

QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?

RESPONSE BY THOS. HARDING.—FIFTH PAPER.

3. Minds like mine which had been educated to believe that all supernatural appearances or phenomena, and in fact every demonstration of the existence of a future or continued life were nothing more than baseless imagination, and held in them naught but vulgar superstition, find it hard to accept any theory tending to prove them true.

4. What is the most remarkable incident of your experience with spiritistic phenomena which you can satisfactorily authenticate? Give particulars.

5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.

6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?

7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

On questioning the spirit he gave his name as Blue Jacket—that being the name he had been known by when on earth, but not that by which he is known in spirit life; he very reluctantly gave the name, assuring me that earth names were of no consequence, bearing no significance to the individual, personal, characteristic, or historical, while in the higher life names are exceedingly suggestive, memorizing, instructive and educational.

When Blue Jacket retired on that first night, the instrument or medium, Mrs. H., began to sing an old song called "Be gone dull care".

How well I remember that song and the old gentleman who used to sing it when I was a child. I had not heard it probably for 40 years, but so perfectly was it rendered, as I had heard it time and again at my father's table before I was ten years old, that I recognized the singer instantly by the song.

TO BE CONTINUED.

The Religion of Humanity.

ARTICLE FIVE.

In the preparation of the preceding articles I have confined the discussion mainly to one fact of the one religion of humanity—the "fall" of man. As most of the readers of the JOURNAL know the term "religion" is derived from the Latin religio, to "bind back," it is useless to go into a further elucidation of its significance.

gression the reader will appreciate what follows.

With Boehme, heaven and hell, as well as good and evil, exist in the "Eternal Nature" as contrasts, and yet in harmonious relation. These contrasting principles in the divine kingdom become, when ultimated as the life of temporal nature and man, contradictions—contraries, and finally by man's "appropriation" of the life of God, to use the language of Swedenborg, forms "selfhood."

Whist the "fall" of Lucifer, and after him Adam, was not, in a sense, necessary, yet it has brought great and beneficent results to the universe. Evil, as we know it, has been overruled for man's uplift and continued exaltation.

An Unseen Witness.

"There was a murder committed here last night; they have just discovered the body," said a strange voice at my elbow.

The building where we stood, rough and unfinished and seemingly a freight or baggage room at some small railway station, had been recently constructed, and the young man, it appeared to me, was there in the capacity of freight or baggage agent.

My next consciousness was of being in my own room, where I still pondered upon the terrible event which had so recently been made known to me; and again I asked, mentally, the questions which had occurred to me when in the presence of the young freight agent—Who was the victim? Who the murderer? What his motive for so awful a crime?

"Surely they do not suspect you!" I cried, though I knew in my own mind that it was unnecessary to ask the question for I had my answer, before the query was uttered, in one of those convictions which at times flash upon us with such force that we feel we have no need of verbal confirmation.

"I never dreamed of such a thing as being suspected—I, who, God knows, never harmed a human being in my life! But yesterday I said something, I scarcely know what—a chance remark expressive of my horror, perhaps, when the matter of the crime was mentioned—and one of those suspicious persons who ever seek to locate evil, whether justly or unjustly, badly suggested a connection with the crime; and it is needless to say that his baseless supposition was eagerly caught at by those who falling to find the murderer elsewhere, would find him in me.

"Great God! What is it?" he exclaimed. "What do you see? You see something that I cannot; I know it from the awful look in your eyes."

"How can I?" I cried, longing so to believe, and yet forced to incredulity.

"By your testimony." "But," I said, "they would not accept such evidence as this in a court room."

The Nampa Image.

The Scientific American publishes an account (accompanied by an engraving) of the extraordinary find of a rudely carved image in Nampa, Idaho, brought up from a depth of 320 feet below the surface by a sand pump which was used in the ordinary operations attendant upon the boring of an artesian well.

In a lecture before the Brooklyn Institute, October 31, by Prof. G. Frederick Wright, of Oberlin, Ohio, upon "The Ice Age in North America, and its Relation to the Antiquity of man," a brief account was given at the close, of a very remarkable discovery recently made in Idaho.

The letter related to an image found about the 1st of August, by Mr. M. A. Kurtz, of Nampa, Idaho, who was engaged in boring an artesian well at that place.

The image is about one inch and a half in length, and came up in the sand pump in the ordinary way from a depth of about 320 feet below the surface. Mr. Cumming, the general manager of the Union Pacific lines in that district, was at Boise City the day after the discovery. He is a graduate of Harvard College, a thoroughly trained man, and well known in Boston.

bringing up the image, the valve being th. and one-half inches on the inside.

The following are the different strata bored through as reported by the driller: 60 ft. of soil, 12 to 15 ft. of lava rock, 100 ft. of quicksand, 6 in. of clay, 40 ft. of quicksand, 6 ft. of clay, 30 ft. of quicksand, 12 to 15 ft. of clay, then clay balls mixed with sand, then coarse sand in which the image came up, then vegetable soil, then the original sandstone.

To the suggestion that the image may have fallen into the well, or been thrown in, it is replied that the hole is tubed with a heavy steel pipe from the top, and any light substance thrown in would have been ground to pieces by the action of the sand pump; furthermore, on subjecting the image to scrutiny of Professor Putnam of Cambridge and Professor Haynes of Boston, it became evident that it was not a clay image, but had been carved from a light pumice stone, and that the coating of red material enveloping it was a cement of oxide of iron that must slowly have collected upon its surface.

An evidence of its genuineness exists in some particles of sand cemented into the crease between the arm and the body. These could not have been there when they are if it had been recently manufactured.

The subsequent questions to be determined relate to its age. A communication to Prof. Wright from Mr. S. F. Emmons, of the United States Geological Survey, expresses it as his opinion that the beds from which the image is supposed to have been developed are probably of far greater antiquity than any deposits in which human implements have heretofore been discovered.

There is a real live ghost frightening the inhabitants of Centerville, N. J., and for the past week the residents of this small country town have been terrorized by a canny spook which frequents Evergreen cemetery.

Men as well as women have been frightened out of a year's growth by this ghost, and the utmost excitement prevails in and about Centerville.

The ghost was first seen on Tuesday night, October 20th, by an old colored woman, Jane Brown, who was passing the Evergreen cemetery at about eleven o'clock.

"You ain't goin' ter go to that place at this time of night, are you?" inquired the driver. "Yes, Why not?"

"Because there's a ghost out there," he replied. "One of our drivers, Billy Hunter, while passing there last night on his way from work, was frightened by the ghost, and you can bet I wouldn't go there at this time of night for a half interest in this road."

When the car stopped the bold pair found they had a good half mile to walk to reach the cemetery. When about two squares away from the grave yard the pair were startled by being accosted.

A short walk and the trio reached the cemetery gate, which was open. Preparing their revolvers, the men stealthily entered the burial ground, the rays of a full moon shedding the only light over the silent graves of the many hundreds buried there.

The hour was near midnight, and after a loud bang at the door Mrs. Beaver poked her head out of the window and inquired what in the name of goodness was the matter. When told that she were ghost-hunting Mrs. Beaver said that she had heard of some one frightening people, and only last evening another complaint was made.

Inspiration for it is a poem of itself—a gem of æsthetic and artistic beauty that must be seen to be appreciated. It will seat nearly five hundred people and on this occasion it was well filled.

Some weeks since we made note of the fact that Prof. E. N. Horsford of Cambridge, Mass., was constructing a tower on a spot of land in Weston, Mass., which he believes to be the site of a Norse settlement made A. D. 1000. The structure was lately dedicated with interesting ceremonies. We were aware that the Professor had been a great many years employed in deep research so as to make no mistake in fixing the location, but we had no idea of the great length of time he had been so engaged or that he was a man of exceeding great age until we saw the following in the Newton Graphic of the 22d inst., a paper published within a few miles of the historic ground: It says, "Prof. Horsford was convinced of his identification of Fort Norumbago nearly five hundred years ago, and then communicated with the geographical society." This is no doubt the most wonderful case of longevity on record since the days of Methuselah, as it antedates the discovery of America by Columbus by over one hundred years.

A course of twelve lectures upon how to make "The Word Flesh" will be given by Mrs. Ursula N. Gestefeld at room E, Central Music Hall, Chicago, on Monday, Wednesday and Friday evenings of each week, at 8 o'clock, beginning Monday evening November 25. These lectures are open to those who have already received primary instruction in Christian Science and to those who have not. For many of the former they will answer questions which their previous teaching has left unanswered; for the latter, they will give a presentation of Christian Science which is comprised of a series of logical necessities. Terms for the course \$25 in advance.

On the 6th page of the JOURNAL our readers will notice a translation from L'Aurore of Paris, in which Mr. Henri La Croix is spoken of as having been the American delegate to the Spiritist and Spiritualist Congress of Paris. For the information of L'Aurore, we would state that no one here seems to know anything about that gentleman's having received any such appointment. Perhaps

itually minded," that they may become the recipients of "life and peace" while they are deprived of every physical comfort, and yet see others about them enjoying all that wealth could bestow or luxury demand, is working the machine of human reason backward. First, perfect the physical conditions as nearly as possible by teaching the subject how to live and then, by a wise and judicious ordering of the civil and social compacts that naturally grow out of the inherent qualities in man, place the means of living within his reach and you will have accomplished all that his nature demands to make of him a wise and useful and consequently happy man.

I have been very much interested in the discussion, through the columns of the JOURNAL, of a certain economic question by Whitworth and Stebbins, in which the one affirms that "The rich are growing richer and the poor poorer," while the other as stoutly asserts that such is not the case. The readers of the JOURNAL are familiar with the arguments of both of the above named gentlemen, and I should be consuming time unnecessarily were I to reiterate the propositions of either. But I think I may be indulged in an opinion to the effect that the poorer people to be found in a community are those who are without homes of their own and unable to procure them. "Home," with all of its endearments, is the synonym of all that a true man holds as sacred upon earth; a spot that he may reckon as his own and that cannot be alienated except by his own election; a place at the threshold of which loved ones meet, greet and welcome him as he is received nowhere else. Without some such place, it is utterly impossible that a man should be characterized by that high order of patriotic citizenship which must be the ruling passion of the masses of the population of a country, to insure stability to its government and peace and safety to its citizens; for where the man is deprived of that sacred spot that he may call "home" and his own, he is in some degree an alien from the common interest of the commonwealth in spite of himself and feels that he is, and therefore cannot feel that patriotic interest in his country and its government that he would if he were allied to it by the possession of a part of it that could not be taken from him but by and through his own consent. And this brings us to the "single tax" question that is so agitating the public mind to-day—an idea which, if I understand it, has for its object the withdrawal of the land from the hands of the monopolists and placing it within the reach of the populace, which is well! But the wisdom of the method is questionable. I very much doubt if it is wise to exempt any species of property from taxation, by whom or whatsoever held, whether individuals or corporations.

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GENERAL ITEMS.

Mr. Bundy has gone to New York and points further East.

Mr. T. Ormsbee of Topeka, Kansas, was in the city during the first part of the present week, looking as hale, happy, and hearty as ever.

A new method of voting, known as the "Australian ballot system," was employed in the recent election in Massachusetts, and is pronounced a success.

Mr. W. F. Noe, of Cleveland, Ohio, director of the Society to which L. C. Howe is now ministering, made us a pleasant call one day last week.

The Sunday meetings of Chas. P. McCarthy at Spencer Hall, 114 West Fourteenth street New York, are said to be a great success, drawing good and intelligent audiences.

A gentleman from abroad gives a very pleasant report of the meeting at the hall on the corner of Monroe and Peoria streets last Sunday evening, at which he happened to be present.

We call attention to Luther R. Marsh's work entitled, Glimpses in the Upper Spheres: being conversations with the chief characters of the Bible, price, \$1.50 and, also, From Over the Border, by Benj. G. Smith.

In the Right Direction!

It is gratifying to note the trend of the JOURNAL management and the character of many of its correspondents in ventilating the great civil and social questions of to-day that are forcing themselves upon the public mind and "will not down at a bidding."

It is a poem of itself—a gem of aesthetic and artistic beauty that must be seen to be appreciated. It will seat nearly five hundred people and on this occasion it was well filled.

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ORGANIZATION.

ORGANIZED UNITY—HERMAN SNOW.
Should we seek to combine Spiritualism into a denominational or party movement?
As it seems important that all phases of this topic be now presented through the columns of the JOURNAL, the present writer cheerfully adds his word to the general contribution, asking that his impressions be received simply for what they may seem to be worth in the sight of earnest and intelligent advocates of spiritual truth.

space of their creation. Human capacities for spiritual verities are widely various, and should ever be enlarging.
Yesterday's cup of the water of life is not large enough for to-day, and the Eternal Fountain is unbounded and exhaustless.
It will never cease from a full supply of our growing wants as we aspire upward in our upward career!

exponent of the phenomena of Spiritualism, were psychologized by the enemies of that religion with the object of doing it an injury.
How do you know that some Spiritualist may not be adopting the same method to secure this retracement of your former attitude?
"I am perfectly aware of the fact that it is not the case. Long before I spoke to and person on this matter I was unceasingly reminded by my spirit control what I should do, and at last I have come to the conclusion that it would be useless for me to further thwart their promptings."

thing in this country, while now three-fifths of the tillers of the soil pay tithes for the privilege of cultivating other men's lands, with little prospect of ever doing any better.
With this undeniable fact before us, I assume to say that, whether the poor are growing poorer or not, the poor are increasing in number, and that therefore there is an increase in poverty.
And if, as Brother Stebbins (in order to get over the fact that there has been and is now an increased and constantly increasing number of wealthy men in the United States), says, "There is a vast increase of wealth," I ask, since the number of the poor is vastly increased, showing an increase of poverty, while yet, as he says, "there is a vast increase of wealth," is not this increase of wealth accumulating in the hands of the wealthy, showing that, at least, "the rich are growing richer?"

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(Continued from First Page.) Maggie Fox's Recantation.

you decide to explain the position which you took or were made to take in the alleged exposure?"
"It is not of recent date," she replied. "It is months since I was first urged to do this thing. I did my utmost to repress the uncontrollable desire to make a clean breast of the whole treacherous onslaught on Spiritualism, but, as I might, the irrepressible spiritual influence urged me to this course with great vigor."

(Continued from Fifth Page.) In the Right Direction.

rated with a view to inducing foreign capital to invest in them, capital which was in the hands of men who had no sympathy whatever with our form of government, but had a longing eye fixed upon the real estate of this country, public and private, and they are fast getting possession of it, while thousands of native born Americans cannot possibly reach it under existing circumstances. Some one may be inclined to call in question the truth of this statement. If so, I would be right glad to join such a one in an investigation of this subject.