire to return to the old system.

The following story, very well authenticated, will pretty fairly illustrate the condition of depending in Russia under legal restrictions. In Samora a man named Tichonoff apparently died. Because of a festival he could not, under the law, be regularly interred, but the friends put the corpse into a coffin and barely covered it with earth. The next morning the grave-digger in passing the place heard a groan issue from the shallow grave. Instead of at once releasing the unfortunate victim, the grave-digger ran to the priest for leave to disinter the body. The priest said he dared not touch a body once buried without the authority of the police. The chief of the local police was sought. He referred the friends to the Archimandrite. That official declared himself powerless to interfere, and directed the now frantic persons to the Procurator. There the authority was formally granted, five hours after the groan was heard. The party returned to the cemetery. Just too late. Tichonoff was then dead indeed, though he had died in horrible agony, as his clothes and flesh were torn and his fingers badly bitten. Red tape is a wonderful thing in its way.

The famous spectre of the Brocken which frequently appears in the Hartz Mountains, seldom visits this country, but it was seen not long ago from the Toujabe Range in Nevada, by Mr. R. A. Marr, of the Coast and Geodetic Survey, who gives this account of the atmospheric phenomenon: "Suddenly, as I stood looking over the vast expanse beneath me, I saw myself confronted by a monster figure of a man standing in mid-air before me, upon the top of a clearly defined mountain peak, which had but the thin air of the valley below for a resting place. The figure was only a short distance from me. Around it were two circles of rainbow light and color, the outer one faintly defined as compared with the inner one, which was bright and clear and distinctly iridescent. Around the head of the figure was a beautiful halo of light, and from the figure itself shot rays of colors normal to the body. The sight startled me more than I can now tell. I threw up my hands in astonishment, and, perhaps some little fear, and at this moment the spectre seemed to move toward me. In a few minutes I got over my fright, and then, after the figure had faded away, I recognized the fact that I had enjoyed one of the most wonderful phenomena of Nature. Since then we have seen it once or twice from Jeff Davis peak, but it has never created such an impression upon me as it did that evening when I was doing service as a heliotroper, all alone, on the top of Arc Dome."

Lyman C. Howe at 55 South Ada St.

[Brief synopsis of his address.]

On last Sunday morning, Lyman C. Howe entertained the audience that assembled at 55 South Ada Street, with an excellent address on "Mediumship," a subject presented by one of the audience. He said that mediumship with its various phases was an old question, yet it is all-important that its nature and character should be carefully studied and analyzed each day, as new developments are constantly arising. Any question asked or subject suggested by an audience, to a certain degree or extent reflects the mental condition of that audience. Questions that are the most important and suggestive, generally come to the front. They represent the interior want or condition of a few or many. Each individual present on this occasion, seeking for information, represents a class that exists all over the world. If the members of an orthodox congregation should suggest subjects for the consideration of their pastor, they would want to learn something with reference to hell fire, endless punishment, faith, baptism, or some one of the many questions that are continually agitating the minds of Christians.

The speaker claimed that with ninety-nine per cent. of the mediums of to-day, the communications given are invariably influenced or modified by their respective idiosyncrasies, or peculiar traits of character or temperaments. At first, in fact, every medium influences or modifies to a greater or less extent the message that any spirit may impart. The thoughts given or the words woven into communications will invariably partake more or less of the organic conditions, intellectual bias and preconceived opinions or belief of the different mediums; being regularly *controlled*, they will finally to a great extent outgrow or overcome the errors they may have entertained, and the messages then given through their organisms, will be less marred thereby. If a person is in great agony, vocal expression, moans and sighs, seem to afford relief. The telling of troubles even affords relief to many unfortunate and unhappy sufferers. The absurdities incorporated, as it were, into the organic structure of a medium, by frequent expression while under control, lose their force or potency, and soon almost wholly cease to exist. Their expression must be tolerated for a time in order that the organism may be brought into better condition.

Jesus, the speaker said, was a most wonderful medium, having inherited his beautiful spiritual nature—not only inherited that noble characteristic, but he possessed, inborn, a highly exalted religious nature. Physically, too, he was splendidly endowed—his perfect physique making him the admiration of all. He had a peculiar temperament that gave him great fervor and warmth of feeling. His religious nature was grandly beautiful and lovely. He felt his relationship to the Infinite Father. He felt as if he was the son of God, yet he fully realized the fact that he was merely the humble child of earthly parents. The preparation for the birth and development of Jesus was going on for years in the Spirit-world, before he saw the light of day upon earth. Through the divine instrumentality of the subtile workings of psychic force and the influence of dreams and visions, a perfect receptacle for his development on earth was formed, and he was finally ushered into the world as one of the most remarkable beings that ever existed. Mediumship in his day was well known and recognized by the people. The whole tendency of the spiritual influence of that important era in the world's history, was to culminate in the development of precisely such a distinguished character as Jesus. People then had visions, saw spirits, conversed with them, and the spirit of prophecy prevailed then as now. As the general tendency of spiritual unfoldment in ages past, finally culminated in the birth of Jesus, so are the spiritual potencies of the present time tending towards the culmination of another remarkable personage, who will at no distant day be ushered into the world. This exalted spiritual tendency of to-day will finally find lodgment in one individual, who will be regarded by many as another savior or redeemer of the world! This spiritual impulse, ever on earth, is in rapport with a like impulse in the spiritual realms, and both move on together in harmony.

A. J. Davis, said the speaker, is a remarkable man, coming forth first as the Poughkeepsie Seer. He has, on different occasions, held sweet communion with the exalted sages of the celestial realms. His development, in my opinion, was not the result of an accident; not a special gift made from heaven by some sudden impulsion; not even the result of mesmerism, but he was the legitimate product or outgrowth of pre-natal influences, impressions, organic habits, tendencies and peculiar idiosyncrasies imparted to him by his angelic mother, coming down, as it were, through several mothers, and finally culminating in this remarkable personage, A. J. Davis! Jesus was a spiritual and religious medium, and did not dwell on the intellectual plane at all. Mr. Davis, however, exists almost exclusively on the intellectual plane, and he has in consequence been instrumental in placing before the world many books which have enlightened humanity on many abtruse subjects. The mediumship of Jesus would not stand the scientific test; that was not required in the remote ages of the world. The highest form of mediumship to-day does not come under the domain of scientific analysis; it is above and beyond all science; it is far more grand and beautiful than the most learned scientist can conceive. Those manifestations that can be analyzed, that come easily under the domain of scientific observation, constitute objective Spiritualism. We can feel deeper, however, than we can think, and those feelings defy chemical analysis. Thought is far deeper than expression.

Even God could not give a communication through a medium, that would not partake more or less of the nature of the imperfect instrument through whom imparted, hence there can be no infallible revelation, no infallible bible or scripture. The same law of course, holds good with spirits when controlling mediums, hence no message should be considered infallible, but must be carefully weighed and considered.

The speaker gave a brilliant picture of the future, when mediums will be developed for a higher order of manifestations, and when the world will be far more moral, more spiritual and more closely allied to God and the angels than at present. The lecture was eminently a good one, and was listened to with rapt attention.

The Latest Electrical Discovery.

It is said that the Rev. Mr. Gilbert during an address at Christ Church, New Zealand, while speaking of the telephone, asked his audience if they would be astonished if he were to tell them that it was now proved to be possible to convey by means of electricity vibrations of light—to not only speak with your distant friend, but actually to see him. The *electroscope—the name of the instrument* which enabled us to do this—was the very latest scientific discovery, and to Dr. Gnidra of Victoria, Australia, belonged the proud distinction. The trial of this wonderful instrument took place at Melbourne on the 31st of October last, in the presence of some forty scientific and public men, and was a great success. Sitting in a dark room, they saw projected on a large disk of white burnished metal the race-course at Flemington, with its myriad hosts of active beings. Each minute detail stood out with perfect fidelity to the original, and as they looked at the wonderful picture through binocular glasses, it was difficult to imagine that they were not actually on the course itself and moving among those whose actions they could so completely scan.

It is not generally known that the pearls found in the Gulf of California are considered as fine as those found in Oriental waters. One measuring an inch in diameter has been discovered there, said to be the largest in the world.

There is a tree in Arizona, which, when seasoned, is so hard as to turn the edge of an ax. It is known as the desert-ironwood tree, and makes magnificent charcoal.

Business Notices.

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CURES EVERY CASE OF PILES.

Spiritualists and Liberalists.

The Michigan State Association of Spiritualists and Liberalists will hold their Annual Meeting at Phenix 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. Woodruff, 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.

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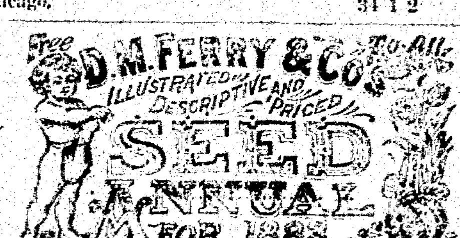

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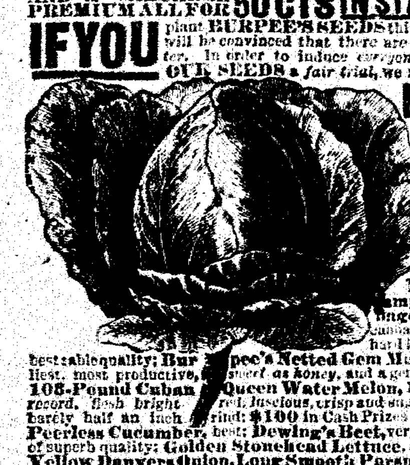

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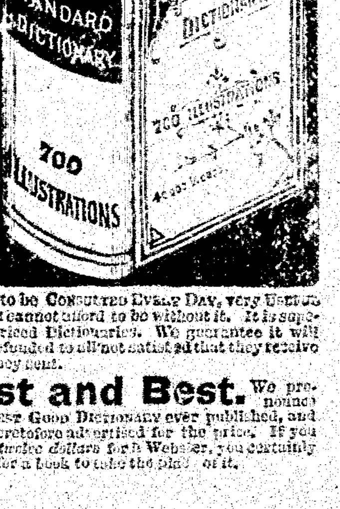

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A Poem Inspired by Robert Burns.

To the Editor of the Religio-Philosophical Journal:

I have been requested by many admirers of "The Burns Poem," as it has been familiarly called, to ask you to republish it in the JOURNAL. Perhaps you will remember that it was given me many years ago, under circumstances involving a very striking test of spirit communion. The details regarding the inspiration, were these: A lady admirer of the poetry of Burns asked me if I had ever been conscious of a direct influence from his thought. I replied that I had not, nor had I been very familiar with his writings. She then informed me that through another medium he had promised an answer to a mental question as a test of his identity and his power to communicate with her, but that she had yet through no medium received the reply to her interrogation. I assured her that should I receive an inspiration claiming to come from him I would with the greatest pleasure inform her. Nearly three weeks after this conversation with the lady, I became very suddenly and unexpectedly conscious of an inspirational influence, reminding me of the peculiar style of the poetical writings of Burns. I took my pen, and without the slightest effort of mind more than I should have seemed to make in copying manuscript the following poem was given me. I immediately mailed it to the lady friend, and very soon received the assurance from her that the poem contained the direct answer to her mental question. The poem at the time of its publication in the *New England Spiritualist*, was very generously copied by many leading publications of the secular press as an "ideal gem of rare beauty, and a most wonderful imitation on the part of its author of the poetry of Robert Burns."

BURNS AND HIS HIGHLAND MARY.

Fair lady that I come to you
A stranger-bard fu' well I ken,
For ye've known naught o' me save through
The lays I've poured through Scotia's glen;
But when I speak o' gliding Ayr,
O' hawthorn shades and fragrant ferns,
O' Doon and Highland, Mary fair,
Mayhap ye'll think o' ROBERT BURNS.

I am the lad—and why I'm here,
I heard the gude dame when she said
She'd know in joyous spirit spheres
If Burns was wi' his Mary wed.
I sought to tell her o' our joy—
Nae muckle impress could I make,
And lady, I have flown to see
If ye'd my message to her take.

Tell her that when I passed from earth
My angel-lassie crown'd wi' flowers,
Met me wi' glowing, love-lit torch
And led me to the nuptial bowers.
That all we'd dreamed o' wedded bliss
And more was meted to us there—
And sweeter was my dearie's kiss
Than on the flow'ry banks o' Ayr.

Where Love's celestial fountains play'd,
And rose-buds burst, and Seraph sang,
And myrtle twin'd our couch to shade,
I clasp'd the love I'd mourn'd so lang;
And while by angel harps was play'd
The bonnie, "bridal serenade,"
Though na gown'd priest the kirk-rite said,
Burns was wi' Highland Mary wed.

There's na destroying death-frosts here
To nip the hope-buds e'er they bloom,
The "bridal tour" is through the spheres,
Eternity the "honey moon."
And now, my lady, if ye'll bear
These words unto the anxious dame,
I think I can ye so reward,
Ye'll ne'er be sorry that I came.

MRS. F. O. HYZER.

Southern California.

To the Editor of the Religio-Philosophical Journal:

I little suspected what I was doing when I wrote you my last innocent letter. Its publication has brought me such a large number of letters from Massachusetts to Colorado, that should I answer them fully, it would take all my time. I am so very busy just now that I cannot possibly undertake to even briefly answer them; but there seems to be such a general interest towards Southern California that, perhaps, a few brief items would interest a large number of the readers of the JOURNAL. One man writes: "Please write all the particulars concerning the country—all things you think would be of advantage to know about a country before going to it." The answer to this would make several large volumes. This town, in the Santa Ana Valley, is thirty-four miles direct by rail from Los Angeles, eight miles from the coast, and eight from the foot hills; is mainly remarkably level, gradually sloping to the south and west. The climate is very equable—never very hot or cold. The nights are always cool. It is comparatively a rainless region, and I consider it almost worthless without irrigating facilities. I think we have the foundation of these in the Santa Ana River. The soil is the most fertile of any in the world. I believe all the products of the United States grow here to perfection. In fruits I have on my place the orange, lemon, lime, fig, apple, peach, prune, apricot, plum, nectarine, olive, quince, English walnut, pear and the raisin grape. No malaria, sun stroke or thunder storms here. I consider it a remarkably healthy country. The land is high; no building stone; good brick and lumber, but both rather high. Rents high. Little chance here for the day laborer, because the Chinese can underbid him. I paid for my land, unimproved, seventeen months ago, one hundred dollars an acre. It would bring more than double that now with no improvements. But the land is very "spotted." Within two miles of my place are lands either so gravelly or so full of alkali that they are almost worthless.

No one should come here with a family unless possessing several thousand dollars of ready money; and even then no one should buy in haste. I think this country has the best natural advantages of any in the world, and the least drawbacks; but the desirable portions are quite limited, and will in a few years, I think, bring one thousand dollars per acre.

The best way for people to get an idea of this country by reading, is to subscribe for a few months for some local paper. The *Semi-Tropic California* published at Los Angeles, at $1.50 a year or 15 cents a single number, would be valuable. The January number for the present year is very instructive.

I will take pleasure in briefly answering any special question not touched on in this letter, if persons writing will inclose stamp for reply.

Santa Ana, Cal. D. EDSON SMITH.

Tests—Beautiful Music in the Air.

To the Editor of the Religio-Philosophical Journal:

You have done a good work in exposing fraud, so that the beautiful philosophy of Spiritualism may shine forth in all its beauty, and its fruits be made manifest in the lives of its adherents, for Spiritualism is good to live by and a great support in old age. This I know by experience, for I have passed my three score and eleven years and ten months, and am now patiently waiting for the boatman to carry me over the beautiful river just as soon as my life's work shall have been finished. It seems strange to me that ministers and their flocks should oppose Spiritualism. When I was a girl, brought up among Methodists, I was well acquainted with a goodly number of them, and none with whom I was acquainted disbelieved in spirit return; they were, indeed, followers of John Wesley. I wish that all Methodists would read his early works, they will find him a Spiritualist. In the village I was raised in, Wansford, Yorkshire, England, there were three haunted houses, two occupied by two of my aunts, and the third by my parents. An old lady, Mary Stabler, a member of the Methodist Society, in good standing—no one thought of disputing her word—said that she saw spirits every day, conversed with them, and at times correctly predicted deaths. At her death, her shroud was covered with beautiful vines and flowers, and over her cottage the night her spirit took its flight, beautiful music was heard in the air, such as the inhabitants had never heard before. JANE WATSON.

Monmouth, Ill.

Geo. W. Elder writes: I again renew my subscription to the good old JOURNAL.

For the Religio-Philosophical Journal.

Brooklyn N. Y. Spiritual Fraternity.

"OLD WOMEN'S BONES."

Col. Wm. Hemstreet lectured on Friday evening, February 16th, to a large, intelligent audience, who waded through snow, slush, rain and fog to our lecture room. The lecture was listened to with close attention. He spoke in substance as follows:

"An educated, cultured, experienced, chastened woman, arrived at an age when the follies of life have lost their allurement, when the flames of all passions have died, her soul possessed only of the testing witness, content with the present, benignly forgiving of the past, and serenely contemplating the beyond, is truly the moral queen of creation. Educated old men are most always testy, pompous, or eccentric in some way, with some physical complaint or intellectual hobby. But old women may have the graces of culture with harmlessness. She, more than any other living being, is endowed with spirituality. As we see her calmly looking forward at the sunset of her life, we can detect upon her face the sheen of eternity. Her soul is already at rest; she poises between this and the other world, and her passage is easy. With what clear penetration and unerring judgment, does she deal with all human relations about her. Unprejudiced and kindly, her heart is susceptible to every touch of sympathy, and to all the occult forces of nature her temperament is readily sensitive. If there be unseen agencies that forewarn us of events, that apprize us of human conditions, they strike at once to the core of her being. To personal magnetism, to psychic influence, to faith, which Dr. Goulbowan calls spiritual touch, and to physical laws, her being is as responsive as the magnetic needle to the terrestrial current. Says the poet Campbell:

'The sunset of life gives me mystical lore,
And coming events cast their shadows before.'

"The old lady, to give expression to her prophecies, that are with her so deep in feeling, says, 'I feel it in my bones.' All around the great world and through all ages, not only she, but every body else, has used that expression. Our finer instincts of prophecy show that all creation—mental and moral, spiritual and physical elements—is in contact with, and under one law and one will, and that in proportion to our purity do we become truly wise and fulfill our destiny. Such a woman is always regarded by her practical sons and husband as an oracle. An old woman is the only being in this world I am afraid of. Why my wife likes me more than my mother-in-law does, is because she don't know as much as her mother does.

"Women are more impressable than men. Their intuitions are finer; they guess better, and the reason they give is: 'Cause!' Their feelings are deeper and all-controlling; they are more in harmony with nature and more than men they use this most natural but unscientific expression, 'Feeling it in the bones.' To account for this unusual law of human expression, is the object of reading the following excerpts that I have collected in what I call my psychic scrap book."

The lecturer read extracts from various authors, and from the sermons of prominent clergymen whose recent public utterances seemed to be in accordance with his argument, and said:

"The line of thought, that the soul is a real corporeal substance, capable of acting and making itself felt by other souls, independent of the body, whether in or out of the body, and which I before had the honor of receiving your attention upon, is original with me, though not exclusive. Since beginning the study of the subject I have met with abundant corroboration of the idea in the writings of others; not only is it a very old idea, found as far back as the history of philosophy runs, but the most approved modern scientific thinkers and prominent members of evangelical clergy, in the scientific and literary journals of the day, are betraying their belief in the soul as a subject of natural science, its immortality being deducible from what we know of our present state, independently of revelation or moral speculation. Says Dr. Isaac Taylor in his book, 'The Physical Theory of Another Life,' 'If the human family is to continue to live, the future stage of our existence offers itself to our curiosity as a proper branch of the physiology of the species; and it only remains to be asked whether we are in possession of sufficient materials for prosecuting the subject. The actual discoveries of science already made, render every thing credible that can be proved to come within the compass of analogy.' When we have the analogy of our electric discoveries aiding the human senses and quickening them, like the telephone; of discoveries in neurology of the nerve pipes and telegraphy for the conveyance of the nerve fluid; of mesmerism and magnetism; of chemical results in the abstraction or reduction of gases to their origin; the laws of the potency, persistence and co-relation of forces, it is very rational to include soul-force among the sciences, which is superior to, and dominates over, all forces as its natural servants.

"It is easy to convince a jury of the reality and physical substantiality or molecular character of the soul. The next step is, that it may be seen under some conditions unknown to us, like electricity and the lightning flash, or like the precipitancy of unseen gases by chemical process.

"'The farther we go, the farther we see,' I heard Theodore Parker say. We must open our eyes to the geometrical progression of thought and discovery, both in physics and metaphysics. So intangible and occult a science as psychology may soon be reduced to formula and practice. Within our recollection we knew nothing of electricity, only in the dread crash of the thunderbolt. We knew but little of its laws or qualities, and nothing of its substance. Now we know that it is a sustainer of life, related to the nerve fluid; we use it as a curative agent and to quicken the senses. We have utilized it, as we have the water streams; have traced its connection with the sun spots, with the auroral light and with the change of meteorological and hygienic conditions. I believe it yet will be discovered to relate to spontaneous propagation of life, and the formation of sex in the act of generation, with social matters and the spread of disease. So with our psychic force now discovered. We know but little about it further than the rude senseless table tipping; persons claiming falsely to be Spiritualists, who are only spirit brokers and know nothing of psychic law, are bringing the philosophy of Spiritualism into reproach; but soon we shall know the true science, and be able to practically read its monitions. Twenty years ago the present telegraphic system would have been scouted at by every professor and every pulpit in the world. Twenty years hence, the gulf to the spirit land may not be bridged for every wayfarer to come and go, but the corporeal and perpetual existence of the soul may be as fixed a fact in science as any thing else.

"We shall see by and by that matter and mind are comparative terms, and are both one thing. Dr. George Moore has written this: 'We possess evidence that there exists an all-pervading something, not to be defined as matter, but which may be regarded as the substantial medium of those agents known as light, heat, electricity, gravitation and magnetism; that the mind operates on this medium in our visible bodies, we find in the fact that a man by the mere act of his will in contracting the muscles of his arm, causes a current of influence, which sensibly deflects the needle of the galvanometer. Every act of will seems to operate through an agency similar to the electric telegraph. The will being capable of moving this agency and being moved through it, may we not reasonably imagine it possible that the soul is to be forever associated with it in some specific identical form? This agency is probably one with the all-penetrating medium of the universe, called for lack of a name sufficiently definite, ether. It is calculated to serve as a spiritual body, which, taking direction and expression as the vehicle of the soul, might be capable of influence and action in sympathy with all the changes, mental and physical, of the universe.'

"This lecture is to Spiritualists, and for the benefit of Spiritualists; it shall aim to establish by *a priori* reasoning as well as by analogy, that the soul can act upon soul, regardless of body. If Spiritualists want to proselytize the world, they must approach the world with logic. Spiritualists will not take the *ipse dixit* of the orthodox religionists; but Spiritualists have only their own *ipse dixit* as to their so-called facts.

"Now the question occurs to me, is there enough in life as manifested around us upon which to predicate the spiritualistic theory without the alleged spiritualistic phenomena? I believe there is; and natural scientists, conservative thinkers, men and women who are accepted by the times as teachers and safe-guides, are now making psychology and soul-corporiety a subject of scientific inquiry and proof. They claim that so important a thing as the soul of man must be grounded in nature, and therefore a legitimate subject of natural and scientific investigation, so that its identity and perpetuity can be proved rationally. I have before this had the honor of asserting here that the soul is a corporiety, not a memory, and that being proved, it puts Spiritualism on a rational basis.

"This assertion of the substantial reality of the soul, of its material properties being no different from common matter except in tenuity, is not the materialism so horrifying to the orthodox Christian. The materialism they have approved, that mind is only the result of bodily friction and life, deserves their opposition as against both revelation and reason. This is a higher materialism. By assuming that the mind or soul itself is matter, we put it upon the scientific axiom of the indestructibility of atomic substance, maintaining its personal identity by self-will, just the same as we do in the present state. I have long believed all matter to be one homogeneous thing, of which sentience is a property, and in this line of thought it is doing no violence to speculative analogy to call this original matter God himself, conforming with an old doctrine, 'God is in all things.' With regard to the perpetuity of mind, Dr. Peter Bryce in a recent number of *The Popular Science Monthly* says: 'Mind or mental force is, therefore, unique, and stands apart as a grand exception to the general law of the co-relation of forces; but as all the physical forces are persistent in some form or other, it is eminently unreasonable to suppose that this peculiar force that transcends all others, should alone undergo absolute extinction. It must be, therefore, that mind or mental force shall continue to exist after the dissolution of the organism with which its manifestations are associated by passing into a new state or new condition of identity, of which science takes no cognizance. Thus considered, mind in its ultimate analysis becomes a purely spiritual entity, which can never be dissolved and commingle with the heterogeneous forces of the material world.'

"It will be seen that Dr. Bryce goes only half-way with us; he believes in spiritual entity, but disconnects it from the material world, ignoring the fact that matter may become so attenuated as to become atomic. Dr. John Trowbridge in the same popular magazine has these words: 'The doctrine of the existence of spirit after physical death, seems to me not foreign to the scientific ideas of the conservation of force, which have now obtained such complete supremacy in the science of physics.....The idea of a great source of life and mind, the prototype of our physical sun,....is not inconsistent with the doctrine of the New Testament. I think by this is meant the Holy Ghost.' The lecturer read extracts from Isaac Taylor's work before quoted, and from other authors in harmony with his general line of argument: "We approach the region of power precisely as we pass from the material to the spiritual. The water grinds the rock, the heated air dissipates the water; the electric influence decomposes the air, and the will of man excites and directs electric force. The sun is the type and symbol of the unseen, and the things that are seen are temporal and changeable, while the things which are unseen are eternal. Nothing can be seen but forms, and these in their very nature are transient. The substances of these forms are indestructible. The distinction that separates the seen from the unseen is not determined by any supposed differentiation of spirit from matter. I don't know that any distinct line dividing the two exists. Have we been mistaking shadows for realities and realities for shadows. There is a spiritual department of our nature as real as the monad, and as vital as the physical affinities of the body.

"Now as to the influence by departed intelligences Dr. Meyrich Goldburne, Dean of Norwich, has remarked, whether he meant it literally or figuratively you may judge: 'The Holy Spirit is not an illumination once for all, but is a germ of life capable of infinite development. It is a seed, and like all seeds liable to checks of growth.' H. C. Oersled says: 'Living beings are distributed throughout the universe.' Rev. George O. Pentecost, of this city, not long ago preached a sermon on demoniacal possession, arguing that it is true. The philosophy of soul contact or the mode of expression of one soul upon another, is indicated by some of these scientists, and is a corroboration of Spiritualism. Henry Ward Beecher recently preached the same ideas. Now, place the views of scientists with the ideas of Pentecost and Beecher, and we see that a departed spirit creating molecular changes in matter, may affect directly the medullary substance of a sensitive brain. Even the physical ear and eye may be developed, it is said, infinitely beyond the present state. I think it is Isaac Taylor who says the eye may be developed in power equal to an astronomer's telescope or a microscope; that the bowels of our planet may be inspected by the human eye; that the soul may be subtile and ethereal like magnetic fluid, and have power of locomotion swift as light when set free from bodily trammels, ranging through space with the rapidity of thought. Then he quotes corroborative words from the Book of Inspiration: 'They shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary.' Speaking about seeing by molecular means: sea dredger's tells us that in sea dredgings three miles deep, where light has never penetrated, animals are found with perfect eyes. Then they see, perhaps, by molecular changes caused by dense pressure or some power beside light.

"If the sun could be suddenly striken out, then all life would instantly cease in spite of artificial light or heat. The suns rays are discovered to have chemical rays, that the artificial rays have not. To conclude, if you will but take this into consideration that the soul or mind of man works as any physical force beyond the body, out of the body; from soul to soul, from the souls of the departed to those of us in the flesh, that there is an increasing symphony of laws operating vitally, potentially, persistently, besides your physical laws, influencing our spiritual development, we shall see its proof every day, and see it increasing in popular belief in the newspapers, periodicals and books of the times. It is a new science, and the intellectual genius will soon rise to formulate its rudiments.

"All around us are spiritual fountains supplying us with our affinities. Whatever a man or woman is inclined to, whether in intellectual or artistic direction or in vice, crime or passion, that is fed by unseen fountains. This explains the potency of appetites that sometimes are beyond the control of the individual; it explains why some seem to be possessed by the devil; why an outward aid is needed for us to reform them. There may be ways of seeing without the eye; of hearing without the ear. Both are now done by telegraphy through the auditory and optic nerves. Some Edison will yet aid the deaf or blind, with the help of a skillful surgeon, to hear or see by artificial eyes and ears, upon the telephone principle, either sending a current of electricity from the camera to the brain by general application, or by a wire similar to the optic nerve. Shakespeare put into the mouth of Hamlet, after seeing his father's spirit: 'There are more things in heaven and earth, Horatio, than dreamed of in your philosophy.'

"This philosophy, although it may not furnish us with a ghost, nor rap a table, nor pass a guitar around in the dark, tends to give us some fixed principles of hope and belief in a future state. The atheist is generally a cynic. Though despising his race, he has no God for a friend.

"I recollect that on one occasion after ten days upon the ocean we were still surrounded by a universe of waters and mists. We were waiting and waiting for land. We believed it was ahead. We were still going by the magnetic needle, but that is only a partial help. The navigators with their instruments were helpless in the fog. Still they kept them skyward, and with their practiced eyes they averaged that in a certain direction the mists were lighter. Some could see no difference; but they headed the ship with its throbbing great heart, by that average. That magnetic needle is like our intuitions; that light direction is like our scientific analogy, and those navigators are like our men of genius and science, striking the average forces in one direction over the misty sea, education. Most all are looking ahead; some are indifferent; one says: 'I believe I see a headland; can you see it?' Another says, 'It's a fog bank.' The captain says, 'It ought to be there; there is the sun; there is the compass; there is science.' On we go. That apparent fog by its fixity and its sharpness is now seen to be a headland. How every heart leaps!

"Language never expresses the gloom of the atheist. He is like a man alone on a raft in a cold, misty, lonely sea. He takes up this science of psychic force, and he follows this anology, 'If a man's soul is a material entity, and if he is made in the image of God, then God is a material entity.' Now things become clear; now he understands that the working of the Holy Ghost is like any other dynamic force; it sweeps through a man's material soul precisely as a fresh breeze does through a foul room; it drives out moral poisons as chemicals drive poisons out of the blood. Now he understands Christ's healing touch, the handwriting on the wall, the tongues of fire, the Witch of Endor, and the casting out of devils into the swine. By what light he has, he paddles on; this route leads him back again to revelation, and he discovers the low lines of land that he knows to be the continent of light, the eternal home, truth and rest, and that first head-land is what? The five most momentous words ever uttered by mortal and inspired men; Bible words too much neglected, though uttered by Paul: 'There is a spiritual body.'"

Dr. J. M. Comings read an original poem, entitled, "Divinity," which was heartily applauded.

S. B. NICHOLS.

Brooklyn, N. Y., Feb'y 17th, 1883.

The Spiritual Atheneum.

To the Editor of the Religio-Philosophical Journal:

We organized the Spiritual Society here one year ago last April, with twenty seven charter members. We have labored under both pleasant and unpleasant circumstances. We have had the best talent in our State, as well as some of Massachusetts's noblest workers; several other States have also been represented.

Mrs. Morse-Baker of Granville, N. Y., commenced her labors here the second Sunday of January, remaining four weeks, and giving her entire time for the benefit of the Society. She has done a noble work here and leaves many friends who wish her God-speed in her untiring efforts. The last week of her labors was not occupied in prayer, but consisted of feasting for the hungry soul; each evening exercise was composed of good things—poems, essays, addresses and dancing. We charged a door fee of ten cents, which proved successful, and relieved the burden of a few. The severe storm which began on Friday evening of the eventful week, made it nearly impossible for people living at a distance to attend. However, we had good audiences, considering the weather. Mr. Geo. Baker, of Granville, N. Y.; Geo. A. Fuller, of Dover, Mass., and Geo. Severance of Tunbridge, Vt., arrived Friday, assisting in the exercises of Friday evening. Mrs. Baker gave a beautiful address on "The nearness of our spirit friends," which held the audience spell-bound. Then followed singing by the choir. Geo. A. Fuller then gave the regular address of the evening; his remarks were pointed and fully appreciated. His subject was, "The radical truths of Spiritualism."

Saturday morning the convention opened at 10 o'clock. Meeting was called to order by the Vice President, S. N. Gould. Conference one hour. Bro. Geo. Baker made some excellent remarks upon the mission of Thomas Paine, Mr. Stoddard, of Chester, Vt., S. N. Gould and others following. After singing by the choir, Rev. Geo. Severance, gave the morning address; his text was, "What is Spiritualism, and who are Spiritualists?" He gave the cardinal principles of our philosophy. The afternoon session opened at two o'clock. Brother Fuller gave an invocation, after which O. G. Bugbee, Gould, Severance and Stoddard ventilated their ideas. The afternoon address was delivered by Geo. A. Fuller. His subject was, "Some of the Revelations of Spiritualism." He was listened to with marked attention. Singing, "When the mists have cleared away," by Mr. and Mrs. Lamb and Mrs. Gould, closed the meeting.

The evening session opened with an invocation by Mrs. Fannie Davis-Smith, of Brandon, Vt. A conference followed. Miss Sarah E. Walton, the Eclectic M. D., of this place made some good remarks. Questions were answered by Mrs. Baker and Mr. Fuller, in a manner interesting and instructive. Appropriate music being rendered, the Convention adjourned till Sunday morning. At 10:30 the morning conference was again opened by prayer by Rev. Geo. Severance, who, after a short conference, took for his text, "The Spiritualism of the Bible," which was well explained.

The afternoon session opened with a full hall and and a full quota of speakers. Choice selections by the choir, and a fine invocation by Mrs. Fannie Davis Smith of Brandon Vt., opened the way for Geo. A. Fuller. Subject: "What has Spiritualism accomplished." It was one of his soul-filling, radical (but rational) subjects. Such lectures are good for those troubled with lethargy. Fannie Davis-Smith followed him, giving a most brilliant and logical discourse. The afternoon session closed with the song, "I am Waiting," by Mr. and Mrs. Lamb.

Evening session convened at 6:30. An interesting experience meeting followed, being participated in by Mr. Severance, Mr. Gould, Dr. Weeks of Rutland, Vt., and Mrs. Manchester of Randolph, Vt. Geo. A. Fuller followed with a short address upon "Angel Ministry," which was heartily applauded. Mrs. Smith followed, giving a very fine lecture, rich with experiences of the great men and women who have been associated with the progress of Spiritualism. It was radical and eloquent. Every nook and corner of the hall was crowded with eager listeners. Mrs. Morse-Baker closed the Convention in touching and appropriate words. Mr. Fuller has been secured for the month of March.

MRS. A. E. LAMB, Sec'y
Spiritual Atheneum Society, West Randolph, Vt.

Alliance, Ohio, Speaks from a Spiritual Standpoint.

To the Editor of the Religio-Philosophical Journal:

Our Independent Church, organized a few years ago, has been fortunate enough to engage Mr. and Mrs. J. T. Lillie, from Jan. 1st to April 1st, 1883. Mr. Lillie is a fine musician, which we appreciate, and Mrs. Lillie one of the grandest inspirational speakers it has ever been my lot to hear. She is speaking to crowded houses nearly all the time, and last night the 18th inst, fuller than ever. Our platform is very liberal and all we require from any one to join our ranks is that they shall be true men and women and they can either come forward to a front seat and receive the right hand of fellowship or hand their names to our President, G. W. Thornburg, or Secretary, Mrs. J. D. Jones, and their names will be entered on the roll of honor. We have had 17 additions thus far, and have only held meetings on Sunday, without any special effort in that line. Mrs. Lillie is doing a good work.

Alliance has one of the best test mediums I know of, a perfect lady and thoroughly honest, Mrs. Samuel Erwin, from whom many here have taken their first lessons in Spiritualism. For the last two years she has been mostly engaged as a healing medium, and has done some grand work. We have many talks with our friends from the evergreen shores through her. She forms the telephonic connection with the other world. I know whereof I speak for I have known her over 30 years. We have several other mediums among us, and some now developing.

W. S. P.

The World Does Move.

The world does move, and it has taken another revolution in the recent action of the Medical Society of this county. At a meeting held last week the following resolution was adopted by a vote of 147 to 60: "Members of the Medical Society of the State of New York, and all the medical societies in affiliation therewith, may meet in consultation legally qualified practitioners of medicine; emergencies may occur in which all restrictions should, in the judgment of the practitioner, yield to the demands of humanity." This action has been for a long time seen to be inevitable, and the large majority by which it was adopted indicates the strength of medical opinion in its favor. To all non-professional persons who know that in every science and profession there are different schools, emphasizing different truths and qualities, it has long been seen that the position of the old school practitioners in refusing to consult and act with practioners of newer schools was wholly untenable. The attempt to establish a rigid orthodoxy, dogmatic and exclusive, as a standard of excellence, has failed in medicine as it long ago failed in theology, and must fail in every department in which active thought is operative. The physicians of the Medical Society have acted wisely, and have set an example which their professional brethren throughout the country cannot follow too soon or to far.—*The Christian Union.*

Unseen Spirits Rock an Empty Chair.

A few days ago an old man named McIntyre, a paralytic, of Hamilton County, died. His rocking chair was sold to a neighbor. Soon the chair was noticed to rock when no one was near. It was set out in the middle of the floor and the neighbors called in to witness its strange performance, all of whom testify to its strange actions. It will remain motionless for a time, then all of a sudden it begins of its own motion to rock furiously. And one of the strange things seems to be it doesn't care who's looking at it.—*Knoxville Chronicle.*

George Washburn writes: Keep on exposing fraud. If Spiritualism cannot stand without it, let it go to the shades.

Dr. Henry Slade at Omro, Wis.

E. E. Henry was one of the investigators who interviewed Dr. Slade. The Doctor was of the opinion that Mr. Henry possessed some mediumistic qualities, and after having produced a number of messages on the slate, Henry took a new slate and while it was in his possession, and entirely out of the reach of the Doctor, suddenly there came a tapping as if a spirit gently rapping, and a message was written on the slate and signed by a deceased friend of Mr. Henry's. On being questioned afterwards, Emmett says that the slate and pencil were both his own, taken there by him, and that the whole thing was performed in broad daylight, and that the medium only had hold of one of his hands while the other hand held the slate at arm's length, which was several feet from the medium. In this condition, with no one else in the room, the message was produced, the noise of the pencil being distinct to the hearing, and its force on the slate making itself perceptible to the sense of feeling. Emmett has always been a radical unbeliever in Spiritualism, and while he does not admit that the spirits did the writing he is confident it was not done by the Doctor physically, through the aid of any sleight-of-hand contrivance. Many of our citizens have had similar sittings with the Doctor since his stay here, and although none others have developed mediumistic powers, they have witnessed the Doctor produce slate communications that were truly wonderful. Spiritualism to us, as to thousands of others, is an hallucination, still there are advocates of this doctrine that produce strong emotions upon the human mind, and perform feats of miraculous appearances which all are at a loss to account for. By many this is termed sleight-of-hand, and in many instances it is nothing else, but here is a case which cannot conscientiously be attributed to that cause, and we can only wonder and conjecture what it is, or call it Spiritualism. But even in conceding that it is produced by spirits, the result seems none the more satisfactory, inasmuch as the peculiar conditions to its attainment remains the same, and no one but a medium, or one person out of a thousand we may say, can produce the desired results. Call it Spiritualism, if you please, and then tell us of what practical or spiritual benefit it is.—*The Stalwart.*

H. C. Towner writes: I cannot forego this opportunity of saying that as a Spiritualist and a medium, I consider the JOURNAL the best paper published in the interests of Spiritualism, that I have ever read. As a true medium, one who would starve before descending to any dishonorable trick, or any attempt to make my glorious gifts a vehicle for mere money getting, I endorse every word you have published in regard to maintaining the purity and integrity of our communion with the Spirit-world. It is about time that spirits gave up the foolish and pernicious idea of holding their mediums to any contract that involves them in any serious physical or financial difficulty to carry out. Aside from his or her mediumistic gifts, the person should have a profession or trade, and when the exercise of the spiritual gift begins to tell upon the physical frame and brain, it should be discontinued, and a vacation enjoyed. Often a mere change of labor is sufficient, though as a general thing, the change should be from mental to physical labor and *vice versa*, care being taken in either case not to work too hard. The great trouble with mediums, as with all other classes of laborers, is that they are trying to get rich too fast, all striving to command big pay, forgetting that it is not what people earn, but what they save that makes them rich.

S. F. Deane, M. D., writes: I like the JOURNAL, and am fully in accordance with your efforts to dry-dock Spiritualism and scrape the barnacles from its sheathing, so that it may make all the better progress when it shall have been cleared of the frauds that now infest its bottom and hinder the progress of the noble ship.

D. K. Dunton writes: Although I am not strictly speaking, a Spiritualist, yet I find much valuable reading in your paper, and cannot well do without it. I believe that the time is drawing near when the spiritual senses of the entire human race will be opened.

W. J. F. Morgan writes: Many thanks for continuing the JOURNAL to my address as long as you have. I do not know how I can do without it. I like it better than any paper I ever read, and I have read thousands. I am an old typo in my 62nd year, and can appreciate a good paper.

George W. Pearce writes: We cannot do without the JOURNAL. I think it is the best paper published. My family would be lost without it. I glory in the true manly stand you have taken against fraud and deception.

D. A. Brown writes: The JOURNAL is just the paper for me, a Baptist for forty years. I am progressing. I was wonderfully interested with Dr. S. D. Bowker's article. He preached several years in this association.

Mary J. Cheatwood writes: I don't see how I can do without the JOURNAL. It is food for the soul and a great consolation. May God guard and guide you as long as you conduct it as heretofore.

John W. Olinger writes: I am well pleased with the JOURNAL; it finds my camp regularly each week here in my mountain home. It is my best friend and true guide.

Mrs. Thomas Phillips writes: I cannot think of doing without the JOURNAL myself, and I look for its arrival every week with the greatest interest.

J. E. Goodnow, a subscriber from the first number, renews and writes: We don't like to do without the JOURNAL. Keep it coming.

Allen F. Hall writes: I admire your course, and if Spiritualism has to depend on cloaking and defending fraud, the sooner it dies the better.

H. H. Benton writes: I cannot think of doing without the old JOURNAL; it is my meat and drink, and I believe it is getting better every year.

J. M. Smith writes: We cannot do without the JOURNAL.

Notes and Extracts.

The seeds of our punishment are sown at the same time we commit sin.

When you bury an old animosity, never mind puttting up a tombstone.

Whilst you look too much on others' gardens, you will neglect your own.

There is no such thing as being proud before man, and humble before God.

The most important part of any business is to know what ought to be done.

He who lives to benefit himself confers on the world a benefit when he dies.

The sweetest thing on earth is a little child when it has learned to know and love.

He that would have the perfection of pleasure must be moderate in the use of it.

Plunge boldly into the thick of life, and seize it where you will, it is interesting.

Bashfulness has as little in common with modesty as impudence has with courage.

AYER'S

HAIR VIGOR

restores with the gloss and freshness of youth, faded or gray hair to a natural, rich brown color, or deep black, as may be desired. By its use light or red hair may be darkened, thin hair thickened, and baldness often, though not always, cured.

It checks falling of the hair, and stimulates a weak and sickly growth to vigor. It prevents and cures scurf and dandruff, and heals nearly every disease peculiar to the scalp. As a Ladies' Hair Dressing, the VIGOR is unequalled; it contains neither oil nor dye, renders the hair soft, glossy, and silken in appearance, and imparts a delicate, agreeable, and lasting perfume.

J. W. BOWEN proprietor of the *McArthur (Ohio) Enquirer*, says: "AYER'S HAIR VIGOR is a most excellent preparation for the hair. I speak of it from my own experience. Its use promotes the growth of new hair, and makes it glossy and soft. The VIGOR is also a sure cure for dandruff. Not within my knowledge has the preparation ever failed to give entire satisfaction."

MRS. O. A. PRESCOTT, writing from 18 *Elm Street, Charlestown, Mass, April* 18, 1882, says: "Two years ago, about two-thirds of my hair came off. It thinned very rapidly, and I was fast growing bald. On using AYER'S HAIR VIGOR the falling stopped, and a new growth commenced, and in about a month my head was completely covered with short hair. It has continued to grow, and is now as good as before it fell. I regularly used one bottle of the VIGOR, but now use it occasionally as a dressing."

We have hundreds of similar testimonials of the efficacy of AYER'S HAIR VIGOR. It needs but a trial to convince the most skeptical of its value.

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Diphtheria.

Diptheria is one of the most fatal of diseases that afflict the people of civilized lands. It carries off thousands in the country every year. The medical profession may be interested in the following recipe of Dr. W. A. Scott, of Milo, Iowa. The Des Moines *Register* says the cure has become famous in that State and has saved thousands of lives. Dr. Scott has recently made some improvement in his treatment, which he makes public. We copy his letter and call the attention of Chicago physicians thereto:

Milo, Iowa, Feb. 20.—[Editor *Register.*] In long years gone by you published my cure for diphtheria. It attracted widespread attention and became known as "the *Register* diphtheria cure," and saved hundreds of lives, as thankful letters received by me showed. The years of progress and thought have brought better treatment, because not so slow in action. I have lately received several letters asking for the treatment as published in the *Register*, their much-treasured copies containing the same having been loaned, mislaid, or lost. I now give my improved treatment, which can be had at any drug-store, and used by any person without danger.

Take ten grains of permanganate of potassium and mix with one ounce of cold water. As soon as dissolved it must be applied with a rag or sponge, mop or swab, to the whitish places in the tonsils and other parts that have the diphtheria membrane on. Do this very gently, but thoroughly, every three hours until better; then every six hours until well. It does not give pain, but is rather nauseous to the taste. If the tongue is coated white, I mix one drachm of hyposulphite of soda and five drops of oil sassafras in four ounces of sirup made of sugar and hot water, and give a teaspoonful every one to three hours as needed, when awake. If the tongue is not coated white, I mix twenty drops of tincture of phytolacca in four ounces of cold water and give a teaspoonful every one to three hours as needed, when awake. The phytolacca is the common poke-root of the South, and as it loses its strength by drying and age, the tincture should be from the fresh root, or it is worthless.

It is well to apply a little sweet-oil or cosmoline to the outside of the throat to protect it from the action of the air, as the patient must be protected from all danger of getting chilled.

In the beginning of the disease, in mild cases, the above solution of permanganate of potassium is all I use, and all that is needed, as the disease is local at first, but it rapidly affects the whole system when seated. In the stinking form of diphtheria this solution soon destroys all smell, and in every case it destroys the diphtheria membrane without leaving any bad effect behind. W. A. SCOTT, M. D.

A Strange Intimation.

On the morning of the day before his death, it is said, the late Marshall Jewell awoke from a sound sleep and at once asked what was the matter at the home of William E. Dodge.

A telegram had just been received by Mr. Jewell's family, announcing the death of Mr. Dodge, but it was not thought best to let Mr. Jewell know it, so he was told that all was well there. He would not believe them. Something had happened, he said, some great affliction had overtaken the family. Insisting upon this, and refusing to accept his family's denials, he at length induced them to telegraph to New York to see what was the matter.

But Mrs. Jewell so worded the telegram as to instruct those who received it to answer that everything was all right. When that answer came, they told Mr. Jewell, who refused to believe it, and asked to see the message itself. This request being granted, and having the ocular proof before his eyes, in the shape of an unmistakable telegraph message, he dubiously remarked:

"Well, it does seem to be so; but it is very strange; I know there is something the matter, that something serious has happened in Mr. Dodge's house in New York." And that impression he retained until, soon afterward he, too, ended his earthly life.—*New York Tribune.*

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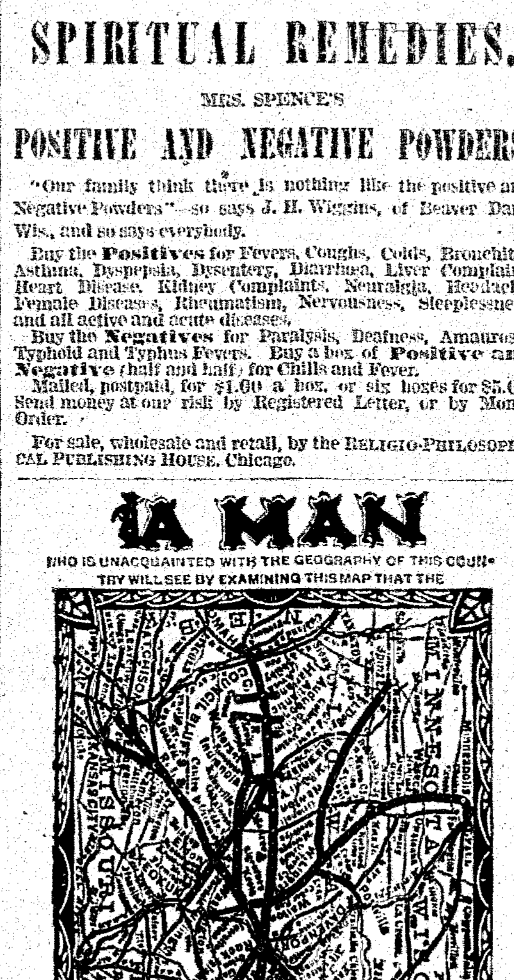

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11:00 a m b	Kansas City, Atchison and Leavenworth Express	b 3:00 p m
4:45 p m †	Peru Accommodation	†10:10 a m
9:15 p m ‡‡	Council Bluffs Night Express	‡ 7:00 a m
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Materializations.

To the Editor of the Religio-Philosophical Journal:

Mr. Hudson Tuttle, in his article in the JOURNAL of date February 10th, says, in speaking of Prof. Oswold's article that appeared in the *Popular Science Monthly:* "Evidently Prof. Oswold has only looked at that side of Spiritualism represented by reports of credulous observers of the 'materializing manifestations,' and hence his criticism, although untrue, is pardonable. When we read the grave statements of men supposed to be well informed and reliable, that the medium's body may be dematerialized and rematerialized in the form of a spirit, that a spirit may materialize, stand before you and by movements of the hand fabricate lace; .... and a thousand other absurd statements, we feel like asking if the age of superstition has quite passed, and if so, how it comes that such men are left behind us?"

This is singular language coming from an investigator of facts, or a believer in any of the phenomena of Spiritualism. Mr. Tuttle says further on: "The first and fundamental claim of Spiritualism is, that spirit existence is the result of fixed and unchangeable laws, and that communication between the two worlds is the result of the same; consequently there is no miracle in such communication."

The same can be asserted of the reclothing of a spirit in matter. There is no miracle in it. It is no longer even very wonderful, because a matter that is frequently repeated, at many different times and at different places, ceases to be wonderful. Grant that the communications from spirits are made in consonance with existing fixed and immutable laws. What are these laws? Conditions under which forces directed by intelligence are brought into requisition and made to operate. But while we attempt to define them, how very little we know of these laws and the complexity of their interrelations. We, living in connection with the physical world, can fix some standard to measure gravity, heat, light, etc., but when we come to inspect the phenomena that spring from spiritual or vital forces, how meagre and inadequate is our knowledge. Who can formulate a rule to measure love, hate or envy? You may say that these are simply sentiments; but nevertheless they are underlaid and are sustained by spiritual force. They govern actions, sway motives, and are powers. Love is as much a reality as gravity; but it is an attribute of the spirit instead of a force dominating matter. Living in a physical world, we first make a study of what may be termed the cruder forces that appertain to matter, a knowledge of which will give us an advantage over the base conditions that surround us, which are always proportionately base to our degree of ignorance. Mark the advance that has been made. Once man stole near to his game by stealthy approaches and brought it down with an arrow. Now, if within half a mile, he takes accurate aim through a telescopic sight, and sends the missile of death to its destination. The difference between the bow and the rifle is a difference of knowledge. The difference between the post-boy and the telephone is a difference of knowledge. The examples only prove that we are getting greater control over the forces that surround us. In our dealing with the material world we are daily employing our knowledge of these forces to accomplish our purposes.

Seventy-five thousand locomotives daily speed over the land, dragging trains and produce; the force of electricity is subjugated to carry intelligence over land and under sea; by our knowledge of chemical forces we compound the rock-rending dynamite and tear the hills asunder. In all these cases it is knowledge of how to use the force that renders it available.

When we assume to enter the domain of spirit existence and inquire in what way spirits may employ forces, and what they may achieve through their knowledge of matter and by the laws through which they control it, we are very babes in knowledge. Spirit is nowhere isolated from matter. It acts upon matter; transports it; modifies it. To do this there must be force exerted, and the effect produced is simply the manifestation of intelligence directing or controlling means that it has knowledge of. To suppose that we are acquainted with all of the laws by which mind or spirit acts upon or controls matter—we need not now consider how mind may act upon mind—would be a monstrous assumption. It is only because we are conceited and think we know so much that we pass upon this or that reported manifestation as being impossible, and intimate that those publishing it are deluded and superstitious. Spiritual intelligences under exceptionally favorable conditions, using the forces under their command, produce in some part of the country manifestations wholly foreign to our experience and transcending any previous efforts. Simply because they are of this character, is it wise to denounce those who testify to the facts that come under their observation? This is certainly neither fair or scientific.

The testimony in favor of materializations is too strong and too overwhelming to be set aside. It is no longer a question whether materialization is possible, for the matter has been demonstrated again and again. It simply remains now for us to investigate the facts. It is a matter of no importance whatever that such men as Prof. Oswold may disbelieve the facts or refuse to consider them. The facts will survive long after he is forgotten, and they cannot be put down by a supercilious contempt. There are large numbers of people who are not "superstitious," who care very little for what he thinks. There are many of them quite as scientific in their methods and as conscientious in their investigations, who have come to different conclusions about "the prophylactics of our present civilization."

Unless we wholly stultify ourselves and deny the evidence of our own senses, it is impossible to long investigate the phenomena of Spiritualism and disbelieve in the power of spirits to appear again in the physical form. Nay, more; for them to do a thousand things with matter that overcome us with wonder and humble us by their knowledge of forces that we know nothing of. The reclothing of a spirit in the physical form, is the *experimentum crucis* of spiritual manifestation. It is a proof of spirit power and immortal existence that immeasurably transcends all other phenomena.

Read the numerous test experiments of Prof. Crookes or Prof. Zöllner, made in their own houses, with the most scrupulous care against imposition, and with no feeling of superstition, and how can one consistently charge them with an "all-believing" and "all-receiving" credulity. These men had the manhood and the courage to testify to the facts witnessed by them. They stand unimpeached. The facts are capable of being demonstrated. Nor shall he believe that "with these wonder-works Spiritualism becomes the hot-bed of superstition, and credulity takes the place of reason." It does not matter how wonderful the works are, so they are facts; and those who treat facts with contempt are not in a way to make rapid progress on any subject.

I cannot better close this article than by quoting an important incident that occurred during the investigations of Prof. Zöllner in his own house, and that is related by him with such simplicity. It should be mentioned that there was no living person behind the curtain alluded to: "While we kept our hands joined together (in plain view), a hand suddenly appeared through an opening in the middle of the curtain. I hereupon expressed a wish to be allowed to hold that hand once firmly in my own. I had scarcely said this, when the hand appeared again out of the opening, and now with my right hand I seized the hand protruded from the opening, and thus shook hands with a friend from the other world. It returned my pressure heartily."

Can any other faith or religion boast of an achievement like this? Under the dazzling brilliancy of such phenomena, superstition will shrivel like sun-burned mould.

Leadville, Col. C. H. MURRAY.

A Tribute to my Departed Friend, Mrs. Louise M. Stansell, wife of Judge J. B. Stansell.

To the Editor of the Religio-Philosophical Journal:

A thousand pleasant memories cluster around my late visit to Leadville, during the charming days of last autumn, before the bleak winds of winter had chilled the air beyond the first crisp touches of the breath of night that invariably warns us of the near approach of the frost-king.

I visited Leadville obedient to impressions from my spirit guides, assured that some important work awaited me there, yet timid to a painful degree, not being aware of the residence in that city of a single acquaintance. However, on my arrival, I accidentally learned that Judge J. B. Stansell and wife, whom I had formerly known at Waukegan, Ill., resided in the city, and I was welcomed by Mrs. Stansell with sisterly warmth. Her genial sunny smile will never fade from my recollection, though she will greet me no more on earth as in those pleasant days, for her bright spirit has recently passed to the spheres of angelic delights. This dear friend had kept me in a loving remembrance as one of the early mediums, who had from the rostrum first expounded the spiritual philosophy to her charmed senses; and after her first affectionate greeting, she assured me that I had come in answer to the united wishes of herself and husband, who had not ceased to pray that the angels would bring me to Leadville, since they first read of my Western tour in the JOURNAL.

Certainly I had been drawn by magnetic cords that were irresistible, and such seems the philosophy of answered prayers. Mrs. Stansell was a noble woman, brave and fearless in the defense of her religious faith, ignoring the weak fanaticism which attaches to spiritualistic believers many frivolous fancies that neither enhance the dignity of their advocates, nor exalt the religion of Spiritualism in the public esteem. Warm and generous of heart, this excellent woman was ever ready to aid by influence and labor, those whom she regarded as worthy representatives of true Spiritualism. Her broad charity and earnest vindication of the virtues of all, irrespective of wealth or position, endowed her with the best attributes of true womanhood. Many years she had cherished a faith in spiritual communion as the brightest jewel in the crown of nature's demonstrated facts, and while standing devotedly firm in her respect of genuine mediumship, she deprecated any attempt at public display of imperfect manifestations. Herself a medium for the sacred domain of home, she fully appreciated the trials to which mediumistic sensibilities subject those who inherit that divine birthright. Fraud in every form was repugnant to her pure nature, and she expressed the deepest condemnation for those who dare to simulate the heavenly gifts of mediumship. In all respects she sought to be the real friend of mediums, as many others have been already assured by her kind encouragement. It was in her genial home that, on the evening of the day following my arrival in the city, I met the many friends of progress who gathered there in response to her kindly invitation, and from whom I received a most cordial welcome to Leadville.

The spiritual journals have recorded from other pens than mine, the account of my public work, the large and appreciative audiences that gathered and listened with eager sincerity to those truths which pertained to the spiritual philosophy, also many private séances which awakened deep personal interest. Throughout my entire stay Mrs. Stansell worked nobly for our cause and her very soul seemed aflame with grateful enthusiasm. On several occasions she assured me that she had received a premonition of her approaching translation, but felt no unwillingness to pass to the higher life. The sad result has proved her impressions were indeed true; three months from the date of my last lecture in Leadville, her peaceful spirit entered into rest. So tenderly did the angels bear her away, that her last loving words to her devoted husband still vibrated on the air, when without a sigh the eyelids closed, the hand clasp was loosed, and the portals of outer life were forever closed. To her, the value of life resided in the affections, and the only religion sanctified by human affections was Spiritualism. Though to her vision life has opened up a brighter vista, we know that she will still labor for the cause she loved so well, and her gentle words of encouragement, her active efforts to make my visit a spiritual benediction to people of her beloved city, will ever remain a sacred memory of the many faithful friendships given me by my mediumship.

A fond companion tenderly cherished by her husband, they were united in their reverential love of Spiritualism, and his sorrow is softened by the sweet assurance that in spirit she is his companion still, that she will soothe and strengthen him in sunshine or shadow, till they meet in the land of supernal joys. EMMA F. JAY BULLENE.

West Las Animas, Col., Feb., 1883.

There is much nonsense talked about regarding the value of foods. Chemically considered, it is well known what the constituents of ordinary diet are, and it is no secret that the values of different articles vary greatly. But it is too frequently overlooked that the food which a hunter or plowman can not only relish and assimilate would cause torture of the most acute kind to a person compelled to pursue a sedentary life. On what the former would starve the latter would live nobly.

The coal-deposits of Colorado are practically inexhaustible, and they are to be found in almost every portion of that State. Two millions of tons were mined last year.

"Ragnarok."

The Age of Fire and Gravel.

To the Editor of the Religio-Philosophical Journal:

My attention was recently called to a book of the above title by Ignatius Donnelly, published this year (1883) by D. Appleton & Co. It is calculated to make a sensation in scientific circles and I am tempted to call the attention of your readers to it. The writer appears to be an excellently well read, vigorous, progressive and independent thinker, able and willing to step out boldly from the beaten paths of science, and explore new ground when truth and reason point the way.

Apparently well posted in geological science, he attacks boldly the latest adopted theory of geologists in their efforts to account for what are technically called the "Drift" and the "Drift Age," and seems to demonstrate the insufficiency of the latest as well as all former theories, in explaining satisfactorily those wonderful deposits of clay and gravel called the "Drift, which have, many thousands of years ago, been spread over a large portion of the earth's surface, but not over all of it.

He seems to show clearly also that this "Drift" came suddenly upon a well developed world, inhabited by civilized man, and that it came as a cataclysm of destruction and death to almost all forms of life in the regions where it fell. In the words of the author: "The Drift fell upon a fair and lovely world, a world far better adapted to give happiness to its inhabitants than this storm-tossed planet on which we now live, with its endless battle between heat and cold, between sun and ice."

His method of argument is almost wholly by quotation from standard writers, and after showing the imperfections of older theories, he claims that the whole phenomena of the drift, deposit, together with its scored and striated boulders and the scoring and marking of the rocks, even high up on the mountain sides (heretofore attributed to glacial action), are better explained by the stroke of a comet, with its intense accompanying heat and deposit of debris. Of these catastrophies it is argued there have been more than one.

In support of this theory the author appeals to the Legends and Mythologies of all the surviving races of men, and very ingeniously and, in some cases, with wonderful clearness, points out the strange coincidence of testimony in all, to a cataclysm of ruin and death, just such as modern science would pronounce to be the probable effect of the earth's contact with a comet.

The title of the book "Ragnarok" is taken from the Scandinavian legend, and means literally, the "darkness of the Gods" or the "rain of dust." But the Book of Genesis, the Book of Job, the Grecian, Persian, Hindoo, Mexican, North American Indian, and other Mythologies, properly analyzed, all tell alike of the awful catastrophe with its terrible heat, its poisonous vapor, its rain of fire, dust and gravel, its consequent clouds and darkness, the final return of the sun and gradual settling of the elements.

In illustration he argues that the spontaneous fires extending over three States simultaneous with the burning of Chicago in 1872, were no common fires, but the result of an impingement with the earth of a small fragment of the vaporous body known as "Biela's Comet."

Altogether, we may pronounce "Ragnarok" to be a strange, startling yet seemingly strong book. Your reviewer does not profess to be sufficiently well read in the noble science of geology to give from his own knowledge a valuable opinion how tenable the author's theories may be in their relation to that science; but as to their relation to astronomical science they, with few exceptions, seem very plausable and defensible.

From what I remember of the theories of Prof. Wm. Denton, published in the JOURNAL about January, 1881, concerning the lost planet, "Sideros," methinks there will be found between him and Mr. Donnelly many points of coincidence.

As a concluding word then, I am here to recommend the book to all the thoughtful readers of the JOURNAL and will end by quoting a few remarks of its author in his chapter, "Objections Considered:"

"One man, Mohammed said, with God on his side is a majority; and one man with the truth on his side must become a majority."

"Truth is born an acorn, not an oak."

J. G. J.

Warning "Apostle John."

To the Editor of the Religio-Philosophical Journal:

My curiosity was somewhat excited by reading an article in your JOURNAL of Feb. 17th, headed, "The American Institute of Christian Philosophy," and signed by "Apostle John," dated Brooklyn, N. Y. I have been quite well aware that Brooklyn has been a resort for distinguished persons, and especially of those who have inherited or acquired Apostolic peculiarities, but I had never dreamed that the Apostle John had made it his permanent abiding place. I am not, however, at all surprised, for upon reflection it seems that the Apostle could not have located better, especially when we take into account the peculiar work which he seems called upon to perform.

That I may make no mistake I would like to inquire of the Apostle aforesaid, if he is the brother of James, the son of Zebedee, some of whose peculiar characteristics are related in the 10th chapter of Mark, where it is shown that he had a keen appreciation of position and place? If so, then I can readily understand what he means when he says, "Having for quite a number of years had no small acquaintance with the inside working of the so-called instructors," especially when he insinuates that leadership or place or position is the leading motive which inspires their actions.

If it would not be asking too much of this far-famed and gifted Apostle, we would earnestly request him to be more explicit and definite. Please give us all you know about these internal workings; let the full light of your apostleship illuminate this mysterious fog with which you claim to have had intimate relations and years of acquaintance.

If you are not the Revelator John, you certainly have now an opportunity offered to become at least a second Revelator, which I am inclined to think, under the circumstances, you cannot be excused from improving.

Your insinuations that you know something damaging to somebody, and you come to know about all this in consequence of your acquaintance for years with certain mysterious internal workings, is not a proper way to attack an individual or an organization of individuals. It is cowardly and unmanly and very properly creates a suspicion that after all the Apostle John of history is not the author of the article under consideration, and further evidence that such suspicion is well founded, is the fact that it contradicts the universally accepted doctrine of progression.

If the Apostle John after eighteen hundred years in the Spirit-world cannot do better than this, my advice to him would be to keep quiet, for it certainly not only shows great mental degeneration, but spiritual degeneration as well, and I do not think it likely that the Apostle John has retrograded either mentally or spiritually, therefore we are compelled to reject the claims of the author to the title which he assumes for the occasion and are compelled to adopt the conclusion that the name is used simply as a cowardly disguise, a barricade from behind which he can securely throw his dirt or mud without exposing himself in any degree to the consequences which usually follow when one indulges in this kind of work openly over his own signature.

Now we say to this pseudo Apostle, unmask—be a man, and if you know anything damaging to the American Spiritualist Alliance, tell definitely and explicitly all you know about it; aye, and more. I challenge you to do it, and if you do not respond, you will remain with the brand which I put upon you of a sneak and a coward.

I am entirely out of patience with a class of so-called Spiritualists whom the world at large would never know existed were it not for the fact that they occasionally appear in print as fault-finders of something or somebody, usually to gratify some personal spleen or ventilate some personal quarrel or misunderstanding with or about which the public has no interest.

When the individual writing over the name of Apostle John, has any fault to find with the American Spiritualist Alliance, it will not do for him to select some individual member with whom he may differ, or with whom he has had a quarrel, and by magnifying the real or supposed errors or defects of an individual to bring reproach or put in a false position, the standing or purposes of the Alliance.

I will close by asking the would-be Apostle, what he means when he states at the commencement of his masquerade, that the Spiritual Alliance has made an offer to the American Institute of Christian Philosophy. Will he please tell what he alludes to, what the offer was and when made and all the circumstances attending it.

New York. HENRY J. NEWTON.

The Death of Joseph Arkins and His Youngest Boy.

After a contest with death, manly and heroic in its resolute courage, Mr. Joseph Arkins passed quietly away yesterday afternoon at 3 o'clock. The fatal illness was pneumonia which was first manifest one week ago Tuesday. For some days it was thought it would result in nothing serious, and then there came a sudden change for the worse, which seemed to bring the end very near. But after hope had gone, a strong constitution and dauntless will came to the rescue, making it appear that perhaps the friends had been too fearful. The disease was thrown off but it had preyed too heavily upon the patient's frame, leaving it worn to a degree that the most loving care could not overcome.

Joseph Arkins, jr., was born in New York 45 years and 4 months ago. His father still lives in Red Wing, Minn., where he has resided twenty-five years. Of the three surviving brothers, two are in Denver, and Thomas, the third, will be here from St. Louis this morning to mourn with them, and the mother and wife, and her children.

The deceased had led an active life, and in business and social circles made a record which is without spot or blemish. He served during the rebellion in the union army and afterward lived in New Orleans, later removing to Chicago and engaging in mercantile pursuits. About two years ago he came to Denver, and has since been identified with the business department of *The News*. His kindly and expressive face had become so familiar to those who entered the counting room that it will be long remembered. To those who called him friend, his place can never be filled, for he was like no one else. His peculiarities were born of conscience. He was firm in his friendships, unswerving but unobtrusive in his beliefs; brusque, and so sometimes misunderstood, but sympathetic to a degree that made those in trouble turn to him for aid and counsel. To more than one young man because of these qualities, he had been almost as a father.

To his family and his home he was all that a man could be. He loved them and lived for them, only regretting at the last, for their sake, that he must go. A wife and four children are left, and while they have the tenderest sympathy, it is a time when sympathy seems idle, and condolence a mockery.

Death found him as he had lived. He did not falter, but those who were about him recognized just the traits that years had made familiar. When he knew that he must go, there was no repining at the pain he had endured, and the weariness of the struggle, but he fell asleep gently and quietly as a little child.

When the father was first taken sick, his youngest boy Harry, his pride and darling, was prattling about the house, but soon he, too, was stricken, with spinal fever, and the little feet ceased to cheer the patient with their patter through the room. The sufferer asked for his boy, and they would not say that he was dead, yet he seemed to suspect it. Not until there was no ray of hope was the news broken. A nod of the head was the only token given in return, for death was then for the second time, very near to the house of mourning.

The dual funeral will occur from the residence, 540 Curtis street, at 2 o'clock to-morrow afternoon, interment taking place at Riverside, where in one grave will be laid to rest, the two whom death did not long separate.—Denver, (Col.,) *News*.

The editor of the JOURNAL is indebted to Mr. Arkins for many favors shown him while in Colorado, and remembers his genial manner and kindly spirit with pleasure. It is only a few weeks since a pleasant letter was received from him. Mr. Arkins was a confirmed Spiritualist and well knew that it is not all of life to live here a few brief years. The JOURNAL unites with the friends of the family in tendering sincere sympathy to the bereaved wife and relatives, who, however, know that the loved one lives and loves as before the change by death.

As to the rays of the solar spectrum, Prof. G. Forbes still maintains that the blue rays travel faster than the red, the assertions of M. Cornu to the contrary notwithstanding. It may be remembered that M. Cornu thought that Prof. Forbes was misled by the nature of his apparatus.

A LETTER FROM GERMANY.

SIEGEN, January 9, 1882.

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