

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

### VOL. XXXIV.

#### 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 incldents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible,

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THE REV. DR. JOHN P. NEWMAN.

### CHICAGO, MARCH 24, 1883.

Ramah. When in great distress, King Saul invoked the spirit of Samuel to return to earth. Hannah More, when dying, extended earth, and the request was granted. Samuel re-appeared in the form and garments most familiar to Saul. What Saul saw was not an apparition, not a semblance, not a confederate of the witch, not an emissary of Satan, but the veritable and venerable Samuel, wearing the same majestic look which Saul wearing the same majestic look which Saul had seen before, and speaking with the same authority as when judge and prophet. This is indicated by his intimate knowledge of Saul's past life, by the predictions which were fulfilled, and all this was for the benefit of the nation and for the world. And what information did Samuel give of the Spirit-world? That sainted souls are there at rest. "Why hast thou disquieted me?" That they have a knowledge of earth. "The Lord hath rent the kingdom out of thy hand as he spake by me." And that they have information of by me." And that they have information of the future. "The Lord will deliver thee into the hands of the Philistines, and to-morrow shalt thou and thy sons be with me." From a scene so sad let us turn to one that

Tabor. The Lord is transfigured and the voice of His Father is heard, "This is my beloved Son in whom I am well pleased," and to attest the divine mission of Jesus to visit us from the present Spirit-world returned to earth. They stand on Tabor and converse with Christ. One of the two is Moses, who had died on Mount Nebo 1,500 years prior to his return. The other is Elijah, who 900 years before the transfiguration had been years before the transfiguration had been translated. Moses appeared as Moses, Elijah appeared as Elijah. Moses represented the disembodied, Elijah represented the embod-ied. Have we heard from beyond the grave? Yes. What do Moses and Elijah say of the Spirit-world? That they are there as they were in their personal identity, conscious-ness and knowledge here; that they know what we are doing and have a deep interest what we are doing and have a deep interest in our spiritual welfare. "They spake of His death which he should accomplish at Jerusa-

earth. Hannah More, when dying, extended her arms to embrace some one, and calling the name of a dear sister long before depart-ed, exclaimed, "Joy," then expired. That was an interesting case of Carnaval, whose reason became disturbed by the early death of his intended bride. He would not believe that she was dead. He mourned her absence and chided her long delay, but when dying reason regained its throne, and the dying lover in sudden joy stretched forth his arms lover in sudden joy stretched forth his arms saying, "Ahl there thou art at last," and then went to her, That was an extraordinary case when the eloquent Buckminster of Bos-ton died suddenly. His father, who in New Hampshire and in a dying state, exclaimed, "My son Joseph is dead," and soon thereafter the father expired. It was St. Paul who said, "Are they not all min'stering spirifs sent forth to minister to there who shall be heirs of salvation." In his work called, "Man all Immortal," page 208, Bishop D. W. Clark writes thus: "There are seasons when the soul seems to recognize the presence of and soul seems to recognize the presence of and to hold communion with the departed. They is cheerful. Let us stand on the summit of | are like angelic visitants. We meet them in our lonely walks, in our deep and solemn meditations, and in our closest communions. We meet them when the lengthening shadows hallow the even tide. Mysterious and solemn is their communion. We meet them when sorrows encompass us round about, and hallowed is the influence their presence imparts. Who shall say that at such times there is not

a real communion between the living and the dead! Who shall say that there is not then a real presence of the dead with the living!" The lady for whom this sermon was preach-

ed, is the mother of our esteemed friend and subscriber, George H. Jones, of New York City, who has given away 10,000 copies of the address, and has had calls from all quarters for them. The only ones now to be had are those at the JOURNAL office.

lem." Time coes not lesser their interest in earth. The centre of their joy is the suffer- Is the Soul, Like the Body, Capable of

If we assume that the spirit does not necessarily inhabit the body as a duplicate of every organ, and the base upon which the flesh is condensed, but is a separate and dis-tinct entity, not affected by sickness, old age, or accident, then my reasoning in relation to the subdivision or elasticity of the soul is groundless, since the spirit is not a part of, or in, the body, but is a creation of the body, which, like the ear of corn, as it ripens and grows to perfection, the stock decays and dies. But assuming the theory to be cor-rect that it is the spirit that gives life to the body, then my argument that either the spirit may be infinitely subdivided or infinitely expanded, must remain impregnable.

Verily, it is quite as easy to prove all spirit phenomena a delusion as it is to solve the mysteries of the soul, and one who is natural-ly born skeptical, often scratches his head in doubt, as to the immortality of man, although he may have frequently held converse with a something which to him appeared to be his departed friends.

Are there any mediums or others capable of clearing away the mist connected with the subject of which I have treated? If so, let us hear from them! Not a wordy, windy gush, such as Mrs. Richmond might give us, but something solid which the intellect may be able to grasp. be able to grasp. J. MURRAY CASE. Columbus, O., March 12th, 1883.

#### Both Sides of the River of Life.

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

The following facts occurred in the writer's family in 1854, a sister being the subject of the phenomenon. I extract from her letters:

end came quickly. "I passed the melancholy flood with that grim ferryman which poets write of, to the kingdom of perpetual Asy. To me it was intense darkness. Of the senses, hearing returned first. I heard the sound of running water simultaneously with the most beauti-

the stem. A great many people, hearing of this, came to see me, and I have told these things over so often. I am tired of being known as the girl who was dead and came to life again. Hereafter death will have no terror, and orthodox teachings will be only a nyth to me.' C. C. LUCE. McGregor, Iowa.

No. 4

#### STILL A FAILURE.

#### Her Audiences Dwindling-Her Absurd Statements.

I'e the Editor of the Religio-Philosophical Journal:

Mrs. Richmond's audiences continue to fall off, the third Sunday seeing a considerable drop from those of her second Sunday. The expense being heavy, in a little while, I think, her lectures will fall through, especially as the gentleman who engineered the movement bringing Mrs. Richmond te San Francisco-"the head and front" of the whole affair—has gone to New York to reside, for a time at least. With his departure the bottom of the movement drops out, as it were. bottom of the movement drops ont, as it were. Mrs. R.'s third evening lecture was on Pre-historic California, and a greater conglomer-ation of balderdash and fiction I never listen-ed to. Her blunders, scientific, historical, etc., were monstrous. As a specimen take this: 25,000 years ago, owing to the preces-sion of the equinoxes, the poles of the earth were where the equator is now, and the con-tinents then extended along what is now the equatorial line (east and west), instead of as now (north and south). Continents then ex-isted around the world uninterruptedly from Egypt to Central America, and a connection existed between the religion and civilization "Mother wrote you of my illness, but I will write you of my death and resurrection. I was convalescing rapidly, but by some inad-vertence in diet I fell into a relapse and the dear of the inhabitants of Egypt and Central America—the civilization of that period being superior to that of to-day. At that

equinoxes never did and never can cau poles and equator of the earth to change ful music that ever fell on mortal ear. I places. The probability is Mrs. R. has little thought father had returned during the idea what the precession of the equinoxes idea what the precession of the equinoxes really is, else she would not utter such nonsense. Geology shows that the continents of North America and Europe, so far from not being in existence 25,000 years ago, date back from the earliest geologic time. The oldest land so far found on our planet is part of the North American continent, extending as far north as the Arctic Ocean, and part of the northern continent of Europe (the Laurentian rocksj. To this, probably several hundred millions years old, by gradual accretions the American and European continents have grown up, through all the geologic periods to the present time, in an unbroken chain of being. Fossil remains of animals and plants have been found in the extreme northern portions. of America and Europe, millions of years old. Archæologic researches have brought to light evidences of man's existence in North America and Europe much more than 25,000 years ago. The earliest palæolithic man lived probably at a much more remote period than 25,000 years ago. Archæology also negatives the idea of any high state of civilization anywhere on earth 25,000 years ago. To say that California, Egypt and Central America were farther advanced in civiliza-tion 25,000 and even 50,000 years ago than we are now, as asserted by Mrs. R., is to talk the wildest bosh. We have remains of uncivilized, barbarops, savage man perhaps 100,000 years or more ago, but not a trace has been found anywhere on the globe of any civilization older than that of ancient Egypt, which at the farthest, only dates back as far as 7,000 years ago. Another absurd fiction of Mrs. R. was that the Chinese nation was founded by Brahma 20,000 or 40,000 years ago. Brahma had no more connection with China than had George Washington. China was a nation long before the conception of Brahma as a deity dawned upon the earth. Brahma is a San-skrit word, from an ancient Sanskrit root, and was coined as an appellation of the Deity somewhere about 1,000 years before Christ. No such god as Brahma is found in the Vedic hymns, the oldest of the Hindoo sacred books; but in the Brahman, as the second layer of Sanskrit literature, we find that the Brahmans had manufactured an ideal deity and called it Brahma. The process of this evolution of the conception of the god Brahma, between the time of the Vedic hymns, and the later Brahmanical writings, about 1,000 B. C., is very evident to all Sanskrit scholars. To talk of an ideal deity whose name was manufactured to order in India 1,000 B.C., being the founder of the Chinese nation 20,000 years or more previously, is preposterous. These are samples of the utter nonsense proclaimed as scientific truths by this so-called inspired teacher. When will Spiritualists learn common sense and value all such rubbish at its true worth? WM. EMMETTE COLEMAN. Presidio of San Francisco, Cal.

ices of an Aged Lady, Tuesday, January 30, 1883, at No. 561 Madison Avenue, New York.

### [This is published in the interest of truth. Personal portions of the discourse are omitted.]

And thus ends another life! In what sense does it end? Not in extinction, but rather in change of condition, in the invisibility of the body to us, but in the perpetual consciousness of the departed.

Individuality is indestructible. Death is a removal and not an annihilation. All that is immaterial and spiritual continues forever. The spirit is a unit and is indissoluble. The integrity of personal identity is a sub-lime fact. We can never be less than ourselves, nor more than ourselves, nor other than ourselves. We must be ourselves with all the integrity of our intellect and moral being. Memory holds the past. The imagination prophesies the future. The judgment, the reason and the understanding remain intact while the affections hold fast the tender objects of domestic life.

This venerable woman has gone to the bosom of her God, not to sing songs nor to be idle nor indifferent as to the scenes of earth and time. These sons and grandchildren, over whom she watched with tenderest love here, she will continue to love and guide hereafter.

How sad must be that heart returning from the grave, feels all was buried there! Earth, indeed, would be poor were the departed forever separated from us; but reason and reve-lation combine to lead us to the belief that those who have passed to the other side are still working for the interests of those who remain on earth. Humanity is ever asking the question, "Have we heard from beyond the grave?" "What is the proof?" It is twofold: the testimony of persons in all ages, in all countries, of all religions, and the record of facts contained in the Bible, and in personal experience. The belief is all but universal that the spirits of the departed have returned to earth. It is so in China. The best of the Greeks and Romans were strong in this opinion, and those eminent in the Church for learning and plety, have cherished this common faith.

Two worlds met in Bible times. The communications were as real then between earth and heaven as between New York and London to-day. From Adam till John there was frequent intercourse between those who had gone, and those who were left behind. God spake to Adam, Noah, Abraham. Moses and Solomon Angels dined with Abraham; let Lot out of Sodom; were companions of Daniel in the lion's den; they conversed with Mary; they delivered Peter from prison; they visited Cornelius the Roman centurion. Cel estial visions were given to Isaiah and the prophets, to Paul and the apostles, to Stephen and the martyrs, while Samuel and Moses and Ellas were returned to earth. And why and Elias were returned to earth. And why should we suppose that there is less interest in heaven for earth now than in the glorious past? We have the inspired record of the re-turn of five persons to our earth, three of whom entered the Spirit-world through the portals of the grave. One was translated and returned, and one was caught up into the third heaven. The first to return was

His Sermon Delivered at the Funeral Serv- | to do in their glorified state what they were not when on earth. Moses treads the promised land from which he had been excluded. The two worlds meet. "They appeared in glory." Peter, James and John are our witnesses to this communication. How did they know them? By revelation? By spiritual intuition? By conversation? It matters not: they knew them, and thirty years after the

event Saint Peter recorded the fact. The fourth person who came to us from beyond the grave had always lived there. That was his native land. He was there long before any had arrived from our shores. He then came in bodily form into this life. He then came in bounty form into this inc. Its is always represented as coming. Having lived thirty-three years he returned to the Spirit-world, and remained three days. And what does Christ say of that world? There are many mansions there. The inhabitants live forever. They are in a garden of delights. During those three days between His crucifixion and resurrection Christ was in the spirit land. He first entered Paradise with the trophy of His redemption, for he had said to the dying thief, "To-day thou shalt be with Me in Paradise." He then descended into Gehenna, and, according to I Peter iii. 19, He preached to the unhappy spirits, to the antediluvians, to the Sodomites, to all who had died prior to His crucifizion. Did they accept him? We are not informed. It is reasonable to suppose they did. He then returned to earth, and, after a residence here of forty days, passed into heaven, and from his throne communicates with his people on earth.

And there was another who was born here and went to that spirit land and returned to us and remained with us from June 44 A. D. till June 64 A. D., a period of twenty years; and six years after he made this declaration public. He said: "I was caught up into the third Heaven." This is levitation, as taught in I Kings xviii. 12, Ezekiel iii. 14, in Acts viii. 39 and 40. He went not only to the place of departed spirits but to heaven, where he heard unspeakable words. What he heard in successive detail he could not find language adequately to express, and no mind on earth could intelligently receive the exalted thoughts contained therein, for they were designed for him alone, and hence it was not lawful for him to utter them. What report does St. Paul bring us from the Spirit-world That there is a power to convey us there; that great thoughts are there communicated to the mind, and that his journey thither begat an ardent desire to return again: "I have a desire to depart and be with Christ." It was to him a perpetual inspiration: it was like Peter's recollection being with the Lord in mind.

Do you say if only one of our own race and time would go and return and witness to us, it would be sufficient? Most lawyers are sat isfied with one good witness. The law is that two witnesses are sufficient to confirm a fact, but here are eight: Samuel, Moses, Elias, Christ and four apostles. These eight wit-nesses are as good as eight hundred.

But does the communication between the two worlds continue to this day? Let us not be deterred in answering this question, be-cause a great Bible fact has been perverted for lust and lucre. Let us rise to the sublim-ity and purity of the great Bible truth, and the third heaven. The first to return was Samuel, the prophet. When a lad in the grave, and conversed with the Lord. He died at the advanced age of 98, and was buried at Separation into Parts,

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

That death does not instantly follow decapitation is a well known fact. This is true of man as well as animals. We have recorded instances where the lips were seen to move, the eyes to turn upwards, and the face to bear an expression of deep supplication for a space of time after the head was severed from the body. All of us know that both the head and body of a fowl remains alive for several seconds after being separated. This presents to my mind a very interesting problem: Is the human soul, like the body, capable of separation into parts, or is it elastic?

If we admit the premises that death does not occur upon the instance of decapitation, which we must do, then it follows that either the one or the other of the above questions must be answered in the affirmative; otherwise we must modify our theories of the soul. If we assume that the spirit may be separated into two fractions, the spirit of the head and the spirit of the body, does it not follow that these halves of the spirit may be divided into quarters, and these quarters subdivided into an infinite number of particles of spirit essence. when conscious individuality or personal identity would necessarily be lost? Scientific deductions lead us to no other conclusions. This cannot be denied.

But suppose we assume that the spirit is apable of elongation, that it is elastic, and that real separation of the spirit of the head and the body does not take place, and we are confronted with difficulties quite as insur-mountable as in the case of perfect separation. This would lead us to ridiculous conclusions. If a man riding in an express train, by some accident had his head severed from the body and dropped by the way, there would necessarily be a separation of some miles between the soul of the head and the soul of the body, hefore the death of either occurred. If the soul is elastic, this would lead us to conclude that the end of the man which died first would permit that half of the spirit to snap back to the other end like an India rubber string. Again, if this elasticity of spirit is possible, there can be no limit to its expansion, since anything elastic will stretch until it breaks, and we are now assuming that the spirit cannot be absolutely separated into parts. This being true, a spirit standing upon a bleak mountain of the cold blank moon, could reach forth and warm his fingers in the fires of Jupiter; or an ardent lover on the planet Mars, stretch his neck across the vast expanse and kiss his darling who might be on a visit to Venus. This, although a natural deduction from logical reasoning, is too clastic for one to believe possible. But we must believe it, or else believe the spirit capable of subdivision, unless we promulgate some new theory in relation to the soul redically of subdivision, unless we promulgate some new theory in relation to the soul, radically different from that usually accepted, which is, that the spirit inhabits the body, is the living entity, and the body the clothing; that it remains in the body until death, when, according to A. J. Davis, it gradually ascends from the head until there is a com-plete separation. We may yet be compelled to recast all our preconceived notions in re-lation to the soul, and admit an individual lation to the soul, and admit an individual entity, outside of the body and connected thereto only by an umbilical cord or mag-netic link which is severed at death. . We may yet find that in mediumship. our spirit guide in most instances is this outside self.

night. Opening my eyes a vision almost in-describable was before me. The air seemed like golden mist, cool breezes familed my brow, my feet were immersed in a stream of water on whose mossy banks I reclined.

"The music continued rising and falling in softest cadences. I arose and looking around, I beheld my old body robed for burial and my mother weeping and wringing her hands in anguish. My young friends came, looked upon it, then turned away with tearful eyes. They seemed not to know that I still lived. I tried to tell them. Alas! the lips moved not. My betrothed came; they lifted the covering from the face. He gaze long, then turned away sorrowing. I looked at the old form, then at the new, and laugh-ed in delight of the new life. I had no fear of a living burial; the presence of the coffin did not alarm me. The preparation for the funeral was completed. I was still standing in the stream and looking across. I beheld old and young friends who had passed over. Brother Marvin, sister Delilah, Deacon War-ing of our church—oh! so many, I cannot

mention all. "If I tried to go to them the stream widen-ed, the other shore receded from me. Deacon Waring came nearest me. I asked, where is God? He replied, "I have not seen him. We are probationers here as when in earth-life." They ware singing the anchanting music I They were singing the enchanting music l had heard. Deacon W. told me my earthlife was incomplete. Then they left me and the stream grew wider. I looked for my old body again, and beheld a great commotion. Our old physician was standing thus with a vial in his hands. Mother brought a bath tub, some flannels and some hot water. Every one seemed to be in a hurry, running to and fro excitedly. Presently the physician dropped a few drops from the vial into the bath tub, then into the mouth of my old body. Instantly I fell into the stream where-in I had been standing and became unconscious. How long I remained thus I know not. My first sensation was of a terrible burning, like being rolled upon a bed of coals. My impressions were that I was in hell (that was theorthodox religion she had been taught). I prayed God to have mercy on me. I cried to mother for help. No sound issued from the chilled lips; no voice answered me. There was only the roaring fire that surrounded me. At length the fire cooled. I fell into a peaceful, refreshing slumber from which I awoke. The coffin was gone. Father, mother, the doctor and a few friends were present, joyful that I had been snatched from a living burial. I told them what I had seen. They thought me delirions. I told of seeing brother and sister, describing them perfectly The doctor said there had been such cases For my part I would rather they'd let me stay. If what I saw be indeed the life hereafter (and those I saw assured me it was) I will be glad when my freed spirit shall wing its way to those celestial climes. "It is now nearly a year since, and I have

scarcely regained my strength, but so vividly is that scene impressed upon my memory, that while I remain on earth it can never be obliterated.

"Now I will tell you of something quite as remarkable, but not so celestial. While lay as one dead, there grew from the nape of the neck and down my back what the doctor calls a fungoid growth, resembling little pouches attached by a thread-like pedicel. They were removed by tying a thread around United States.

The bank of California lately received a The bank of California lately received a bar of gold weighing 511½ pounds troy, and valued at \$114,000. Its length was fifteen inches, width six inches, depth seven inches. It was shipped by the North Bloomfield Hydraulic Mining Company, of Smartsville, Nevada County, California, and is said to have hear the largest mid her avar cast in the

#### For the Religio-Philosophical Journal. Evolution, or the Results of the Active **Properties of Matter.**

### BY HELEN MAR.

All writers and thinkers are too apt to deem those theories and conceptions that do not comport with their own, as impossible or improbable, and many times condemn for lack of knowledge what in after time proves of the utmost importance to humanity. Mankind should ever divest themselves of all preconceived ideas and prejudices, and analyze every proposition with unbiased minds. They should never condemn any theory that may be presented, as there never was a theory advanced nor an argument adhered to, that had not a basic fact underlying it upon which it was predicated, and however crude the presentation or uncouth the manifestation the fact upon which the superstructure was builded remains firm and in Time's unfoldings will find a true expression and clear definition within the compass of human thought.

Time is a great arbiter. The law under-lying and working out ultimates is ever active, and cause and effects are interminable. We should endeavor to comprehend this law, and if possible analyze the facts upon which all theories are based, and learn the cause of their crude expressions in the past.

Man in his primeval condition was only one remove above the wild beasts of the forests. As his necessities made demands upon nature's great storehouse, he instinctively adapted and applied what was by na-ture so munificently bestowed. The instinct thus utilized was but the budding germ that expresses itself in the wonderful achievements in art, science, mechanism and literathre of the day and generation in which we live. There is no such thing as inertia or inanimation in the universe of matter. All manifestations of nature are ever becoming more refined, and are being stamped with an unmistakable progressive development through the immutable law of evolution. Through the action of this law it was impossible for man always to remain in his primal condition, but he has inevitably been borne to greater heights of mental, moral and spiritual unfoldment. The crude manifestation of the budding germ of intellectual capacity has attained the degree of unfoldment now recognized as mind or intelligence.

As man emerged from this chrysalis state. and the leaves of this germ gradually un-folded, questionings began to arise, and he culled from the opening flower the sweet perfume of thought. A demand was awakened by the questionings of the soul, that was only satisfied by theories that were crude in themselves, and still more crudely expressed. Disease, suffering and death were in the world, the results of immutable law; the ultimates of causes beyond their control, and was, therefore, a mystery they could not solve. They were the causes that gave birth to theories that were vague and uncertain. and were veiled in mysticism. Evil spirits, demons and hobgoblins brought disease and death, suffering and want; good spirits, fairies and gnomes, brought happiness and joy, health and prosperity. In order to recon-eile the greater degree of happiness and prosperity bestowed upon some than upon others, they instituted punishment for evil deeds, but this did not meet the case, as the good were stricken with disease as well as beneficent purposes. Those that died were called to explate their evil deeds or to appease the jealousy of an angry spirit. Thus were evolved the fundamental principles of the Christian religion, and although time has began, have been brought to the recomition wrought many changes in the expression of the principles embodied in the Christian theories, the basic facts upon which they were predicated remain unchanged. It is impossible for the mind to conceive of any thing but what is based upon a real and substantial fact, which forms an ever active cause that projects the expression. We may be told that fancy roams at will in the imaginary and illusory, and awakens vague and undefined dreams. This may be, but nevertheless we hold to the proposition that however freely fancy may roam, or in what fairy like realms she may hold her regal court, she cannot step outside the realm of demonstrable facts to build her theories or found her deductions. The realm of mind is of that peculiar character, that it is exceedingly difficult to analyze or comprehend it, either as a whole or in part. The mind is made up of many adjuncts, each acting independently yet so closely allied that there can be no dividing line to designate the independent action of either. In the ratio of adjuncts, we have the imagination, the intuition and the reason. The imagination roams at will through the realms of infinite space, culls from the experiences of the past the regal crown that sheds a halo over life's pathway, takes up the slender thread that binds kindred spirits in a fond embrace here, and holds it forth as a beacon light to lure us on to higher attainments in the mental and spiritual spheres, to more delectable feasts spread at the door of infinite relations in the future realms of existence. Intuition enables us to grasp with unerring exactitude the relations and conditions that ally us to the infinite, to measure with certainty the confines of matured thought, leads us on, ever on into the realms of futurity, and binds us with a golden chain to the harmonies revealed through nature's immutable laws. Reason slowly but surely works to the same end. It analyzes and investigates, considers and reconsiders, submits to the crucible of the scientist, enlists the matured evidences of thought from the philosopher. and finally admits the truth of the conclusion arrived at so quickly by intuition. The experiences of the past offer to man the solution of many mysteries which the veil of superstition has enveloped, and which have been a great barrier to the advancement and progressive development of the human race. Myths and mysticisms have shrouded the intellect, and rendered abor-tive all attempts to lift the veil that has hidden from man those facts that demonstrate the relations existing between him and the creative power of the universe. The interminable chain of cause and effect that projects all things and propels to greater degrees of unfolded beauty and perfection is welded and forged by matter in a state of evolution. Matter in its unceasing activity binds and interbinds all manifestations of life, creates ad infinitum and leaves nothing whatever to assure man of a personal supervision, or any personality in a God or in the creative power of the universe. So positive is this assurance that men of matured thought and eminent scientists recognize its truth. This vast universe, throughout all its rami-

in what is termed the spiritual spheres of existence, are being borne upon an irresistless wave of progressive development, to greater heights of refinement and purity. This progressive development includes all things and must perforce include the creative power of the universe as well as its manifestations. It must embrace the in-terminable chain of cause and effect, and cannot, therefore, preclude the fact that God. Jehovah, the Great First Cause, or whatever man may please to term the creative force or power, is effected by the irresistible law of evolution which is the basic foundation of all its manifestations.

Christians may thumb the strings of old theology and deny to Materialists the credit of sanity, when giving the theory of evolu-tion or molecular action as the creative force that projects and propels all forms and manifestations and gives expression to the occult forces in nature that play such an important part in the great drama of human and animal, as well as vegetable and mineral activity, as-

Inertia is no part of Nature's plan, All else is active as well as man. Though seeming death the human form arraign, 'Tis only life upon a higher plain.

But the Materialist has much more conclusive evidence upon which to base the theory of evolution as the creative power of the universe, than the theologian has to base the theory of a personal God as the creator. Could the Materialists go farther and resolve the elements of the cosmical realm into the crude matter of which they are the refined essence, they would find conclusive evidence of a continued existence and of a sacred reunion in the eternity that awaits us. Because above and beyond them there is matter so refined and etherealized that it cannot be reduced by them to its primordial condition, they will not accept any theory concerning it as true, or as based upon demonstrable facts. We deem the Materialists' correct in their conclusions as far as their research extends, but there are many conditions of matter that man will never be able to reduce to their primates, that exist as ponderable and as tangible to the senses of those in the higher spheres of life as the gross matter by which we are surrounded is to us. Matter that has become so refined and etherealized as to enter into and build up a spiritual entity, is beyond the ken of the entity of which it is the basic foundation. This con-dition of matter, or matter in this refined condition, may be called the life principle, or it may be denominated the soul or spiritual essence; whatever you may term it, the name does not change its properties, and it ever remains either matter, or the expression of the active properties of matter.

It may be asked how can spirit be matter? Spirit is not matter as comprehended by mortal, but it is the refined essence of which matter is the primal germ. We cannot see matter in its greater degrees of refinement, but we see the result of its action or the expression of its active properties. We cannot reduce it to its primal elements; we cannot analyze and fully comprehend all its constituent potencies, nevertheless we recognize a force or power above and beyond us over which we have no control. We cannot analvze or comprehend the constituent properties of electricity, yet we see the expression of its power and admit its wondrons potency

of man's intelligence through the law of evolution; in other words have been out-wrought from the great storehouse of nature through the active properties of matter, of which they are the legitimate expressions. In order more fully to comprehend this fact in nature we turn to the discoveries of magnetism, mesmerism, electricity, etc., all of which were unknown a few years since. Why should these occult forces of the universe have laid buried in the womb of time for so many centuries? We have said that our ideas are in accord with the Materialists as far as their research. has extended, but we go farther than they, and claim that individual identities or spiritual entities, having been outwrought through the action and from the elements of matter, cannot resolve themselves, or be resolved again to their primal germs, to be redistributed into the great reservoir from which their germinal essences were generated. The germinal properties of matter are ever becoming more refined and etherealized, and in the same ratio are all its manifestations and expressions becoming more refined and beautiful. It is contended that the quantity of matter in the universe cannot be taken from or added to. We claim that through the universal and immutable laws by and through which matter is enabled to express itself in different modes or manners, that when a kernel of wheat or grain of mustard seed multiplies itself a thousand fold, although the germinal essences or life principle cannot be depleted as retrogradation is no part of nature's plan; the quantity has been added to, or multiplied. It is no fault of ours that we disagree with many who have made these abstruse subjects a life-long study. We are not quoting the conclusions of others, but expressing our own deductions as we are able to reason from the pre-existing cause of ultimates that are outwrought through the activity of matter.

Through time's unfolding developments there are revealed many new and unexplor-ed realms of thought. We know that all things in the material universe, as well as future question the propriety of setting future question the propriety of setting bounds or limitations to the working of the infinite law of causation, that through time's unfolding energies is ever making changes in the primal germs that underlie all mani-festations of its power.

In accord with this unvarying law we are ever being born into new relations and conditions, and as all relations, and conditions are transitory, ever changing, so we must change from day to day, to keep in harmony with our physically environments.

The great family of man are clamoring for something more rational than the mysticisms of the past over which ignorance and superstition have cast a funeral pall, but which is being rapidly dispelled by the gen-eral dissemination of knowledge among the masses. The struggle of the Romish Church to establish parochial schools is one of the death throes of the superstitious fear which has held thousands in bondage for centuries. This will soon be followed by the birth pains of emancipated souls, who will echo the welcome cry of religious and political liberty for all.

The attempt of the Mother Church to force free-born American citizens to educate their children in parochial schools, or peril their hopes for salvation from infinite condemnation and punishment, is the opening wedge which will split the rock upon which they are now anchored. The citizens of this land are demanding the right to educate their children where and in what schools they please, and the government must protect them in the right, which is justly theirs. The death threes of priestcraft and dog-

matic creedalism, and the birth pains of greater religious liberty are following each other in rapid succession, and ere their moans have died away upon the turbulent waves of time's tempestuous sea, the triumph echo of victory is borne across the yawning Charybdis that in the past has stood ready to swallow up all freedom of thought in the religious world.

To assume to arraign the institutions of the past or present before a tribunal of justice and pass sentence upon them for good or ill, is not for us. They are, and have been the outgrowths of pre-existing causes and the legitimate sequence of the relations and conditions that gave them birth, but why should we ever attempt to adapt the swaddling clothes of infancy to our full statue as men and women.

If eternal progression is the relative se juence stamped by infinity upon time's unfolding manifestations, why should not the religious element be included? Cramping the human intellect into the narrow confines of creedalism, is a reproach to the Infinite. a blot upon the fair page of time, and should meet with condemnation from all. That any particular mode or manner of expressing our religious sentiments, or of manifesting our gratitude for blessings bestowed alike upon all, is necessary or essential for our future weal, is not in accord with immutable law or the infinite diversity that we everywhere behold as the result of its activity.

The onward march of time proclaims the indisputable fact that all the nations, of the earth are becoming more refined and civilized, and as the knowledge of nature's divine laws that are written in every tree, leaf, shrub and floweret, revealed in the starry orbs that deck heaven's pathway, in able laws of the universe. To attain the highest ultimate of Spiritual and religious liberty, man must know himself, must have a knowledge of the infinite relation that he sustains to the creative power of the universe. He must recognize the relation he sustains to the conditions and circumstances by which he is surrounded and their effects upon him. He must comprehend his ante-natal and pre-natal tendencies: must study the laws governing his phys ical and spiritual being and their depend-ences upon each other. He must learn the different adjuncts of the mind and the avenues through which they express themselves he must realize the absolute necessity of keeping the physical organism in a healthy condition, to enable the spiritual forces to hold the balance of power in order to give birth to the purest thoughts and highest conceptions of duty. But to return to our subject: in order to fully comprehend all that is implied in the activity of matter and the manifestations presented through it, one must possess infinite knowledge. We can only comprehend, adapt and apply what our physical senses can take cognizance of, during our earth life. We have no right to condemn others because they can comprehend a greater area of knowledge than ourselves, or a lesser. We have no right to limit the possibilities of the infinite laws of the universe because they are not defined by our finite measurement; partial or especial laws have no place in the economy of nature. We might better strive more fully to comprehend the modus operandi by which we live, move and have our being, than to endeavor to trace the manifestations of the act tivity of matter, either backward to their primordial conditions, or forward to their ul timate unfoldment in the infinity of the re lations that await them in the future; matter can never be traced to its 'highest ultimates in infinitude, as the degree of refinement at tained through its activity, that is requisite to enable any one to take cognizance of their environments, whether of a physical or spiritual character, cannot be measured by them; in other words, the infinite relations they sustain to the power or force which enables them to make the measurement or to take cognizance of their environments are above or beyond their comprehension. Could man measure the infinitude of relations and conditions, he would possess infinite knowledge; yea, would be infinite. This assertion may be deemed sacrilegious to the Christian world, as the Christians, in fact, the religious sects of all nations and people have measured, defined and limited the infinite. They have by rule and compass squared the man festations of infinite law to comport with their conceptions; have given to the world the will and decrees of the infinite, have limited the possibilities that shall be outwrought through the infinite and immutable laws of the universe, and presented the creative power as inadequate and unequal to the necessities of creation. They have represented the creative power of the universe, as possessing finite weaknesses and attributive characteristics, but these definitions and representations of the causative power in the

which all the manifestations of nature are outwrought. These divine revelations of inoutwrought. These divine revelations of in-finite law are making their imprints upon the great highway of human life; are writ-ing inscriptions, high and holy, upon the frontlets of time; are seeking investigation in every realm of causation; are demanding a comprehensive adaptation to our needs phys-ically, intellectually and spiritually; are opening before us new and untrodden fields. opening before us new and untrodden fields of exploration, and all mankind must eventually step out from the narrow confines of creedalism and superstition, and launch their fair barks upon the wide ocean of cause and effect, where natural and infinite law writes its, impress indelibly upon the divine realities of an immortal existence and eternal progressive development.

#### ELECTRIC SPIRITUALISM.

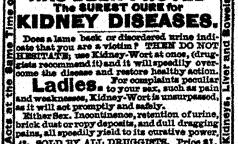
#### A Watch-Night With the Spirits.

#### BY "SHADOWS."

Mr. John Wetherbee of Boston, who has for many years been a contributor to the Spiritualist and Secular press, and of late writes over the nom de plume of "Shadows," sends us a copy of the Boston Commonwealth of January 20th, containing an account of a scance he attended on New Year's Eve, Miss Helen C. Berry of .18 Arnold Street, Boston, being the medium. We have also received from Dr. J. D. Moore, a critical observer, who was present, a verbal account of the manifestations. The doctor considers Miss Berry a very powerful medium and most estimable lady. We extract from Mr. Wetherbee's account as follows:

.... The friends, as we have said gathered at about eleven o'clock, and at half-past elev-en—the hour appointed—the medium took a seat, her back pretty close to the wall, the friends secting themselves along the side of friends seating themselves along the sides of the small parlor, and also in front of her, in somewhat of horseshoe or semi-circular form. quite near to her, but leaving about twenty or thirty square feet of space for the expected manifestations. What they were to be we did not know, nor the medium, either. There was, however, a general expectation or hope that they would be materializations. When all was ready the lights were extinguished and black darkness prevailed. Soon appeared one or two mellow (what are called in circles electric) lights. They were more or less bright, but shed no light on the surrounding darkness. There were several of them, some more extended than others. In a few minutes one of them, which seemed to be on the floor, extended itself upward, became about two feet long and two or three inches wide, then seemed to sink into the floor, and all was dark. Then it was repeated, and an-other, higher up in the room, descended downward, and others of different forms and sizes appeared till the whole together made a fullsized or adult human figure, under the cir-cumstances wonderful to behold. Then suddenly, after a few motions manifesting life it dropped to the floor in a shapeless lump of mellow light, and then went out as before. Then, in the same way, by degrees it reap-peared, and this time the full form visible by its fiery outlines and lighted folds and trimmings, and became a thing of life, moving around gracefully and naturally. It would be tedious describing each appearance in its order. During this witching or ghostly hour some twenty of these radiant forms appeared

## MARCH-24, 1883.

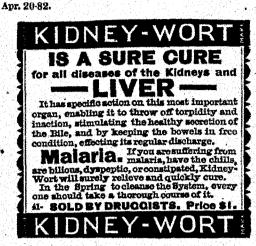


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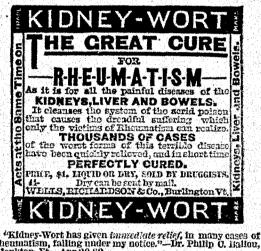
"Tell my brother soldiers" writes J. C. Power, of Trenton, IL, "and all others, too, that Kidney-Wort cured my 20 years liver disorders. Publish it, please, in St. Louis Globe-Dema-corat."



No other discase is so prevalent in this coun-try as Constipation, and no remedy has ever equalled the celebrated Kidney-Wort as a

come. Whatever the cause, however obstinate the case, this remedy will overcome it. **PILES.** THIS distressing com-complicated with constipation. Kidney-Wort strengthens the weakened parts and quickly cures all kinds of Piles over when physicia: and medicines have before failed. 42- 13-11 you have either of these troubles PRICE \$1. USE Druggists Sell DNEY-WORT

Another Bank Cashler escapes. Geo. H. Horst, Cash'r of Iserstown (Pa.) Bank, said, recently: "Kidney-Wort cured ny bleeding pilet."



We claim that all spiritual entities that have been ontwrought and built up through the laws of evolution, or the action of matter, the primordial elements of which are generated through the same law, will preserve their identity and individual characteristics after the change called death. Yea, throughout eternity. It is true that we have no demonstrated facts upon which to predicate this last proposition, but judging from what experience teaches, and reasoning from cause to effect, we are forced to this conclusion.

We cannot find any reliable data upon which to found a theory of any personal supervision over the innumerable worlds that revolve in illimitable space, or of a deific personality that holds supervision over this planet, therefore we think the materialists have conclusive evidence to sustain the theory that all the manifestations of nature are the outgrowth of the active properties of matter.

We claim that all things, whether physical or spiritual, all things in heaven above or in earth beneath, all things visible and invisible, tangible and intangible, all things having form, feature or expression have been built up and outwrought through the molecule action in the realm of matter. We also claim that the occult forces of the universe fications, is governed by immutable and un-changeable laws, and all manifestations of the expressions of the active properties of life have been outwrought through them.

or forms with radiant outlines. Sometimes two or more appeared at the same time. Once a child, perfect in form, about three feet high, appeared by the side of an adult spirit. Some one said: "Why don't the adult spirit take it

up?" The spirit stooped then and took the spirit child in its arms and caressed it, and moved about with it some time. These radiant forms were often much hearer some of the friends than they were to the medium, who kept her seat, and by her voice we knew all the time where she was. Some of the friends were so fortunately seated and these forms in moving about would not only come near them but the sweep of their skirts, trimmed with light, would pass between them and their feet when a little extended, as they, were seated. They saw the passage, but felt nothing, it being apparently intangible to the touch, though mistakably real. The audi-ence, as usual, sang more or less during this session, and when singing impromptu a rather lively but appropriate tune, the two spirits then in sight danced to its music, keeping time, and were as easy and graceful as human beings would be performing the same terpsichorean motions. During these radiant apparitions there were times when nothing was seen-that is, they appeared for a sea son, then disappeared, or, as we expressed it which seemed proper enough, dematerialized that is, if the material was material. The forms all had the appearance of being jet black, with illuminated outlines and trimmings, folds. belts, caps and parts of the form glistening with this light, making perceptible the black or illuminated parts of the figure. All these forms seemed to disappear in one way, and "dematerialize" seems to be the word to express it. When disappearing, the light or figure shrunk into a somewhat shapeless mass of light and gradually sank to the floor, growing beautifully less and then going out, or dematerializing as if it sank into the carpet or floor. One of these forms was the mother of the medium, and was recognized; and the medium's sister, seated among the audience, was permitted to draw near, and the brilliantly-trimmed mother and the two daughters embraced and were in each other's arms some time, and the spirit was visible between the seated, and kneeling daughter, and the three could then be perceived by the position of the radiant outlines of the spirit form. During this scance two things occurred

unique and of great interest, in this connection. One was this: At twelve o'clock an illuminated dial appeared in the air, high up in the room; a fine, bright periphery of light formed a circle about a foot in diameter, with the illuminated or gilded hour figures in their proper circle, and both hands pointing upward to the figure twelve, thus informing us that 1883 had begun. This dial, or clock-face, remained in sight some five or ten minutes. The scribe forgot to notice whether the hands marked the progress of time during its appearance, he was so taken up with noticing that it grew larger; and most of the time it was fifteen or sixteen inches in diameter. While some, perhaps with clairvoyant eyes, were saying that they saw a human face, or something, in the clock, or behind the clock, the scribe only saw some taint appearance of superfluous light in the Continued on Third Page.

Horsford's Acid Phosphate is an appetizer, it stimulates the stomach to

Monkton, Vf. Apr-20-82. "I never found even relief, from rheumatism and kidney troubles till I used Kidney-Wort, Now I'm well."—David M. Hutter, Hartford, Wise.



and all Scrofulous Diseases, Sores, Erysinelas, Eczema, Biotches, Ringworm, Tumors. Carbuncles, Bolis and Erap-tions of the Skin, are the duract result of an impure state of the biod. To cure these diseases the blood must be purified and restored to a healthy and natural condition. AYER'S SARSAFARILLA has for over forty years been recog-nized by eminent medical authorities as the most powerful blood purifier in existence. It frees the system from all foul humors, enriches and strengthens the blood, removes all fraces of mercurial treatment, and proves liself a completo master of all scrofulous diseases.

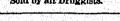
A Recent Cure of Scrofulous Sores.

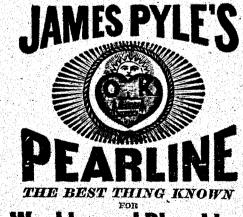
A Recent Curre of Scrotulous Sores. "Some months ago I was troubled with scrotulous cores (ulcers)on my legs. The limbs were badly swollen and in-flamed, and the sores discharged large quantities of offensive matter. Every remedy I tried failed, until I used Averys SARSAFARILA, of which I have now taken three bottles, with the result that the sores are healed, and my general health greatly improved. I feel very grateful for the good your med-lethe has done me. Yours respectfully. MBS, ANN O'BEHAN."

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

stimulates and regulates the action of the digestive and as-similative organs, renews and strengthens the vital forces, and speedily cures *Rheumalium, Catarrh, Neuraigia, Rheu-matic Gout, General Debitity* and all diseases arising from an impoverished or corrupted condition of the blood and a weak-ened vitality. It is incomparably the cheapest blood medicine, on account of its concentrated strength and great power over disease.

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### Woman and the Household.

#### BY HESTER M. POOLE. IMetuchen, New Jersey.]

#### THE POET OF TO-DAY.

More than the soul of ancient song is given To the Peet of To-day! Thy dower Comes of a higher than Olympian Heaven, In holler beauty and in larger power.

To thee Humanity, her woes revealing, Would all her griefs and ancient wrongs, rehearse, Would make thy song the voice of her appealing, And sob her mighty sorrow through thy verse.

While in her season of great darkness sharing, Hail thou the coming of each promise-star, Which claims the midnight of her long despairing, And watch for morning o'er thy hills afar.

Whenever Truth her holy warfare wages, Or freedom pines—there let thy voice be heard; Sound like a prophet warning down the ages, The human utterance of God's living word.

Grace Greenwood.

#### WOMEN LECTURERS.

Woman upon the rostrum, whenever she speaks from the deepest and best impulses of her soul, gives "human utterance to God's living word.

It is impossible to name even a moiety of those who utter a greater or lesser degree of Truth from the platform, according as they are susceptible to its inspirations. Among others, the following are engaged in public work, speaking brave words whenever occa cion offers: Dr. Mary Allen of Binghamton, N.Y., a physician of fine education and a woman of superior mental endowments, is lecturing before women in New York and Pennsylvania, with great success. She has just closed a course in Wilkesbarre upon these topics: "How to attain a Happy Old Age," "Keep your Mouth Shut," "Headaches and Heartaches," "What shall we Eat and Drink?" "Wherewithal shall we be Clothed?" "Nerves and Nervousness," "The Duties and Responsibilities of Women," "Bodily Religion," etc.

Mrs. Julia Ward Howe has been lecturing before the "Nineteenth Century Club" of New York, on "Personal Reminiscences of Longfellow and Emerson," with both of whom she held intimate acquaintance for many years. Among other good things, she said of the former:

We were introduced by a mutual friend. and Mr. Emerson talked with me of Margaret Fuller and the work which she was doing among the women of Boston. I was at that time, a zealous Calvinist, and had much to say about the power of Satan on earth. Mr. Emerson smiled and said that an angel would have much more influence on earth than a demon. But my young head of twenty summers could not be so easily turned from my early teaching....He did not coin new words, but escend to me as if he took out old New England sixpences and shillings of language and restamped them by his vigorous thought. A feature of his life was his high estimate of truth. He was so truth-loving that he could part fall an unight and upon know the same not tell an untruth, and none knew the sec-ond-hand devices of the world better than he. One of the qualities in his life, which is im-itable, is that of genuineness. 'Know thyself,' said the Greeks, 'Be thyself,' said Emerson.

"Mr. Emerson was a believer in absolute perfection, and no rudeness of reform satis-fied him. He touched falsity in its weak spot, and falsity, instead of tumbling over in an unsightly mass, made a defferential bow and departed. He uttered his divine music. and who heard could listen h they chose, but he forced his song on no one. Still his was not the isolation of indifference." His anger with wrong was the anger of an angel. There are two orders of reformers and lecturers, among women as among men. There are iconoclasts, who labor with righteous indignation to overthrow grievous wrongs; they are pioneers in every thing good, dealing with practical, visible realities. They battle with unjust laws, with tyranny, with physical habits and social customs which produce want, disease, crime, every form of injustice. There are others more interior, profound and spiritual, who labor equally against evil and injustice, but also labor in different ways. They search out the causes of whatever injures society or the individual, and endeavor to enlighten the public upon themes which vitally affect the interest of all. Mrs. Lucinda B. Chandler belongs to the latter class. A gentle, quiet, loving woman, with a frail body but a strong spirit lifting it above weakness and pain, her life is consecrated to divinest uses. With pen and voice Mrs. Chandler exercises a profound influence. Wherever evil has been torn up by the roots, truth has been planted in its place. Child-hood, womanhood, motherhood, are invested with a new and holy meaning on her loving lips and a new life in a better world rises before her prophetic vision. Susan B. Anthony is doubtless known as the champion lecturer upon the rights of woman wherever the English language is spo-ken. Not long since upon the eve of her embarkation for England, where she was expect ing to meet Mrs. Stanton and Earnestine L Rose, her friends in Philadelphia and leading suffragists in various parts of the country, extended to her a public reception in the city of Brotherly-Love. Susan B. Anthony came of good Quaker stock in Massachusetts and liberal, progressive tendencies are a part of her very nature. Spending the best years of her life in teaching she became after-ward much interested in temperance, and for several years was occupied in many ways in furthering that movement. Thirty-five years ago she formed the acquaintance of Mrs. Stanton, and since then they have worked unitedly in furtherance of the same ends. This is what Mrs. Stanton says of the work and of her, in the History of Woman Suffrage: Whenever we saw a work to be done we would together forge our thunder-bolts in the form of resolutions, petitions, appeals and speeches upon temperance, anti-slavery, woman's rights, agriculture, education, and religion. Whenever we saw annual conventions of men quietly meeting year after year, filled with brotherly love, we bethought ourselves how we could throw a bombshell into their midst, in the form of a resolution to open their doors to the sisters outside, who had an equal interest with themselves in the subjects under consideration. In this way we assailed in turn the temperance, educational and church conventions, agricultural fairs and halls of legislation. She has a broad and generons nature, and a depth of tenderness that few women possess. She does not faint, or weep, or sentimentalize; but she has genuine feeling, a tender love for all true men and women, a reverence for noble acts and words, and an ac-tive pity for all who come to her in the hour of sorrow and trial. She is earnest, unselfish and true to principle as the needle to the pole. In an intimate friendship of eighteen years, I

dull evening, the address was "one of the brightest, wittiest and most polished ever delivered in that city." Mrs. Foster, it will be remembered, is a lawyer of the firm of Foster & Foster, Clinton, Iowa: the other member being her husband. The *Picayune* continues: "Mrs. Foster's chief duty as a member of the Woman's Christian Temper-ance Union is to talk before legislative hodance Union, is to talk before legislative bod-ies (as chairman of the Committee on Legislation). Perhaps there is not a woman in America better calculated to successfully accomplish that duty. She has wit, polish and learning. What she says stings the mind immediately. Miss Willard spoke directly to the heart, and perhaps would win more enthusiastic signers to the pledge in a day than Mrs. Foster, but the latter lady's argu ments are unanswerable and conclusive."

One lecture given by her in a Methodist church was prefaced by a short and excellent address, by Lita Barney Sayles of Ct., who is now on a visit to the Crescent City. Rev. Dr. Morgan Dix of Trinity Church,

New York, hardly belongs in woman's column, yet, nevertheless, here he takes his place. For we are all under an immense obligation to Dr. Dix. He has told us "What shadows we are and what shadows we pursue"-he has informed that we are "weak vessels," and that "our place is home." Several old stereotyped facts has he repeated with lordly and sonorous pomposity, and straightway the conservative high-church sisters of the rich diocese utter Amen to his soulless platitudes. Home! when 50,000 wo men on the island where Dr. Dix was born and bred, have no homes, and would be exceedingly obliged to this same Dr. Dix if he would tell them how to get homes! Homes! 75,000 women lingering between life and death on starvation wages, cooped in cold, cheerless rooms away up under the stars, would be very glad to secure-homes!

Miss Faithful has answered Dr. Dix very excellently, by pen, and Mrs. Blake, on the rostrum at Frobisher's Hall. Here are some of the points, from the Sun:

"Mrs. Blake said that as Dr. Dix's three lectures had been founded mainly on two dogmas, his position could be overthrown by disproving their truth. One dogma was, that as women owe every thing to the Church, therefore they ought to be willing to spend their lives in upholding it. 'It is amazing,' said Mrs. Blake, 'that a man of Dr. Dix's cul-ture and learning thend have made and ture and learning should have made such an assertion. It might better have come from the lips of the Rev. John Jasper of Richmond, Va., who said: "The sun do move." History teaches us better, for women are now more under the dominion of men than they were 4,000 years ago in pagan Egypt, where the sexes were absolutely equal, socially and pol-itically and in religious life. In ancient Rome, in the time of the empire, too, women by their own endeavors gained their liberty. As to her subsequent history I am not here to abuse Christianity. We all respect and admire the great principles of love, forbear-ance and charity. But these are very differ-ent from dogmatism which we do not respect. The stern utterance of a masculine priesthood is very different from the gentle teaching of the Bible. From the doctrine of celi-

can truly say I have never known her to do or say a mean or narrow thing. She is above that petty envy and jealousy that mar the character of so many otherwise good women. From files of the New Orleans *Picayane*, we find that Mrs. Ellen J. Foster is lecturing in that city on temperance. The *Picayane* seems astonished to find that instead of a dull evening, the address was "one of the brightest, wittiest and most polished ever delivered in that city." Mrs. Foster, it will can truly say I have never known her to do | others do not want him to stretch himself out have lost any three years of her life. Mr. and Mrs. Shadows both had the same feeling, but Mrs. Shadows both had the same reening, out expressed it in a different way; and the scribe, whom the reader knows as Mr. Sha-dows, who, as a general thing, thinks he knows what he is talking about, and the difference between fact and fancy, thinks it doubtful if such a watch-night was ever experienced before—we will not say in any age; for very strange things occurred eighteen hundred years ago, which even the sensible part of the religious world could hardly believe, but which the modern spiritual mani-festations have, at least made possibly true. The little piety and superstition left in the scribe's heart came to the front when the 11luminated dove hove in sight, and he said to himself: "Perhaps, after all, when the Master was baptized in Jordan the dove, or Holy Spirit, may have descended upon him, and the sacred affirmation have been uttered, also; but the scribe would rather believe the fact of the utterance than in the truth of the exalted character of the affirmation. If the words had been "Peace on earth, and good will toward men." instead of, "Thou art my beloved Son," etc., he could say without any unreasonable straining, "Yea, verily!"

### For the Religio-Philosophical Journal.

Henry Ward Beecher on Conscience, and His own estimate of Himself, in a Recent Sermon.

Speaking of conscience in a recent sermon he says:

"Then there are many kinds of conscience. It is always the worst thing to do, to take care of a man's conscience; but there is one thing worse than a man who has a conscience, and that is a man who has none. A man who has not a conscience is like a man without a dog. The door is open to every prowler by day and by night. A man who has one, is like a man who has a dog. No man can come unless he can appease it in some way. A man ecanot, get along without a way. A man cannot get along without a conscience, but a man can get along with one. The conscience generally hangs on the things that are nearest and most obvious to the mind, and therefore are externalities." The "great preacher" has said many strange

sayings, but this is one of the most so. What kind of a moral philosophy does he accept? Allow his definition of conscience, and absolute right is ruled out of the world. Suppose we substitute "reason" in place of conscience, and read the above:"There are many kinds of reason," etc. Then the absurdity of the statement becomes apparent. There is but one kind of conscience, which is spiritual reason, the province of which is to judge of right and wrong, and so far from this faculty hanging on "externals," it belongs to the innermost soul of things. Of course, people reason from different data and arrive at varying conclusions, as he says con-conscience differs according to education. Does this prove that there is no reason, or that it is dependent on "externals?" What of the thinking power, enabling such co-ordi-nation of facts? So of conscience. It may bacy of the priesthood came the degradation of woman, which is felt to this day. It is that doctrine which the reverend gentleman preached and practiced. It is the bane of intervent degradation preached and practiced. It is the bane of intervent degradation preached and practiced. It is the bane of intervent degradation preached and practiced. It is the bane of adduly out of the right. The flippant added of the right of the right

It is related of Gustave Doré that many With a few touches he cleverly reproduced the homely scene, and, appending his name to the sketch, presented it to the Mayor. "Your passport is perfectly in order," remark-ed the official, "but you must allow me to keep it as a souvenir, and to offer you in re-

The last installment of the "Henry Stevens" Franklin collection of documents, and books for which Congress appropriated \$35,000, last year, has arrived at the State Department from London, and is now depos-ited in the applying of the Congress ited in the archives of the Government. Rare and valuable as these are from their antiquity, they are infinitely more valuable as part and parcel of the history of the coun-try. It is said the records of the War of the Bevolution could be written almost complete Revolution could be written almost complete from them.

In 1776 there but 37 newspapers in the Colonies and their combined weekly circulation did not exceed 400 copies. In 1876 there were 724 dailies and 5869 weeklies published in the United States, with an ag-gregate sale of 2,000,000,000 copies.

One of the largest brains on record is that of an illiterate, not very intelligent mulatto of Columbus, O., who recently died at the age of 45 years. His brain weighed sixty-eight and three-quarter ounces or nearly five ounces more than that of the famous Cuvier.

The oldest tree in the world, so far as known, is the Bo tree of the sacred city of Amarapoora, in Burmah. The tree is sup-posed to be 2,170 years old. The king-oak in Windsor forest, England, is 1,000 years old.

The municipal government of Rome has placed a memorial tablet in the house in which Prof. Morse lived in 1830. It will be formally unveiled at the convenience of the American colony.

Ayer's Cherry Pectoral possesses far-reaching and powerful healing qualities which its persistent use will demonstrate in any case of colds, coughs, throat or lung troubles, while its soothing and restorative effects are realized at once.

In Missouri some of the big land companies allow their taxes to become delinquent, and then, under a statue, go before a court of Common Pleas and make large sums of money by securing a compromise.

#### Faded Colors Restored.

Faded or gray hair gradually recovers its youthful color and lustre by the use of Park-er's Hair Balsam, an elegant dressing, admired for its purity and rich perfume.

In Philadelphia, this winter, there has been a great deal of bad feeling in society, on account of the unusual discriminations made in regard to entertainments.

23"The wonders of modern chemistry are apparent in the beautiful Diamond Dyes. All kinds and colors of Ink can be made from them.

Boston soup kitchens are not as well pat-

### Voluntary Tributes of Gratitude for Benefits Received.

3

Dean Sin,-Please allow ine the privilege of giving my test. imony regarding the wonderful curative properties of your invaluable medicine, Hunt's Remedy. During the past six or seven years I have been a great sufferer from Kidnoy disease, and during a great part of the time my sufferings have been so intense as to be indescribable. Only those who have suffered by this dread disease know of the awful backache and pains of all kinds, accompanied by grant weakness and nervous prostration, loss of force and ambition which invariably attend it. I had all these troubles intensified, and was in such a barl condition that I could not get up out of my chair except by putting my hands on my knees, and almost rolling out before I could straighten up. I tried the best doctors, and many kinds of medicine, but all failed to help me, and I experimented so long endeavoring to get cured that last spring I was in very poor shape, and in seeking for relief my attention was directed by a friend to the remarkable cures of Kidney diseases, etc., which were being accomplished by Hunt's Remedy. I was induced to try it, and began to take it, and very soon "limbered up" as it were; my severo backache, and the intense pains I had suffered so long speed. ily disappeared, notwithstanding I had been bothered with this complaint so many years.

When I began to take Hunt's Remedy I was considerably run down in my general health, and suffered also from loss of appetite. Ever since I have been taking the Remedy, however, my improvement has been most marked; my former complaints, aches, pains, etc., have disapheared, and I now feel like my former self, hale, hearty, and sound in health. I shall always keep Hunt's Remedy with me, and would most carnestly recommend all those who are sufferers from Kidney or Liver diseases, or diseases of the Bladder or Urinary Organs to use Hunt's Remedy, and take no other.

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ronized as they might be if greater suffering JAMES EPPS & CO., Homeopathic Chemists, existed among the poor of that city. LONDON, ENGLAND. 52 22 54 20 cow

virtue. Every instinct of home-life is struck down by it, and woman is made the slave of

man. "The other dogma is that by the sin of Eve all womanhood was afterward disgraced. That dogma is founded on the priest's interpretation of the account of the fall of man in the first chapter of Genesis. According to a woman's interpretation, Adam recognized his inferiority to the woman when he said that the man should leave father and mother and cleave to the wife; not that the woman should leave father and mother and cleave to the husband. Men stand in a very poor light in the account of the fall in Eden. Eve fell first because she wanted wisdom, but how did Adam behave? She offered him the apple and he took it. Did he assume the leadership on account of any supposed manly prerogative? This monstrous doctrine has been iterated and reiterated from the days of Moses to those of Rev. Dr. Dix.'

"Mrs. Blake said it was through the Rev. Dr. Dix's voice as chairman of the board of trustees of Columbia College, that women were kept out of the college class rooms. 'Behind the ramparts of the college,' she said. 'stands this respectable relic of the middle ages. But as the walls of Jericho fell, so will the college walls fall down before the trumpet blast of progress. The Rev. Dr. Dix says the sexes will be thrown together. Shocking thought. One would suppose they did not meet each other now. What does he offer? He tells us women to go to church and listen to the singing of the "Magnificat." The language of that chant does away with the independence of woman. It says: "Behold the handmaid of the Lord: do with her as thou wilt." There is a greater word than "Magnicat"-it is liberty. It means not to sit and work altar cloths and listen to the "Magnicat," but to labor first for your children, then for your friends, and finally for the State."

Continued from Second Page.

vacant space below the hands, and, while looking at it, there hopped down from that point apparent woolly-looking pieces of light, and formed a pendulum six inches below the dial, which swung to and fro the remaining few minutes that it was in sight as perfectly and regularly as if the clock was a real, not a ghostly one.

The other unique appearance was very impressive, and will not soon be forgotten by the persons present. A shapeless lump of woolly or fleecy looking light, about the size of a man's hat, appeared on the floor, a little in front of the medium, and about as near to the lookers-on. While watching it, wondering what would come next, some one started, rather spontaneously, the good old hymn, often sung at religious meetings, beginning "Come, Holy Spirit, heavenly Dove!" and and during the singing the lump of shapeless light on the floor flew up into the air a perfect dove—flew about the room; wing move-ment perfect, as if a thing of life. This was no flash; it lasted quite a while. All saw this illuminated bird-saw it sustain itself naturally, fly to and fro, and then descend again apparently assuming theoriginal mass of formiess, fleecy light on the floor, which then grew less and less, and in the usual way with all these radiant apparitions, went out-

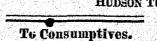
extinguished itself.

There were other incidents worthy of mentioning; but this scribe never likes to hear long stories, or long sermons, so he supposes

cidedly out of taste and character for one who above all others should retain a true

moral philosophy. The prayer following this sermon begins: "If we should make mention before thee, our Father, of the sins of our lives, we could not enumerate them, nor make them known, though there were given to us the circling years, so great is the number of our transgressions....We are sinful, not alone in single actions, but in our whole dispositions, that from our hearts flow out continued streams of selfishness, evil thoughts and evil feelings," etc.

We do not believe God is pleased with such self-slander, and if it be true, Beecher has no moral right to stand up in the pulpit as a teacher.. If he is half as bad as he says he is, he has no right. He has been accused of hypocrisy, of cant, of selfishness, yet never by his worst enemy, as he confesses himself. There is something weak and pitiable in this wail. Does he expect any one to believe he is speaking the truth? Not he. Does he suppose God is ignorant of his transgressions, and he will gain favor by sham abasement? or has he really pangs of conscience and in this way seeks to relieve the sting? In his ser-mon he goes widely out of his way to say: "If there has been one thing for which my soul has kindled to love and chivalry, it has been for motherhood, for womanhood, for child-hood, for home and its sanctity." Who has said he did not respect womanhood and the sanctity of the home? The sermon and the prayer match well, and beside the general strain, through both there runs a wail. First he beats conscience down with a club, and ends by abasing himself as an unmitigated sinner, hoping only for salvation through Christ! Henry Ward Beecher has done much for the emancipation of religion from its blighting creeds, and it is to be hoped that he will be spared long enough to revise his words eliminating his contradictions, for he has affirmed nothing without in a more cautious mood withdrawing it, or breaking its force. If he will carefully do this the world will know what now they never will know, that is what he really believes. • HUDSON TUTTLE.



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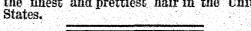
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## THE INDEX!

RADICAL WEEKLY JOURNAL.

PUBLISHED AT 3 TREMONT PLACE, BOSTON, MASS. Editors. {W. J. POTTER. B. F. UNDERWOOLA

CONTRIBUTORS:

Moneure D. Conway and George Jacob Holyoake, of London, will write for *The Indec.* every month during 1882. Among the other contributors are Prof. Felix Adler, John W. Chad-wick, M. J. Savage, F. M. Holland, W. H. Spencer, Mrs. E. D. Cheney, Mrs. Anna Garlin Spencer, Caroline H. Dale, Mrs. Sars A. Underwood, Miss M. A. Hardaker.

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To increase general intelligence with respect to religion; To foster a nobler spirit and quicken a higher purpose, both in the society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

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

#### CHICAGO, ILL., Saturday, March 24, 1883.

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#### MINISTER AND MEDIUM.

#### Rev. M. J. Savage Meets Mrs. R. C. Simpson.

On Friday the 9th inst. at 10 o'elock A. M. Rev. M. J. Savage, accompanied, at his request, by Mr. Sanford E. Perry and the editor of the RELIGIO-PHILOSOPHICAL JOURNAL, had a sitting with Mrs. R. C. Simpson at her residence No. 45 North Sheldon Street. Before retiring to the scance room the following scene occurred:

Mr. Savage. I have brought a couple of slates, and should be greatly pleased to get writing on the inner surface after I have as quick as a flash. Absurd to say she could instened them together, it you have no or jection to making the trial.-Mrs. Simpson. Anything you please, we will try.

dropped the table cover and placed her left turned upon children and their ability to hand upon her head. Here it may be said that in this and all subsequent experiments the medium's left hand was constantly upon her head or left side, and always in sight while the slates were out of view. Sounds were at once heard indicating that the top of the goblet was in contact with the under side of the table. After probably five minutes the medium showed symptoms that her arm was tired holding the rather heavy weight and begged "Ski," the spirit operator, to hurry up. She also said to Mr. Savage: "You marked the slate in the middle. I know the mark is there, for I can feel my hand burning where it covers the place you marked. You should have done

it in a corner." Mr. S. said the mark was in the middle. Finally she seemed to get the signal to take out the slates. When placed on top of the table Mr. Savage untied the string, cut the threads and opened them. Result: The letters S. and J. poorly formed. and a word standing by itself so crudely written as to be illegible.

Second Experiment.-The slates were again prepared as before, the medium requesting Mr. Savage to again mark the underside of the slate, while she retired from the room to avoid seeing him do it. Returning before he had completed it and seeing the situation, she exclaimed and shut the door again. Upon entering immediately after, she said: "Isaw you marking, and thought it would spoil that part of the test, but Ski says, 'It don't matter, he has marked two 'places.'" This Mr. Savage admitted was true. The slates were again placed beneath the table under the same conditions as before. After a minute the medium said: "You marked the slate in the corner and in the middle too." To which Mr. Savage assented. The experiment end-

ed. Result: Several marks but nothing intelligible. Third Experiment.--Mr. Savage prepared his slates as before, when it was suggested by one of his companions that he hold his slates and let the medium proceed with the sitting according to her usual custom, and see what would come. To this Mr. Savage readily acquiesced. The medium then took her own slate, which had been lying on the table, and which all present saw was clean and free of writing; she dropped upon it a tiny bit of pencil about the size of the head of a common pin, placed the goblet of water over the pencil and carried the slate under the table in the usual manner. She then asked Mr. Savage to make some remark upon any subject. "I left Boston," said Mr. S., 'in the sunshine and,"—before he could utter another word, the medium looking toward the corner where she seems to see Ski, said, as though repeating the words of the spirit: 'Take it out," and suiting her action accordingly, brought the slate to view. Upon the slate and under the goblet was found plainly written: "And you found sunshine here." "Remarkable," said Mr. Savage, "and done

confound their elders at times, owing to their familiarity with studies in which their parents had grown rusty. At this point the medium brought the slate upon the table and the following sentence was found written: "We think you better listen at children as they are better posted than you are; they are fresh in memory. Ski."

Ninth Experiment .-- In this trial Mr. S., requested that the writing extend outside the base of the goblet and toward a particular corner of the slate. Upon exposing the slate the request was found to have been complied with and this sentence written: "Brave Savage, there is a great deal in this me go now -Ski."

Mr. Savage emphatically declared there was a good deal in it, and expressed himself. as well satisfied with the results of the sitting. From first to last, Mrs. Simpson was most kind, polite and anxious to comply with every suggestion tending to add strength to the evidence sought by the experiments. She showed no nervousness, trepidation or undue anxiety, so that the seance was as pleasant as profitable.

The sitting was, as a show, much less interesting than usual, but the reader should bear in mind that the investigator came for one specific purpose, namely, to obtain writing upon the inside of closed slates which he had brought and prepared for the experiment. and to this end were the efforts directed with gratifying success. The results, slight as they were, if measured by quantity, involve a law and cover facts of stupendous importance to man, and this Mr. Savage fully realized; hence his extreme but justifiable cantion.

Mr. Sayage had intended to leave for Cin cinnati Saturday morning, but was so well pleased with the sitting that he determined to postpone his departure until Saturday evening and meet Mrs. Simpson again. At the second sitting the writer was not present but he has received a note from Mr. Savage who says ..... "I had a sitting at eleven o'clock to-day with Mrs. Simpson. It was a most remarkable one-not so much for quantity as for quality. The tests seemed to me to be perfect."

#### NOTE FROM MR. SAVAGE ENDORSING THE FORE-GOING REPORT.

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

The above article, entitled, "Minister and Medium," I have just read in proof. It is more than true; for Col. Bundy has made a careful under-statement of the facts.

At the second sitting referred to at the end of the article, I was accompanied by a well known business gentleman of Chicago. So many and so remarkable things occurred that I cannot undertake to deal with them now. It very much surpassed the first day's All was in plain daylight. The medium was frank and open. I got writing, over and over again, on such subjects, with such rapidity, and under such general conditions, that all talk of fraud or trickery appears to be absurd. I refrain from all further comment at this time, for the simple reason, that I have no time to write anything satisfactory before this proof must be returned. I may have something further to say hereafter. Boston, March 15th, '83. M. J. SAVAGE.

#### Revision of Creeds.

A few weeks ago we gave a resume of the opinions of several distinguished divines on this subject, as found in the North American Review for January. The February number lies before us now, and we find the subject continued. There are papers from Rev. Drs. Potter, Crosby, Thomas, Peck, Krotel and Chambers, representative men of the churches to which they belong. We shall extract as much from these as we can make room for, that our readers may see what the leaders think of the drift of religious thought. Rev. Dr. Potter says:

"If by the term 'creeds' is meant, as I suppose it is, all symbols and formularies which in any age have undertaken to define religious belief; then it is to be remembered that many of these, and conspicuously those of the sixteenth century, were the product of particular religious movements, were meant to be protests against prevailing doctrinal and were reactions from previous errors, doctrinal excesses. But reactions are rarely just. It is almost of the very nature of pro-test to be extravagant and one-sided. It is rare in denouncing error that its opposite, truth, is temporately stated, or that the underlying half-truth which gives to error its power is adequately stated also.

"And here we have one of the most fruitful sources of the defects of many modern formularies of faith. They are essentially fragmentary and one-sided. They were doubtless profoundly true to the men or the ages that produced them. But later ages have seen the truth more broadly and more justly, and later teachers have been unable to accept them ex animo, or teach them cor-

dially, "And herein, too, we have a clew to the modern dissent between the pulpit and the pews. A Reformation symbol of the faith is lifted by the voice of a so-called ecclesiastical authority into the place of an infallible utterance. But time turns toward us its 'seamy side.' A new generation wins a clearer vision; a more profound scholarship reaches down to a truer exegesis; and then the teacher himself finds that he is a doubt-

"Doubt is a disease, of which there may seem to be many conspicuous indications in the air. But it is not an incurable, nor al-ways a harmful disease, for out of it there is coming, for those who are to come after us, a simpler Credo, heartier and less intricate formularies of faith, and a more honest love and reverence for those masculine virtues, of which the longest creeds have often been the least prolific, but for which the world of today, weaker even in its morals than in its faith, is most of all waiting."

Dr. Crosby: "I know of no creeds differing from the beliefs of those that hold them, excepting in very small and unimportant points. I can speak for my own creed-the formulas of the Presbyterian Church. I know of no Presbyterian minister, or person who does not accept them as an entirety although they think that some of the wording might be improved."

Rev. Dr. Thomas:

For myself I have never thought uninspired re-statements of inspired statements so essential or serviceable as many others do, sitting. The conditions seemed to be perfect. I to whose superior judgment I bow. So long as the 'green pastures' are green they are better than baled hay, and quite as safe for flock or herd. Specific statements of belief being human, must, like all things human,

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communions now existing in America, for the purpose of-what? putting their various symbols of faith in a hopper, and getting some residuum acceptable to all? To suggest such a scheme is effectually to dispose of it.

So far the doctors disagree as to the amount of need there is for revision, but seem to be pretty well agreed that revision is not possible.

We take from a Brooklyn paper some other views of the matter:

"In the Christian Register, the Rev. J. H. Thayer, D. D., discusses the spread of Liberalism in the Congregational Church. Dr. Thayer reminds his readers that in 1865, at the National Congregational Council in Bos-ton, a leading New England theologian declared, amid applause, that "an educated minister who was not a Calvinist was not a respectable man," and he shows by familiar instances the rapid spread Congregational-ism has made since that date. Dr. Thayer does not believe that there will be any rupture in the church, but he alleges that the Liberals have modified Congregational theology, and he states the attitude of the new school towards the Bible as follows:

"The new movement will greatly modify the conception and use of the Bible. That view of the Scriptures which overlooked the progress and variety in Revelation, and saw as a conclusive evidence of immortality and of the Trinity in Genesis as in John, has nearly become extinct. That conception of them according to which they are all alike and equally inspired for our theological purposes is giving place to intelligent discrimination. That idea of their nature which encouraged in students the practice of clipping out as proof-texts whatever sequence of words in our current English version might seem to he purpose can no longer be accepted as legitimate, any more than the high-plied systems of speculation to which such clippings served as the pointing can claim to stand for the contents of inspiration."

The Unitarian view of the Bible is thus defined in the London Inquirer, as quoted approvingly by the Register:

"The Unitarian position, then, in regard to the Bible, is this: We are eclectics in accepting the teachings of Scripture. We distinguish between its lower and its higher thought; between its teachings which are worthy of all acceptation, and those which the rational mind is compelled to reject as unworthy and false. We endeavor to separ-ate the chaff from the wheat, and garner carefully the treasure that remains. We find in the Bible sayings of the sublimest wisdom and of the highest and purest truth, and often, in juxtaposition with these, we have the utterances of human passion, hate, vindictiveness, partiality and injustice which it is impossible to accept as of divine warrant or authority. We find deeds record-ed, said to be committed, some at the express command of God, others with his sanction, which no ingenuity of defense can save from utter condemnation. It is preposterous to say we must accept the whole as of the same character and quality. That would be for our minds to abdicate the function of rational judgment. It would be to silence the divine voice within us, to extinguish the light of the inner eye, and grope in willful blindness. Better far than this to run the risk of an occasional mistaken judgment. That risk is unavoidable with creatures fallible as we are; but no mistake or error into which it leads us is blameworthy, if incurred in the honest search for truth."

All plans of revision, all assured need of t, are based upon the discontent with Christian teaching which thinking men are declaring all over Christendom. No new creed will bridge the chasm. The future church will not be based on opinion, but love, and love in action. It will believe the truth, so far as each member perceives it, each for himself; it will work more than it will worship, will exert moral influence but claim no authority. The problem the Orthodox Church does not dare to solve, men will solve for themselves. Men will not choose a creed but make one, and he will be held most orthodox who can give best reasons for his belief. Right thinking, not faith in other men's thoughts, will be the measure of true orthodoxy, as the word implies.

Mr. Savage. (untying the string and removing the paper wrapping.) These have a cloth covering over the frames; which kind do you prefer?

Mrs. Simpson. I prefer the cloth covered frames, though it makes no difference with the experiment. 'a

Mr. Savage. I will clean these and dron a bit of pencil between them, then sew the two slates together by a thread on two sides. and also tie them together with a string.

Mrs. Simpson. Very well, I will get you something to wipe them off with. Ishe goes to the hydrant, wets a rag and approaches Mr. Savage who is holding his slates.] Stop if I give you this wet rag, some one may say it contained a chemical preparation. I prefer you should clean them without any intervention of mine. If you will step to the hydrant, turn on the water and wash them yourself, it will be better,

Mr. Savage. Certainly, that is a good point. I will wipe them with my handkerchief. [goes to the hydrant, washes the slates, wipes them and places two small bits of pencil, each about the size of a pea, upon the surface of one, places the other over it, takes a needle and white thread, sews the frames together on two sides, then ties a string around them.] I think that will do.

Mrs. Simpson. Now please mark the underside of the bottom slate, without allowing any of us to see you do it.

Everything being in readiness, Mrs. Simpson opened the door of the little scance room and invited the party to enter and inspect it. and to examine the table. The room has an east window, the curtain was raised and the bright morning sun shone full upon the table which stood within eighteen inches ef the window. The table is the same simple affair which the medium has used for years and at which Hermann met his Waterloo some two years ago. It is nothing but an unpainted pine plank about twenty inches wide, thirty inches long and one and a half inches thick, with four rough sticks for legs, and shows by various marks the evidence of having been examined by many curious and skeptical investigators. Over the top was spread as usual a common table cover. Mr. Savage then seated himself at one side of the rickety table, opposite the medium, who seated herself with her right side to the table, her whole person in full view of the three observers. A goblet two-thirds full of water was then placed upon Mr. Savage's slates. the medium then placed the slates upon her extended right hand, raised the table cover with the left and passed her right on which

have done it."

Fourth Experiment.-This time Mr. Savage's slates were used with a bit of pencil and the goblet of water placed over it as before. After the slates had been carried under the table the medium again requested Mr. Savage to say something or ask some question. "What is Mrs. Savage doing?" inquired Mr. S. To which the medium replied, claiming to repeat the words she heard from Ski: "Sitting, eating." Mr. S. looked at his watch, set to Boston time, and found it to be six minutes past twelve o'clock. Whether or not the information was correct the writer does not know. The medium again requested Mr. S. to say something. "I was out," began Mr. S., "at a queer dinner last night"instantly the slates were brought to view and under the glass was written "Not very queer."

Fifth Experiment.-Mr. Savage's slates with the pencil under the goblet were carried beneath the table, the top of the goblet being in contact with the under side of the table, as in each preceding trial- Mr. Savage then spoke of not having slept much the night before and intimated that possibly a cup of coffee was the cause. The medium said that a part of the last word written would extend bevond the base of the goblet. On bringing the slates to view there was found written: No, you don't sleep much at any time." half of the last word being beyond the base of the glass.

Sixth Experiment.-Mr. Savage's slates. with the goblet of water were used to see if he could again get writing inside of the closed slates, which were sewed together and tied as before. After the usual process, Mr. Savage cut the threads, untied the string, and opening them found the word "Savage' written in a crude manner.

Thus ended the experiments with his slates. Mr. Savage expressed himself as fully satisfied that the results were beyond the power of Mrs. Simpson or any one else in the flesh, and were not accomplished by trickery. He said that a single letter or word under such conditions established the fact as completely as would a slate full; a statement with which every expert will agree.

Seventh Experiment.-The medium's slate was placed in position, and awaiting results: conversation was carried on, Mr. Savage constantly keeping his attention upon the medinm.

During the talk, Mr. S. quoted from Adam Bede, one of Mrs. Poyser's sharp savings. whereupon the slate was instantly brought upon the top of the table, and under the glass | troductory remarks by the President, Henry was found written: "MrA P. was a smart woman."

rested the slates and goblet under the table and usual conditions. The conversation led young son, Master Emmett H. Watson.

#### A Hell on Earth.

The Assembly Committee on Charitable and Religious Institutions is now engaged in an investigation of the insane asylums of the State of New York, the widespread charges of mismanagement, cruelty to the inmates, and reckless incarceration of sane persons having forced the necessity of an official examination upon the Legislature. Mr. Silkman, a man of remarkable appearance tall, slender, and pale, with white hair and thin side beard, about 65 years of age, told the Committee the story of his wrongs with intense feeling and great vividness. He was confined in the Utica Asylum. He said he was arrested by collusion of some of his relatives, chief among them being a brother-in-law; that he was placed in the asylum without examination, either previous to or after his incarceration, and that the asylum authorities not only would not allow him to see his friends, but denied him the privilege of writing to any one of forty or fifty famil iar acquaintances, among whom were the Hon. Horatio Seymour, the Hon. Edwin D. Morgan, John Jay, Gov. Samuel J. Tilden, and others of prominence. He detailed the devices by which the asylum authorities sought to procure him to convict himself of insanity by writing, and in startling language condemned what was called the record book of the asylum, which he asserted contained everything that is vile. "I would give this gold watch," said he, drawing a handsome time-piece from his pocket and dropping it on the floor in his fervor, "to get a look at that record book. But I intend to see it. I shall bring an action in the Supreme Court and shall move for an order for that book as necessary to the preparation of my complaint." Judging from the accounts given, the asylum is a hell on earth.

The First Society of Spiritualists of New York City, have services in Republican Hall, Sunday, April 1st, in commemoration of the 35th Anniversary of Modern Spiritualism. The following speakers have been engaged: Henry Kiddle, Charles Partridge, Mrs. Amanda Spence and Mrs. Nellie J. T. Brigham. In-J. Newton. Singing by Mrs. De Weir, Mrs. Belle Cole and Madam Varian. Instrumental Eighth Experiment.—The medium's slate music by Prof. J. Jay Watson and his talent-

wax old and perish; but the beliefs them-selves will abide, and the 'things most surely believed' will remain true. For 'verbum Dei manet in æternum?

Rev. Dr. Peck:

'As to the fact of an essential difference between the creeds and the opinions of a majority, or a large number of those who profess to hold them, there is no doubt considerable variation in some denominations, and the discord is creditable to both mind and heart. To our thinking, the larger part of whatever difference may exist between creeds and opinions will be found in the Calvinistic Churches."

Rev. Dr. Krotel, of the Lutheran Church asserts that there is little difference among Lutherans between the opinions and the creed of the members of his Church.

"Of late years greater attention has been paid in the Lutheran Church to the creeds of the Church—the so-called symbolical booksthan for many years before. The general tendency is to study them more thoroughly. and there is a general agreement all round as to the reception of the standards.

Rev. Dr. Chambers says:

"In the reformed (Dutch) Church the difference between the accepted creed and the actual belief of the present generation is hardly appreciable; that is to say, in a hundred ministers there may be found two or three whose opinions would differ from the standards, and among the latty there may be a small number.

He adds, "There is no need of any revision of creeds, as far as the Reformed Church is concerned..... I do not know how a creed can be revised with safety. A creed must grow. It cannot be manufactured, and it would be best to leave the matter to tentative efforts in the course of years, through which probably a desirable result might be gained." "There is no necessity for the revision of the creed of the Lutherans," says Dr. Krotel. "It would be no benefit to the Church of Christ to attempt to modify her creeds in deference to outside clamor," urges Dr. Peck. Dr. Thomas seems to think the matter of little consequence.

Rev. Dr. Potter concludes:

It is doubtful whether such symbols o belief as I have referred to are susceptible of revision. You can not 'revise' a preraphaelite picture of the Madonna. It was true to the hand and eye that drew it, but, however grotesque it may be to our vision, it will not be bettered by having a background painted in by Mr. Burne Jones, and a modern drap ery introduced by Cabanel. We shall do better to hang it reverently in the picturegallery of ecclesiastical history, where it will serve to show men what the ages that drew it believed, and where, underneath the quaint drawing and coloring, a reverent student may still see, shining through, a fore-gleam of some larger truth.

"If creed-revision, as applied especially to the leading Reformation symbols, is virtually an impossible thing, it would seem to be an opportune question whether there may not be some earlier and simpler formulary to the use of which Christians of every name might wisely return? Is it asked, could Jewish is the only true religion, at there not be a convention of the various Christ was an impostor and a fraud.

### A Worthy Mission.

The mission of the Oahspe Lodge of Faithists, organized in New York City, is a worthy one. Its object is to gather together orphan infants and foundlings, and other unprotected little ones, and colonize them in the country, as set forth in Oahspe, the new Bible. "They shall not witness drunkenness, crime and profanity, but be raised up in purity, and adoration of Jehovah, holding all things in common. Neither shall they eat fish nor flesh, nor drink strong drink, nor be bound by hard labor, but be made cheerful before God, giving them liberty, and cultivating all their talents by all kinds of trades and occupations, that their communities may be delightful and pleasant homes." To accomplish this desirel end they tax themselves. The lodge sets forth: "We do not pull down anybody's religion; our work is to try to build up a better religion than has ever been; we do not merely preach the commandments, but try to practice them, as set forth in Oahspe. Contributions from other people than our members are applied directly to the benefit of said children, and not to ourselves, nor for our personal expenses. Ours is not a work of charity. Nor will our colonies be asylums. They will be homes, and for the raising up to a better people. 'Smartness' has had its day; goodness comes next."

We sometimes hear of Hebrews forsaking the religion of their birth and becoming Christians, but it is not often that one educated in Christianity is converted to the Jewish faith; therefore a case which has recently occurred in Baltimore, is attracting attention. Miss Lottie Galloway, whose parents are Methodists, and who was educated in that denomination, has joined a synagogue, had her name changed from Lottie to Rebecca, and observes all the Jewish customs. Her only motive is said to be a belief that the Jewish is the only true religion, and that

#### Lyman C. Howe at 55 South Ada St.

Brief synopsis of his address.]

Last Sunday morning Mr. Howe took into careful consideration this very perplexing question: "May not the doctrine popularly known as the survival of the fittest, be operative in the hereafter and some fail to reach or retain a condition of conscious being?" He commenced the morning services by saying, "Oh! God, we thank thee for the questioning of the human mind. We thank thee that we live in an age of questions and earnest, sincere inquiry. We thank thee that thou hast not closed the doors of the Kingdom of Knowledge," etc., and then he critically examined the question presented to him by one of the audience. He said that the doctrine of the survival of the fittest was accepted by many of the eminent scientists who now assume a prominent position before the world, and though not really an absolute fact, it is a progressive truth. Nature is indeed our Mother, and God our Father, yet God and nature are interchangeable, when we consider the intimate relationship that exists between them.

But, said the speaker, what is the fittest, and what idea is intended to be conveyed in the oft repeated expression, "The survival of the fittest?" Manifestly that which is the best qualified in every respect to meet the many trying exigencies of the hour, day or year of time as it passes on in its never-ending cycle. In this sense the survival of the fittest is plainly unfolded. When applied to the manifold active life of nature, to animals or the animal nature of man, the strongest, the most active, resolute and healthful usually survive, because fully capable of grasping with, and conquering, the subtle enemies by which they may be opposed. However, under these circumstances, that which might be the fittest, often is compelled to succumb and is effectually suppressed in the battle of life, in consequence of superior numbers. Often that which appears strong, is really the weakest. Much that seems fit and proper to survive may, when carefully considered in its last analysis, be found to be unfit. That which is really worthy to survive, which seemingly should survive, is found in the development of the mind, and in the moral and religious nature, yet that is often cruelly suppressed and its grand divine light extinguished by superior brute force.

Man, standing forth in all his majesty, is the monarch of the world. He controls, when the proper effort is made, the beasts of the field, and is in every respect the fittest to survive, but it is a well known fact that animals survive also, existing in every part of the globe. Generally, the man with superior constitutional vigor survives, but it often happens in the course of events that those who are weak physically survive the strong. The moral nature of one can not be used in a general way to secure safety from the aggressive tendency of savage man, or wild ferocious beasts, yet Daniel in the lion's den

ence a failure? NO! Our life here on earth is destined eventually to yield a higher fruitage and grander results. All seeming unfitnesses are right undoubtedly until by systematic effort they are overcome and outgrown. Not one atom of God's vast creation can be annihilated; not one plan of nature ever lost; not a second of time goes into oblivion. All survive-then all is fit to survive, or the ordinances of nature and God would have been different.

A child may inherit excellent qualities in every respect, but is nuable to cope with the adverse action of the physical world. This is because its spiritual nature is in advance of the clime in which it for a time survives. It passes to the spiritual realms, a locality to which it is adapted, and there it triumphs in all respects. Its death was not to give room for the more fit to survive, because it was far superior to those it left behind in the field of action. In spirit-life, all survive. Not a human being in all of God's vast universe that ever was or ever will be extingnished, entirely blotted out of existence. In the spiritual realms the fittest more quickly advance, progress more rapidly and see more of God's vast universe, than those with less keen intellectual and spiritual perceptions: but all classes survive to partake of the glory of God and enjoy the ineffable grandeur of the Summer-land.

The lecture contained many brilliant points and was well worth listening to.

Premiums for the Best Accounts of Anniversary Exercises.

It is very desirable to all interested that accounts of the celebration of the 35th Anniversary of Modern Spiritualism should be brief and to the point. However much local interest may attach to details, they do not interest readers at a distance. If remarkable and heretofore unpublished accounts of phenomena are given, send them; also striking passages from lectures or remarks. The JOURNAL will give the following premiumsfor the three best reports: For the best, a copy of that remarkable book Oahspe, which retails at \$7.50 and is in many respects the most wonderful book of the age. For the second best, a copy of The Principles of Light and Color, a valuable and superbly gotten up book retailing at \$4.00. For the third best, a copy of The Religion of Spiritualism by Samuel Watson, D. D., a highly useful and popular work retailing at \$1.25. Judges:Mrs. Amarala Martin, Cairo, Ills.; Mrs. Emma Tuttle, Berlin Heights, Ohio; Hon. J. G. Jackson, Hockessin, Del.

### 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.]

A Sociable will be held Friday evening,

ing; it would hardly pay. But is exist- JOURNAL had been followed, all this trouble would have been saved. You have warm friends here and are making more every year."

### Mr. Heaphy's Ghost.

In compliance with the emphatic recommendation of Hon. L. C. Draper, of Wisconsin and a numerous list of correspondents, we have issued in pamphlet form, the remarkable account of spirit visitation published in last week's JOURNAL under the title of Mr Heaphy's Ghost. It is now printed on heavy tinted paper, making a neat tract for general distribution and preservation; and will be sent to any address at 5 cents for a single copy, ten copies for 25 cents, fwenty-five copies for 50 cents. It is a splendid thing to scatter among your friends.

Mrs. E. F. Jay Bullene passed through the city on Monday, en route from Colorado to New York. She is in fine health and spirits and will return shortly to Colorado to make it her permanent home. Mrs. B. lectured in Topeka, Kansas, on the way, and speaks highly of the cultured and zealons friends in that city. They are anxious to have her return and give them a series of lectures. She also spoke in private parlors in Alton, Ill.. to a few earnest friends.

A person using the name of Harry Abbott and claiming to be a materializing medium is travelling in Missouri. He claims that the editor of the JOURNAL knows him "and can say whether he is reliable or not." We don't know a materializing medium by that name, and can say his word is not "reliable" whatever his materializations may be. The man may be the ubiquitous Briggs, of Boston, who has seen fit to change his name since our late notice of his merits.

The proportion of civil to religious burials in Paris appears to be rapidly increasing. During one month out of 4,400 burials, 1,207 took place without any religious ceremony.

C-lebration of the Thirty-fifth Anniversary of Modern Spiritualism in t hicago.

To be Held at Martine's Hall, 55 South Ada Street, Sunday and Monday, April 1st and 2nd.

The outlook brightens. We are securing the best musical talent in such variety as to leave nothing more to be desired in that line. Full details are not yet completed for a definite programme, but sufficient is known to give ample assurance of a grand success and delightful entertainment. The music already engaged cannot be surpassed. We will mention among the celebrities engaged the Chicago Quartette Club, widely known and unsurpassed for talent, whose music alone is worth coming a hundred miles to hear. Mrs. Lizzie M. Moffatt, an excellent pianist and teacher of music, will assist with her fine style and excellent culture in instrumental music. The best "home talent" will also be added in duets, quartettes, and probably, in a grand concert chorus of many voices thrilling all with delight and enthusiasm, Other musical talent will propably be added before the final programme is made. Mrs. Calhoun Dixon, well known and highly commended by the press as an elocutionist of great natural ability and fine culture, at once pleasing, impressive and instructive, will add her inimitable readings and recitations on this memorable occasion. Some of the best mediums are expected to participate and add the testimony of their gifts as the occasion may demand and conditions and spiritual agencies permit. Several good speakers are expected to participate and illustrate the great truths of Spiritualism The whole to conclude on Monday evening with a grand festival and dance and every effort will be made to make the entertainment the best of the season. Those who do not dance can enjoy the music, the sociable and the supper and have a "feast of reason and flow of soul." Let us honor the cause we love and inspire the world with our de-D. F. TREFRY, Secretary. votion. 692 West Lake Street, Chicago.



is said to have subdued and controlled those kings of the forest and wild jungles-subdued them through the instrumentality of the psychological influence which he was capable of exerting.

Take the world as it is to-day, continued the speaker, with regard to the intellectual materialist and the intellectual religionist, who look upon and judge things through the instrumentality of the intellect alone, and what chance does the highly sensitive person stand to cope with them in their own sphere of action or employment? How would such a person appear, if he should go into the wild jungles and ravines of Africa, to contend with the wild brute force that would savagely assail him from all sides? If he cunningly take advantage of the animals, he can probably conquer, but in case he was compelled to yield to superior brute force, in that event would the fittest survive?

As this world in its various manifestations is related physically to the other world, so it is spiritually. There is an intimate relationship existing between the physical and spiritual, the body and soul. The whole object of life on this mundane sphere is not to eat, drink and be merry, and to overcome or subdue those who oppose you, and thereby maintain personal power and authority, although many seem to think so. In all our relationships of life, physical perfection should only be aspired after and attained, for the one noble purpose of more fully developing and sustaining the indwelling spirit, and not with the object in view of gaining brute force in order to render others subservient to you, with an idea in view that in such an event the fittest survive. He is the fittest to survive who prepares himself the best, morally, intellectually and spiritually, to meet the ever rising demands of this life, and prepares for the unceasing activities that await him in the spiritual realms. Is there really any other worthy object in life than that?

It appears, however, claimed the speaker, as one of the ordinances of nature, or rathor as an existing state of affairs that might in some respects be remedied, that though born on the physical plane of life, the unfortunate waif only survives for a day; others only for a few brief months; others for many years, while in isolated cases one

March 23rd, at the residence of Dr. Avery, 715 West Washington St. Mr. James G. Clark agreeably entertained

the good people of Madison, Wis., the 22nd inst., with some of his fine songs. The editor will have something to say next

week concerning his enjoyable trip to Cincinnati, from whence he returned just before going to press with this issue.

Lyman C. Howe speaks at Waukegan, Tuesday, Wednesday and Thursday evenings March 20th, 21st, and 22nd, the last to be a temperance lecture.

An association has been formed at Huntingdon, Pa. Circles are held twice a week, with very good success. It is thought that an immense amount of good could be done there by a reliable physical medium. Mediums passing between the West and East, on the line of the Pennsylvania railroad, can address, for particulars, Benj. Jacob or Frank Barrick.

The Liberal, published at Sydney, New South Wales, says that at a recent lecture delivered there by Mrs. Watson, the hall was crowded. The Liberal says that "Mrs. Watson's short stay in Sydney has been productive of much good. When at her best it is doubtful if any one ever stood on the platform in the city who was her superior at oratory; and the matter she conveyed was invariably sound, sensible, opportune and appropriate. It is lectures of the kind that Mrs. Watson has been delivering that are wanted in Sydney, dealing as they have done chiefly with the social and the individual life of the community, and showing how wrong and immoral are many of the customs and usages of which we are so apt to pride ourselves."

Geo. H. Brooks has been lecturing at Ottawa, Ill. He found but few Spiritualists there. but many investigators. He held two meetings there in the parlors of Chester Martin. He speaks in high terms of the mediumship of Mrs. Martin. It is claimed that over 7,000 spirits have manifested through her organism. There has been quite an interest awakened among the Catholics there, many having been convinced of the grand truths of Spiritualism. From Ottawa Mr. Brooks went to Vermont and Bushnell, Ill., and then on to Quincy, where he is now laboring. He found many Christian Spiritualists there, who still cling to reaches to the age of a hundred years, and, if simply to be ushered into this sphere of existence, and then to die, losing conscious-ness and identity forever, then of course, the question anight well be asked: "If death ends all, is it really worth living, when we consider the manifold misfortunes that are apt to befall a human being in his progress from the cradle to the grave?" No one wishes to be born, if then to be extinguished and an eternal night follow. Under these three dustices and grave worth liv-will take a long time to remove the cloud. If the advice which has been nublished in your reaches to the age of a hundred years, and, | the Bible to a certain extent, and cannot at circumstances life would not be worth liv- the advice which has been published in your

### **Zusiness Actices.**

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CURES EVERY CASE OF PILES.

### *<u><b>Eassel to Spirit-Life.</u>*

Passed to spirit life, Feb. 26th, 1888, of consumption, Williard Orvis, of Wankegan,

Mar Orvis, on watakegan, a. Mr. Orvis had been a great sufferer for several years. The patience with which he has his physical ills, was remark-able, and proved the strong pointual nature that expressed itself in many ways. As noticen the case, as the physical weakened, the sphilual strong then do case, as the physical ture and refinement, coming into the parsone one immedi-ately feit the character to be one of rare intelligence and merit. In conversation he was instructive and evinced deep inought. He made of life a study. He was possessed of a sensitive, keenly discriminating nature-those onialities

"He bore his part bravely, He did his work well."

to its normal vigor in a few days. Strange as this may see it is true, and we will furnish the names of hundreds of eaour Belt has cured. Will also send the number of hundreds of cases our Belt has cured. Will also send the names of scores of Physicians, Editors, &e., who will cheerfully certify to what we say from their own experience. The most prominent Physicians and Surgeons in Chicago, use our Shields in their own families and recommend them to their patients. We are at liberty to refer to them at any time.

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ESSAYS AND LECTURES.

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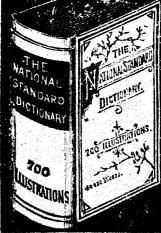
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### MARCH 24, 1883.

### Voices from the Leople, AND INFORMATION ON VARIOUS SUBJECTS.

#### Littles.

#### BY EMMA TUTTLE.

Busied all day I sit at last With folded hands to rest, And ther of life's days has gone Adown the reidening west, How very little have I done, And yet how very much; No great success was ever won In twenty thousand such!

But great discomfort had been wrought If I had failed to do, If I had failed to do, Even the littles love's eyes sought And gladly labored through, So as I sit alone to night And overlook the day I think I feel far more delight Than had I now to say:-

"I wrote a splendid song, whereat The world must offer praise, The world must offer praise, I elighted duties and all that To walk in flowery ways, But what if loving eyes did plead For many little things, And hungry hearts grew faint indeed? I gave the sweet song wings."

Or if I cat with brush in hand, Shut-eyed to all about, And on my canvas wrought to bring Ideal beauty out, I should not cense that peace of soul, That heaven brought very near As when I feel love makes me whole, Doing for those most dear.

And it may be that in the end The things which seem so small, May sum up greater than we hope With God who knoweth all. Then let me do the little things— Of life so largo a part— And if you cannot call me great, Oh, call me kind of heart!

#### Passed to the Spirit Land.

Passed to spirit Land Feb. 28th, from Pierson, Mich., Mis Myrtle, aged 17, daughter of Mr. and Mrs. W. W. Keith.

Miss Keith was a beautiful young lady of more than ordinary attainments and aspirations. Stain-less in word and deed she won the respect and affec-tion of all who knew her. Though feeling the rav-ages of consumption, her courage and hope buoyed her up, and she taught school till failing health oblig-ed her to yield. Her serene and fearless departure taught her friends how beautiful is a spiritual transition. A church friend approached her during her last hours and spoke of her need of salvation. She replied sweetly: "Don't weep for me. I have done no wrong. I fear not to die, and shall be happy in my future home." She left a message for her aged grandfather, assuring him that she would welcome him soon to her spirit home; told her parents of an envelope containing some of her written thoughts and marked to be opened at a future date, and spoke of how she could identify herself on return-ing. Desirous that no minister should officiate, she arranged for her function requesting that officially, and should give the discourse. Her innocent life and beautiful transition made creeds forgotten and hu-manity remembered. Methodist friends freely gave assistance; their church was offered and accepted for the funeral services. A large crowd was in atfor the funeral services. A large crowd was in at-tendance, and the close attention and large follow-ing to the grave showed how deep and full was the sorrow of all for the sweet young girl and sympathy for Mr. and Mrs. Ketth. May Myrtle often reveal herself to the consciousness of her parents and friends. I can only echo with the inspiration at the funeral: "This is not the end: it is but the begin-ning. She is not asleep with Jesus; but awake with loved and loving ones." On my way is the funeral, and just before arriv-

On my way to the funeral, and just before arriv-ing at Pierson, I missed the poem I intended to read. I wrote on the margin of a newspaper the following lines, which I used in the services, instead

### A BLAST AT PATHIES.

Doctors and Their Doings Sagaciously Criticised.

Doctors were invented to repair the damages which man brings or commits on himself. Sometimes the damages committed by the doctor are as great as those he tries to repair. But this makes little difference in the amount of the doctor's bill for democra damages.

When a doctor finds out any new thing which will cure tolks, and uses it, all the other doctors turn to and abuse him for it.

turn to and abuse hill for it. Doctors go to school many years learning to pre-scribe for diseases. Druggists put up the prescrip-tions. The public take the prescriptions and put up both with the doctors and the druggists. Some think it is a "put up" job between the doctors and the druggists.

About once in 20 years the doctors relabel all the old complaints and give them new names. Thirty old complaints and give them new hantes. Thirty odd years ago pneumonia was "lung fever," and "sciatica" plain "rheumatiz." But complaints with these old-fashioned English names are bad for the doctors. People get too well acquainted with them and then they learn to cure themselves. When the doctors find them out they rechristen the whole lot. This is done by charging a gun full of Greek and Latin words and firing into the old complaints. When a shot hits the name sticks. The sick are frightened when they are told that these words are trightened with them and think something new and awful has got them. When a doctor has tried to cure a sick man and can't, he tells him he's got "malaria." Nothing readily cures malaria in New York but dy-box ing.

Doctors usually disagree, and the more there are of them the more do they disagree. No dozen of doctors ever yet agreed entirely upon a man's com-plaint-unless he was drowned or blew his brains out. Every few years the doctors find out that something they used to do is entirely wrong and likely to kill more than cure. But they slick up just

the same for whatever they are doing now. Rich folks do not hire poor doctors to cure them. A doctor to cure rich folks must live in a fashionable street, an expensive house and keep up some style. It is not the street, nor the house, nor the style, though, that cures the patient, and if the doc-tor happens to lack brains it's sometimes supposed that accident or nature cures them if they are cured Women are often fond of doctors, because if a

woman thinks anything is the matter with her she wants her medical adviser to think so, too, and she wants to try and be cured in the most fashionable wants to try and be cured in the most fashionable and expensive fashion. A coarse, common, unfash-ionable doctor might tell a woman that her corsets were cutting her in two; that her lungs and other articles thereabouts were being squeezed too much together, that her life indoors was that of a human hot-house plant; that all the medicine yet to be mixed and made could not cure her, and that in fact, she was too far gone in this sort of sin and wickedness ever to be a well woman. This might make her really ill. Would a "skilled physician" make his national human them and huhis patient ill? Oh, no. He will humor them and hu-mor their complaints, and give them all the medi-cine they want, and put in his regular bill and pock-et the cash and step out of the house rejoicing, and wink at the rich druggist on the corner as he goes

by. Some ill-natured and ignorant people call all doc-tors "humbugs." This is wrong. Doctors are not humbugs. Doctors doctor folks the way folks want to be doctored. Doctors know well enough that if they tell a man or woman that to get well they must store actions that much or denuised or a much or must stop eating too much or drinking too much or doing too much of anything that they would lose the patient. The sick man doesn't want to do anything disagreeable to his will. He wants to sit still and take pills. He wants these pills to keep him well after he gets well and while he is doing his best to get sick again. The doctor knows this and so gives him the pills and charges him well for giving them, as benefit to do a seed menu nearly our problem. as he ought to do. A good many people are making themselves sick by working to make a living or in trying to make more money. Doctors know this, But they can't help it. There's no pill yet com-But they can't help it. There's no pill yet com-pounded that can stop a man from committing clow suicide in an office full of dead air. Doctors can't turn tenement-houses into Yellowstone parks. Doc-tors can't stop sick bakers from making bread of pour flour and blowing it apart with unhealthy chemicals. Doctors can't stop the making of sau-sages in nasty cellars out of scraps and diseased meat. Doctors can't keep the poorest butter or lard art of piecenet or the matiest across out of cella or out of piecrust, or the mustiest eggs out of cake, or put sunlight in dark bedrooms. Pills don't stop these things. Powders might temporarily if ap-plied in dynamite or nitro-glycerine preparations under the rookeries where these outrages are daily committed. But then the relief would be hardly temporary .- New York Graphic.

#### For the Roligio-Philosophical Journal. Brooklyn (N. Y.) Spiritual Fraternity.

The opening address at our conference was made by the spirits controlling the organism of Mrs. T. B. Stryker. Mrs. S. is an unconscious trance medium, and bids fair to become one of the best, as she is now one of the most useful instruments of the Spirit-world. She is an excellent private medium, and has during her few months of mediumship converted many skenifes to our faith. A madest, unassuming work her few months of mediumship converted many skeptics to our faith. A modest, unassuming wom-an, refined, pure and true in all that makes a home a heaven on earth, we gladly welcome such a me-dium to our platform as the harbinger of better days for the cause. The subject selected by the chairman was, "The things that are unseen are eternal." The controlling spirit said that this was a fact which we could see in all the evidences of the natural world and none was more nation that natural world, and none was more potent than that he, a spirit, could control a mortal organism and thus preserve his own thoughts, and give them out thus preserve his own thoughts, and give them out to others in this world. He said that spirit was eter-nal, whether we found it in the atoms, in the bowels of the earth, or in the germs of vegetable life. This, history had effectually demonstrated, in the planting of grains of wheat that had been encased with the mummies of the Egyptian dead, that had been buri-ed for thousands of years. When planted in the right soil and under right conditions they germinat-ed and reproduced their kind. So it is with the germ encased in the coat of clay, when it passes out germ encased in the coat of clay, when it passes out of its mortal tenement, it rises into newer and higher conditions, and begins its spiritual and etérnal growth, progressing towards Infinity, the source and motive power of all life. This evolving essence is eternal, indestructible, unseen to you, but potent and powerful. This to us is what men call God. We have been told that man was created in his image, and if this he as which cannot be disputed then and if this be so, which cannot be disputed, then man as a spirit, and though unseen, must be eternal

We see in the material world constant change, but no death, for the principles by which these changes are made, are unseen, and, therefore, eternal. We who have passed to the Spirit-world find ourselves dwelling in the eternal verifies. How few of you comprehend that you are living in eternity now. Your individuality is to continue in this new world, and in this the new life. I find in my researches after truth in this sphere of existence, motion, activity

and progress. This is my first attempt to control this organism, and I have not succeeded as well as I expected. When I was with you in the earth life, I had almost concluded that death ended all, and when I found myself after the change called death, possessing all the attributes which ever belonged to me, I resolved to come back to the earth life and to do all in my power to convince the world that man is eternal and that his spirit can never die. If you could see with you to night the large num-

ber of your friends gathered here-fathers, mothers, sisters and brothers, and the large groups of little children present here in the open space, in front of this platform, you would rejoice, and realize more clearly that the things that are unseen are eternal. Mrs. Stryker was also controlled to give an impromptu poem on "Heaven," the subject being se-

lected by the cullence. Judge Darrow of Chicago, Illinois, said: "I have been a Spiritualist for a great many years. I have long since ceased to accept any teaching as authori-tative, whether it comes from a spirit inhabiting the other life, or one still in the form. Spiritualism has developed individuality, and set men and women to thinking for themselves. We are living to-day. I am learning the lesson of to-day. If we learn it well, we need not trouble ourselves much about the decaying creeds of the past, nor speculate much in regard to the after life. We are surrounded by big-otry and superstition. The motto of the church is. 'Rule all,' and to destroy where it cannot rule. The people have grown to a higher standard. Spiritual-ism has taught mankind much; it teaches humanity that we are all of one brotherhood. It does away with that theological lie of the atonement; it teaches that the higher and nobler that you live here, the more that you do to aid and help your brother man. the greater your progress and the greater your hap-piness. Let every Spiritualist exercise the broadest charity in his dealings with his fellow men."

Mrs. A. M. Spence of New York City, said: "I have passed through a singular experience in the last week. I have been investigating Spiritualism for a great many years. I have been a constant student, and my recent experience makes me one more than ever. I know no teacher as authority. I recognize you all as students. I have tried to understand the relations of the two worlds and the two states for mankind. I have not received any instruction as to на ше iruths of mankind. I have not the powers that some mediums have, although your chairman has told you that I was the first public trance speaker developed in this country. I never had a rap. I was entranced without any physical sign, and this power has be-come developed that I might speak, and you not know that I was under any control. I know that there is a natural law by which this power is used. No name is sacred, but your word and mine is the most sacred thing in all this life. Keep this ever be-fore you and we can remove all sin and suffering in this world. I do not find myself clairyoyant in the sense in which the word is commonly used. We perceive, and I think we often deceive ourselves and of course others unintentionally. I sometimes have a vision; sometimes have distinct words. I receive words without sounds, and I hear some one ask, 'How do you know it is not your self?' Simply because this power or mediumship is under the con-trol of those who often give expression to thoughts contrary to my own views. "I had a sister recently pass to the eternal world. I was by her bedside constantly from Friday morning until Monday evening. I could receive no impressions. She was a medium, although not a Spiritualist. A few moments before she was relieved of her sufferings, she turned her eyes to a corner of the ceiling and looked intently. Her eyes moved as if follow-ing some unseen person. Her eyes would flit and change. She looked at herself. This object came to her bedside, and her sufferings were over. I had no grief. I loved my sister dearly, but I felt like rejoicing that her soul was freed from pain and soryou have got out of the weak, suffering, physical body. I have liad no unpleasant thoughts as to my sister in the Spirit-world. In this transition of the spirit, I feel no regrets, and the effect of the teachings of the philosophy of Spiritualism is to banish the errors of a false theology in regard to the future life. The errors and mistakes of this life we must regret, but Spiritualism rejects the doctrine of the atonement as unworthy the creative wisdom that has made all things for a use and a purpose. It is more blessed to give than receive. In deeds of charity, kindness and love, we shall become in harmony ity, kindness and love, we shall become in harmony with God and nature. The spiritual phenomena came in the right age and in the right time to re-lieve hundreds of thousands of spirits who were wandering through the spheres aimless, and they come here to know the truth, helped by human deads When you have that death makes no charge deeds. When you learn that death makes no change, when you realize the work that each has to do in the eternities, you will comprehend more fully and grandly the mission of Spiritualism." W. C. Bowen said: "Judge Darrow has, in eloquent words told you of the progress in science, of the labors of men who are delving in all depart-ments of knowledge, and the result of their efforts to lift humanity. In the control of the first speaker by a conscious individual intelligence that has passed to the spirit life, we find the grandest truth of all the ages, for when every sorrowing heart as it stands by the open grave cries out, 'Give me back my dead,' Spiritualism answers that cry of sorrow and anguish by the living presence of the departed. This to me overshadows all of what our brother has said as to our material progress and advancement, for it demonstrates that spirit is indestructible, and lives in its individuality forever."

#### Wonders in the Dark.

NOTICE-SPIRITUAL SEANCES for materialization will be held every Sunday and Wednesday evenings at 11<sub>2</sub> Otlaco Street, Fifth ward.

The foregoing advertisement has appeared in the Herald for several days. No. 114 is a part of a two-story brick structure which contains two dwellings. Scances are held there under the direction of Silas Cheesbro, physician, with Joseph Caffrey assisting. He is a medium.

On a recent evening several gentlemen attended a scance there, by invitation. Numerous Interesting tests were made. The group were placed in a circle in a dark room. They all clasped hands. Behind the circle were placed guitars, banjos, drums and a number of other musical instruments. In a few number of other musical instruments. In a few minutes these instruments floated about the room and music proceeded from them. From the walls of the room a phosphorescent light was emitted, which however, had no illuminating power. A low, subdued voice was heard. It seemed to come from one side of the circle and then almost in-circle from the other side. From its results to a

stantly from the other side. From its peculiar tone there was no doubt of its being the same voice in each instance. Occasionally the doors were opened, and when light was thrown into the room every-thing would be found to be in the most exact order. The surrounding rooms were brilliantly lighted, so that the doors could not be opened without admitting a flood of light into the darkened room.

Material tests were made to convince those pres-ent that the manifestations were not made by hu-

ent that the manifestations were not made by nu-man hands. Hats, caps and canes were brought from the adjoining hall and placed in the hands or on the heads of the owners by an invisible power. One of the spectators asked that a silver goblet, which he had closely observed as it stood on a stand in the room next to that in which the séances were observed to have the day and finished his given, be brought to him. He had not finished his request when the goblet was placed in his lap and rolled off upon the floor. He picked it up immedirolled of upon the noor. He picked it up immedi-ately. A light was at once produced and the goblet examined. The one which had stood upon the stand was missing. The gentleman says that he knows positively that the goblet was the one which he examined before he entered the room. The strangest and most inexplicable demonstration was the one which the goblet was the one which

was the one made to convince Mr. Malcolm, the maker of the celebrated rifle telescope which bears his name. Mr. Malcolm is a pronounced Free Thinker. After frequent solicitations he consent-ed to attend the scance. He provided himself with two diaries within whose covers there was not a line of writing. The books were bought in differentstores and no one but an intimate friend of Mr. Malcom's knew of the purchase. When the seance was fairly in progress a sepulchral voice slowly ut-tered the greeting, "Good evening, Mr. Malcolm, I'm glad to see you here! I'm also delighted to know that you have brought your books." Mr. Malcolm is said to have been dumbfounded.

Desiring to make a writing test, he was told to place the book between his thumb and index finger and hold it tightly. The back of the book was outward. In a few minutes a noise like that made by the movement of a pen over paper was heard. Mr. Malcolm said, "This book is getting very hot." The same voice told him that, when it became too hot for him the doors would be opened and the test complete. The folding doors were then thrown open and the book was submitted for inspection.

A communication purporting to come from Mr. Bellinger, manufacturer of a target gun, and who died in Rochester about seven or eight years ago, was found on one of the pages of the book. Mr. Malcolm and he became acquainted professionally, and a very strong personal friendship sprang up be-tween them, so that when Mr. Bellinger died Mr. Malcolm felt that he had lost his dearest friend. The message, Mr. Malcolm says, contains statements that could have been known to himself and Mr. Bellinger only. It in substance exhorted Mr. Malcolm to abandon the views which he entertains that death is the end of man.

At first this was thought to be the only writing which the book contained. When the leaves of the book were being turned over, a gentleman discovered what he thought was very minute writing in an-other place. The attention of the party was drawn to it. It could not be disciphered with the naked to if. It could not be disciplered with the naked cye. One of the party got a powerful magnifying glass, under the application of which a message was found, purporting to have come from Mr. Spencer, the eminent optician, who died at Geneva several years ago. It was of a scientific nature and contain-ed information that is said hitherio to have been known only to Mr. Spencer himself. The communi-cation occupied only a space of one-half an inch by one inch. When written out in an ordinary hand, it covered a page and a half of foolscap pager. It is covered a page and a half of foolscap paper. It is said to have been a wonderful revelation of the laws of optics. Mr. Malcolm has had the communication photographed. It is said that Mr. Malcolm has put to test some of the rules laid down in the mysterious communication, and that the result was that he has succeeded in producing one of the best telescopes he has ever made.

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The REV. FRANCIS B. HARLOWR, Va., June 3, 1882. The REV. FRANCIS B. HARLOWR, writing from Atlanta, Ga., says: "For some years past I have been subject to constipa-tion, from which, in spite of the use of medicines of various kinds, I suffered increasing inconventence, until some months ago I began taking AYER'S FILLS. They have entirely cor-rected the costive habit, and have vastly improved my gen-eral health."

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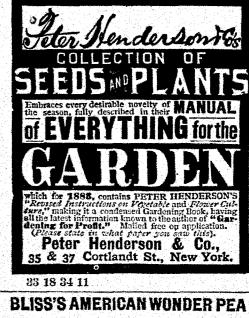
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lication. Sing softly, O angels from "over the way," To the hearts that are grieving below; Chant sweetly thy anthems in Love's holy day, To the souls that are laden with woe; We know that thy sympathies, faithful and blest, Will descend to our valleys of strife, Will bring consolation and garlands of rest, From the "Islands of Beautiful Life,"

Earth-bound ones are sighing, "Our darling is dead," And mists dim the light of our morn, But rich voices thrilling the air overhead, Sing, "Weep not, an angel is born;" Like lilies of fragrance, her memory sweet Will hallow earth's struggles and strife, Her presence inspiring, the loved ones will greet, From the "Islands of Beautiful Life."

Lay the form gently down in the promise of spring. With the flowers springing up to the light, For the spirit is safe where scraph-ones sing, And fountains of Truth ripple bright; The just ones made perfect will help her to send Her message to prisons of strife, And softly her whispers with music shall blend, From the "Islands of Beautiful Life."

O Father and Mother, and friends ever dear, Who still toil thro' the valleys of Time, Thy Myrtle's baptism, untainted with fear, Will be wafted from gardens divine; In fair fadeless beauty, with angels of Light Thy darling shall watch o'er the strife, She will welcome you home to the Kingdom of Right,

To the "Islands of Beautiful Life." C. FANNIE ALLYN.

#### A Young Lady Tells of Her Approaching Death.

To the Editor of the Religio-Philosophical Journal:

Miss Minnie M., of Harlem, a young lady sixteen years of age, bright and intelligent above the aver-age, died last Wednesday. She had been confined to her home about two weeks. On last Tuesday her mother and sister were congratulating her on the improved condition, saying, "In two or three days more you will be out."

"No," said she, "I shall die to-morrow." The next day her condition, so far as her family could judge, was much improved. On this day the mother and sister again complimented her on her improved condition. She said: "I shall die to-day. Father came to me yesterday and told me so." About fifteen minutes before she died she said to her mother:

"Don't you see father? He is standing by you cannot you see him as he stands at your side? Yes father, I am coming." She soon died. Her father had been dead over a Yes

year. I would give the full name and address had I permission from the family to do so. They were members of the Methodist Church.

GEO. H. JONES. New York City.

Religion and Sunday Schools, Figures recently compiled, and said to be trustworthy, show that there are in the United States 9,000,000 children who are outside of all Sunday-school education and influence. It is also stated that these children have no church advantages or other religious privileges to make up for the deprivation of Sunday-school tuition. The churches and Sunday-schools have been exerting themselves largely to occupy unevangelized districts, but it would seem that they yet have a great work to do to keep up with the religious illit-eracy of the rising generation. The statement generacy of the rising generation. The statement gen-erally made by Sunday-school orators a quarter of a century ago, to stimulate interest in the Sunday-school work, was to the effect that there were in the United States 4,000,000 children outside of Sunday-school influence. Now that the population of the country has increased, the proportion of irreligious juveniles is larger, and religious effort has not kept nace with it. pace with it.

#### Strange Sensations.

Conductor A. Parker, of the Grand Trunk Railroad, who resides in Battle Creek, Mich., by an acci-dent lost a leg and an arm at Stillwell Station The members, severed from the body, were left lying by the side of the track, while the body was immediately conveyed to South Bend for medical assistance. As soon as he recovered consciousness he began to complain that his right arm was in a cramped condition. His attendant, knowing that his arm was many miles away by the side of the road track, paid no attention to his complaints, thinking him out of his head. He still continued is assertions that the fingers of his right arm were doubled under his hand, and asked his assistants to send and get his arm at Stillwell. By his speech they saw he realized the accident, and a telegram was sent to Stillwell to send the mutilated arm to its owner. The request was carried out, and the arm sent him by express. So soon as it was taken up off the ground, a few moments after the telegram was sent, Parker remarked to his assistants that his was sent, Parker remarked to his assistants that his arm was all right now that they had picked it up. Every time a person took hold of it along the route Parker would speak of it, and cry out with pain when it was roughly handled; and whenever any of his attendants touched it while it lay in the next room to him he knew it as quickly as though the arm were still attached to the body. The messen-ger who got the arm said that he found it just as Parker had said it was, with the fingers cramped under it. This is one of the most singular yet well authenticated cases on record, where a man could authenticated cases on record, where a man could feel in an arm which wascut off and lay many miles from him and which had been cut off many hours. The physicians are baffled to account for it, and can only class it under the head of the unexplainable phenomenal mysteries which are met with in the study of nature.-Clarinda (Iowa) Herald.

### Letter from Grand Rapids, Mich.

To the Editor of the Religio-Philosophical Journal:

Perhaps the readers of the JOURNAL would be pleased to hear of the deserving success of Mrs. C. Estelle Webster who came to our city from Chicago to locate last summer, and who, with Mr. Webster<sup>3</sup> assistance, has since made for herself an enviable assistance, has since made for herself an enviable reputation among us. We have become used, it seems, to receiving much of our spiritual sustenance from the Chicago mediums, and in a very marked manner has Mrs. Webster, in particular, given us the best of satisfaction. Her healing powers are, of course, undoubted, which, taken with her Egyptian Sun Baths, enables her to make radical cures, which have been rendered hopeless by the average doctors of the day (of which Grand Rapids has a full supply.) The Webster Magnetic Sanitarium is pleasantly lo-cated in full sight of Grand River, occupies nearly two whole floors of one of our newest blocks, and is a remarkable wholesome abode for the invalid who desires renewed life and a common sense treatment. Among her surprising cures was that of an insane hay, whom the doctors had pronounced incurable, lady, whom the doctors had pronounced incurable, and her other cures are no less praiseworthy, as the patients themselves bear ready witness. My life, I am fully aware, has been saved by her efforts, hence I am quite sure of the efficiency of magnetic healing and, notably, that of Mrs. Webster's treatments. I feel that I have rison from a long and painful illness with a new body and mind, such as no medicines, administered in scruples and drachms, could have effected. May the new (common sense) school of medical treatment ever flourish, along with the oth-er good workings of Spiritualism. C. M. LOOMIS.

Mrs. A. J. Hyde writes: Words would fail to tell you how much I appreciate the JOURNAL,

When we are in good health, iroubles are pleas-ures; in illness, pleasures are troubles,

# S. B. NICHOLS, Brooklyn, N. Y., March 3rd, 1838.

#### The Angels Came.

I was lately called to see Mrs. C., a lovely woman about 17 years of age, who had been quite sick for several days. She said, "Doctor, I am going to die." I said to her that I hoped not. Said she, "The an-gels have been for me. I saw them, and they said they were after me. I know I shall have to go. I wish I had gone with them, they were so beauliful." Mrs. C. was not a Spiritualist, nor did she know anything about it. In a few days she died, perfectly happy, and I shall always believe that the angels came for her just as she said. I hope I may always renew my subscription to

I hope I may always renew my subscription to you in advance in the future, and help you in your grand work. J. W. SCALLY, M. D. Atascosa, Texas.

"If it be trickery, then it is trickery very cleverly executed," said the *Herald's* informant, "for in that event, besides a knowledge of things that were per-sonal between Mr. Malcolm and the men from whom sonal between ar, maccom and the men roum whom he received the mysterious messages, the writer must have had a better Mnowledge of the law of opt-ics than Mr. Malcolm, who stands at the head of his profession, and, besides, Mr. Malcolm, who is famil-iar with the handwriting of the two men, says that the communications are in their handwriting? the communications are in their handwriting. Some of the most remarkable communications are

said to come from the deceased son of a former Governor of Massachusetts.—Syracuse Herald.

### Gold Medals to Mary Wolfe.

Last year Mary Wolfe received the gold medal of Pulte Medical College for the best examination in Physiology and Histology. This year she received the gold medal for her examination in Materia Medthe gold medal for her examination in Materia Med-ica. The medal was presented by Prof. William Owens, Sr. in a speech replete with personal com-pliment to the ability of the young lady, at the com-mencement exercises of this college, held at College Hall in this city on the 6th inst. On the same oc-casion Miss Wolfe stood first in rank of honorable mention in the graduating class, in contesting for the Faculty prize, and scored less than one of reach-ing the high mark to which it was awarded. Those who understand the dissidvantages that balies labor who understand the disadvantages that ladies labor under when they contend with men in a medical college, esteem the success of Miss Wolfe's collegicollege, esteem the success of Miss Wolfe's collegi-ate career as little less than marvelous. When she received her degree of Doctor of Medicine, and the medal and honorable mention alluded to above, the applause and floral offerings might fitly be charac-terized as an ovation, of which any lady might feel proud, coming as they did from as large and cultured an audience as ever assembled in College Hall. We but express the sentiment of all who know her when we say that, as opportunities present, the gen-ius of Miss Wolfe will manifest itself even in greater hus of Miss Wolfe will manifest itself even in greater brilliancy than it has yet done. She is the gifted daughter of Dr. N. B. Wolfe, a wealthy and respect-ed citizen and physician of Cincinnati, and, we learn will assist her father in the arduous duties of his ex-tensive practice. Notwithstanding "the wish may be father to the thought," we predict for this young lady a more than ordinary career of public useful-ness.—Cincinnati Saturday Night.

#### Letter from W. Whitworth.

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

All along I have admired the JOURNAL'S manly straightforward, independent way of dealing with whatever subject discussed in religious matters. I whatever subject discussed in religious matters. I was doubly pleased to read the warm stand taken in the cause of the great mass of the producing people as against the shameful robbery and greed that is accumulating the nation's wealth into the monopol-izing clutch of a few, in the leading article of a late JOURNAL. God bless you for it. Forty years of my life a workman, I feel deeply on this subject, for I see a system of legalized brigandage obtaining in our hand, of such grasping selfishness as utterly trans-cends the practices of the old feudal robbers, and which, if allowed to go on unchecked, must inevit-ably culminate in a tyrant monarchy and serfdom, or bloody war. So I say it is the duty of every man bloody war. So I say it is the duty of every man who desires to see America flourish in widely dif-fused prosperity and right, to lift up his voice in fused prosperity and right, to lift up his voice in warning ere the cry may be too late. And it is em-inently fit that the dear JOURNAL, based on the solid rock of truth and justice, and whose aim is to spread its bleesed wings in aid of the grand sweet teachings of universal humanity taught by the man Jesus, should cry aloud against greed and oppression, whose ultimate result can be nothing but ignorance, misery want and brutalized manhood. Gleveland, Ohio,

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THE INFLUENCE 07

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### MARCH 24, 1883.

### Tests of Spirit Presence.

To the Editor of the Religio-Philosophical Journal: After an experience of twenty-five years as an in-vestigator I still feel like saying, "How little we poor mortals know about nature's divine laws." One mortals know about nature's divine laws." One afternoon while conversing with a friend, a young man called at the place where I was making it my home, for an afternoon visit. He and his parents were Catholics. During the conversation he said he would like to know why it was that he felt such strange feelings, especially when alone and quite dark; he would seem to feel some one behird him, and looking around, he could see no body. Several dark; he would seem to feel some one behind him, and looking around, he could see nobody. Several times he had heard his name called, but no one could be seen. While listening to his remarks, I got an impression to get a pencil and writing paper. Sitting down in a negative state of mind, I was im-pressed to write. I did so, describing a man and giving bis name, age, complexion and felling the young man that he never had seen this person I de-scribed; but this unseen visitor told me that he was well acquainted with the young man's mother. I asked him to take the description home and let his mother read it, and let me know if the description was true. Headid so, and the old lady said it was all true, and she circulafed the incident in the neighbor-hood and gave me credit of being in league with hood and gave me credit of being in league with the devil. Those desiring to communicate with spirits should cultivate truthfulness in all respects. Swartz Creek, Genesee Co., Mich. A. C. DOAN.

Burying a brutal human being. Jim Elliot, lately shot in this city, was a most brutal man. One-half his life had been spent in the penitentiary for such offenses as picking pockets, slugging pedes-trians, robbing them of their spare cash, and enter-ing stores, banks, and private dwellings for burglar-ious purposes. The other half of his life, which ought to have been in the penitentiary, had been spent in prize-fighting, drinking, bullying, pounding and assaulting inoffensive persons to gratify his dis-gusting and brutal nature. Ho was a first-class loaf-er, bully, vagabond, thief, and brute. At his funeral in New York City, over his coffin hung the trim-mings that hung over the body of Cornelius J. Van-derbilt when that scion of a millionaire lay dead in a fashionable hotel in Fifth Avenue. He was buried in Calvary Cemetery. The hearse bearing the mag-Burying a brutal human being. Jim in Calvary Cemetery. The hearse bearing the mag-nificent casket containing the remains was drawn by eight richly caparisoned gray horses. There were thirty-six pall-bearers. There were two open barouches filled with beautiful floral offerings. There were more than a hundred coaches in the line, with the Martin's Association following on toot. The President of the United States can hardly hope for greater distinction in outward show. This worse than brute creature who did not confess before he died, was buried in consecrated ground belonging to the Catholic Church.

Wants to help the Government. In Pope Leo's letter to the Emperor of Prussia, he wants to stick his infernal ecclesiastical influence into the affairs of the Government. He says: "Your Majesty's long experience and high good sense teach you the necessity of the observance of religious du-ties by the people for the fulfillment of those which fall on them as citizens and subjects. This is espec-ially the case at present, when society is shaken to its very basis. We can assure your Majesty that the Catholic Church is animated by a similar spirit, and, unless obstructed, she has the will and the power to extend it everywhere. It is our carnest desire to have the hely influence of the achurch wind for the have the holy influence of the church used for the advantage of both the people and the Government and for such a purpose to seal relations of friendship and peace."

Amusement Irreligions. At the Virginia Baptist Congress the subject of amusements was dis-cussed. The Rev. Mr. Huff denounced all popular amusements as worldly, and said that Christians had no business to engage in any of them. He did not, however, give directions as to how Christians should occupy their spare time. Dr. Hawthorne took such a divarse risw of the matter as to say a good word a diverse view of the matter as to say a good word even for such an anusement as fox-hunting. The Dector thinks that if people are not allowed some rational anusement they will fall into worse mis-chief than the anusement is likely to lead to. The brothren tried without success to come to a conclu-lor as to what should be done with church member sion as to what should be done with church-members who are so worldly as to seek anuscment in the dance. On this, as on other methods of recreation, conflicting views wore expressed.

R SAU

**Comparatively funny.** The New York *Home Journal* says: "The following story was told at a dinner party in Boston the other night: A man



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flaver of the whole: "Spirit-communion is the basis of Spirithalism. Through it c future life is demonstrated, while the nature and require-ments of that life, and our duty to others and ourselves, are alike made clear to every carnest, intelligent soul. By it the demands of the beart and the intellect are alike statistical. If the trackings of Spiritualism conflict with certain degmas of Orthodox religion, they, on the other hand confirm all its cardinal and generally acknowledged truths. God, immor-tality, accountability, the necessity of good works, pure living, and charity, are as cardinal to Spiritualism as to modern Christianity." Spiritualism, the author holds, does not seek to make claims and solvatory agent "muon which we can cast the burden of our sins; it only califictures our mind, makes clear our duty, and if, with this knowledge we fail to walk rightcously, the greater is our condemation." Price, 15 Cents: Postage Free.

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from Woonsocket was obliged to make a visit to Boston on some business. He timed his visit so as to be able to hear a lecture of Mark Twain's at Tre-mont Temple. By some misunderstanding the Woonsocket man mistock the day of the lecture, and happened in on one of Mr. Joseph Cooke's lectures, He listened to the long discourse without discover-ing his mistake, thinking all the time that the lecturer was the famous humorist. On his return to Woonsocket, his family questioned him as to the lec-ture. "Were it funny?" was asked. "Wall," slowly replied the traveler, "it was funny, but it warn't so darned funny!"

Explosive mixtures are often prescribed by doctors not well informed in materia medica. Chlo-rate of potash, permanganate of potash, and glycorine is one of them. A pomade of chloride of lime, sulphur, and other substances will detonate when rubbed in a mortar. Hypophosphite of lime or soda, rubbed in a mortar. Hypophosphite of lime or soda, when triturated alone, sometimes explodes. Pills of oxide of silver are apt to decompose with a tremen-dous explosion. Tincture of iodine and ammonia form the iodide of nitrogen—a violently explosive substance—which, agitated with water, is nearly certain to detonate. Chlorate of potash and tannin are likely to act in the same way. A dentifrice con-taining chlorate of potash and catechu has been known to explode in the month.

A Good Pledge. A singular affair occurred in New Haven, Ct., lately. At the closing serv-ices of the mission in St. Patrick's Church one of the Mission Fathers asked all the men in the church-and there was about 1,500 of them—to repeat after him a pledge promising not to go into a saloon from 12 o'clock Saturday night until 12 o'clock Sunday night for one year. There were not half a dozen men in the church who did not raise up their right hand and repeat the words after the priest.

Mormons. A committee of the Reorganized Mormons. A committee of the Keorganizea Church of Latter-Day Saints were at the state depart-ment lately, asking that the circular letter of Secretary Evarts to foreign governments, which re-quested that emigration of Mormon proselytes to this country be prevented, be so modified as to dis-tinguish between polygamous Mormons and the peti-tioners' church, which holds polygamy in abhorence. Their petition will be considered by Secretary Fre-Brochurson linghuysen.

#### Satisfaction for Ten.

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Mr. Labouchére expresses his contempt for the extra polite word "unwisdom" which is creeping into general journalistic use.

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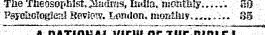
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### MOLDY MATTER STALE, YET HARDY: Brawn out by the Late Romancing of John Hardy.

People Come and Go, and Forget, hence it is Necessary to Refresh the Memories of old Spiritualists and Sharpen the Wits of new ones.

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

In the year 1876, in the month of February or March. John Hardy and his wife Mary Hardy made their appearance in New York as exhibitors of a professed spirit phenomenon, in the production of these molds of hands from warm paraffine. The proceeding adopted was as follows: Mrs. Hardy was seated at a table. It was

draped on all sides with heavy cloth reaching nearly or quite to the floor. Beneath the table and close to Mrs. Hardy's feet was placed a common pail containing warm water, on which paraline was floating in a melted state. At first there was no restriction, but later on a test was added and Mrs. Hardy was enveloped, from the neck down, in bag made from some sort of netting. The bag had two long seams reaching from her neck to her feet. It was easy for a person enclosed in such a bag to draw the thread which was run in the seams. Thus an opening would easily be made through which the person inside the bag could then project a paraffine mold and slip it under the table the same as if no bag was there. The table cov-ering was always raised over Mrs. Hardy's lap, so that her knees and feet were under the table and close to the pail. Therefore she could let the mold slide down her lap she could let the mold slide down her lap outside the bag to her feet and to the side of the pail, provided the opening was made in the seam of the netting or bag. To do this con-veniently it was desirable to have a seam always come in front of the operator. Where the mold had been ejected, it was easy to close the seam again with thread and needle provinced a conveniently reaced. So much previously conveniently placed. So much for the surroundings. Now, did the woman Hardy have about her, secretly, a mold pre-viously prepared, which she slipped in the manner suggested, under the table from a consecled nocket? Could the have done it? concealed pocket? Could she have done it? If she could, is not this a simpler solution than that of spirit agency; in other words, is there any evidence or even probability that spirits had any thing to do with the matter of producing those molds?

One of the earliest exhibitions was at the residence of a Doctor Ruggles, a medium. Here no bag was used. Dr. Newborough, also a medium and confirmed Spiritualist prepared the paraffine and placed the pail containing it beneath the table. He secret ly colored it to test the truthfalness of the thing. After Mrs, Hardy was seated he mentioned it. When she declared a mold had come, she gave a start as she picked it professedly from the floor beneath the table With the start, she exclaimed that the mold had dropped "back" into the pail; but she produced the mold above the table. Its outored parafilies of the pail, but the inside was of the white wax, and not colored. The mold was so soft and warm it had to be chilled. One of the ladies present there put one of her fingers into the colored parafine, got a mold of it and compared it with this mold procur-ed by or through Mrs. Hardy, the latter was white within. The finger mold was a deep yellow. Dr. Newbrough at the time rejected the idea that the mold same from his paraf. the idea that the mold came from his paraf-fine. One dollar each was paid by the spec-tators, about fifteen or twenty, to Mrs. Har-About the same time Mrs. Hardy gave a public exhibition at Republican Hall. A mold was produced professedly from paraffine on warm water, yet the mold was cold, and in it a gentleman discovered a piece of raw cotton wool perfectly dry. *Query:* How was it kept dry when immersed in the water, and what was a spirit likely to be doing with cotton wool when putting its materialized fingers into the parafine, which was not hot enough to burn a mortal's fingers, much less a spirit's? At a third exhibition colored paraffine was offered to, and refused by, Mrs. Hardy, and a white mold was produced under circumstances of a suspicious nature, too tedious for explanation here. Another evening, as Mrs. Hardy was walking to the house where the scance was to be held, a lady just behind Mrs. H. saw a mold lying in the gutter over which Mrs. H. had just stepped. On the lady exclaiming at it, Mrs. Hardy quickly returned and crushed it. Some time afterwards, she insisted it was not a full mold that was seen, but only some pieces that had dropped out of a bag which John Hardy was carrying by her side. That night, however, it is notic-able no mold was produced at the scance. Mrs. Hardy attributed the failure to the too great thickness of the coverings on the table and to her own great fatigue on the previous night. This time thirty were present and paid one dollar each. Another evening when the table and not Mrs. Hardy was enclosed in a netting bag the position of the seams of the bag not being attended to by any of the spectators-atter some rubbing and scraping being heard under the table, a mold was discovered inside the netting and under the table; but its thumb was found to be broken Another evening the table and paraffine were again enclosed in a netting and its seams placed at the ends of the table entirely out of Mrs. Hardy's reach. No mold at that time; but on "the spirits" requesting it and stating they could not otherwise make a mold, the netting was taken from the table and placed around Mrs. Hardy. An effort was made to keep both seams behind Mrs. Hardy's shoulders, but she twisted and squirmed till she got one of them in her right hand before she would sit down. The table cover had originally been pulled down to the floor purposely, but Mrs. Hardy dragged it up over her lap which would enable her to slide a mold from her lap to the floor under the table. No one was allowed within five or six feet feet of the latter. A mold was the result, and upon examination another piece of dry cotton wool was found within it at the orifice of the wrist. The parafine on this occasion was supplied by one of the spectators. It had been secretly carefully weighed for the purpose on an apothecary's scales. It had weighed precisely twenty ounces avoirdupois. After the exhibition and after according to the Hardy people, the mold had come from it, there was found to be exactly the same weight of paraffine, the mold, weighing two and one-half ounces, was surplus. John Hardy pretended that two ounces of water were taken up in the wax, but after lying "to dry" for two weeks, the paraffine weighed just the sametwenty ounces.

for, and a young lady at the same place, while Mrs. Hardy was in the next room dressing, saw Mrs. Hardy's reflection in the large pier mirror through the open door. Mrs. Hardy was stated by this young lady to have been in the act of transferring a paraffine mold from a leather traveling bag by her side to an old-fashioned pocket which she wore under her skirts, etc. Soon after that Mrs. Hardy went out and staid to a scance.

This throws some light upon the mold in the gutter coming from beneath Mrs. Hardy's dress, as before mentioned. Such is a por-tion of the testimony in this case. It all came from true and good Spiritualists. They were denounced by the Hardys, the Banner of Light people and some of that class of "believers." To offset it all, or as the Banner termed it, "to vindicate" Mrs. Hardy some affairs were got up at once in Boston. A box was made with wire gauzesides tacked to the top and bottom boards. The Banner con-sidered the conditions "the most rigid that could be devised." Dr. Gardner was the constructor and exhibitor and Miss Lizzie Doten was present. The result was that at the end of an hour the light being turned on there was found inside the box "a paraffine mold of what seemed to be a man's right hand, but in a collapsed condition like a soft glove that had been flattened so that the front and back adhered. Three of the fingers doubled up and a portion next to the little finger broken or abraded." [The italics are mine but the quotation is from the Banner.]

Next Mrs. Hardy was put in the netting bag and this time a tolerably perfect hand, "somewhat collapsed," was found, but not within the wired box. It was at Mrs. Har-dy's feet on the floor. Dr. Gardner then said "he would give a thousand dollars to any one, to produce like results under like conditions," and the Banner came out in an article entitled, "Fallibility of First Impressions," to squelch the New York observers. It was really applicable to the Banner. Mr. William Denton, too, came out with a statement that he first experimented in the mat-ter when "neither Mr. nor Mrs. Hardy could have had the slightest idea of the substance he intended to operate with," and molds of

fingers were produced on the spot. The Banner was rampant. It printed col-umn after column of "yindication" to sandwich the New York statements which it now published for the first time. The great "vindication" with this wire box was at Paine Hall on the 26th of March. Its exhibitor, Dr. Gardner, published a letter on the 16th of April following, in which he said: "I feel myself under the necessity of stating that, subsequently an imperfaction when discoursubsequently, an imperfection was discovered in the construction of the box, which invalidated the claim I then made, that the production of the mold of a hand in said box should be considered a positive demon-stration, a 'crucial test.'"

Miss Lizzie Doten also published a letter in the Boston dailies warning all persons against confiding in the wire box as a test. Professor Denton's supposed test, any woman can exhibit the fallacy of. Dip the forefinger or thumb into the paraffine and you have a larger mold. It comes off easily so soon as it cools. Dip the end of the little finger and compress the mold when removed,

and you have a baby's finger. On the 27th of April, the *Spiritual Scien-tist* prophesical that Mrs. Hardy would give no more paraffine mold scances, and declared Dr. Gardner had rendered Spiritualism another important service by his demonstration that "the emanations from Mrs. Hardy cannot pass through a wire box without a de-fect." This prophecy proved true were made to patch up the failure. The box was tinkered to close the rip which was discovered at the joining of the wire on the life can further tempt me; and my life and wooden top. The box was kept at Mrs. Hardy's house where she could easily fit false keys to it; yet a jammed finger of a mold and once some "slivers" of paraffine only were found, crowded into the box at these subsequent "crucial tests." Neither Dr. Gardner nor Miss Doten have ever yet been able to justify the Doctor's first report or take back his retraction of it. John Hardy's attempted bolster of his and Mary Hardy's paraffine exploits in New York and his attempted villification of the New York Spiritualists who exposed their pranks. found a very fitting location in the columns of that Philadelphia sheet, which, pretend-ing to be an exponent of Spiritualism, is a convicted libeller of an honest Spiritualist. Worthy of its location, Hardy's article is replete with bitterness and misstatements which, in respect for the decency of the JOURNAL's columns, I will not characterize as it deserves. No language could be too BRONSON MURRAY. strong.

#### 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 SEVEN.

REMORSE; A SEARCHING SELF-JUDGMENT. Our next subject was one in deep remorse, and this was the language that came from im:

nim: "Bereft of reason, unregenerate, unrecon-ciled to fate, if I might choose my condition —if I may, let me sleep! Hope has died out of me and only one prayer will I offer: don't wake me; let me sleep. Thirteen years—if I have slept so long—why interfere with that sleep? Do you say it is to wake up to a new life and to a knowledge of what life may be life and to a knowledge of what life may be, and to develop new resources in myself, and to come in contact with the higher state of progression, mentally and spiritually, and from inner consciousness to grow to a higher expression of thought and feeling? If that be true, then I am enabled to hope for lifeactive life, useful life.

"And you say, too, that I have a little ac-count to settle with the past? Oh! shut away the past! Let me not see life as I have lived it! But must I look things fairly and square ly in the face, and settle the account? Some law holds me to this, yet I shrink.... I have unscrupulously sold intoxicating drinks to others, enough to make myself wealthy on the profits. That, of all my sins, seems most hideous. Then, by putting the cup to my own lips, the loss of health, of reason and of life, were at length the results...

"Why should I wish to awaken? This, for one reason: by atonement I can in part, and eventually through unselfish work, recover my manhood; yet a long line of suffering must be mine before I recover from the abuses I have heaped upon myself, as well as upon others. I must go deep into my own being and dig out the root of the evil that caused the misuse and the surrender of the life forces; in the first place, the greed of gain that led me astray, and by allowing my appetites to control reason to that degree that I became an imbecile....Oh! I have so much to regret! I cannot, cannot bear to live!

"But, yes; to make atonement I will live for the best that is in me; and if, when I have made restitution for all my extortions, I may go into oblivion, I will be satisfied.... No! I must look beyond. What would be the gain to any one if indeed I went into an eternal sleep, when by possessing my faculties, renewed and vigorous, I might become a helper in the kingdom of uses? No; I would ask for life. I would ask for light and help from the over-ruling Power of the universe, to be once more a man, but in the truest sense of the word.

"And now, with the desire, comes the consciousness that I shall yet be redeemed, and under guidance, be made a helper and savior rather than a destroyer of human beings, and the way is opening to my consciousness that I may, forgetful of self, yet do a good work; and by helping others find peace to myself. The way of salvation surely is here. My crime, my degradation, my hope and my future course, have been plainly presented to me. My chart of life, blotted and blurred, may yet be restored and recolored by a useful life.

"I am still in the hands of helpers, but am about to take leave of those of earth, believing that at last I have so far got the control of my individual self that no allurements of joy for the future shall be to strengthen good resolutions in weak and erring ones. Life is holy; now I know it. In proceedings of so novel and unique a character as are these scances, there must be much that cannot be fully understood and explained from our earthly standpoint; but in the one just given, and in others of similar import involving the claim of many years of unconscious existence, and the awakening therefrom through the agency of our Band, there has been with me a special perplexity of thought. It is this: how could the vigor-ous power of expression and its prompt use have been so long retained? Especially, how could this have been the case with one who had not only been silent for thirteen years but who had also, as it would seem, closed his earthly life as an imbecile? This perplexing mental query I brought forward for solution toward the close of our séance. In response it was said that, although the course of thought in such cases was strictly that of the subject, yet in its expression aid was largely imparted through the trained experience of members of the Band: also, it was said that, in the instance of to-day, the large natural capacity of the subject-a capacity which, though temporarily enfeebled, was not destroyed by abusehad much to do with the result. SHE FELL FROM A SWING AND LOST HER PHYSI-CAL BODY.

"O, this nice lady says I am not old enough, nor strong enough to go and talk to mother but she will tell her; she will try to do all for me; and then by and by, I can go myself and talk to mother. She says I must be comforted until she can find and tell my mother about it. She says that when I fell my head was jarred and disturbed so that I must be kept free from trouble and agitation till 1 get stronger. I am going with her again. She says I must see that I have no use for a physical body; I am now a spirit child. a little girl all the same. I am to have a spirit papa, and mamma, and little children to play with, just the same; and everything I want. Am glad I came here because I feel better. I am now going away with my spirit mother. She has got more playthings than f ever had. I shall stay with her."

From my usual questioning near the close of the scance, I learned the following interesting facts and principles:

In cases like this, there goes forth to sensi-tive and sympathetic spirits, a premonition of fatality which summons the needed helper to aid in freeing the spirit from the body, and to receive it into gentle and sympathizing arms. This automatic summons, and the im-mediate response which follows, was likened to the action of a note in music, which gives a vibrating motion to all the chords in harmony with the leading note, and thus the earthly and spiritual worlds are connected by a perfect net-work of natural conductors of intelligence, suited to all the emergencies of humanity.

In the present instance, it was said that, from certain peculiarities of the accident which took this little one out of the mortal body, the spiritual, as well as the material ystem received a disturbing shock, for a full recovery from which some considerable time would be required; but that this visit and the coming *en rapport* with our medium tended directly to aid in the work.

#### A fashionable lady on the South Side in this city, being asked what the Unitarians believed in, replied that they believed in having only one service on Sunday.

Prof. Streight has returned to Denver, Col., from a successful visit to Topeka, where he disposed of several beautiful paintings, his winter's work, and with perfect health and increased artistic fervor is at work in his studio.

The unconventional funerals that have recently occurred fill the New York Herald with alarm as to the wisdom of the reform. It complains that if this thing goes on "society may be horrified by some man who will arise beside a clod-strewn mound and tell th e honest truth about a rich but hypocritical 'prominent citizen.'"

The venerable Bronson Alcott, called by Hawthorne "a fifth heavenly sort of man," has so far recovered his health that it is expected he will be able to discharge his duties as Dean of the Concord School of Philosophy at the approaching session, and also to deliver the course of lectures assigned to him

### MARCH 24, 1883.

### SYMPTOMS OF A DISEASED LIVER.

Pain in the right side, under edge of ribs, increasing on pressure ; sometimes the pain is on the left side; the patient is rarely able to lie on the left side ; sometimes the pain is felt under the shoulder and is sometimes taken for Rheumatism in the arm. The stomach is affected with loss of appetite and sickness: the bowels in general are costive, sometimes alternating with laxity ; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left. undone something which ought to have peen done. A slight, dry cough is sometimes attendant. The patient complains of weariness and debility; he is easily startled; his feet are cold or burning, and he complains of a prickly sensation of the skin: his spirits are low, and, although he is satisfied that exer-clse would be beneficial to him, yet he can scarcely summon up fortitude enough to try it.

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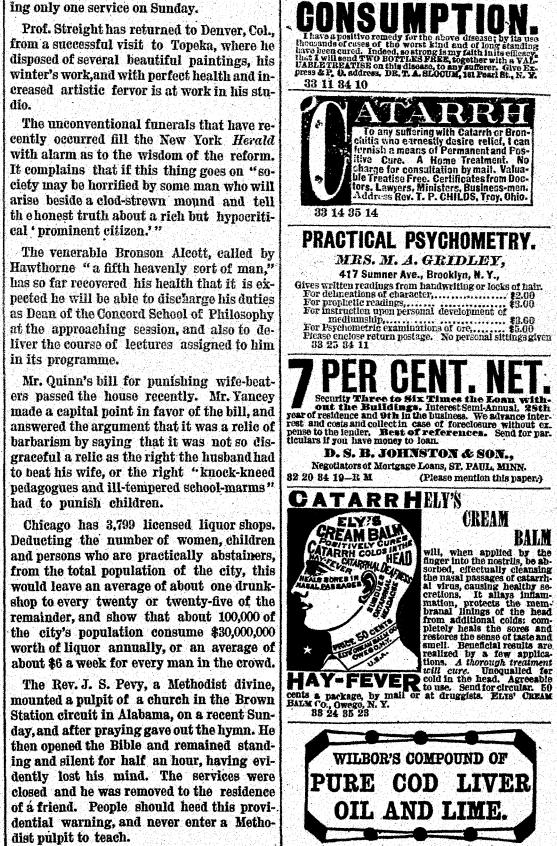
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In the rooms occupied by Mr. and Mrs Hardy in New York, the lady with whom they visited found on the carpet, constantly, bits of cotion wool which she could not account been reserved, meditative, and economical.

New York, March 12th, 1883.

Science and Art

It is reported that a company has been formed in Iowa for the purpose of manufacturing sporting shot from iron. It is stated that the trials which have been made of shot have proved it to be fully equal, and in some respects superior to the lead shot. Ovens are now being put up to anneal shot.

When color on a fabric has been accidentally or otherwise destroyed by acid, ammonia is applied to neutralize the same, after which an application of chloroform will, in almost all cases, restore the original color. The ag-plication of ammonia is common, but that of chloroform is but little known.

It is stated that some kinds of wood although of great durability in themselves, act upon each other to their mutual destruction. Experiments with cypress, and walnut and cypress and cedar prove that they will rot each other when joined together, but on separation the decay will cease, and the timbers remain perfectly sound for a long period.

Leonardo da Vinci thus foreshadowed the telephone: "When one is upon a lake, if he puts the opening of a trumpet into the water and holds the point of the tube to his ear, he can perceive whether ships are moving at a remote distance; the same thing occurs if he thrust the tube into the ground, for then, also, he will hear what is going on far away.

It is well known that, although many distinguished men have had very large brains, these have been occasionally equaled by the brains of persons who never displayed remarkable intellect. Another illustration of this has been lately published in the Cinein-nati Lancet, by Dr. Halderman, of Columbus. 1 mulatto named Washington Napper, aged 5 years, recently died in the hospital at that town in consequence of purulent infection due to an abscess of the thigh. His brain was found to weigh 68% onnces, nearly 5 ounces, more than the famous brain of Cuvier. His height was six feet; his limbs are said to have been ape like in length, his head was massive, lips thick, lower jaw prominent, but his forehead large and well developed. He had been a slave until the year 1862, and had

Now occurred an interesting phase of our work as follows:

"ay I tell you who I am? I'm a little girl; I aint dead either; that thing that fell out of the swing wasn't me, though I looked just like it. That was the thing that got hurt; and that got hurt so I couldn't stay with it, and I came right away from it, and so I lost my home. I have got a mother wanting me, but I can't find her. I want my little baby brother, too. This good lady said if I would come here with her, we might find my home and I be taken to it. Do you know where my home is? I thought I should find my home here."

I here assured the little one that I thought she would find her home soon; at any rate we would keep trying to find it. Under the instruction of the spirit guide now present with her, she now continued: "That was a physical body I lost; it grew all over me like a covering; my spirit is myself I want to find where my physical body is; there is my home. When I fell out of the swing I left it there. It couldn't do me any good any longer. But I want to go back; want to find it; then I can find mother, and father, and my baby brother. I want to tell them that the thing that fell out of the swing wasn't me.'

Do you know where your home was-in what town or State?

"I don't know-would go there if I did." How old were you? "Five years old."

In answer to inquiries aimed to obtain further particulars of the little one, it was said with hesitation and uncertainty, "I don't know. I just died, and this lady took me away and said I wasn't hurt, and not to feel bad about it.

"I went to a nice place; but I want to g home first, and then stay all the time with this kind lady. If my mother knows that this is her little girl; only let me tell her that what fell out of the swing wasn't me, and I shall feel better."....

barbarism by saying that it was not so disgraceful a relic as the right the husband had to beat his wife, or the right "knock-kneed pedagogues and ill-tempered school-marms" had to punish children.

Chicago has 3,799 licensed liquor shops. Deducting the number of women, children and persons who are practically abstainers, from the total population of the city, this would leave an average of about one drunkshop to every twenty or twenty-five of the remainder, and show that about 100.000 of the city's population consume \$30,000,000 worth of liquor annually, or an average of about \$6 a week for every man in the crowd.

The Rev. J. S. Pevy, a Methodist divine. mounted a pulpit of a church in the Brown Station circuit in Alabama, on a recent Sunday, and after praying gave out the hymn. He then opened the Bible and remained standing and silent for half an hour, having evidently lost his mind. The services were closed and he was removed to the residence of a friend. People should heed this providential warning, and never enter a Methodist pulpit to teach.

The Inter-Ocean says that Spiritualism in Georgia has received a new boom on account of the conversion of Mr. Jesse A. Beard. who had a remarkable dream which convinced him of spiritual communication. He dreamed one Saturday night lately, that his brother, Mr. T. J. Beard of Chambers county, Ala., visited him, and upon being asked how things were at home, told him that the family were all well, but that some thief had set fire to his outhouses, and every thing on his premises was destroyed but his residence. Monday morning he received a letter from his brother which contained the exact information which he had dreamed that his brother had told him in person.

Rev. James D. Shaw of Waco. Texas. whose liberal views are now well known, and who was compelled to leave the Methodist Church on account of his progressive opinions, has commenced the publication of a magazine called The Independent Pulpit. We do indeed hope that he will meet with abundant success. He speaks as follows of the " press:"

"We have been a silent though interested observer of what the press has had to say of our late "departure," and our observations have revealed two very unexpected things, namely: the irreligiousness of the religious press, and the religiousness of the irreligious press. From the first we have received narrow, spiteful invective, and from the second generous, manly sympathy. What a strange contrast! How different from what one would expect after such loud professions of holiness and sanctification-perfect love!

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