Ernth Gears no Mask, yows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

VOL XXVII.

JOHN C. BUNDY, EDITOR AND PUBLISHER.

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THE PRESENT CRISIS IN SPIRITUAL ISM AND LIBERALISM.

Virtue versus Vice.

BY WILLIAM EMMETTE COLEMAN.

"He who spaces vice wrongs virtue." - Old Proterb. "Call things by their right names! Hell, call them hell; Archangel, call archangel; and God—God."—Butteg. "How can 'The Cause' be more irredeemably disgrared than by our countenaucing, by silence, sensuality and fraud?"—Taille.

Here in the desolate wilds of Indian Territory, remote from friendly associations and fraternal greetings, one of my principal sources of pleasure and comfort, is the perusal of the many good things contained in the spiritual and liberal journals of the day; and in the forefront of those thus utilized. is the ever welcome Religio Philosophi-CAL JOURNAL. In each number of this sterling paper may be found rich nuggets of wisdom, some from the editorialpen and some from those of its excellent corps of contributors; but in the number for Dec 13th last there was spread before its read ers (and may they be speedily quadrupled!) a special "feast of fat things," concerning one or two of which a few remarks may not be out of order.

First, we have an admirable article from Hudson Tuttle, headed "Frauds and Personalities." It is but rarely that I can give unqualified assent to the entire contents of another's article, and I often differ from the expressed views of Mr. Tuttle, -- owing to my own independent conceptions anent imatters and things; but in this there is scarcely a word but meets my most cordial endorsement. It is just what is needed in this crisis of Spiritualism and liberalism; it deserves to be engraven in letters of gold upon tablets of marble, as warning-guide to Spiritualists and moral and religious reformers of this and coming ages. For one I thank Bro. Tuttle that he has been moved to write such plain and truthful, albeit comprehensive words, pointing out the duty of every lover of truth and honesty in Spiritualism, and purity and morality in Liberalism.

It is, however, what might have been expected of Bro. Tuttle. Upon all questions involving moral considerations, Hudson Tuttle's writings never voice an uncertain sound. He never hesitates to speak of loose and victous theories, and of degrading, immoral practices, among Spiritualists or liberals, in such terms as they deserve. We all remember, when the flood of Woodhullian sophistry, ably and plausibly presented by the high priestess of "social freedom" (otherwise moral putridity) and her coterie of coadjutors, was sweeping over the land to the shame and disgrace of Spiritualism and from which it has not yet fully recov ered, how Hudson Tuttle denounced the free love infamy; and now, when an avalanche of fraud threatens the life of Spiritualism on the one hand, and Liberalism in general, on the other, seriously threatens to be engulfed in the fetid, turbid maelstrom of obscenity and free love, he again comes to the front with strong, earnest words for purity and moral worth. In this epoch in the life of freethought in its several phases, when the land is filled with apologists for

"Can gild vice, And praise it into alchemy, till it go For perfect gold;"

knavery and moral laxity, who-

when on every side spring up champions of wickedness and criminality,—

"Sneering at public virtue,
Which beneath their pitiless tread lies torn and trampled,
Where honor site smiling at the sale of truth,"

the demand is, among liberals, for men and women of staunch integrity, with an eye single to the advancement of virtue and the overthrow of vice in our own ranks, unmindful of the clamors of the thoughtless multitude, led captive by the syren song of the extenuators of vice and the whitewash-

ers of criminality. Now, as in the past,—with present day liberals as with reformers of all times and

"As heasts are hunted for their furs, Men for their virtues face the worse." The advocates of virtue, men like Tuttle, I love, the life-essence of the universe, the

Bundy, Abbot, Underwood and Denton, laboring zealously for the right and true, and for the purification and elevation of the for the purification and elevation of the cause to which they are individually attached, whether liberal or spiritual, or both, instead of receiving the fullest encouragement and godspeed—their merited due—from the adherents of the principles sought to be strengthened and depurated, are greeted with curses both loud and deep; the vocabularies of slang, billingsgate, and profanity are ransacked through and through for opprobrious epithets and terms of foulest slander, with which to pelt them,—and all this done by men and women calling themselves liberals! Liberals, forsooth! Their language and conduct prove them to be destitute of the faintest idea what true liberalism means. From such Liberalism and such Spiritualism may heaven and the efforts of the true and good of earth fully save us! and they will in time. The thick black soum which has risen to the surface of the liberal and spiritual waters, covering them like a pall, cannot forever be suffered to obscure the clear, pellucid streams of healthful, soul uplifting truth lying deep beneath. Like all exuviae, it will be cast aside as worthless, nor permitted longer to retard the normal growth of the young twin-giants, Liberalism and Spiritualism. We know it is hard for the lovers of truth

and right to bear the unjust revilings, the mendacious misrepresentations of the undeveloped, the unthinking and the vicious. It augurs ill for our common humanity to witness the extravagant folly—to call it by no worse name-of those from whom we looked for better things,—allying themselves as they do, with partizans of fraud, vice, slander and general diabolism. But, serenely conscious of the eternal supremacy of right, of the ultimate downfall of error, crime and folly, and of the deep, poignant remorse inevitably awaiting both the fool ish and the vicious, either here on earth in the brighter refulgence of the celestial spheres above, our equanimity is not disturbed by the insensate howlings and wild ravings of our misguided and evil-directed brethren and sisters. Leagued as they are orethren and staters. Leaguest as they are on the side of moral turpitude and shameless infamy, so much the more complete will be their overthrow and disgrace; facing and attempting to withstand, as they do, the united moral sentiments of the world, liberal, spiritual, christian and pagar, anickened into intersect activity, as it will quickened into intensest activity, as it will be, by the open attacks and bold assaults now being constantly made upon some of the fundamental and best established principles of the ethical code.

Honesty in act and word, truth-telling monogamy, the sanctity of the marriage relation, the suppression of immoral literature, purity of heart and life, integrity in social, domestic, journalistic, political and business relations, are all ridiculed, hooted at, and denounced; and their advocates are laughed at, sneered at abused and lied about; while fraud, swindling charlatanry, falsehood, slander, misrepresentation, free love, promiscuity, obscenity, and moral filth and purulence are openly indulged in as well as warmly advocated by some; theorems. etically defended by others; tacitly wink ed at by others; non-committally sanctioned (virtually) by others; and only feebly disavowed or mildly disfavored by still an other party, who at the same time are in fraternal affiliation with their practicers and champions. The boldness and extrav agance of these vice-defenders and apologists will the sooner call down upon them the moral reprobation of mankind, and their doom will be another illustration of the truth of the classic aphorism: Quen Deus bult perdere, prius dementat (Whom the gods would destroy, they first make mad),—their present conduct not being many removes

from actual madness. In an excellent article in this same Jour-NAL by Mr. A. J. Davis, upon the "Tendency of Liberalism to Centralization," the friends of justice and nobleness of character are encouraged to stand firm, and not to be cast down, not to succumb, because former friends anathematize or treat us with contumely. Let us all heed the words of wisdom from the inspired Seer of Orange: "Al the good and all the strong, who inhabit lands among the stars," Mr. Davis tells us and we all know its truth, "will be with you in your every noble effort. They overflow with love and sympathy for you." "Good reader," says Mr. Davis, "you will not be overcome, will you? You will continue the good fight, will you not?" And from every honest heart, from every friend of impartial institute from every good filled with an tial justice, from every soul filled with su-preme reverence for the delice principles expressed in the formula, "Love of God (the highest good) and love of man," in their highest and most expansive sense,—Love being ever guided and controlled by Wisdom,-from every true Spiritualist, or lib eral of whatever name or character, let the ery ascend: "We will dare to do right under circumstances! No matter how fierce and bitter the opposition of open foe or whilom friend; though epithets, scorn and contempt be piled on us mountain high, o'ertopping old Pelian, or the skyish head of blue Olympus,'—never for one moment will be untrue to the standard under which we are marching through this world,-the banner upon which is inscribed in ineffaceable characters the holy emblems of virtue, purity, fidelity, honesty, nobility of soul, integrity,—principles to be actualized and utilized in every department of life, in all our relations to and with each other; interblended and fused with the divine spirit of

blessed effluence of which ever finds expression in universal beneficence, charity, fraternity, good-will and ultimately, when wisdom shall guide our human kind, in peace, unity and harmony. God speed the right!"

"Justice is passionless, and therefore sure;
Guilt for a while may flourish; virtue sink
Neath the shade of calumny and ill; justice
At last, like the bright sun, shall break majestic forth,
The shield of innocence, the guard of truth "
Fort Sill, I. T.

Communication from Charles Case.

To the Editor of the Religio-Philosophical Journal: Learning from your kind letter how much it grieved you that certain typographical errors found their way into the print of my first communication. I regretted that your attention was called to them. They were not very annoying at worst; and such mis takes will happen despite tolerably legible chirography. Even in my later brief letter your types made me say, "proffer," when I wrote profert; but I cannot fairly grumble. for I should have avoided the use of a word, quite familiar to those of my profession, but so nearly technical, that it is not often used in common parlance. At all events these little mishaps do not, as you see, deter me from additional scribbling. Indeed some two weeks ago, I commenced an article for the Journal upon some of the "Enigmas of Spiritualism, and Doubts, and Disagree-ments of Spiritualists," which I hoped to make profitable and interesting; but my own frail health, with sickness and death, in the family of a paighbor and very deer in the family of a neighbor and very dear friend, interrupted the work, after a few pages had been perpetrated, and thus it remains. Whether it will be resumed and completed, is uncertain. It may depend upon whether the afflatus sets in that direction, sometime hereafter, when the mania for writing becomes inexerable; or, it may depend upon another contingency which,

Our good and "exalted" brother Edwards of this city, as I learn, thinks, and has so of this city, as I learn, thinks, and has so published, that even so honored and eminent an advocate of our gospel as Hudson Tuttle, "has written a little too much!" Denton, too, he decides, should stick to his Geology; while the best he has to say of Coleman is that he is "silly, with vagary tendencies," etc. Verily, if the works of these apostles of Spiritualism, provoke such independ from one so wisely good, may it judgment from one so wisely good, may it not behoove all lesser lights to keep out of print? Therefore, taking the hint, without waiting for a personal kick, I may conclude

to remain henceforth, silent. Leaving this point at present in abeyance and at the risk of "a crusher" from this same judgment seat, I must make bold while I can to put in the heartiest, largest A M E N my pen can frame to the article by Mr. Tuttle in the Journal of the 13th ult., on "Frauds and Personalities." many a day I have read nothing more in accord with my own well settled convic tions. Not only does he reason justly; but considering certain tendencies and sentiments, not alone apparent in our own ranks but cropping out more or less, as almost inseparable, both from the iconoclasm, and the disturbed moral atmosphere of the age, it seems to me he could scarcely have written

more opportunely. Certainly, in these transition times, there is danger that we become, not perhaps over-charitable, but too mild in our estimate and designation of acts we know to be censurable. Well does he say—and it is worth re

"Charity, generosity, catholicity, may go so far as to clothe the truth even in a garment of words which shall shield rather than denounce sin and crime. If a thing is wrong, let us say it is wrong. If there is rascality, let us say rascality, and not extenuate with meaningless words. This broad spirit may be carried too far, until all distinctions between right and wrong good and evil, are lost sight of, and the blackest crimes are condoned with the selfsatisfying remark that, "Whatever is. is right," a proposition which destroys all moral distinctions."

With the unsettling of venerable religious creeds, particularly those of the more rigid. puritanical type; and while the broadest, boldest discussions of the very foundations of ethics abound on every hand, there seems to be danger that, temporarily, the clearest eye may become so dazed that the line of eternal antithesis between truth and false bood, virtue and vice, may seem too dim to

be worthy of note, or following.

Mr. W. R. Gregg, in his "Enigmas of Life," page 53, makes a quotation from the Spectator, upon this danger of our era, well worth reproducing. The writer says:

"There is the profoundest danger of the collapse of that highest personal life, the dory of which has been shown us, before the confusion of the half-lights and half shadows of the new era. Complexity of every kind is the great condition of the new life,—shades of thought too complex to yield up definite opinions,—shades of moral obligation too complex to yield up definite axioms of duty,—shades of insight too various to yield up definite sentences of approval or condemnation for the actions of others. On all subjects not strictly scientific, on all the mental and moral questions which determine conduct and action, the growing sense of complexity and difficulty is rapidly producing a relaxing effect upon the force of individual character. In some sense men are blinded by an excess of light. The simple old moral law, 'Thou shalt not kill,' Thou shalt not steal,' Thou shalt not com-

mit adultery, 'Thou shalt not covet thy neighbor's goods,' is apt to lose half its meaning before multitudes of distinctions which gradually shade off forbidden acts into the most delicate and praiseworthy sentiments, and leave you wondering where the spirit of the law ends and the letter be-

These were timely thoughts when written a century ago; and they are practical still. The world, even in its civilized parts is not yet so purified that the real reformer can prudently give fancy names to fraudu-lent acts, or wink at any deliberate wicked-ness. That truth may shine, it still remains that the false must be unmasked, and utterly destroyed. How deplorably Spiritualism has suffered, and suffers still, from the complexity of ideas, as to right action and moral obligation, above spoken of, may be par-tially inferred when we behold a sincere brother utterly failing to discriminate between war upon impostors and their shams, and war against honest mediums and real manifestations! He gravely warns "Christian people and neighbors to beware how they join in with Coleman, Denton, Tuttle, Davis & Co., in decrying the phenomena of modern Spiritualism," when the fact is that it is the counterfeit; not the genuine manifestations that these gentlemen denounce. Perhaps as regards Mr. Davis and one other it should be stated that they regard certain phases of the phenomena as of comparatively small account, not questioning their origin, or reality, but beyond this it would surely trouble the worthy brother to put his finger upon a word from lip or pen of either of the persons named, decrying any real exhibition of spirit power. Such complexity of ideas is deplorable. It would be disheartening, only that it may be regarded as one of the evanescent incidents of this transition epoch.

This same brother exhibits another intance of confused ideas when he conform the anothemas of disbelievers, in Spiritualism with the utterances of its friends in condemnation of real or supposed fraud, on the part of mediums. He is reported as saying. "There is not a medium for physical manifestations living on earth, that more or less people have not charged fraud against." Only in a certain sense is this true. Those who accept the reality of such manifestations are, as yet, the few; white those who deny and reject, are the many! And itimay be remarked in passing, they are a motley multitude, comprising the great body of protestant christians, and with them, in sweet accord upon this point only, the majority of scientific materialists! A strange spectacle it is indeed, to behold the worshipers of a triune Deity, and the scientists who find all potency in matter, and none elsewhere, thus fraternizing to blot out the last, best proof of immortality! But such is the spectacle; and it follows that the majority, thus repudiating the reality of the manifestations, must regard mediums as impostors, or worse. Thus, taking into account what unbelievers have said. it is doubtless true that every living medium has been charged with fraud. But I think it would trouble the brother to go beyond this and prove that all such mediums have been charged, by Spiritualists with trickery and deception. Even in the instance cited (Mrs. Simpson in St. Louis) if memory is not at fault, he would signally fail. As now remembered no Spiritualist, but only disbelievers, there accused, or even suspected

Mrs. Simpson of fraud. Before closing I must say a word upon another subject, to wit, the Editor-at-large project. I quite agree with you in the condusion that, at present, it is an impracticable measure; for the reason so well put in your leader, that we cannot obtain the desired hearing through the secular press and magazines now so universally given to misrepresention on the subject of Spiritualism. For the time being such misrepresentation (lying would sometimes be the right word) leases best the common ear, and therefore best pays. While this state of things continues we cannot hope that even so able a writer as Prof. Brittan will be permitted to defend us through these same papers and magazines. Indeed, before your editorial came to hand I had "blocked out" an article, stating this objection to the project which I had intended to trim up soon and send to the Banner; albeit this explanation is not made to avoid the instruction of following the lead of the Journal! for I cheerfully take my place in the ranks of the "Gudgeons" of this city, as assigned by our good brother Edwards.

Furthermore I could not agree with you mon some other points. If we could get a fair hearing in the same papers that now so wildly belie us, I think it would be a great point gained; and I would confident-ly, gladly entrust the work of such vindicany, granty entrust the work of such vindications to Prof. Brittan. I would like to say much more on this subject; but I fancy I can hear the editor saying, "Case, remember what was the sin of Bro. Tuttle, or, like him, you may write too much!" I heed the

Washington, D. C.

ACTS OF LOVE.—Each one of a thousand ects of love costs very little by itself, yel when viewed altogether, who can estimate their value? What is it that secures for one the name of a kind neighbor? Not the doing of half a dozen great favors in as many years, but the every day kindnesses, neither of which seems of much consequence, considered in itself, but whose continued repetition sheds a sunlight over the whole neighborhood.

Letter from Mrs. Lita Barney Sayles.

To the Editor of the Religio-Philosophical Journal 3 I congratulate you on that most excellent number, (the Christmas issue), and on the accession to your contributors of the honored name of Dr. S. B. Brittan, one of the very irst of the workers of Spiritualism, a cultured gentleman, and one of the most consistent, earnest, thorough, scholarly, and unshrinking, as well as capable writers, of which we can boast in our ranks. He has worked for Spiritualism to the detriment of self, through all the long years since he be-came convinced of its truth, using several small fortunes in his publications, all of which facts his own modesty and dignity of character may cause him to chide me for publishing to the world. I beg his pardon

publishing to the world. I beg his pardon if he thinks I am not altogether within the bounds of proper representation, and assure you that such is, nevertheless, the truth. So many other old familiar writers have given you their names and thought for this number, that I am more than half inclined to doubt if Spiritualism is "dying out," or if the feeling of the people is against the Journal, as has been intimated, on account of the strong stand you have taken and of the strong stand you have taken and sustained yourself in since your management of the paper, both in your exposes of fraud in Spiritualism, and of similar fraud in materialism, or more properly in the Liberal ranks, which will comprehend both. I was very glad to find yourself and Mr. Abbot of the *Index* working together; it was a most proper union, and a most necessary work to be done.

I hoped you would say a good word for the "Editor at large" project, the gentleman nominated for the office being so eminently well qualified to fill the place, and the place so much needing to be filled. But your editorial of December 20th, concludes with a paragraph which has the true ring to it, and which is so characteristic of you as to make up for any deficiency in interest, which you may have manifested in the succeeding ones. I am very sure Prof. Brittan will find your "columns thrown open to him, without placing any restrictions on what he shalf write about," and sure, also, that yourself and your public will be rewarded by what you will recipe from him.

Another year is commencing. May it prove that the iconceptation work of the

prove that the iconoclastic work of the Journal is mostly over, and that you may. feel at liberty to bend your energies, where I know they desire to move and are needed, to the building up of something tangible to the world, as well as to those of our own ranks; something that shall bind us together, and develope our higher faculties; and be a good to humanity. It is not a pleasant position which you have felt called upon to assume, but it was one most needed to be taken, and one which few could have filled so thoroughly and propery as yourself, and all true men and women f liberal feeling will hold you in greatest respect for this work, and thank you for what you have accomplished. Killingly, Ct.

Death of Mrs. Cowan.

This estimable lady passed to the Spirit-world from her, residence in Milan, O., on the 27th of December, at the age of seventytwo years. She was born in Vermont, and at the age of nine came to Ohio, and fortyeight years ago settled with her husband on the farm which together they subdued from the wild, and made their permanent home. He died nineteen years ago, since which time, with a devoted daughter, she has dwelt in the old homestead and managed the business of the estate. She has two children in spirit life, and four occupying influential positions here. Belonging to the old pioneers, now so rapidly passing away, widely known and beloved, her funeral called out one of the largest attendances ever gathered in this section. Hudson Tuttle gave the discourse, introduced by the reading of a touching poem by Mrs. Emma Tuttle. Mrs. Cowan has for many years been a devoted Spiritualist, and after she had become unconscious, she aroused and with great and repeated efforts said, "I am going over the beautiful river." She was fully conscious of angelic presence, and retaining her conciousness to the last, had no fear of death. What a reautiful faith and knowledge is this, which is good enough to live by and to die by l

We have great faith in truth, for God is on the side of truth. Sometimes misstatements and misrepresentations seem almost victorious. Money, power, influence, numbers, associations, parties, societies, and hosts of honest but misguided men may stand on the side of error and wrong; but God is always on the side of truth, and he God is always on the side of truth, and he giveth us the victory. That which is not true must die. Errors and misrepresentations must perish. They may be presented smoothly, plausibly and officially; they may be believed by good men, peddied by gossies, multiplied by the press, endorsed by majorities, and scattered like thistledown where no mortal can tursue or overthe where no mortal can pursue or overtake them; but they must die. All untruth is mortal. Time will chase it, justice will grapple it. God will kill it.

Stories first heard at a mother's knee are never wholly forgotten—a little spring that never quite dries up in our journey through scorching years.—Ruffin.

LIFE WITH THE SPIRITS.

By Ex Clerieus.

[Continued from last Number.]

I trust that I have not overburdened the reader with my quotations, but I was particularly desirous to show how these new truths struck the mind of an earnest in-

quirer of more than twenty-five years ago.

I remember that I had a peculiarly interesting time whilst at work directing these pamphlets to be sent simultaneously by mail to almost all parts of the country. My especial spirit friends and helpers were very hear to me, watching with especial interest this consummation of our work, for I felt that it was fully as much theirs as mine. My clairandient power was then in full activity, and many a pleasant word did I receive whilst engaged in my work; from some mutual spirit friend of myself and the party to whom I was sending. Sometimes, in spirit, we would seem to go with our pamphlet in a sort of prophetic imagination, and see the astonishment-almost consternation of some good brother, when our highly charged missive should reach him. It was indeed an interesting and somewhat amusing time that I had with the invisible ones whilst thus engaged in sending off our pamphlets.

RESPONSES RECEIVED.

As a further illustration of the state of feeling among an important class of the public at that time, I will now give some extracts from the letters of those to whom I had sent my circular. It will be seen that these are all of a favorable character, as indeed none of the opposite kind were sent me: the narrow-minded having doubtless had the good sense to keep their narrowness to themselves in a case wherein they had so little to say from personal knowledge, or using matured reason

I will first give almost entire the letter of one who, as will be seen; was even more en-thusiastic and devoted than myself:

"DEAR BROTHER-I have just received and perused your testimony to the truth; and I hasten to testify to you my sense of the value of the work you have done. It is just the work I am glad to see. It aims at the right place. I have been myself half inclined to take upon myself such a work: but as I am yet young in the ministry, and have incurred the suspicion of insanity from some peculiarities in the way of earnestness in religious experience and utterance, and from some superabundant importations of the Holy Spirit whilst preaching at P ... I have thought best to hold my peace till my time comes.

"I communicate with spirits through my thought: that is my insanity! They write, or help me write my sermons; interpret scripture, and otherwise watch over my ife. I am also susceptible to their touch When they embrace me, I feel the spirit wave or shock passing all over me, and thrilling all through me. They have, in some instances, at the solicitation of some of my friends, spoken through me. And were I, as perhaps I ought, to give myself up to their control, I think I could become in all respects, a first-class medium. But it does so alarm some of my dear friends, among whom is my wife, that I am reluct-ant yet to forsake father, mother, etc.; but ere long I feel that so it may-must be if they will persist in opposing me after such a flood of testimony as is now before the public, among which, allow me to say it, I regard yours as behind none. . . . The evidence is overwhelming. I can now understand why it was that the miracles of Jesus made so little impression on the minds of his countrymen; and something of the force of prejudice in even the most advanced and cultured minds of our boastedly liberal denomination. . . . I am with you heart and soul! I am ready to act, too, as well as speak when the time comes, and action there must be. We must show our conviction by our conduct, in undertaking missions and enterprises commensurate with our convictions. For one, I have fully given myself up to Christ anew in his second coming, and am prepared to break asunder from the old dispensation.... It need not surprise you at any moment to hear of me as commencing to reenact the method of disseminating the new

Gospel, glad messages of the kingdom. . . . My brother, the time is at hand when one stone shall not be left upon another of the old traditions, nevertheless it will not supercede the law of Christ. It will be to the present institutions of Christianity, what they have been to Judaism. I write thus not to hear myself talk, but as the familiar thoughts and convictions of my daily life."

The writer of the above was then an active Christian minister in one of our western cities. His subsequent history is not known to me, but in as much as nothing further was heard from him on this subject, taken in connection with certain intimations to be found in his letter, i have ; atrong suspicion that his outspoken zeal may have caused the interference of socalled friends in a way which was not so conveniently at hand in the case of those reformers who were called "mad" or crazy in ancient times.

From another letter, I make the following extracts, the first part of it having been occupied by the writer in giving his reasons for not engaging in an active personal in-

I prefer therefore, to let those who have lelaure, opportunity and disposition for it. do the work of investigation, and let me avail myself of the results of their labors. I have taith in the wisdom and integrity of many who are deeply interested in the subject, and who I have no doubt, will find out as much as I could were I to devote to it the time, and thought, and effort which I now feel belong to another department of labor. . . . I hope those who are looking into the subject will not labor in vain. No doubt there are, and will be, ignorant and vain persons who will engage in it without benefit to themselves or others, but all who have become interested are not such; and if there is something important to be discovered and declared, they will bless the world with the use of their talents in this way. . . . You know that men sometimes get their train upon the track of habit, and prefer to keep it to the end of the way, rather than switch off on to a new track with the end of which they are unacquainted. The spiritual manifestations lead somewhere, and I hope if you take this track you will continue to report progress; and if you find a bridge between this world and the next, and a good depot on the other side, that we shall have a map of the route and a good account of discoveries made."

From still another ministerial letter, I quote as follows:

"I thank you for a copy of your Incidents of Personal Experience, which I received last evening, and which I have just lipished reading. I have read it with great interest. Indeed it is about the best thing I have ever read on the subject. It supports well the spiritual' theory, whilst it hats those know-

<u>다. 하는 것은 이 사용에는 하는 사람들은 이 사람들은 사람들은 사람들은 사람들은 사람들은 사람들이 되었다.</u>

ing opponents just where they will feel the

"I do not feel as confident as you do that these communications are from departed spirits, but am free to say that this the most reasonable solution of the phenomena that has come to my knowledge. It may be that there are some secret laws of mind which, if understood, would account satisfactorily for those wonderful manifestations: but to think so requires a no less stretch of credulity than to accept your side of the matter. Indeed there is nothing un-reasonable in the spiritual view. It is evident that spirits have communicated with mortals, if we may credit the Old and New

Testament, and why may they not again?"

I will close these quotations by giving entire a note received from one highly honored and esteemed in political life, having been a United States Senator, and likewise governor of Wisconsin. I mean Hon. N. T. Tallmadge, afterwards well known as an active and public advocate of Spiritualism:

Washington, D. C. December 25, 1852.

Dear Str:-I have derived much pleasure and satisfaction from a perusal of your pamphlet entitled "Incidents of Personal Experience," etc., of spirit life and action. It was loaned by Rev. O. D., an old friend and college class mate of mine. Being "not published," as you observe, I am under the necessity of asking the favor of you to send me a copy. I have paid considerable attention to the subject myself, and if I had attempted to give my personal expension and property of the constant of the cons perience and views in relation to it. I could not have done it more accurately than you have put them forth in your communication above mentioned.

Very respectfully yours, N. P. TALLMADGE." The Doctors who Need Protection.

Apropos to the doctors' law, I wish to give some instances which have come under my own observation, of the knowledge which radiates from the medical profession, and the peculiarities of their so called science. The names of parties are withheld, but will be given if required.

BY R. WELDON.

Last week a prominent young business man of Chicago, was taken suddenly ill with severe pains, and a physician was called. He carefully examined the case, and then wisely said that the patient was suffering from a tapeworm, and that he was badly afflicted with round worms. He at once prescribed a remedy which was taken until the next day, when the symptoms grew more alarming, and another physician was called. This second son of Galen said the disease was white diarrhea and unless he was successful in stopping it at once, it would certainly prove fatal. Frightened as the friends were, they were glad that they had found a physician who understood the case. The patient grew worse under the new treatment, and the friends the next day called in a "magnetic healer," who at once allayed the pain and in a few days he was restored to health. He had no "tape worm," no 'white diarrhea,"-his suffering being the result of a severe cold.

The writer had a sister just entering a life promising great usefulness, and beloved by a wide circle of friends. She never had a sick physician who had a wide practice and quite a local celebrity for skill, gave repeated doses of morphine, until death resulted—not from the chills as much as the poison. When I stood by her grave in bitterness of heart, I felt that this dear sister was a needless sacrifice to the pretentious ignorance of the physician. Ordinary common sense would have taught him to use stimulants and heat rather than hourly repeated doses of a poison, which lowers vital action.

The arrogant officiousness of the average 'medicine man," I saw illustrated a short time since while coming north from Cincinnati. A man walking on the track was eaught by the engine and violently thrown off. The train stopped, and the train hands with several passengers came to the injured man, -- among these was a doctor. He felt the pulse, rapidly examined arms and limbs, and then ostentat ionsly said: "The man's legis badly fractured and will have to be amputated immediately, or he will surely die."

"Die!" I replied in astonishment, "Diet-Why he is already dead! Would you cut off a dead man's leg ?"

And so it was. The victim was dead, and thus escaped what the doctor would call a

"beautiful operation." When the cholera raged in the city of Sandusky in 18—, the famous Dr. Ackley, of Cleveland, went there and gave his medical skill to the suffering. His remedy was calome! and he gave it in unheard of quantities. One night after he had retired, a messenger came and said, "Doctor, Mr. Brown is rapidly getting worse." "Keep right on with the medi cine," replied the doctor. In an hour the messenger returned again, saying, "Doctor, you must come and see Mr. Brown; he is dy-Keep right on with the medicine," was the doctor's reply, as he went to sleep. An hour or two after, the messenger again returned and roused the sleeper, saying, "You need not come, doctor; Mr. Brown is dead." "Keep right on with the medicine," was the doctor's

assuring reply. Thus it is that the "regulars" have become so confined to prescribed rules and formula, that no matter what contingencies arise, they keep right on with their medicines," even though the patient be in the pangs of death.

If Homeopathy is true, Altopathy must be terribly false and harmful. The two systems mutually destroy each other. There is no middle ground of compromise between them. If the present practice of medicine be correct what can be said of medical practice fifty years ago, or even twenty-five? There is no such thing as "medical science," for science means accurate knowledge, and there is nothing accurate about medical practice except the high fees rigorously collected.

I would by no means be understood as saying that all physicians are ignoramuses, or rascals. There are many cultured, noble men in the profession who seek to alleviate Buttering by every art, and having learned to assist Nature rather than obstruct, leave medicines with the druggists and prescribe nursing, exercise, and a few simples while the cure is effected. The more notable such become, the less they rely on medicines, and the more attention they give to what is called nursing. These, however, do not ask for "protection;" they want none. This is demanded by the "Heroic Killers," who are a better illustration of death, with their saddle bags on arm, than

the "White Horse" of the Apocalypse. The "dear people" whom the regulars wish to protect by law from quacks, ought to know enough to realize when and by who a they receive the most benefit, and if they comploy quacks, it is because they find the quacks (the best, and if the difference between quacks and "regulars" is so little that it cannot be seen, as | does not win in the contest, for if he fail, the "regulars" confess by their continuous whine for "protection," then why give the lat-

ter a monopoly of the practice? There has not been a discovery in medicine since the time of Esculapius, but has been made outside of the regular practice, and hence by a quack. Esculapins himself and Galen were the very princes of quacks.

Talk about scientific medicine! The whole system is one of empiricism, of hit or miss trial of deadly remedies.

There was once a regular who threw all the odds and ends of prescriptions into a bottle. and when he had a case he could not diagnose, he gave doses out of this terrible bottle. "I have all kinds of shot in there," he complacently said, "and I fire into the bush, sure that some of them will hit the disease." The game bagged by this kind of "fire," was usually the patient. Few doctors keep such a bottle, but nearly all make just such bottles out of their patients' stomachs, if their lives are spared for a sufficient length of time.

Every lover of liberty should at once actively set to work to defeat the "doctors' law," by which the "regulars" would hold their place before the people, instead of by success in healing the sick. By this admission they confess their incapacity and fatture. Now they would set themselves up as tyrants holding life and death of the community in their bands

THE DANGERS OF SPIRITUALISM.

Letter from Mrs. E. L. Saxon.

To the Editor of the Religio-Philosophical Journal: Every day I am more and more impressed with the fact, that the indiscriminate following of spirit guides, unless the party is actuated by the very highest and noblest motives of purity and honesty, is not only mischievous, but is doing incalculable harm to the cause of Spiritualism, as an elevating and emancipating force. I use the form of a letter to you, giving, as it does, a sense o freedom and ease, that a more elaborated article would scarcely allow. Like many others. I have for years investigated the various phases of phenomena that have appeared, and always listened with Interest to every experience that has been given by others. Being in earnest myself, striving to honestly investigate all questions, I know others are just as honest and as astute as myself, and for that reason I accept their statements.

I do not decry Spiritualism; I am an earnest believer in it, both its good and its evil phases; but I have seen more lives shipwrecked by following the indiscriminate advice of mediums, than I care ever to see again. Woe be to him who hands the reins of reason over to the invisible denizens beyond the threshold. None but a fool will follow spirit guides unless reason sauctions the action. God forbid I ever become such a driveling idiot as to do so, or cease to warn

others who do. Ten years ago I received from a source that seemed of undoubted honesty, over a hundred communications urging and commanding me to go at once on the rostrum, leaving husband, children, home. To have done so would forever have separated me from them, and have destroyed my family, as well as my own domestic happiness. I at last replied: "I see my duty clear; it lies in my own home; if I can be of service in the world, open an honorable way to the hour in her life, and was a picture of health. Work. You have enough divorced and untholded the standard of the property of th my family think as I do. If your power is what you claim it to be, let nobler and higher influences be brought in play; bring my dear ones all of them to think as I do, and to endorse my actions, instead of separating me from them, help me to educate them then I am ready to do the work, never un-

> one out of it and unseen." I laid every subsequent communication on the fire, and stood square to my word. am now in perfect accord with all I hold dear on earth, in harmony with all true men and women, whether Spiritualists or

> til then. I have never yielded my reason to man in the flesh, I shall never yield it to

A lady told me not long since an experi-ence of her own, that will throw light upon some of the causes of communications from a class of spirits, that seem ever anxious to communicate. A name was given in au audible voice, and for her. She recognized it at once as that of a well known old acquaintance in life, who had been a gentlemanly drunkard (as far as such a paradox can exist). He told her that in life he had loved her deeply, but conscious of her love for her husband, and his desire to preserve her good opinion, he had refrained from ever making his feelings known. She said her mind was very much disturbed by his statement, and her thoughts frequently would recur to her singular communication. Soon she became conscious of some unseen presence, her dress would be pulled. fingers would seem to touch her, and with this would come desire to go and get a glass of wine. Not associating the two at first as cause and effect, she was constantly tormented with a desire new as strange, to drink wine, brandy, or whiskey, until sense and will seemed well nigh overthrown. Suddenly she roused herseif, went to an old friend who had once investigated the phe nomena of spirit retain, and confided all to her; by that friend's advice she railied all her forces to repel this influence, but it was not until every surrounding condition was changed, could she rid herself of the haunt-

ing influence. Every man and woman not armed at every point, would do well to shun the promiscuous circles, and organize them among those they personally know, and even then be very cautious in accepting evidence; for in such a circle I know as pure and lovely a woman as lives was developed, and yet the communications given her are a mass of falsehoods, with a bare grain of truth: advice, which, if followed, would enguif the unfortunate being so acting in irretriev-able ruin, both financially and socially.

I have yet to see a man of means who allowed his belief to influence him in all directions, that did not become the prey of vampires, both in and out of the flesh. Let hose who read these lines recall the men they know, and see if I am wrong.

I am shocked when I meet men and women who were once Spiritualists, who have now quietly withdrawn from the ranks and speak of it with pity on this very account, as atrong believers in the phenomena as ever but averring it does no good.

I met yesterday a man of fine attainments; like myself he was strongly mediumistic; he was in early life advised to do many things that invariably led to pain and trouble for himself and others. He roused himself to his danger, and exerted himself against the force, calling on all higher and nobler aspirations of his nature. He de-clared that henceforth nothing could influence him to follow aught save his nobier he becomes the prey of the unseen vampires

Bulwer had a deep meaning in his story of "Zanoni," and it behooves all who doubt the powers of darkness, to read the book

I have seen men of the poorest health, decrepid from age, stammering with ignorance, declare that their guides were developing them for great speakers or lecturers; others who had been flattered to their ruin by those who saw how easily such flattery would be accepted—promising in visions what could never be realized, and causing their poor virtue to become the jibe and sneer of all.

I have now in my mind a man who gave up a useful and paying avocation, at an adyanced age, to become scribe for some tricky spirit, and turned the Bible into scurrilous rhymes, sitting for four hours daily, waiting for the outpouring of this spirit upon him; who by their advice, took what little money he possessed, to make a trip around to see the various materializing mediums, leaving himself and wife steeped in poverty. I have seen so many good but weak people give up useful business to become useless sponges on the world, that I feel one sins in not uttering the warning cry. I am aston-ished at the vast number of Spiritualists I find everywhere, but they are not enrolled in the spiritual ranks; they are in churches and in infidel ranks. Many have retired in disgust from the spiritual ranks, owing to the very facts I herein so frankly stated.

I certainly know that in Mrs. Simpson's case you refused to notice her until she gave you test seances, under strict test conditions, and since then you have nobly sustained her, for she has sustained her fair fame as an honest medium, as far as know, insisting on test conditions herself. Your advice in a recent number does not look as if you were "helping the Jesuits," when you tell B. N. H. what to do to investigate properly, in a circle in a private family. I can't see that you were acting in obedience to any law save that of honest common sense, which urges honesty and well sustained individuality to be preserved, instead of making one's self a weak passive tool for every low earth-bound influence to control.

You have, in some instances, gone beyond my ideas in your raids upon dishonest me-diums, still I don't intend to "stop the paper." I want to know what both sides are doing, and in many instances the man who stops his paper gets his neighbor's and reads

I would quit any church in this world that allowed the tenth part of the license that has been allowed in the spiritual ranks to pass unscathed by rebuke, and so, too, would nine-tenths of the Spiritualists. It really seems as if the Spirit-world used this baser spiritual element, as a disorganizer, for there are beings fastened on the spirit ual ranks, in whose company an honest man would be ashamed to be found dead let alone affiliating with them openly in

I am certain that many of the mediums that have been exposed are genuine in many respects, but the greed of gain induces simulated and fraudulent manifestations. when the real fail. I have recently received communications from a friend, who for years has held a circle composed of a choice few, who support their own medium, and she is unknown outside of this circle. Livundisputed evidence of their identity, and he is a man of unquestioned repute, unknown entirely as a Spiritualist, even unfamiliar with its workings, never reading the spiritual papers. According to his statement, things of the most astounding character take place; and this is not the only one; I know of such a circle in Maine in a private house, that admits no medium save a daugh. ter of the family, and the so-called dead come and go familiarly as living men. In another family a little child is followed by a loud voice, that tells things past belief, and gives tests of marvelous nature, the family striving always to conceal the fact of this child's being so used by some unseen

intelligence. In a communication recently received. my correspondent tells me that during the vellow fever in '78, I came to one of their séances, made myself known by name, and gave him a long communication concerning certain well-known person. It is a singular fact that what he wrote me as having been told by me, had been confided in confidence to me by the person in question. My own surmise was that another party had personated me in this interview, but subsequent occurrences have well nigh con. vinced me that the living spirit in the flesh, plays no inconspictious part in these mate-rializations, and with this light thrown upon it, many an honest medium might be most cruelly misjudged, and by this light some circle should apply themselves to its

We have truth enough on which to ground our belief and knowledge, and what will not endure that touchstone, should

My letter only intends to do one thing.implore the young investigator by everything that is wise and good, to beware of all promises so flatteringly given, to allure from the firm foundation of truth and rectitude. Error should be refuted, though preached by an augel of light, and whatever the conscience of a moral man condemns, though his soul plead for it, let him put the delusive cheat away. for it will end in the very dregs of humiliation and shame. If unknown to the world, his own soul will shame him, by dipping its whiteness in the dyes of sin.

To every aspirant for spiritual truths, to every earnest investigator, 1 cry aloud, "Arm yourself with the whole armor of righteousness, let the breastplats be virtue, the lamp that guides you that of reason, then fearlesly enter upon the field and search for these pearls of truth."

George White writes as follows from

Washington, D. C.:

Philadelphia, Pa.

Professor Denton has closed a course of lectures on Geology in this city, which was well attended and appreciated. In his first lecture he asserted the perfect harmony existing between science and religiod; as tho he had lived in pre-historic times, his history of the world's progress was lucid and exciting. His delineation of the development theory was both amusing and instruc tive. He evidently does not seek public applause at the expense of truth. His congregations were large, considering the numerous public lectures held at this season all over the city. His picture illustrations were beautiful. We can recommend him and his lectures to all inquirers, into the origin of species or the progressive destiny of man. He closed one of his lectures by a declara-tion of his views. He said, "I believe in an reason. This man said, "Wee to him who Infinite God, in genuine religion and in who had come to meets the dweller on the threshold and man's spiritual and unending advance. and Daybreak,

ment." The cheerless, soulless materialism of Underwood as expressed in one of ment." his funeral discourses, has no place in his belief or teaching; yet he, in company with Dr. Watson, Peebles, A. J. Davis, Bundy, Tuttle, Coleman, etc., is termed an ingrate by Gen. Edwards because he opposes and exposes the deceptions practiced at Terre Haute and other places, and supports genu-ine instead of bogus manifestations.

Development of Mediums.

The Second Jubilee Convention of Spiritnalists, was held in London, Eng., Nov. 1st. and 2nd, 1879. There was much interest manifested, and the addresses were very interesting. Speaking of conducting circles, Dr. E. W. Wallis, an inspirational speaker. said:

I cannot do better than give the following for the conduct of circles for development:-First of all, let all come, as far as possible, in a good state of health, and feeling fresh and lively; persons tired, cross, and dull or ill in body or mind, are better out than in. All anxiety and care must be left outside the scance room. Let it be a "hallowed hour," a "charmed circle," a "communion table," a "consecrated room." Frivolity and mere curiosity are not good conditions, and hatred, dislike, or distrust are worse than poison. Mediums who are beginning to be developed should not run from one circle to another and get up promiscuous sittings, and be dropping into trances at any and every hour of the day; they should discourage this on the part of the spirits, if attempted, and sit regularly and calmly in their own circles not more than three times a week, and the circle should not last over two hours. I have always found that circles opened with singing and a few minutes' silent aspiration, or trance invocation, have succeeded best. When a circle finds one or more of their number developing, they should not invite others to join them, as the introduction of a new sitter will often may the results. Regularity and punctuality in attendence should be a condition in which each should emulate theother, and on no account should the spirits be kept waiting or disappointed. The spirit circle is a school which will develop other powers besides mediumship if properly carried on: for look at what is necessary for success, perseverance, patience, gentleness, harmony, sympathy, receptivity, and good temper.

Mediums need to feel themselves surrounded with these protecting influences, and then they can yield themselves freely and willingly to their controls. I for one do not advocate dark circles, but a "dim religious light." I regard the spirit circle as training or developing sphere for all, and when rightly employed, it is of the greatest advantage to all. But mediumship has its dangers, and is liable to abuse like all other gifts, and only the pure motives of the sit ers and mediums can prove a safeguard. When once communication has been fairly established, the circle should be guided by the direction of the guides when the spirits are found to be trustworthy and intelligent, and whatever the phase of mediumship, to whichever class the medium belongs, and in whatever field he is called to labor, let it be with singleness of heart, simplicity of aim, and purity of purpose; let him ask to seek mura, an spirits to guide and guard him, and use him to the best of their ability in the efforts to discover, apply, and disseminate truth, and reveal man's spiritual nature and powers.

When mediums are thus honest and pure, and sitters trust, love, and protect their mediums, then will the Spirit-world pour out its richest blessings, and its choicest fruits of love and wisdom, and succeed in giving the grandest tests, the strongest proofs to poor toilworn and weary travellers of earth.

Letter from London, Eng.

DEAR SIR: -I reported to the council of the British Mational Association of Spiritualists at its meeting last evening, the fact that you had courteously inserted in your columns particulars of our discussion meetings, which I had forwarded to you.

I was requested to convey to you a vote of thanks for your courtesy, and to assure you that the association highly values all syldences of your good will.

The association, recruited by a steady accession to its ranks, is pursuing a course of useful and harmonious work; and I am happy to believe that a period of contention which we have deplored, and in which we have declined to take any part, save in the way of self-defence. is wearing itself out, and will soon die of inanition. The energies, we hope, so foolishly spent in antagonism, will now be devoted to working for the common cause. Our course, at any rate, will be in the future, and has been in the past, to strive by all means in our power to advance the knowledge of the great faith' of Spiritualism without reference to the crotchets of any party. We desire harmony with all honest and sincere workers.

In the belief that these principles commend themselves to you and to your readers, I wish you and them success during the coming year.

W. STAINTON-Moses, A. M., Vice President and Chairman General Purposes Committee. London, Eng.

Letter from France.

To the Editor of the Religio-Philosophical Journal: The Countess of Caithness desires me to write and ask you to send your paper to her at my address, as she will be there all winter. She revels in the sublime thoughts and teaching in it, and sends her best wishes, to which please allow me to add mine, for the success of your valuable paper. This is the hour of meetings; every department of life is full of them, and the closer our communion with supernal realms,

the more apparent they become. Will you be kind enough to say that my address for six months will be 17 Rue de France, Nice, France, and oblige. My work is wholly exoteric, and while I live, I shall be found on the side of what will bear the full sunlight of thorough investigation. You will change the Countess's address from 46 Portland Place, London, as she is now at her villa. We hope to find some here who will listen to the truth we can cult.

Truly your well wisher, ANNA KIMBALL. 17 Rue de France, Nice, France.

On Saturday evening "Ski" was exceedingly successful at Mrs. Billing's circle. The amount of information he imparted to the sitters was very great. The spirit-friends were "set up," and spoke to those who had come to meet them. - The Medium

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Household.

BY HESTER M. POOLS. Metuchen, New Jersey.]

The following poem was written several years ago, by Edna Dean Proctor, of Brooklyn, N. Y., an authoress held in great esteem by those who are familiar with her infrequent writings. Miss Proctor's "Winter in Russia," is one of the best pen pictures extant of that country, and her poems are equally graphic. I think your readers will agree with me in calling this a genuine inspiration as well as delightful poetry:

THE RETURN OF THE DEAD. Low hung the moon, the wind was still, As slow I climbed the midnight hill. And passed the ruined garden o'er, And gained the barred and silent door, Sad welcomed by the lingering rose That, startled, shed its waning snows.

The bolt flew back with sudden clang, Down dew back with studen enting.
I entered, wall and rafter rang,
Down dropped the moon, and clear and high
September's wind went wailing by;
"Alas!" I sighed, "the love and glow
That lit this mansion long ago!"

And groping up the threshold steir And past the chambers cold and bare, I sought the room where, glad of yore, We sat the blaz ng fire before. And heard the tales a father told, Till glow was gone and evening old.

Where were those rosy children three? The boy beneath the mouning sea; Sweet Morgaret, down where violets hide, Slept, tranquil by that father's side, And I, alone, a pilgrim still, Was left to climb the midnight hill.

My hand was on the latch, when, lo! 'Twas lifted from within! I know was not wild, and could I dream? Within, I saw the wood-fi e gleam, And smiling, waiting, beckming there, My father in his ancient chair!

O the long rapture, perfect rest,

As close he clasped me to his breast! Put back the braids the wind had blown, Said I had like my mother grown, And hade me tell him, frank as she, All the long years had brought to me.

Then, by his side, his hand in mine I tasted joy serene, divine.
And saw my griefs unfolding fair
As flowers, in June's enchanted air,
So warm his words, so soft his sights. Such tender lovelight in his eyes.

"O Death!" I cried, "if these be thine. For me the asphodels entwine, Fold me within thy perfect calm: Leave on my lips the bliss of balm. And let me slumber, pillowed low. With Margaret, where the violets blow.

And still we talked. O'er cloudy bars Orion bore his pomp of stars; Within, the wood-fire fainter glowed, Weird on the wall the shadows showed, Till, in the east, a pallor born, Told midnight melting into morn.

Then, nearer to his side I drew, When lo! the cock, remorseless, erew! Aglance—a sigh—we did not speak— Fond kisses on my brow and cheek, A sudden souse of ranture flown. And, in the dawn I sat, alone!

Tis true, his rest this many a year, Has made the village church-yard, dear, Tis true, his stone is graven fair. "Here lies, remote from mortal care," I cannot tell how this may be, But well I know he talked with me.

And oft, when other fires are low, I sit within the midnight glow, My head upon his shoulder leant His tender glances downward bent, And win the dream to sweet celay, Till stars and shadows yield to day. GENERAL NOTES.

Antoinette Brown Blackwell, the first woman Unitarian minister in this country, has taken the field as a lecturer after some years of retirement in which her pen was not idle. Her "Problems of Mind" evinced close reasoning powers and attracted much attention. Mrs. Biackwell's lecture, "Does Science prove Immortality!" creates much interest among her listeners.

Josephine De Corella, a lady of Spanish extraction, ed to and publishes a newspaper in the Spanish language, at Tuscon, Arizo-

Miss Stevens, an American girl, has or-ders from the royal family in England, for several pictures upon porcelain. She recently took the highest diploma in that art, at the Kensington school.

It will be remembered that Miss Bertha Von Hillern was one of the first of women pedestrians to win success, and that afterward she disappeared from public view. It appears that she saved \$8,000 from her winnings, after providing for her mother in Holland, and from the interest on this she has been living while pursuing her art studies in Boston. The Woman's Journal announces that she is about to give an exhibition of her work at the instance of the many friends whom she has made by her sterling

character. Twenty-two more nurses have graduated recently from the training school in New York city, and were gladly welcomed by even the most conservative allopathic physicians. It cannot be many years before the care of the sick will be, in a great measure, entirely in the hands of women, as there is a constant growing movement in favor of women's medical education.

Elizabeth Peabody, the originator of kindergarten schools in this country, and an enthusiastic disciple of Froebel, organized a meeting of kindergarten teachers in Boston during the last days of the old year. Wm. T. Harris, of St. Louis, and Felix Adler, of New York city, exchanged there, methods and experiences. Miss Peabody is the sister of Mrs. Nathaniel Hawthorne and Mrs. Horace Mann, and has been a devoted friend of free education all her life. The free school organized for street waifs on the westside of New York city, by the Society of Ethical Culture, is successfully winning its way among those whom it benefits, and sets an admirable lesson to theorists in practical ethics. It is claimed that a real discovery has been made in teaching the elements of music by the means of colors. The Kindergarten Union is in communication with kindred societies in most of the cities of the old world, and, like them, bases great hopes of the future from their universal prevalence.

For twelve years the Woman's Journal, of Boston, has been a faithful expenent of all that affects woman, including the home. education, art, literature, and reform, and is the only weekly paper of the kind published east of the Rocky mountains. Its utterances are always true to the cause of good morals and the growth of the best civlization. Lucy Stone, the devoted and able

friend of woman, has, with rare fidelity, held the chief responsibility of its management, ably assisted by H. B. Blackwell, Julia Ward Howe and Mary A. Livermore, who are universally known to the public. The weekly essays of T. W. Higginson, written in admirable English, are lucid and con-densed arguments in favor of justice toward woman before the law.

A Remarkable Experience.

[Correspondence Hartford Times.]

I met Mr. Wm. D. Hilton, of Providence, the other day. He used to be Superintendent of the Providence and Worcester Railroad, and he told me some rather odd experiences of his own, which he gave me free permission to publish. I hardly remember how the conversation drifted from business to Spiritualism, but it so happened; and, with some considerable animation. Mr. Hilton advocated his personal beliefs and opinions, founded, as he declares, upon the testimony of his own eyes and ears. Believing that any stories of the phenomena of Spiritualism, which are authentic, so far as the undoubted veracity of the narrator is concerned, will prove interesting to your readers, I give you as exactly as is possible a transcript of this rather extraordin-ary conversation: "I think the most remarkable instance of supernatural interference for the benefit of humanity, which I have personal knowledge of," said Mr. Hilton, "occurred when I was in the freight department of the Providence and Worcester Railroad. As the tracks entered the depot here, some few rods up the road, there was a combination of switches, which, if covered by a standing train, could not be rearranged, so that a down train would, unless signaled to stop, inevitably rush directly on to whatever stood in the way. One night the freight train, which always arrived in time to make its changes and get out of the way before the Shore Line Express should arrive, was late.

There were but twenty-five minutes to make all arrangements and clear the track. This was no unusual occurrence, and, as the signal red light at the masthead was up and brightly burning, there was no apparent danger or any thing to produce the slightest nervousness. The delays very frequently occurred, and were thus provided for by the signal. I remember very distinctly, however, that on this occasion I walked out to the very end of the depot platform, and that I suddenly heard in my ear these words, twice repeated, and with impres-

sive distinctness: "Hilton, the light will go out! Hilton, the

light will go out!" The sound was so positive, and struck me with such strange power, that I instantly look. ed at my watch, saw that the Shore Line Express was due in three minutes, grabbed the red lantern on the last car of the freight train and ran up the track with all the speed of which I was capable. Along I fairly flew, impelled by some strange intuition that there was danger, and never questioning for an in stant, as I ran, why I was running, or what I was to do. Arrived at the first end of the curve near the Corliss engine works, I stopped, and for an instant turned and looked back at the red light. It was burning, but in a second it fluttered a little, and suddenly went out. A world of emotions then seemed to rush through my mind, for the light of the on-coming exs diready induminated the rails. I swing my lantern round and round, shouted, and danced up and down in my terrible anxiety. It seemed a thousand years before I heard the whistle for down brakes. The fate of that crowded train, the horrible telescoping of the cars as they would inevitably crush into that solid freight train, seemed to rise like a vision of Hades before me. But at last the engine was stopped. Without indicating to him his previous danger, I informed the engineer that the signal had gone out, and that I was stationed to warn him, and started back to the depot. When I got to the switch I found the switchman running round and round it, almost mad with terror, for he could not light the treacherous lantern, and had anticipated a most horrible disaster. When he saw me, and heard that all was safe, he put his arms about me and he-we-well, he cried like a child, and I believe I offered up a prayer of praise and thanksgiving. I immediately established a series of three lights as signals, so that noth-

ing of the kind could possibly occur again. We examined the light, and could see no possible reason why it should have gone out. It was full of oil, with a perfect wick, and there was no wind blowing, although, if there had been, it should have remained burning, as it had before, through many a storm. Now, what was it that spoke in my ear? What was it that forced me to save that train? There were ordinarily but two passenger cars on the express, and this night there were seven, all

Book Notices.

BOYNTON'S OFFERING of Poetry and Song (No It. being the "Garnered Sheaves of Thought, gleaned from the harvest of years. Price libents. Warren Boynton, Recklord, Ill.

It appears from the preface of Mr. Boynton's offering, that the author "has endeavored to give the words of the translation to Ossian's Poems as nearly as possible; which will explain why it is so different from the literature of the present time. The reader must remember that these are the sayings of 'olden time,' some eighteen hundred years ago, among a semi-civilized people. Ossian was the son of Fingal, King of Scotland, who flow ished about the beginning of the third century of our era. He was a poet and chieftain. His poems are traditions and legends of former ages, embracing, also, the age in which he lived, and have been handed down through many generations, like the poems of Homer. Upon revival of letters in Europe, some Scottish bard transmitted them to future generations, in the old Gaelic language. They have been echoing through the highlands of Scotland for nearly two thousand years. They were translated into English about the middle of the seventeenth century, by James McPherson, of Scotland, in their original style of poetic prose. The author of this work is now versifying them with the fond hope that they will be appre-ciated by others as well as himself."

The Daily News, of Rockford, Ill., says: Warren Boynton, an aged war veteran and a Rockford citizen, has just published a small volume of original poems. The work is very interesting and is worthy of perus-al." John G. Whittier says: "Permit me to thank thee for thy lines." The Philadelphia North American says: "Having the poetry, he will print it, and being an invalid soldier. the people will buy it. We trust Mr. Boynton's labors will be productive of comfort

and profit to him," Those who desire to aid an old soldier and obtain a readable pamphlet at the same time, should send fifteen cents to Mr. Boynton.

SHAKER SERMONS, SCRIPTO-RATIONAL .--The Substance of Shaker Theology, with Replies and Criticisms By H. L. Eads, Bishop of South Union, Ky. Published at Shaker Manifesto Office, Shakers, New York, 500 pages.

The title-page of this book is given, to convey an idea of its aim and scope, yet that is made still more clear by these words on that same page: "The supreme good in the mind is the knowl

edge of God, and the highest virtue of the mind is to know God."-Spinozu. "There is no soul so feeble but that, well

directed it may attain to absolute control over the (animal) passions."—Descartes. "And this is life eternal, that they might know Thee, the only true God, and Jesus

Christ whom Thou has sent."-Christ. The handsome engraving of a portrait of the author faces the title-page, and shows a countenance and head betokening peace, cheerfulness, harmony of character, energy and capacity. The few lines of preface tell of his being a Shaker from infancy, speak of the sermons as embracing "nearly or quite every feature of Shaker polity," and think they will be "highly appreciated by many as a book of reference on Shakerism," of which the nuthor 'is a most excellent representation' in his life and thought, and close by saying that his life and works give a renewed "confidence that virgin purity, non-resistance, peace, equality of inheritance and unspottedness from the world—the fundamental principles of Shakerism--have not been, nor are they, preached and practiced in vain."

Thus we have an effort to explain and illus trate the ideas and lives of a peculiar people, who are held by many as fanatical and foolish, but who have views and aimsfull of value and spiritual beauty, with some theories not so easy to square with our ideas of the most natural and true life. There is a wide range of topics, a copiousness of argument and intuitive statements, and a variety of subjects that make any summary or synopsis difficult, and we give the titles of some discourses to indicate their contents. Harmony of Truth; Duality of God; Plato and Locke; Final Consummation; Perverted Amativeness; Revelation subject to Reason; Christ in the Female; The Devil; Spinoza; Conception of Christ; Orthodoxy and Spiritualism; Tyndall; Dr. McCosh; Analysis of Shakerism: Has Jesus followers God's Word; The Judgment of Sin; Intidel Mistakes, reply to Robert G. Ingersoll, are only a part of the sermons and reviews.

A spiritualized rationalism wedded to a tender reverence, a transcendental faith in intuition—the voice within—and a quaint and fine attachment to Scripture teachings a divine and beautiful desire for self-poise, for the supremacy of the spirit over the senses, for the fidelity and purity and spiritual culture which alone bring inward peace and joy and inspiration, are manifest in this book, and are indeed the finer and higher elements of Shakerism, in which the world and the church of to-day, might well learn from them.

There is an occasional coarseness in the allusions to the relations of men and women, in singular contrast with the delicate tenderness of other passages. The facts of Spiritualism are accepted, with due care, and the remarkable manifestations in their Shaker families are held as genuine. They are Spiritualists, yet hold these views in a high and truly spirit val sense. The criticism of Ingersoli is the best yet published, and aims fairly to show the defects of his materialism. Whoever would learn of Shanerism, from the who has given care and study to a statement of the cherished faith and devoted practice of his life, would do well to read this book.

Magazines for January Just Received.

St. Nicholas, (Scribner & Co., 743 and 745 Broadway, New York). Contents: Frontispiece, "The beggars are coming to town;" The Proud Little Grain of Wheat; Japanese Top-Spinning; The Dolls' Baby-Show; Bidding the Sun "Good-Night" in Lapland; Jack and Jill; The Three Copecks; The Land of Short Memories: The Catcher Caught; The Practical Fairy: Popping Corn; The Shepard-boy of Vespignano: Ino and Uno: How Hal went Home: The Relay in the Desert; Plums; The Boys' Own Phonograph; "There was a Young Lady of Brooking;" The Children's Claim; Sow, Sew and So; A Strange Music; Blodget's Orders; Time Will Tell; The Sprig of Holly: Among the Lakes: Snow Ball Warfare; The Sleeping Princess; For Very Little Fulk: Jackin-the-Pulpit; Ways of Cutting Oranges and Apples; The Letter-Box; The Riddle Box. The Table of contents shows that the sto-

ries are all interesting, and the illustrations, which are numerous, add much to the beauty of this number. Wide Awake. (D. Lothrop & Co., Boston, Mass)Contents: Frontispiece- On Commonwealth Avenue; "Us Boys and the Other Boy;" Fred's Mother; Miss Lollypop's Mood: The Christmas Thorn; Christmas Fairies; Five Little Peppers; A Christmas Dinner in the Fifteenth Century; The Gold Spinner; Children under the Snow; Our American Artists; Nursery Tiles; Dear Jane; Farmer John; The Frost Elf; Two Young Homesteaders; Dolly's Shoes; Bob's Break

ing In; The Talking Kitten; Ned's Soliloquy; Prof. M. P. Paul; A Christmas Pie; A Piece of Patchwork; Tangles; Exercise Song. This the Christmas number comes to us enlarged and finished in splendid style. The illustrations are many and very beau-Vick's Floral Guide. (Published by James

Vick, Rochester, N. Y.) This is a work of one hundred pages and about five hundred illustrations, with a colored frontispiece. As usual it is complete, and should be read by all interested in Horticulture. Price single copy only five cents.

The Southern Medical Record. (R.C. Word, M. D., Atlanta, Ga.,) This number contains articles of interest under the following heads: Original and Selected Articles; Abstracts and Gleanings; Scientific Items; Practical Notes and Formulæ; Editorial and Miscellaneous.

The Western (H. H. Morgan, St. Louis, Mo.) Contents: My Lorelei; Women as Architects; The Spelling Reform; Naga-nanda; Book Reviews; Current Notes.

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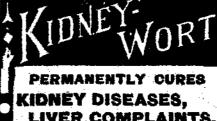
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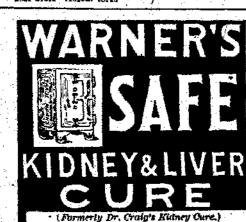
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Spiritualism—Its Ground of Unity.

Underneath differences and variety is the ground of unity. We may disagree, or even dispute, about personal merits or demerits; we may differ as to the value or reliability of facts; we may prize this or that form of mediumship more or less. All these are matters of individual character and temperament, and, while temper and patience may be tried, we would do well to think what a dull and monotonous world this would be if all were cast in one mould, all souls and bodies of one cast and pattern. It is Nature's variety that makes Nature's harmony, and this wondrous variety in humanity gives life and stimulus and ministers to growth and unfolding development.

No people perhaps are more frank and outspoken, if any are as much so, as the Sphitualists. The movement seems an incentive to individuality. We ouce heard of a spirit message through a medium that seems rational enough to be worthy a spiritual origin; the question was asked of the communicating intelligence, "Why do not Spiritualists organize?" and the answer came: "We, in the Spirit-world, are trying to do the best we can for our friends on earth, and we have looked over the ground with some care. So far as we can see and judge the first work to be done is to help men and women to be themselves, to stand alone without any creeds for crutches, to think freely for themselves. This we are trying to de, and when this gets far enough we shall try to help you organize for mutual belp and growth, and the executive force that unity gives."

So this individuality is the schoolmaster leading us to a true and free unity-a unity in essentials, a variety in non-essentials. But meanwhile it is trying, when, in the new enthusiasm of our freedom we assert and dispute and wax hot to the loss of our serenity of spirit and wise balance. To be wisely and truly free is a great lesson, learned only by time and thought and ex perience. It is true that the millions of freedmen make poor use often of their emancipation from chattel slavery in our land,-their freedom bought with the great price of precious blood and hard-earned treasure, but that is no reason why they should again wear fetters or be bought and sold like cattle. Thinking men all over the land can see, even at this early day, their growth toward a higher future. So with the spiritual freedmen, emancipated by millions in the last score of years from the thraldom of creeds and sects, they are often willful, opinionated, lacking in reverence, inharmonious, blunt and rude of speech and given to doubtful disputations. All this is no reason why they should be bound in spirit again. We can see that they, too, are on the upward path and that their freedom, as they come to know how to use it wisely, will bring harmony and power.

What is the ground of unity for true Spir itualists, underneath all this difference that we see and feel? It is the great truth,-so rare and sweet and full of inspiring light and nower-that the life beyond is real and that we know our friends live, and can and do reach us through the soul and the senses. As we reach to this truth we stand together, and "the unity of the spirit is the bond of peace" between us all. We do not forget justice, but heavenly charity draws nearer. We are of one great family, partly here but more in the heavenly mansions. Here and there we are to grow in barmony and wisdom and "to put away childish things." In the light of this heavenly truth the jar and clash and heat of prejudice and passion soften, and we feel the fraternity of a common and uplifting inspiration.

The Pilgrim filled our office with his genial spiritual magnetism on the last day of the old year, en route to Battle Creek to spend New Year's day with relatives; from there he goes to Willoughby, Ohio, to fill an engagement. Dr. Peebles is apparently growing more robust with increasing age and bids fair to be an active worker for twenty years yet.

The Dector's Plot-A Big Cat in the Meal Tub.

Our reporter, in an interview with the editor of the Chicago Medical Examiner, a new semi-monthly journal in the interest of the "regular" practice of medicine, succeeded in drawing out the plan and object of the Allopathists in establishing "Boards of Health" and procuring the enactment of stringent laws relating to the practice of medicine. The "regular" editor said, in substance:

"In order to accomplish anything successful in the future we must for the present unite with the quacks. It is well known that most of those who profess to be Homeopathists and Eclectics are ignorant quacks. But I am in favor of extending our "code of others" so as to counsel with them. In no other way can we so effectually show up their ignorance. The few educated and worthy men among them will soon be brought to join us and then we can drive out the rest. I would not treat them as I would a "regular" physician in consultation, but would bold the consultation in the presence of the family, so that I would not give them an opportunity to lie about what was said. For my own part I am ready to perform a surgical operation for any of them, and if the Medical Society desire to make any fusa about it I will doly them. There has been a good many thousand deliars, put into this journal and its success is secured, and it will labor to secure these objects. It may take five or six years to bring it about, but when we have absorbed all the educated and falented physicians from the ranks of Homeopathy and Eclecticism we shall discard the balance and procure laws to suppress them."

This is just what we said a year or more ago. The Allopathists will appear to combine with the Homeopathists and Eclectics as long as they can use them, and when they think they will need their assistance no longer will turn upon these accomplices and in the and enucliable.

and in the end crush them.

Who among the liberal practitioners is prepared or preparing to sell his principles for place or power among these conscience-less medical bigots, and thus help on the work of destroying his old time friends and co-laborers, rather than stand up for his principles and fight manfully for that freedom which is his and their inalienable birthright?

It is time for the liberals in medicine to withdraw from all association with those who are combining for their destruction. The only way to avert the ultimate fulfillment of the intended onslaught is to at once withdraw from all participation in the "Board of Health" as organized, and to demand equality before the law. To do this they must recognize the rights of genuine healing mediums and extend to them the "right hand of fellowship;" otherwise they will find they have been sowing dragon teeth.

Spiritualism in Sweden.

Two eminent professors of Sweden have furnished for the London Spiritualist, an account of a séauce held at Stockholm, by Mr. Eglinton, of London, England. It appears from the account given, that the seances were held at the house of an honored family. The room in which they took place vas closely inspected before the heginning of the scance, but nothing unusual was discovered. The circle was composed of ten persons. On the table were placed a guitar, a musical box, and a small bell, all of which had been procured at a music shop in town. All hands were put on the table so as to form a chain, nobody being able to move a finger without his neighbor noticing it. The persons sitting next the Englishman were closely observing his slightest movements. The lights were extinguished, but as the adjoining rooms were lighted up, which could be clearly seen through the crevices of the door, nobody could enter the room that was being used for the scance without being observed. After waiting for a few moments, the conversation still going on, the things lying on the table were beginning to move about. The guitar was touched and, to judge by the sounds proceeding from the playing, was hovering about the room near the ceiling. In returning to its former place, several persons were lightly touched by it. Then the musical box began playing, and was carried over the heads to a corner of the room, till it finished playing; then it came back to the table and began playing again. The key was to be heard winding up the box by itself. At that moment one of the Swedish persons present asked if the musical box would stop playing, which was immediately done, then to go on playing again very fast. He was obliged at once, the box playing even much faster than its usual time. After the scance was at an end, it was observed that a large sofa standing near the wall had been moved nearly a yard from its usual place. During all this time the Englishman's hands were not let go for one moment. When the candle was lighted many things had been displaced in the room.

Mrs. E. L. Saxon contributes an article for this issue which every experienced reader will admit confains a world of truth. These are grave matters of which she so eloquently and effectively speaks, and they require the careful attention of all candid intelligent people wife have the frue interests of Spiritualism and humanity at heart, We need more just such free, outspoken and talented exponents as is Mrs. Saxon, to come to the front at this time and aid in carrying forward the all-important educational phase of Spiritualism. All should see that it is high time to pass from the crude and rudimentary stages; inquirers must be taught that in turning from the blind faith and worship demanded by the church, to Spiritualism, requires a careful ed. ucational course, and that substituting blind faith in and subjection of the will to the den. izens of the Spirit-world in place of the old creeds, is but changing one form of superstition for another, and that other a thousand times more demoralizing than the old one. By the regular processes of evolution, gross superstition and fanaticism are gradually being eliminated. Let every reader see to it that he does his part in the work.

The "Editor at-Large" Scheme Again.

We exceedingly regret that the reasons we gave for not advocating Prof. Brittan's editor-at-large scheme, should seem to bring us in antagonism with that worthy gentleman. We endeavored to be as considerate as possible, and we think our readers will say that our bill of exceptions taken as a whole, is good and capable of being in the main sustained, and yet that it is kindly and appreciative toward Dr. Brittan, In the last issue of the Banner of Light, Dr. Brittan has an article over his own name on the subject in which, after stating that he has in the past had articles published in the Tribune and Times of New York, etc., he adds:

"In view of these facts it will be perceived that the mere speculators in the chances of our obtaining such recognition, and the captious critics who imagine it will be necessary to raise a separate fund to pay for the insertion of such contributions as advertisements, have no more substantial foundation for their opinions than the idle vagaries of the unwilling mind, and a manifest lack of knowledge of what has already been accomplished.

"Articles forwarded to the press from the Editor-at-Large Bureau, if finally declined will probably be published in the Banner of Light, together with such reasons as may be assigned for their rejection."

We deplore the effect that our well-intentioned article seems to have produced on our most excellent brother. We submit that it is mere speculation as to whether leading papers will publish his articles, hence the covert sarcasm in the phrase "mere speculators" grieves us. Again, we appeal to the spiritualistic public to know, if our article warranted Prof. Brittan's use of the term "captious critics." True, he has so worded his letter that the readers of the Banner who do not see the Journal will not know that he refers to us, yet it is apparent what he means, though it is discreet not to let the mass of his readers know from whence the objections to his scheme come-when we speak of the scheme as one of Dr. Brit tan's own conception we speak advisedly and from personal knowledge. Furthermore, we did not speak from "lack of knowl." edge of what has already been accomplished," but on the contrary with a full knowledge thereof.

The kernel of this nut is laid bare in the second paragraph quoted from Dr. Brittan So after all Bro. Brittan is to be paid by the general public for writing articles which "will probably be published in the Banner of Light." That is good! Very good! The probability is so near a certainty that it is safe to say a very large proportion of the articles will certainly be published in the Banner.

To this we have no objection; what we do object to is the attempt to foist an eleemosynary scheme upon the public in this way; and too, there are very grave doubts as to whether some of the subscriptions as published are bona fide. We do not say they are not; far be it from us to make such a grave and damning assertion, but we simply state a fact when we say there is a wide spread doubt on the subject.

We are authorized to and do hereby offer to the editor of the Banner of Light, \$25 toward the fund if he will produce the evidence on demand of our attorney, which shall prove that the purported donation of \$500 was bona fide. It is not essential that the name of the donor be made public. If the proposition is accepted we will name our attorney, place the money in his hands, and on receipt of his report will publish the same, and thus either allay or confirm the suspicions now held by many including representative people who are perfectly friendly toward both Dr. Brittan and our Boston contemporary.

Dr. Heinrich Tiedemann, the author of "Four Essays on Spiritism," published by the Religio-Philosophical Publishing House, a son of the great German anatomist of

that name, thus speaks of Spiritualism:-"I am even more than ever convinced that it is for the family, more than for the public, which in its present state of culture is more eager after horrible mysteries and coarse materializations. When facts and mysteries are blended and given to average minds they become bewildered and throw one or the other overboard.... Spiritism may be in union with any of the existing religious systems, but it is a lamentable and ruinous mistake to combine it with any. It must free itself from all before it can become a religion of itself. All true founders and reformers of religion, were Spiritualists, necessarily, for religion rests on Spiritism, and depends on it for its existence. Spiritualism must become a religion of itself, through itself; but must be autocratic, and thereby supplant all other sys-The good in all other systems, disrobed of dogmas will be absorbed by the new. Dogmas always breed corruption. and hence require successive reformers, who are only repairing old evils, and never make anything lasting because they work with corrupt material. Spiritism must be a religion which requires no reforming, but of sternal development like the spirit itself."

We are pleased to learn that our esteemed friend and valued contributor, Mr. Epes Sargent, is improving very slightly in health. If it is possible for the Spirit-world to aid in restoring his physical system to its old vigor, it will be the best piece of work for Spiritualism that can be done. Without disparagement to others, we survey the field and fail to find one who can entirely supply his place when he shall pass to spirit life:

Dr. Alice B. Stockham has returned to the city from a very successful professional tour in Iowa. After completing her engagements and business here, she will again take the field. Her lectures to ladies are said to be replete with valuable information, and her mission is worthy of cordial support. She may be addressed for the present at 13 North Throop street, Chicago.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Will Dr. J. K. Bailey please send his address to this office at once, and oblige?

Mrs. Addle E. Sanford is now located at Fort Scott, Kansas, where she will give magnetic treatments and clairvoyant sit-

tings.

One and two cent postage stamps are greatly preferred by us in cases where stamps have to be sent to make change. Don't forget, please, and comply when convenient.

Mrs. Louie M. Lowe, the medium, has left Southampton, Eng., with Mr. Lowe, for Panama, medical advice having been given to the effect that a long sea voyage would benefit her health.

The London Spiritualist says that among the private mediums in India is one who obtains automatic writing so small, that a microscope has to be brought into use to enable the recipients to read the message.

T. C. Evans, advertising agent, 252 Washington street. Boston, exhibits his usual Yankee enterprise by sending to all the leading newspapers an artistic and convenient calendar for the new year, together with a copy of his advertising hand book. A man who gets up such beautiful advertisements for himself must be a good agent for others.

Prof. J. M. Allen lectured during the Sundays of December in Battle Creek, Mich., and has been engaged for February. He speaks during January in Sturgis, Mich. Will make a few more engagements West or East for later months. Address during January, Sturgis, Mich., care Hon. J. G. Waite. Regular address, Matfield, Plymouth, Co., Mass.

Capt. H. H. Brown closed his engagement at Troy, N. Y., the 28th of December; having met, he says, with a generous reception both from the friends and the public. He spoke at Saratoga, December 8th and 9th; at Glenn's Fall, the 22nd, 23rd and 24th, and will probably return to that part of New York about the 1st of February. Address him at 252 Stuben street, Brooklyn, N. Y.

Mr. J. Francis Lee, late Assistant General Passenger Agent of the Grand Trunk Railway, has been appointed Canadian Passenger Agent of this company, with head-quarters at Toronto, Oatario. Mr. A. B. Farnsworth, heretofore Northeastern Passenger Agent of this company, will assume the duties of New York State Passenger Agent, with headquarters at Syracuse, N. Y

Agent, with headquarters at Syracuse, N. Y Mr. Charles Case of Washington, under date of Dec. 29th, writes:

.... We had another delightful gathering of the Spiritualist friends at the parlors of Capt. Cabell and his good lady, last evening, with an able address from Mr. Stebbins, remarks by Judge Coombs, and some interesting spirit communications through Mrs. Anderson. For one I felt it was good, very good to be there.

Mrs. Helen Fairchild, formerly of Kansas, and late of California, has located in Chicago, and may be found for the present at 13 Peoria st. Mrs. Fairchild is said to possess astonishing power as a healer, rivalling Dr. Newton, according to accounts, in the rapidity of her cures. We have had but one case come under our personal observation; that one however tends to sustain the claims made for her.

"The Liberal League: what it is and what it is not," is the title of a lecture delivered by Charles J. Herbold, Esq., before the First Auxiliary Liberal League of Cincinnati. It has been published in a neat pamphlet by Alfred Warren, a bookseller of that city. Mr. Herbold's address is clearly outlined in its title, and will no doubt be productive of much good in its present published form.

A perfect gem of beauty is Vicks's Floral Guide for the spring of 1880. Mr. Vick being a practical printer, as well as a successful horticulturist, owns his own printing office, and spares no labor or expense to make his work superior to all others of the kind. The taste and elegance of his "Guides" elevate them above the plane of advertising circulars, and actually force from the newspapers notices for which he would otherwise have to pay a dollar a line.

Miss May Shaw who has been for some years one of the best test mediums in the city, is, we regret to learn, in failing health with little hope of recovery. Few public mediums have ever been so generally commended as Miss Shaw, and it is to be regretted that the drain upon her system caused by the exercise of her medial power should thus early deprive the world of so useful an agent in the spread of a knowledge of the future life.

Miss Ada Turk, a young woman of whose mediumship we published some account a couple of years since, and who was afterwards adopted by Mrs. Cora Richmond and given the name of Amber Richmond, has seceded from the household of her adopted parent, and we are informed contemplates coming before the public as a medium. She evidently has marked medial gifts and with discreet, kind and experienced friends to aid her development and assist her, will be the means of doing great good.

Mr. R. O. Old, of Colorado, gave us a call last week, on his way home from England where he accompanied his family in the fall. Bro. Old has had much experience as a Spiritualist and his facilities for observation are always properly utilized. He is to return to England in a few months to bring his family back and we trust our English friends will see to it that he has every opportunity for investigation and study afforded him during his brief stay in his native land.

Frank Ripley passed through the city the 1st inst., on his way to Sheboygan Falls, Wis., where he is to lecture and give public tests during January. He had a sitting with Mrs. Simpson which he says was "a grand success."

E. V. Wilson was at the Vermont State Spiritualist Convention January 2nd, 3rd and 4th. He will be at Mount Holly or East Wallingford, Vt., on the 9th, 10th and 11th. He will speak for the Second Society of Spiritualists on Sundays January 18th and 25th; will give readings of character on Mondays, Tuesdays and Wednesdays the 19th, 22nd, 23rd, 26th, 27th and 28th; scances every Monday evening at Republican Hall, 55 West 33rd street, and in Brooklyn every Tuesday evening after the 18th inst. He expects to speak in Boston February 1st and 8th; at Utica the balance of February, 1880

The Christmas number of the Medium and Daybreak comes to us this week enclosed in an extra cover of fine, heavy, toned paper, printed in blue and the cover illustrated with fac similes of casts of two faces from wax molds said to be made by materialized spirit forms. On the first page of the paper is a photograph of the Indian spirit control of Mrs. Hollis-Billing, Skiwaukee, who, if not handsome, certainly presents a most striking physiognomy. Mr. Burns has published a large extra edition of this number and we hope thousands of them will find their way to America

Interesting Mesmeric Experience of Mrs.

Anna Cora Mowatt.

A correspondent of the Inter Ocean, interviewing Mrs. Davenport, the mother of the celebrated Davenport family, and herself a distinguished actress, ellicited from her the following interesting account of the trance life of the famous Mrs. Mowatt. On her alluding to this amiable and lovely woman, the correspondent asked:

"Then you knew Mrs. Mowatt very well?"
"Yes, indeed; she was one of the warmest friends I ever had, and she died in my arms. She was a very ciffed and levely

arms. She was a very gifted and lovely woman, though I think her literary exceeded her dramatic ability."
"Is it true that Mrs. Mowatt was a firm

believer in mesmerism?"

"Yes, and I can tell you an incident in her life that will prove it, and I do not think has ever been published. Soon after I was married Mr. Mowatt was sent to Jamaica for his health, and before he left, at his urgent request, we went to reside with his wife, in order to make it less lonely for her. She was subject to hemorrhages from the lungs, and on several occasions when they were so extreme as to prove

dangerous, her life was saved by THE EXERCISE OF MESMERISM.

She refers to this in her autobiography. Twice during her life she was made temporarmy insane; once by the loss of a brother who, in her sight, was drowned at sea, and again when her mother died. The third attack was brought on by bad news from America, and she became so violently insane that the physicians declared she must be sent to an asylum. This was when we were living together, and my husband knowing how beneficial mesmeric influence had proved, asked the doctor's consent to keeping her at home under a sustained intrusting that the attack would wear itself away. They consented to the experiment, and she then went into a sleep which lasted three months."

"Not without food?"

"Oh; no; she would occasionally rouse up, eat, drink, and talk, prescribing for herself. She lay in bed or on a sofa, dressed in a pale blue wrapper, and cap of delicate white lace. She looked almost

LIKE A SPIRIT.

Throughout she called herself Gypsy, and would not allow the word to be spelled in any other way but in this, which, you know, signifies Truth. She referred to her former self as 'Simpleton,' or more frequently as 'Simpy,' and her voice acquired a peculiarily wide-awake tone. She never opened her eyes, but could write equally well, and, by placing a sealed letter on her forehead, would reveal the contents. Of course, this event, in spite of our efforts, became noised about, and attracted much comment, especially from the medical profession."

Did any eminent physicians visit her?" "Yes; it happened that during this time my daughter Fanny was born, and the wellknown Dr. Westmacott, a nephew of the famous sculptor, was in attendance upon me. One day he jokingly inquired, "What is all this I hear about your clairvoyant patient?" I told him the truth, and, of of course, as he believed in nothing of the kind, he 'poohpoohed.'. A little out of patience, I asked him if he would see her, and he promised to, on condition that I would not mention his name or possible call. A week or two afterward he came to vaccinate Fanny, and after it was over I asked him to go up stairs with me. When he reached the upper hall I motioned him to wait, and advanced to the door of the room. but almost before I entered Mrs. Mowatt called out in her clear, bird-like voice, Fanny, dear, you can bring your doctor in with you.'

"I assure you we were both astonished. When he advanced to the bedside she said, Oh, you do not believe, you doubt, but Gypsy will prove strange things to you." Dr. Westmacott replied pleasantly, No.you are right, I do not believe, but I am open to conviction, but (he concluded, laughing) it would be a sorry truth for a physician to find his patients able to take care of and prescribe for themselves, as they say you

The doctor then seated himself and began questioning her, which she interrupted him by

CRYING OUT EAGERLY,

as a child might, "Ah, doctor, you have something in your coat pocket for me; give it to me quickly. I want to see it." The Doctor looked disconcerted for a moment, but replied: "You are quite right, I have a package for you, and if without opening your eyes, or the package, you can tell me what it contains. I will believe at least that you are not humbugging us all."

So saying, he drew from his cost-pocket a flat package heavily wrapped in thick brown paper, securely tied and sealed with wax. Without hesitating Mrs. Mowatt, her fair face shining with intelligence, took hold of the package and placed it against her forehead. In a moment she exclaimed, "O, what a strange old man; he looks like a Jew, and

and leans heavily on his stick. He is very old, his hair and beard are white-"

"That will do, said Dr. Westmacott, who had actually changed color, and he tore open the package, disclosing a photograph of Ruben's famous painting of "The Jew." He then subjected her to a number of other

THE SAME RESULT,

and when he left, said that while he could not propagate such a doctrine he could never ridicule it in the future as he had in the

"Yes, she wrote 'Armand, or Peer and Peasant," a play that had a three-week's run in London, was highly praised, and the cause of the superb silver vase being presented to her. Besides this work numerous other compositions were written in this state, some of them her best. At the end of three months the trance had entirely worn off, and left her reason perfectly re-

My Association with the People of the Other World.

BY MRS. AMANDA-M. SPENCE.

NUMBER NINE.

In my last article, I put upon record a hitherto unwritten chapter in the history of the Utica Convention. In this article, in further illustration of the power of spirits to control vast bodies of excited people, I shall present the reader with an equally remarkable chapter in the history of an equally celebrated convention—a chapter which likewise resembles the one that I have recorded of the Utica Convention, in the fact that, so far as I know, it was not published, or even referred to, in any of the spiritual papers of that day or since; and it may therefore, like the other, be called an unwritten chapter, so far at least as the spiritual papers are concerned. It was published, however, somewhat at length, by one and, so far as I know, only one paper in the United States, the New York Tribune

of Sept. 21st, 1858.

As I stated in my last article, the Utica
Convention lasted three days, beginning Friday morning and closing Sunday evening. Just one week afterwards, the celebrated Kiantone Convention came off, beginning also on Friday and closing on Sunday. Of this convention I had heard noth-

ing until I reached Utica. From Utica, my friend Mrs. McCormick and myself went to visit our children at Jamestown, N. Y., where they were at school. There we met quite a number of persons who intended to go to the convention at Kiantone, which is only seven miles distant from Jamestown. Though strongly urged to accompany them during the first days of the convention, yet I declined. On Sunday, however, Dr. Wellington procured a large hay wagon, fitted it up with a row of seats on each side, and in it some twelve or fifteen of us made our way over to Kiantone. As soon as we started a feeling of great depression came over me, so that, without knowing why, I wept during the greater part of the journey.

The convention had been called by a party of Spiritualists who were then living at Kiantone in a kind of camp life, in the expectation of eventually establishing a great city and a new order of things on earth. In this they were, as they believed, to be aided by a host of ancient spirits who formerly lived in that same locality, in what was called the Harmonial City, which some great convulsion of the earth had swallowed up, burying an immense amount of treasures that were now to be recovered and used in the re-establishment on earth of a state of things similar to that which existed in the Harmonial City at the time of its destruction, beginning with the people already living at Kiantone as a nucleus.

With this Kiantone movement, I had not the slightest sympathy. And I will here say that I have never had the slightest sympathy or least feeling of co-operation with any of the numerous attempts that have already been made, or are now being made, to organize Spiritualism, and to cir-cumscribe and isolate Spiritualists from the rest of the world. That would make them simply an excrescence which would surely and deservedly slough off, and die. To be a power in the world, whether for good or for evil, Spiritualists must remain incorporated into the heart and core of the world. At the Kiantone Convention, therefore, as at the one at Utica, I considered myself simply a spectator—an observer—not a co-operator. I was, however, treated with the politeness and civility due to one who had for years labored earnestly, continuously, self sacrificingly, and, I believe, not inefficiently, in the spiritual movement; and a delegation of two speakers was sent to invite me to occupy the public platform, and to participate with them as a speaker. This, however, I had to decline; and after walking around and taking a general survey of the people, the houses, and the peculiarities and salient points of the experiment there commenced in the new order of things. commenced in the new order of things, I returned to my seat in the hay wagon which had conveyed me to the grounds.

Sometime in the afternoon, a lady, said to be a medium arose on the platform, and began to ridicule and burlesque the projected new order of things on earth and the people who were engaged in it. A large majority of the vast multitude who listene i to her remarks, were totally ignorant of the actual doings and expectations of the people who had located at Kiantone, until they were revealed in their most ridiculous and offensive aspect by this lady speaker, who, by the way, had been the prime mover in having the convention called. Her remarks created an intense excitement in the immense concourse of five or six thousand people there assembled. This excitement soon took a riotous form, and the lady speaker had to be removed from the plat-form by her friends. The rloters, however, rescued her from them, and placing her in an open wagon, surrounded it to protect her, and told her to go on with her exposure. In the meantime another crowd cleared the platform of all the speakers and other occupants, and taking possession of it themselves, gave vent to the wildest and most excited denunciations of every body and every thing connected with the Kian-tope organization for the insugaration of tone organization for the inauguration of the new order of things on earth. The con-tagious excitement spread throughout the entire assembly; and, in the fury of wild and clamorous contentions, hot, menacing words passed between individuals and canes were uplifted. The prevailing spirit seemed to be to clear the entire grounds of every thing connected with the Kiantone movement. No one had the slightest power over

the tempestuous sea of people.
In this condition of things, without any thought or design on my own part,

I rose to my feet in the hay-wagon. A power superior to myself had full posession of both my mind and my body. I have no recollection of what I said beyond the fact that I appealed to the constitutional rights of American citizens to the undisturbed exercise and enjoyment of their religious opinions. Soon the most profound silence succeeded the tumultuous uproar, and, at the close of a speech of about an hour's duration, the vast assembly which had crowded up closely around the hay wagon in which loud I stood, gave expression, in tones both loud and long, to their appreciation and approv-"Did Mrs. Mowatt ever write anything al of what had been said. I remained of note while in this state?" standing in my wagon for still another hour standing in my wagon for still another hour receiving the hand-shaking thanks, and congratulations of hundreds, many of whom believed that my mediumship had been the means of saving the convention from a fearful riot. Among the number was a gentleman who climbed into the wagon, and extending his hand to me, exclaimed: "I have seen a, miracle performed to-day. I am a reporter for the New York Tribune and, with your permission, although I am not a Spiritualist, and know nothing of Spiritualism, I wish to make a report of what has occurred. I of course assented. with the request, however, that he would do justice to those who were engaged in the Kiantone movement, as I believed them to be honest, however much I might differ from them in opinion. His report appeared in the New York Tribune of Sept. 21st. 1858. From it I make the following ex-

> "Following Dr. W., John Sterling, 'apostle of Treasures, attempted to speak, but a clear ringing voice was heard in another part of the grounds, and thither the vast multitude was swayed, leaving the aforesaid apostle without an auditor. Mrs. A. M. Britt [now Mrs. A. M. Spence] of St. Louis, had commenced a speech, and that speech was the great event of the convention. ... When her voice was first heard, several hundred of the worst character of rowdies swarmed about the carriage in which she was standing, howling and blaspheming like so many demons, and evidently intent on driving her from the ground. But the voice of the speaker was firm, though musical, and fell with a pacifying potency upon the ears of the ruffianc. Then she assured them that they were not in the blame for the disturbance—it was wrongly organized society. They were only giving vent to the freedom of their young hearts. She had perfect confidence that they would yield her their attention, since she kindly and affectionately invited them to hear her speak. And that confidence was not misplaced. The confusion ceased at once, and an almost perfect silence reigned during the hour she was addressing the convention. Indeed, the speaker proved herself an orator of rare power and accomplishment. ... Her speech, saying nothing of the sentiment expressed-and even that was not very censurable-was far more eloquent and impressive than any other feminine address to which I ever listened. The thousands who heard it were lavish in their expressions of gratification. Several ladies came with streaming eyes to thank the orator and yield assent to the sentiments and opinions advanced.'

> W. J. Colville, of Boston, lectured last Sunday at the church, corner of Monroe and Lasin streets., He will remain during this

Business Antices.

CURE FOR COUGH OR COLD .- As soon as there is the slightest uneasiness of the chest, with difficul-ty of breathing, or indication of Cough, take during the day a few "Brown's Bronchial Troches."

SENSIBLE CANADIAN.—Mr. Gadbois, of Brockville, Canada, after being cured of a prostrating malarial disease contracted in Texas, by means of Warner's Safe Pills and Safe Bitters, writes to us: "I shall never travel in that climate without your Safe Pills and Safe Bitters as a part of my outfit.

PILGRIMAGES TO BUFFALO, N. Y., are made by thousands of invalids annually to consult with the medical and surgical staff of the World's Dispensary and Invalids' Hotel, the largest private sani-tarium in the world. All chronic diseases are treated by scientific methods. The practice is divided among nine eminent specialists. Among the most popular domestic medicines in the land are those manufactured by this Association among which are Dr. Pierce's Golden Medical Discovery, the greatest of alteratives or blood cleansers, and Dr. Pierce's Pellets (little pills) that have largely superseded the old-fashioned coarse pills. Compound Extract of Smart-Weed is deservedly popular as a remedy for diarrhea, dysentery, flux, and kindred diseases; also as a pain-killer and remedy for colds. Dr. Pierce's Favorite Prescription is the great remedy for female weakness and associated derangements. Dr. Sage's Catarrh Remedy is the "Old Reliable." Invalids' Guide-Book—10 cents, post-paid. Address World's Dispensary Medical Association, Buffaio, N. Y., or London, England.

Reader, the price of my book, The Truths of Spiritualism, 400 pages of startling facts together with my photo, a fine one, is only two dollars. You need the book and photo. We need the money Come and help us in our hour of trial. Remit us two dollars, post office order on Chicago, Ill., and we will mail the book and photo at once. Direct to me, box 64, Lombard, Dupage county, Ills. E. V. Wilson.

Dr. D. P. Kayper, the oldest Medical Seer now in the field, can be consulted daily for Clairvoyant, examinations and prescriptions, from 9 to 11 and 2 to 4, at Room 52, Merchant's Building, N. W cor. La Salle and Washington Sts., Chicago. Examinations made in person or by a lock of the patient's hair. Magnetic, Electric, Medicinal or Surgical treatment directed and applied as the case de-mands. See advertisement in another column.

SEALED LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Terms: \$2 and three 3-cent postage stamps. Money refunded if not an-

Mrs. D. Johnston, Artist, 165 Farwell Ave, Milwaukee, Wis. Water Color Portraits aspecialty.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.-Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E.F. Butterfield, M. D., Syracuse, N. Y.

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Married.

Married-In Masonie Hall, froy, N. Y., Sunday, Dec. Sist, 1648, by Capt. H. H. Brown, Mr. A. W. Mason and Mrs. HAT-TIR C. DY St., both of Troy Voltors at Lake Pleasant Campmeetings an at the Schroon Lake Camp-meeting, will remember Mrs. Mason so one who by her sweet songs con tributed much to the pleasure of those meetings, and will all wish her Joy la her union.

The Northern Wisconsin Spiritual

Conference Wil hold a three day of meeting in spiritual Hall, Omro, Jan.
Sid, tith and lith loss Spenters; W. F. Jaminos, Win. M.
Loritwood, Mro. S. G. Bishop, J. G. Berret, and J. Roymond
Tailinging, of Found of Loc. already known to the Conf. rence
as the Inspirational Singer, will also deliver his locture, "Who
has the Inspirational Singer, will also deliver his locture, "Who
has the Inspirational Singer, will also deliver his locture, "Who
has the Tritto purity of the catted to order at sharp its o'clock on
Index, a. in, and we want to see all of the Liberalists of Wiscoatin on hand in season, and we want you to prepare yourserves for a good time.
Social Party Friday evening, Music by Mills Brothers'
Band. Board will be turnish d at the Northwestern at \$1 per
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W. M. Lockwon, Pres's

Omiro, Jan. 21, 1980

Spiritualist's and Medium's Meeting.

A Spiritualist's and medium's meeting will be held by Dr. Wm Wiggin, Sundays, at 3 r. n., at 503 West Madison street. There will be trance speaking, tests.

To the Spiritualists and Liberalists.

For it only two years there has been a committee fully natherized by your selecty to tocate and purchase grounds for factor instituting sor than plus purposes. It was the desire of the selecty that such around be controlly harded and of only acheed as the latter we may be testable in Lab rail acheed, and a Healing Institute, or corry out any other progressive idea that might suggest likely to air pushe. The present edged, however, is to have a destrate Campi governous and summer lessor. In view of all the advantages your committee have useded that a series of land at Gogune Lake, near Buttle creek, it the describle spot, providing the sum of \$16.60 can be raised between the issuing of this circular, and the annual meeting to be held at Buttle Creek, in March, 1880.

The set referred to is one of rare heauty: contains a beautiful grove froming the east and overlooking the lake.

In view of what the project may grow to, it is proposed to organize a stock company, placing the capital took at \$50,000,000,000 and making the shares \$25,000 at 1,000 at that the shareshay copies within their acts of every member of the association. Yet are expected to advance the sum of ten per cert, in 1900 and making the sharesty member of the association. Yet are expected to advance the sum of ten per cert, in 1900 and in the fact of every member of the association of \$5000 is one within the rate of the organization of \$5000 is also should within the monthly grow and of the committee decided up in for the full amount when the parchase is made, in the solid the amount when the parchase is made, in the organization of the effort of the second and the committee, please regret the four of the second and the committee, please regret the four of the second and the committee, please regret the four of the second and the committee, please regret the four of the second and the committee, please regret of the effort of the second and the committee, please regret of the effort of the second and the committee, please regret of the story and the

an apply them to the next hest point. If you anly approve of the chort of the accordance and the committee, clease repeat to me at once and designs of the amount of stock you use the take and accompany it with a ten per cont. remittance.

JOHN M. POTTER.

Agent for Committee,

Lunning, Mich.

We fully approve of the foregoing circular and guarantee that overy dollar ruleed and pain shall be applied for the purpose fixed within the circular.

Bec. 19th, 19th. J. H. White, Port Huron

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Poices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Sea of Life.

BY O. W. BARNARD.

When the tide goes out on the sea of life, And the waves roll back in their ceaseless strife, Against the rock of hope,—the strength of years— Then on the shores of Time, are grief and tears.

We mourn when the bark goes out from the shore. For it unto us, returns never more,— We thick of it then, the rock and the gale, As over strange seas it ever must sail.

A wanderer ione on the mighty abyes, Like a deemed soul that is banished from bliss, No compass or helm 'mid icebergs and snow, darkness Pintouic forever to go.

Our fears when a boat salls away from shore, That it unto us returns never more, Are but the shadows of weakness and dread,— Offspring of darkness, by ignorance fed;

Mere phantoms and mythe that filt past our sight, Like mist on the mountain when cometh the light, Or like owls and bats that soon fice away, When the light of the morn ushers in the day. The cbb of the tide as we all must know, is no more a truth than that of its flow, This ceaseless action under laws control,

Extends to the parts and embraces the whole. Throughout this vast sea wise laws govern all, And nothing is lost either great or small. No wrecks are found on its pearly strand, And no trace of death 'mid its golden sand.

Of fathomiess depth is this mighty sea, Its width as boundless as infinity, And countless sails do on its bosom ride With the ebb and flow of its mighty tide.

All there is of life is this boundless sea, Nothing else there is—nothing else can be. So there is no death, but universal life. And eternal motion's but apparent strife. Manteno, Ill.

Communication from Sarah E. Somerby, M. D.

I look upon the Journal as the standard paper for the representation of a true Spiritualism; the multiform communications from the many writers who are admitted to its columns, are tending to prove to the world that Spiritualism is not only philosophical, but strictly scientific, and while we claim to stand upon a perfectly moral basis, we are prepared to venture into a strict analysis of all subjects the scientific world lays claim to; and here we boldly declare that nothing can be proved scientifically without dealing with the spiritual as well as the physical. The very reason why so many things, claiming to be of a scientific nature, have been disproved and exploded, has been be-cause, only their material side had been investi-

gated and represented.

Spiritualism teaches us that the phenomena eccurring, are only the effects of the cause or inner life behind them. We are lead always to a scientific analysis of the force or cause controlling phenomena, for instance, let a few persons sasemble together and form what I would call a developing circle; that is, make themselves passive to receive whatever sensation may come to them mentally or physically; they will soon find that they are more or less influenced or governed by the spiritual forces lying back of all corporeal ex-istences, and that there is a world full of animated life, which can only be taken hold of by us through our interior consciousness, or through that spiritual part of us, which is destined to survive the physical. Our spirits meet and blend for the time being with the dear departed ones; we see and converse with them; we feel their celestial magnetism, and we are spiritualized thereby. By the cultivation of our spirit senses, we may soon become adepts in the recognition of the peculiar sphere or influence which may come from each spirit that, approaches us. Let me illustrate: I believe I have seen from my interior vision, John Pierpont and Thomas Paine; these persons differ so essentially that I can at once detect the one from the other, and, although they have arrived at the same truth, they each take their own particular way to bring it forth and present it. I know by this that indi-viduality is never lost, and it is this fact that makes Spiritualism a distinct religion, and transpondently superior to all other forms. The orthodox world claims a belief in immortality, but it gives no rational definition of it; if it does at-tempt a definition it is an unustural and absurd

The materialist or so called positive philosopher, is not, we claim, scientific either in his logic or in his conclusions. Is it not absurd to claim that matter in and of itself, is either creative or destructive; that it has any power to shape or mold itself whatever? I can conceive of no greater blunder a person can fall into, than to say that matter can develope from itself either soul or spirit, but it is quite rational to say that there is a life or force acting upon all material substances, which will select and appropriate whatever it has need of for its own individual necessities and develop-

I claim that in the germ lies all the potentialities or possibilities of the future growth, and in it is determined what the finality shall be; that is as to whether it shall be man, beast, or insect. Neither of these can be developed from, or amalgamated into the other; could such amalgamations take place, this condition of things would be disastrous n the extreme; all would be disorder and uncertainty, and the very planets could not revolve in space as they do now, wi h their wonderfully precision. Who of us doubts when we lay down at why doubt the continuity of a life, which is, and ever must be, founded in and controlled by im-

mutable law?

Spirit in its pure essence is ominpotent and eternal, but the form it may choose to dwell in, is ever changing, and evanescent spirit in man becomes a constructive intelligence, and by will nower is able to maintain a distinct individuality, and by no means can he be deprived of this, for he is daily adding to, and increasing in, strength of will and purpose. He may apparently be acting under the influence of his surroundings, but they can never bias him to the extent of injuring him in his essential being. His physical organization may take much from his parents; he may inherit either health or disease from them; and this may effect his mental state, and to the extent of continuing even after the dissolution of the mortal body, but ell of these things are not inimical to the true development of the real spiritual man. He remains unswerved and undaunted, knowing that it is just as necessary for him to mingle with, and feel the discords of life, as to realize its harmonies; but the very fact that he can never enjoy discord, as he does the narmony, proves him to be destined in time, and by growth, to stand above and beyond all present necessities and to become what he really is a very God in power and divini-ty. I dare not enlarge further upon this great subject, but will leave it for our beautiful faith, a divine Spiritualism to gradually unfold and clucidate it to the truth seeker.

W. De Clarenze. D. M., writes: I have read with some interest the article in your issue of Nov. 22ad, from the pen of Bro. H. H. Brown, on The Bennett Exposure, and can heartly in-dorse what he says: I think Liberals and Spirit-ualists should rid themselves of all those licen-tious hypocrites, and by their examples set a bet-ter lesson for coming generations.

True, the Comstock law is a menace to our libcriies and emanated from religious bigotry and intolerance, and it behaves us to be watchful of our rights; but I don't think our liberties depend upon our championing those bechers that may see ilt to clothe themselves in the garbs of Liberalism. I honor Bennett as a Liberal, but I con not respect him from a moral standpoint. I think all should practice what they preach; and if Liberallets and Spiritualists would adopt a higher standard of morality, they could do much more

NOTES FROM VIRGINIA.

A Letter From Mrs. A. Watson.

To the Editor of the Religio Philosophical Journal: Since 1873 I have been an eager and constant reader of your paper, the best extant, and only when my right hand forgets its cunning and my resources fall, will my subscription to the Jour-AL stop. There is something beautiful, invaluable and new in every number. A friend of mine, who is ages ahead of Petersburg in intellectual endowments and true enlightenment, to whom I leaded many spiritual works from various authors; all of A. J. Davis's works but two or three, also the Journals, which were read with interest and pleasure—though still clinging to her Christ, she sent to Boston for the Seer's "Morning Lectures" and Puebles "Travels Around the World." Having read the Pilgrim, she was delighted with his travels. Taking it for granted that they would find favor in the eyes of her physician, she loaned them to him—a man of fifty, who quotes Greek and Latin, and makes fun of everything but his own stilted conceits. A week after, overtaking her as she entered a gateway on the street, he shouted her name at the top of his lungs, to point the nauseous moral he was intending to deliver, and show his bravery in his insolent manner. Rein. ing in his horse, he gesticulated in the same screeching tone, while the sweat poured down his broad face "as red as a peopy," to repeat a part of her graphic delineation, 'I have read that book or part of it, and find it to be the most blasphe mons thing I ever saw, and I wonder that God Almighty does not strike any one dead that will be guilty of patronizing such outrageous, miser-

Like her paternal grandfather, Patrick Henry, this lady is a rapid enunciator of the most eloquent language, and had a proper answer at command; but nothing can move those supercilious pig-heads from the errors they love to hug. She is an enthusiastic and warm admirer of the Seer and his writings, and praises them without stint, while pig-headed superstition couples her superior wis dom with inesnity; and when one like her fails in the advocacy of this auroral light, or induces no

spiritual response, no one less gifted need try.
I am writing these reminiscences merely to show how useless have been all endeavors to offer a spiritual lamp to a people more than eight generations behind the times, bidding fair to remain so as many more, dead and buried in trespasses and sins, and absolute heathenism; where you can see horse shoes nailed over and under doors of dwellings and groceries which are always grog shops; on gates, etc., for the express purpose of exorcis-ing witches.

have often been told, not only by colored but white people, about their being "tricked" by enemies, and were made sick even unto death, unless some conjurer gave them a counter charm The first year we dwelt in Petersburg, a white woman who lived next door to us on Washington Street, informed me in good faith, that one time whenever she crossed the threshold of her door and went down the steps, she became deathly siek; after a while it occurred to her to look under the steps, when she found a bottle of infinitesima saurians, batrachia, serpents pickled in a vile salmagundi, that made it a baneful witch broth, which she uncorked and then put the bottle in running water, and then recovered from the nauscone apell.

A young girl who refused to marry an Import unate lover, wasted away to a skeleton and died after which a bottle was found buried under the ground in the gateway. A baggage master who bought a house and lot of Mr. Hyde adjoining our lot on Pearl Street, whose wife from the country was tond of flowers and shrubbery, gathered seed of the arborvitae to plant, but her neighbors sent word to her not to plant the seed of trees on her ground,—it would surely bring bad luck— some member of her family would die before the year was out, so the innocent coul withheld her hard from planting the seed; yet her much loved husband died a few months later, and left her lesolate with three small children and one un born. There is not space for the sequel of this

sad story.
About the time mylast subscription ran out, we had designed to move to Philadelphia, intending had designed to move by ranguagement, incoming to renew it as soon as located there, but were de-tained in Petersburg till-late this fall, when very unexpectedly my son-in-law, Mr. Hyde, was ap-nointed Collector of Internal Revenue in the pointed Collector of Internal Revenue in the Second District of Virginia, which changed our point of location for the present, and also our hopes of pleasure in not reaching a locality of more congenial and elevating acquaintance, where Spiritualism is not ignored, nor enlightenment at a discount, standing where it did in time of Henry the VIII.; nor "universal suffrage a grand fraud" as per the view of Carlyle and his Virginian cous-

The people here generally are helplessly tethered to their numerous churches, because made to believe that in belonging to and supporting them, they are earning their only sure escape from brim-stone fumes, eternal. This is the all-sufficient remedy most eagerly sought to absolve them from the crimes of beastly and universal intoxication by ardent spirits, and the unlimited and stupefying use of the "fifthy weed" in all its various fifthy forms. The enervating and stupefying pleasures found in these two mixed curses of earth, and especially of Virginia, tend to keep superstition and paganism as green and prosperous as it could have been in the bacchanalian revels and debaucheries of primitive ages, and, perhaps, the noble Caucasians prated, as the Virginians do, about "elegant leisure," while lolling in a muddled condition over the fruits of slavery, the thankless sweat Smithfield, Va.

Opinious of a Representative Kansas Liberai.

One of the most prominent workers in the cause of Liberalism in Kansas sends us the following private letter received by him from another influential Liberal, and desires us to publish it as reflecting the sentiments of a very large majority of the freethinkers of that State. We had already become fully satisfied that the Spiritualists of that enterprising State were nearly unanimous in the support of the Journan's demand for honesty and morality, and we are gratified to learn from various sources that the great body of Liberalists are of the same mind:

"I have read the Religio-Philosophical Jour. NAL with interest. I cannot see how the expose of Bennett's shortcoming, peccadillos, and lustful amours, could, after the trial, have exerted any influence on his sentence. Mr. Bennett has received from the courts what he desired, and deserves, and has no right to complain. Col. Bundy makes no fight on that score; he even says that the trial was a farce, and that he sympathizes with him. Here the Colonel and I differ. a man openly, defirntly, and knowlegly violates the laws of the land which protects and grants him a freedom unknown almost in any other country, he should not expect or receive sympathy of the people. I do not see that the circulation of iberal literature through the mails was or could be benefited by Rennett's sale of 'Cupid's Yokes, No freethought publication, conched in decent dignified languige, no matter how plain and to the point, has ever been refused transportation through the Post Office. That being the ease, there was no need of a martyr, and Bennett knew this as well as any one; for his paper, which was often full of coarse, unfair and inelegant expressions, calculated to rouse the prejudices and onposition of a class which constitutes a majority of our population, was received regularly by his antscribers.

"It seems to me that the fountain is being purged. Mrs. Underwood's article on the 'Alleged Obscenity of the Bible,' is well timed and many will do well to profit by it.

"If Bundy attempts to answer all the letters, in quiries and arguments of the credulous fools, be will have his hands full and be compelled to enlarge his paper. Bundy's expose of the Terre Haute frauds was perfect and complete, letting the light dispel the mysterious darkness that has the light dispersion mysterious darkness fine has so long shrouded Pence Hall, and showing up the false spirits even to the material drawers of the shadowy 'White Fawo.' The case needs no more evidence; the jury is convinced, and without leaving their seats will return a verdict 'Guilty, most matter?"

ARE ALL SOULS IMMORTAL?

A Reply to Mr. Case.

BY HUGO PREYER.

Although Brother Tuttle hat given an answer, 1 think it is far from meeting the question squarely. He gives some beautiful ideas, but that is all. Let us see if we can find a logical answer for Brother Case. It will first be necessary to define the word soul. Webster says: "Soul, the spiritual, rational and immortal part in man," Winslow in his Intellectual Philosophy defines it as follows: "Something that lives without the body." Now the question naturally suggests itself, are soul and life identical? Life is, as I understand it, an organiz-ing power imparted directly by God or the Creator of the universe, the source of all life. Now I believe that the soul is life. The soul cannot exist before life, as life is an organizing power, which power when forming and operating through a human body, is said to be the soul. Whether this soul is from the first rational and immortal, can be answered in the affirmative when we admit that soul and life are identical; because, if life is an organizing power it certainly is rational, and I belleve immortal, because I cannot conceive of the end of life. That the soul and life are identical I think can be proven, and I will here quote Wine

"The soul is the controlling agent over the body. The soul is active; the body passive. The soul acts directly upon the body; the body only reacts upon the soul. The heart beats, the blood flows, the lungs play, the body grows, only as operated upon by the power of life. The body then is the soul's instrument and hence cannot produce the soul. An instrument cannot operate without an agent to operate it. The soul, the agent must exist be-fore the body, the instrument can operate." Now if the soul or life existed before the form-

ation of the physical body is it not rational to believe that it will also exist after the death of the physical body?

The next question now is, is not life known to us by the name soul, when it is organized? I believe not; because life is organized in the animal and vegetable creation. But I do hold that we call organized life in the human body, soul. The question Brother Case wants answered now is, Vill this organized life continue in its organized state after it has left the physical body, or will it in course of time dissolve itself into its original, organizing element again. This question can only be answered by Spiritualists, by those who know that after the organized life-soul has left the physical body, it does exist and is capable of not physical body, it does exist and is capable of not only communicating intelligently with us, but is capable of returning to earth and showing itself in aphysical organism. That souls do this, is and can be proven daily. This, then, would go to prove that God who had once created life and formed it into a human being, did continue to prolong that life, even after it had left the human body on this earth. As all human bodies have life, it as could it would also he pattered that all souls i.e. a soul, it would also be natural that all souls are immortal. I do not believe that ignorance of God's laws will destroy life. I morance may force life out of the physical body and destroy the physi-cal, but life itself I think cannot be destroyed. If through ignorance it could be destroyed, then thousands who bring upon themselves physical death through ignorance, could not exist hereafter, but the facts prove that they do so exist. We also find that those who died centuries ago are able to still return and communicate with us proving that time has not with them destroyed life. I believe and from experience know that so called "diskka" or evil spirits will in time develop and be sorry for their foolish conduct formerly, and be able to bring us tidings of great joy. I then hold that all souls—that is, all life which once organized to form a human body, will exist until such time as God, the source of all life himself, destroys it.

The Class-Legislation.

To the Editor of the Religio-Philosophical Journal:

We are glad to see that editorially you continue to ventifate Class Legislating, Star Chamber Acts, and go in for free trade in the healing art. For years the Journal has been outspoken on this subject, the great doctor plot, and has ever been in the thickest of the fight. It is well, Mr. Editor, for there is no exact standard of science in medicine as taught by our medical colleges. There always has been, and for a long time to come wil be, a difference of opinion, and the State by this action interferes with individual rights, and the sacred conscience of her citizens, and by its interference limits the scope of research and the application of discoveries to the moral boundaries of particular medical sect. It is moreover foreign to the purposes of which the State authority has been created in the assumption of responsibilities which belong entirely to the citizens in their in-dividual capacity, and for the abuse of which they alone must suffer—not as a State, but as individ-The law would foster idleness and carelessness in those once supplied with a diploma, whom it will cause to rest upon its recognition, more than upon the recognition in themselves, of real learning, faithfulness and skill by the people whom they are called upon to serve, and give a precedent which we truly believe will soon be folowed in religious and political affairs, which will ultimate in, or lead to, a complete despotism in place of a republic, or to more dreadful scenes of

civil discord and anarchy.

Do the people ask for this law? No! It is a combined effort of a set of parrow minded, bigoted regular schooled quacks, for self-aggrandizement, and did not originate in the broad ideal man o medical science, who believes in progress and

neture's laws. The true physician has a glorious mission to perform, hence my comments do not strike the good and true men that ornament all professions, whose wide scope of humanity takes in every healing art. My strictures are against the narrow minded medical quack, who is so elamorous for legislative protection. Whatever may be the sequence of this act, let all lovers of truth and fair play put in their denial

Yours for truth and humanity, DUMONT C. DARE, M. D.

New York City.

Dr. DeCaux Tilney writes: Fisher Doherty probably the oldest and best known Spiritualist in Indiana; he and his children have been mediums all their lives. He was the first person West, to invite the presence of spirits on hearing of the "Rochester knockings." From that time to this, he has preached and practiced Spiritualism in and out of season.

Matt, his son, will be well remembered for his genuine spirit photographing in Indianapolis and inclinati, where he submitted to the strictest test conditions, not touching any materials used, and in strange galleries.

Fisher Ooherty has lately taken much interest in independent politics, but is getting disgusted the blindness of the people, and the roquery of leaders, and feels the impulse growing stronger on him to turn his attention again to the spiritual field of work. He is a most excellent and enthusi astic speaker. In renewing his subscription, he desires me to

say to you, that he fully endorses your honest endoavors to crush out open and constant intentional frauds; but desires to cantion you of the well at sted fact of which all mediums [including myself! who are not unconsciously entranced, are fully aware, that the strong psychological influences of both sitters and spirits, compet the unconscious medium to comply with their desires to produce fraudulent manifestations. Such medium, if afterwards questioned, asserts his innocence, and is truthful, though the manifestations may have been a fraud to the above extent. The strong

determination in the minds of the skeptical sit ters, that they will witness fraud, acts to produce it. All the best materializing phenomena are of course produced by the complete entrancement of Mr. Doherty knowing these to be the facts, from a life long experience, says he desires to cantion you to deal gently with the personally innocent, the budly handled or developed mediums of this

kind, and hopes you will always hear this in mind as a main feature in favor of any such you may deem it right and proper to expose and thereby prevent from further public work.

With this in view he believes your course is right, and wishes you success, as do yours for the right, though the heavens fall.

Battle Creek Notes.

To the Editor of the Religio-Philosophical Journal.

Dr. George H. Geer closed an engagement for the month of November here; and his labors were attended with the utmost eatisfaction and success. In behalf of the First Spiritualist Society, and by their expressed request, I desire to state through the columns of your worthy paper, our thanks and appreciation for his instructive and valuable services. Brother Geer is a young man of good moral character, gentlemanly in his bearing; too inotal character, gentlemany in the scatter, charitable to censure individuals, yet out-spoken in his convictions of what he deems justice and right; radical and uncompromising in dealing with principles, he hurls deadly blows against superstition, bigotry and priesteraft. By his general deportment, he has won a host

of loving friends all over the State, who will follow him with earnest solicitude for his welfare and success wherever he may go, and hereby cheerfully recommend him to spiritual societies throughout this and other States, as one well qualified every way for the lecture field.

The subject of one Sunday's discourse in the morning was, "Spiritualism and Materialism," during which the relative position of each belief was clearly defined, and a decided stand taken was clearly denned, and a decided state taken sgainet any attempt to bring together or unite these two opposite elements, which are a decided contradiction to each other. Subject in the evening:—"Our Guiding Star." This address was a most finished and eloquent effort. The speaker first gave a scientific or astronomical definition and history of the eignificance of the most promi-nent constellations; also the Star of Bethelem, the eastern star, polar star, etc., proving that none were "fixed stars," but all alike subject to time and conditions of change; thus it is ever with matters of our belief. We hold to day to an opinion which we deem as fixed and unchangeable as time itself; to morrow, perchance, we cling as tenaciously to another in conjunction with our actions, for time conditions and surroundings have revealed a new light; therefore self-poised and unerring as we may deem our present course to be, like the stars above, our ideas may change in accordance with the unfoldments of time.

But is there no bright star of hope to light our human progress and that guides our destinies? No immovable anchor that we may safely trust? Or must we forever drift unaware, swiftly down the course of human events; no sure unerring guidemark in view? Yes, thank God, there is one, found within the interior life of every human soul. Each soul ardently desires change or growth; let us then study well this guiding star. or rather it is a galaxy of stars, composed of three: Wisdom, reason and comprehension. By wisdom we are enabled to discern, by reason we are enabled to classify and arrange for use, what wisdom unfolds. By the two united we are made to comprehend the distance and units of things; possessing these three, if we study well and properly use these gifts, we have an unfailing guiding star, by which we may unfold to an unlimited de-

Standing upon the sublime heights of infinitude, how serene, ennobling and grand, yet how insig-nificant appear the littleness and petty changes of life! Let us cultivate, then, this guiding star to human happiness, the only guiding star of life. All our deeds; all that we have passed judgment upon, is brought before the tribunal of these three gifts. If we profit by the dazzling light of this brilliant star, we shall gain success, and win the victory to eventually dwell in immortal glory; peace and happiness wait us in our eternal home—the reward of goodness." MES. L. E. BAILEY.

Battle Creek, Mich.

Communication from Dr. D. A. Moore.

To the Editor of the Religio-Philosophical Journal:

The world moves, and it cannot be helped. The powers above have so ordained. According to many theories, it moves very badly; but now and then a philosopher boldly assures us that this is a mistake; that, on the contrary, everything is going just right; that what we call evils are no such things, but, in that high and broad sense, real benefits; that what we call size are merely the results of inharmony in the organizations of the world, and that this inharmony grows out of un-finished plans and processes originating with in-finite wisdom, and which require periods of time for their full and rounded consummation; that socalled sins are necessary and inevitable links in the chain which stretches from deep darkness into light ineffable—from chaos to heaven; that the powers above us govern everything by immutable lawe, which tend towards perfection as constantly as pravitation tends towards the center of the earth; that all moral depravity grows out of mental weakness and imperfection; that man's agency is under the control of invisible and omnipotent influences; that the sinner should never be punished except for preventive and reformative purposes, but should be restrained, instructed and reformed, if possible; if impossible, confined; that the advanced members of the human family should do what is possible to help on the work of progress and renovation, by such means and measures of wisdom as they possess, and that, in the end, God will see that his laws are triumphantly vindicated. When a tree grows crooked we know it is not the tree's fault, but the effect of extraneous causes in the seed, in the atmosphere, in the soil or other surroundings. When a horse is perverse, or bad tempered, or ungainly, his faults

are imputed to his ancestry and his training. Like chickens just emerging from their shells, we stand and look about us, perceiving no cause even of our existence; and though wondering and anxiously inquiring and making it the chief business of our lives to find out, we see no light, we hear no certain voice that gives us any clew to the solution of the problem, and thus we grope on through life. Now to us this does not seem to be the finality of the inquiry. This human life of ours seems to be in the course of transition to a higher one, a state in which these important queries will be answered, and answered to our comprehension. It cannot be that this agonizing anxiety in regard to our very existence, will be allowed forever to remain unsatisfied—that we must go down through these gloomy passages to the darkness of annihilation, while vainly sup-plicating, in anguish of soul, to have the problem

of our existance solved to our understanding. This great problem of human life—the greatest problem in the universe, that we know of—will be reached and the solution of it evolved; to the comprekension of man, some time in the future; and the souls of men—of all men—will be there to see. Possibly, it may turn out that this is one of the missons of the Spirit world; and that so-called Spiritualism is the beginning of its development. Syracuse, N. Y.

The Independent Publishing Compuny's Statement.

[From the last number of the Independent Ago.]

The undersigned officers of the Independent Publishing Company, of Alliance, Ohio, take this opportunity of saying to the public that their relation with the editor and employes of the Independent Age, for the four months since it came under our management, has been harmonious and agreeable, without a jar or an unkind word or We also express our entire satisfaction with the editorial labors of Mr. S Bigelow, and cheerfully bear testimony to his ability as a writer and manager, and to his worth as a gentleman and co-worker. We also take pleasure in the reflec-tion that we pase the paper over to our successors in a prosperous and reputable condition, with a better reputation, a better exchange list, and a larger circulation than over before; and this we cheerfully recognize as largely due to the indefatigable labors, watchful care and able management of our Managing Editor, Mr. S. Bigelow.

A. W. COATES, President. G. Q. FRE R. Secretary and Business Manager.

Soth Higgins writes: I prize the Journal above all other papers, and feel that I cannot do without it, as long as I live. I am an old man of eighty-three years, and I love to read the news from the Spirit-world.

G. Riley writes: I am happy to say that the JOURNAL grows better all the while. The way you go after frauds and cheats is truly refreshing. I am sure you have the good will and support of all honest people.

Mrs. Hyger's Words of Appreciation.

.... I am greatly pleased to see the continually increasing popularity of the good old Journal, for since the issuing of its first number, it has never failed to be a weekly visitor in my household, and I have learned to look upon it as almost received to the property of the departed friend and a member of my family. Our departed friend and brother, 8. S. Jones, sent me a copy of that num-ber, warmly soliciting my co operation in its interests, to which solicitation I as cordially responded, and I still wish to assure you that my desire for, and pride in its prosperity is in no wise

C. R. Sylvester writes: Go a head and sift out the frauds, and the good angels will hold up your hands, and all sincere and good people will ustain you.

T. W. Defrees writes: I am greatly pleased with the fearless, manly and independent course the JOURNAL has taken in regard to the fraud and deception that is stalking abroad in the land.

Notes and Extracts.

There is no royal road to developing medium-

stic gifts. Mediumship is known to depend mainly upon organic physical condition.

There is many a man whose tongue might overn multitudes, if he could only govern his

The great use of going to fine places is to learn now happy it is possible to be without them. Hacaulay .

A good man is often deceived, because, ludging other people by himself, he thinks men are better than they are. The pearly gates swing on love to God and love to man, rather than on statements of belief

and professions of faith. No man need be anxious as to when or how he shall die, if he is sufficiently anxious as about how and where he lives.—Golden Rule.

The general attitude of the church has been to

divorce religion from morality and make the pro-fersion of a belief of infinitely greater conse-quence than the living of a true and noble life.— F. H Hinckley.

One of the first important law cases which Robespiere ever was engaged in, was to defend a company of Frenchmen arrested on an accusation of heresy, for introducing luto France, Dr. Franklin's lightning rods. Does orthodoxy favor sci-

Spiritualism is doing to-day what Christianity endeavored to do in the past,—to release the minds of men from sectarian servitude and bondage, and engrafting in their stead broader conceptions of Infinite wisdom and granting greater freedom to mankind.

Religion is the right action of the faculties f the human mind. Every man is religious if he but feel and do the right. An actor on the stage is as religious, if there is conscience within him, as he would be saying his prayers; a sailor on shipboard, if he do his duty, as the preacher in the pulpit.—Dr. E. A. Bartol.

A minister once told Wendell Phillips that if his business in life was to save the negroes, he ought to go to the South where they were, and do it. "That's worth thinking of," replied Phillips; "and what is your business in life?" "To save men from going to hell," replied the minister. "Then go there and attend to your business!" said Mr. Phillips.

To the man of the world, the records of the Old and New Testaments are a mystery, and to such Spiritualism is the gravest of all mysteries, because it sweeps away the mists and cobwebs of ancient ignorance and superstition, and in their place kindles the investigator's torch and sends him forth to light up the heretofore darkened pathway of human life.

We find that the great thoughts which the leading and thinking minds of the past have pro-duced are tabulated in the literary institutions which surround us, which now afford us so much pleasure in perusing, and which in their begin-ning were considered heterodox, therefore dangerous, and estracted by the conventionalism of the society of their day.

Physical mediumship includes the phenomens of the ordinary dark circle, slate, or independent and automatic writing, materializations, spirit voice and lights, fire-tests, levitations, and elongations, spirit-photography, direct paintings, or the tilting and rapping manifestations; as in all these power is abstracted from the medium and used, to a certain extent, independently of him.

Memories of Youth .- Can man be so age. stricken that no faintest shadow of his youth may revisit him once a year? The moss on our time-worn mausion brightens into beauty; the good old paster who once dwelt here, renewed his prime and regained his boyhood in the genial breezes of his ninetieth spring. Alas for the worn and weary soul, if whether in youth or age it has outlived its sprightliness.

Mediumship has been regarded in past times as the especial privilege of a class, which has consequently been elevated to a position of supremacy and regard, as being almost more than human; but we now know that mediumship does not necessarily pre-suppose its possessors to be any better, morally or intellectually, than the rest of mankind, though it ought to help to make them good, pure, and unselfish.

Amironal and vegetable life keep pace with the human, as can be seen in the fineness of texture; the neatly turned limbs of the horse, the pointed ear, the glistening eye, all speak of finer developmeat; and we see in the vegetable kingdom corresponding improvements, but in every case the change is from the coarser to the finer, from the unsightly to the beautiful. The mind of man is affected in a similar manner.

Man is the only animal on the earth that has used his capacity for loving to degrade and bruta-lize himself and his offspring. And he has been enabled to do this through his possession of su-perior powers of reasoning. Hence the great im-portance of instruction and guidance, for though we must admit that man has done this in ignorance for agus, and is therefore entitled to all charity, nature knows no charity, and avenges herself upon ignorant and wise alike when they violate her laws.—Charles Ellis.

I tell you women are more prudent than men. I tell you, as a rule, women are more faithful than men. I never saw a man pursue his wife into the very depths of degradation and take her in his arms. I never saw a man stand at the shore where she had been morally wrecked, waiting for the waves to bring back even her corpse to his arms; but I have seen woman with her white arms, lift man from the mire of degradation, and bold him to her bosom as though he were an angel.-Col. Robert Ingersoll.

The Great Consolation.—Would you like to know the great consolation? you who suffer the lack; you who bury your faces in your pillows the night long, and to whom the coming of morning brings no delight, because the morning brings only an addition to the needs that are unmet, and only an nouttion to the needs that have a repetition of the previous prayers that have never yet been answered. This is the great consolation—life! To live forever; to think and feel; to have the pleasure of growing knowledge and latelligence eternally; to rise and keep on rising through the climbing age; to have what we purely longed for, but missed in this mortal life, made ours by an everlasting bond. To know that all this is ahead; to feel it; to fix our disquieted souis upon it, as the swaying pillar is at last fixed upon its base; this is consolation. This is not escape from trouble, it is the conversion of trouble into contentment. This is not the surcease of sorrow. but the transmutation of sorrow into a great, ex-pectant and holy joy. I do not envy that man's life who lives his checkered life unsoothed, un-charmed, unsustained by this eternal verity. I do not wonder that many of the great ones of the not wonder that many of the great ones of the earth committed suicide, living as they did, with earth committee suicide, fiving as they did, with no knowledge that their deprivations should have cternal recompense. They were great enough to be expectant. They were not wise enough to be patient. The stars that cheer the night of great suffering with their beams, shine downward from the down than the resident of the resident. no less a dome than the vaulted and measureless no less a nome than the valued and measureless thought of man's immortality. Failure loses its bitterness when you feel that in the ages ahead, God will give you a new start, "Let not your heart be troubled."—W. H. H. Murray.

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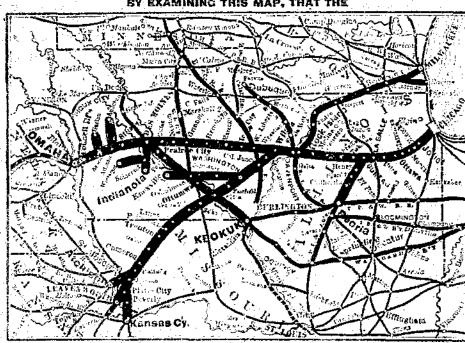
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Letters from the Tropics.

NUMBER EIGHT.

To the Editor of the Religio-Philosophical Journal:

It seems somewhat germane to the subject of my last letter to glance at the bloody ex-ploits of the race of freebooters that infestthe Spanish possessions in the New World, and made frequent raids upon the 1sthmus of Panama. For the space of nearly three hundred years these outlaws were a constant terror. It was not long after the discovery before they began to swarm throughout the West Indies and along the Spanish Main. Nor did the difficulties and dangers of crossing the jungly Isthmus pre vent their infesting the South Sea, and ply-ing their infamous trade of robbery and murder, along its shores from Mexico to Patagonia.

In one sense that era of piracy was an illustration of the old saw of diamond cut diamond. Cortez, it is true, in his wonderful career of pillage and slaughter, had a show of authority from pope and king. The same is true of Pizarro and the lesser lights of early Spanish conquest and occupation. Through all they claimed the protection of heaven and Spain. As an instance of poetic justice, we find that when the bloody bucaniers began their savage work, they preyed upon the ruthless conquerors in turn, with no other question of right but that of might. It was a case of the survival of the strong-

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Grand, Lolonois, Roche Brasiliano. Bat the Portuguese. Sir Henry Morgan, etc., written in Dutch, by Jo. Esquemeling, one of the Bucaniers, and thence translated into

Spanish.
"2. The dangerous voyage and bold attempts of Captains Bartholomew Sharp, Watlin, Sawkins, Coxon and others in the South Sea; written by Basil Ringrose, Gent., who was a companion therein, and examined with the original journey.

"3. A journal of a voyage into the South Sea by the Freebooters of America, from 1684 to 1689. Written in French, by Sieur Raveneau de Lursan; never before in En-

*4. A relation of a voyage of Sieur de Mon-tauban, Captain of the Freebooters in Guinea, in the year 1695, etc.

The whole newly translated into English, and illustrated with twenty-five copper-

plates.

"The third Edition. London: Printed for Theo. Newborough at the Golden Ball, in St. Paul's churchyard, John Nicholson at the King's arms in Little Britain and Benj. Tooke at the Middle Temple Gate, Fleet Street. 1704'

The volume is a literary curiosity, aside from its horrible interest as a picture of those lawless times. It is impossible to deny the blind and fearless physical bravery of those terrible men, but it was the bravery of the ravenous tiger, rather than that of he hero. One is lost in wonder that the limits of human courage and endurance could go so far. For instance, in the account of the deeds of valor of Captain Henrv Morgan, who seems to have been : resentative villain, the feats accomplished seem amazing and incredible.

According to the record, Morgan was of Welch origin, well-born, and a man of great natural force as well as acquired accomplishments. The island of Jamaica, taken from Spain by the English in 1655, was the great rendezvous of the freebooters. Being of a restless, roving, brave spirit, and above all a born commander—one of Carlyle's able-men -Morgan soon gained the leadership of the bold sea-rovers, and began a series of depredations attended with sickening cruelty, carnage and blood. Among other places, he captured and sacked Porto Bello, then a strongly fortified place (about twenty miles east of the present town of Colon), murdered the garrison and many of the inhabitants. After several days of wild license and debauchery, hearing that the Governor of Panama was coming with a large force to retake the place, the corsaircaptain sent a present with a polite message to His Excellency, promising that he would visit Panama soon, then loaded his ships with treasure and merchandise and sailed gaily away.

According to the promise, the next year A.D. 1670, Morgan made an attack upon fort San Lorenzo; at the mouth of the Chagres river, preliminary to crossing over to the Pacific. The fort was bravely defended and it seemed doubtful if the pirates would succeed. In the hottest of the fight, as the story goes, one of the besiegers was mortally wounded with an arrow. As a last act, he tore the deadly missive from his bleeding wound, thrust it into his gun, fired it to wards the fort and expired. The fight raged on; but a great smoke was seen to issue from the Spanish stronghold, and it was scon discovered that the barracks of the garrison were on fire. The powder of the discharge had set fire to the feathers of the arrow-shaft, which had fallen upon the thatched roof of the quarters inside the fort and soon caused a general conflagration and panic, under pressure of which an unconditional surrender was made.

Thence, on the 18th of August, 1670, Mor gan left, via the Chagres river, with twelve hundred men to attack the rich and famous city of Panama, which was in those days the depot of all the fabulous wealth flowing towards the mother country from Peru The hardships of that journey parallel any thing of the kind recorded in history. With out food, exposed in open boats to the alternate deluges of rain and scorching tropical sun, in consant danger of ambush and destruction at every turn of the winding stream, for ten weary days they toiled against the rapid current until at last they reached the low hills, at the feet of which Panama and the placid Pacific greeted their rapacious sight. With brief delay, though worn with fatigue and starvation, the brave leader rushed down with his twelve hun-dred, and gave battle to the army of defense, upon the open plain behind the city. The record says that the Panama forces consisted of "400 horse, 24 companies of foot of 100 each, 60 Indians and some negro slaves, who were to drive 2,000 wild buils upon the bu-

Notwithstanding the fearful odds, resistance was of no avail. Like devils incarnate the invaders rushed upon the Spanish force es, carried death and dismay everywhere and were soon masters of the proud and wealthy city. It is said that Morgan intended to save the city from destruction; but during the panic that ensued upon his victory and occupation, a fire broke out and before it could be stayed, nearly every building was in ashes. This calamity was a sad disappointment to the pirates, as it deprived them of the rich loot they had an-ticipated. And although unheard-of cruelties were practiced upon the inhabitants, in order to compel them to reveal their hidden treasures, the result was far from meeting their expectations. After a few days of brutal indulgence, as was the custom of those vandals, the return to Chagres was ordered, and loading their unhappy prisoners with the booty saved from destruction, they made their way across the hills to their boats and soon rejoined the small party left to garrison San Lorenzo.

After this memorable expedition the free booters separated into several parties, bit ter dissensions having arisen over the di-vision of the spoil. It was claimed, and probably with justice, that their bold and unscrupulous leader had appropriated the lion's charc. At all events he withdrew with all speed to Jamaica, "turned respectable," and afterwards became governor of that lovely island, as Sir Henry Morgan.

Another tale of daring and horror is told of a precious quartet of villains named Sharp, Watlin, Sawkins and Coxon. These men and their followers crossed the Iathmus and entered upon a wild life of piracy among the islands and along the shores of the beautiful bay of Panama. Their object was to intercept the rich galleons from Peru, and they were horribly successful. As an instance of their method of proceedure, in cases of urgency, it is related that having captured several prizes and made prisoners of their passengers and crews they wished to make an exchange with the Governor of Panama for four of their own number, who had fallen into his hands. They sent a message accordingly, from the anchorage in front of the city, demanding immediate compliance, or as an alternative the heads of a certain number of those held by them as prisoners, would be sent as a present. The Governor took what seemed to them too long a time for consideration, and sure enough a boat was sent with thirty ghastly human heads, fresh reeking in their gore, with the further in-formation that all the others should meet the same fate, unless the four pirates were sent off. It is needless to add that the demand was complied with.

Every page contains its especial horror. One poor old man at Maracaibo, whom his fiendish captors believed to have hidden his wealth, was tortured in the following manner: Four stakes were driven in the ground and the poor victim suspended between them by cords tied to his thumbs and great toes. Then his tormentors would strike the cords with sticks, and finally built a fire beneath him and roasted him alive!

There is also an account of the bloodthirsty fiend, Lolonois,—illustrated by a curious old wood-cut,—in his rage cutting a man's heart out, and, wolf-like, gnawing at

These are some of the events that came to pass, in this part of the world, in the "good old times," say two hundred years gone by. These the flendish acts of rapine and murder, which may be found recorded in the "History of the Bucaniers." They will afford your readers, let us hope, as they have the writer, a wholesome confirmation of the harmonial idea that humanity has progressed somewhat during past ages. After a successful exploit, in which their hands were stained red with blood, and their souls blackened by the most horrible crimes, these inhuman wretches, incredible as it may seem, often sang Te Deum and rofessed thankfulness to God for all his blessings and mercies! We, in our turn, may, I think, safely enough thank heaven that we know of no such god, that we live in a later and far better age. Such realistic glimpses of a past not so very far away from ourselves, and our nineteenth century homes of liberal culture and refinement While they may make us shudder with horror, will perhaps at the same time awaken and strengthen a feeling of thankfulness, for having escaped that "age of gold," about which poets dream. They may help to convince us that no glamour of sentiment can exalt the past, or rob the present of its pre-eminence in all that relates to the wellbeing of our race.

Colon.

Speed of Ice-Yachts Scientifically Explained.

BY J. G. JACKSON.

To the Editor of the Religio-Philosophical Journal: I do not quite like the heading of your editorial in the JOURNAL just received (December 6th) concerning "Speed of Ice boats —Science Contradicted by Facts." True science never contradicts facts, but explains them. Thoughtless or careless professors of science, it would appear, often make foolish blunders as they have in this case. It is real jolly to get such a twist on the professors as this has given you. Right richly have they deserved it with their high handed a priori reasoning, and pedantic assumption that nothing can be true which they can not understand and explain—that there are no laws of nature but those in which they are posted. Science is fully competent to admit and

expound the fact that wind may communicate to an ice-yacht a velocity superior to the wind itself, and I am astonished that Prof. Loomis of Yale, and Pres. Barnard of Columbia, should have been so careless as o commit themselves without examining the full bearing of the question. Tell them that one of these deluded Spiritualists of Delaware, a mere amateur in science, can readily convict them of error, and show as well popularly as scientifically that the fact in question is both probable and certain.

To come at the professors and others popularly, we will ask, did they ever, when boys, shoot a melon seed, a cherry stone, or any other slippery seed by pressure between the thumb and finger? Did they ever explain scientifically how the comparatively slow hard pressure of the muscles was resolved into the rapid motion of the muscles. solved into the rapid motion of the mucous missile? If so, they can readily discover how the ice-yacht is shot forward by being caught between the pressure of the wind on the one side and the solid keel holt or the yacht upon the slippery ice on the other. To illustrate more perfectly I would say, take wedge of wood or any smooth rigid material and lay it flat upon a hard polished table or other smooth surface. Let it be, say, twelve inches long and three inches thick, tapering to an edge. Next apply a rigid and steady perpendicular pressure downward near the base or thick end of the wedge. The effect will be (if the surfaces are sufficiently smooth or lubricated) that the wedge will be forced forward. the wedge will be forced forward in the direction of its thickend, and will travel its whole length (twelve inches) while the perpendicularly pressing body descends three inches. That is, the pressing body will have communicated to the movable wedge a velocity four (4) times as great as its own.

holding it to the ice, forms one inclined side of the wedge, and the sail (not quite "flat aft") forms the other, while the pressing

body is the wind. Should the yacht be placed with the wind exactly a beam (that is at right angle to the keel) with the sail hauled aft, but slightly to lee-ward, (say three feet in twelve feet length of yard) we will have the same proportions as above stated in the wedge, and a ten mile wind will tend to propel the yacht forty miles per hour. Proper allow-ances for friction and the yielding in-stead of rigid nature of the wind and the sail, will doubtless greatly lessen this theoretical speed. Quad Erat Demonstrandum.

P.S. We would incline to believe that a well constructed sailing vessel on a smooth sea might, under provable circumstances, be made to illustrate the same sceming paradox.

JOTTINGS.

Experiences of the Spirit in Dream-Land

BY ALFRED BULL.

Permit me to add my mite to the regret, expressed so universally by legal, accentific and spiritualistic journals throughout the English speaking world, at the sudden death of the eminent jurist. Mr. Serjeant Cox.

I first met him when assisting at an enter-tainment in Silchester Hall, London, some twelve years ago, at which meeting the Ser-jeant presided. His easy good nature, and in terest in all designed for the general weal, had led him on a comfortless winter night, many miles from his own luxurious fireside, to preside at this meeting in a squalid, rawly-new suburb, attended by its poverty stricken inabitants, at a nominal admission fee. And it is of painful interest to note in this connec tion, that the attack to which he succumbed immediately succeeded his exertions, consequent on a similar philanthropic effort.

Through subsequent correspondence, favors granted me when, as honorary secretary of a similar series of entertainments, I needed his services, and an earnest interest in his doings as successively chronicled in the daily press, I learned to appreciate his large heartedness and nowers of keen, critical analysis; and re olced with him as he slowly emerged by aborious and patient experiment, heedless of contumely, pity or superficial ridicule, from the shadows of "psychic force" to the pure

light of Spiritualism, Such a heart and brain as his are letters patent to any movement, and his painstaking efforts in connection with the meetings of the Dialectical Society, his establishment of the Psychological Society, and energetic, longcontinued advocacy of a similar policy to that of the Religio-Philosophical Journal, have won for him such a place among spiritualistic pioneers in England, as is accorded to Judge Edmonds here. While he had achieved three score years and ten, his ever active interest in contemporary literature, and in all the varied subjects to which he gave careful attention, rendered his sudden death an unwelcome surrise to all, and England cannot immediately

fill his vacant chair. Venturing over the same path he tred so firmly, purveying as does the jackal for the lion, thankful as I am if, after all psychic odic, mesmeric and magnetic aura are learnedly distilled, enough remains for a meal, allow me again to offer the singular experi ences of some friends in dreamland and terra incognita. As the experiences of Chicago people, possessing only a sneaking kindness for Spiritualism, notwithstanding the experi ence they themselves have had, though one rise from the dead they will not believe, am compelled to omit all proper names and data that would lead to identification. Consequently I can only offer my own faith in their veracity, after having striven to exhaust all normal theories, Spiritualism and her sisterhood apart.

A real-estate dealer in this city, formerly resident in a neighboring county, had the misfortune to lose his wife, to whom he was devotedly attached, and, being af a eptical tend-encies, having no faith in a life be and this, a blank void spread before him from which his very soul recoiled. Months passed, and he had become morose, desolate, his business neglected, his friends estranged, the lunatic asylum yawned wide open for him; when, one summer evening, near dusk, he started for a

As his garden gate clicked behind him, ar arm was gently linked in his own, and turning, he saw his dearly-loved wife again beside him, gazing into his face with tender solicitude. Mechanically, doubting his own senses, he turned to begin his stroll, but she accommodated her pace to his, and leaning lovingly on his arm, the familiar accents again met hi ears, and for an hour he listened, in ecstatic delight, to an earnest, holy exposition of his

duties, too sacred for repetition.

Meanwhile they had traced together the ound he had designed, each avoiding irregularities in the path, making due divergence necessary from building materials at one point and save that her step was lighter, and her motion more like that of floating than ordinary locomotion, he could detect no other changes, could only realize that the dreary interval had been bridged, and she was again beside him, the dread future vanished They had met no one on the walk, and as they paused for a moment at the gate, the loving pres sure lightened, was gone, and the had disapsure lightened, was gone, and the had disappeared, while on his lips trembled the thousand things he had desired to say, and into his heart came, and took root, permanent knowledge of the truth that "blessed are they that mourn, for they shall be comforted."

I turn now to three incidents in the life of a

city merchant, an old man racked with uncer tainty as to the journey in the dark so soon to be undertaken.

Twenty five years ago, a callow youth, in all the agonies of calf-love, he misunderstood the symptoms, proposed too soon to the wrong lady, when one in the same house had really won his heart. On the bridal morning, he was giving his boots their final polish before the ceremony, when the latter lady came into the room. A brief conversation led to the final statement, "If you say yes—down go the boots." Statement, "It you say yes—down go the boots."
But she understood her position better than he, and urged him to do his duty as she understood it. In a short time she also married, and died in giving birth to a child. My friend subsequently paid a visit to the widower, and occupied the bed in which she had died. He was awakened by an impression of her bodily presence, and, though seeing nothing, folded her in his arms, and they held converse through the night. The morning found him a new man, his dormant duty to the woman he had sworn to love awakened, and her life, till its close, the happier for the factor which had previously been lacking.

This may seem decidedly sentimental, and yet had you seen the odd intensity of this practical, satirical, old man, as his memory moved by some accidental trigger, recalled the scene, no one could doubt his own firm belief in its reality, while the contrast with Now, in the ice-yacht the keel, or runner his every day life such an incident affords,

strengthened its probability, and its influence with him.

Twenty years ago, he retired to rest without thought of his daughter, a thousand miles away, but woke in the morning to tell his wife he had dreamed of their child's serious iliness, and of the alarm he felt. The impression remained, notwithstarding all efforts at sober, daylight thought, and in the afternoon came a despatch, "Your daughter is seriously ill. Diptheria." The next day she was dead. The last of his experiences, as related to me,

was an incident occurring only five months since. A servant girl had recently been mar ried at his house, and removing about half a mile, had gone to housekeeping. Working far away from home, the girl's full heart had naturally been poured out to her kind mistress, and the ties of sympathy were close and strong. One afternoon, the lady, seated by her window, heard the girl call her shrilly and suddenly, dismissed for a time the idea, but disagrecably impressed by it finally prepared for walking, and arrived at her humble friend's house, to find the latter, then in feeble health, extended on the floor in a dead faint. On recovering, the girl admitted having called on her former mistress' name when first seized though the distance, and multitudinous noises of a great city, effectually prevented her cry from being heard, even by neighbors or pas sers by.

Four years ago, a hotel keeper of Minneap olis, Minn., Aralzeman Bacon by name, whom had known long and intimately, died, a freethinker with disregarded spiritualistic tendencies. Shortly before his death he told me of the premonition he had received of his brother's death, when both were boys. Mr. Bacon, then seventeen years old, and living on his father's homestead on the Connecticut river, one afternoon, during his brother's absence with New York friends, fell without warning in a fainting fit on the kitchen floor. Reviving, he described the capsizing of a boat in which his brother and a party of friends were sailing, and the death by drowning of the former. Although entirely ignorant of his brother's doings on that day, subsequent let-ters detailed the accident with its fatal result, in exact accordance with his description, and the time of the one's swoon, the other's death, exactly coincided.

In conclusion, my mother again furnishes me with an interesting incident in the life of a lady friend, who was possessed of unusual mental and physical attractions. Advised by mutual friends not to broach the subject o Spiritualism with Mrs. M., (as we will call her) the subject tabooed was eventually introduced by that lady herself.

Her eager questionings won equally earnest responses, and led to the narration of the following experience in Mrs. M.'s life. While her mother was on her deathbed, she had informed her daughter, Mrs. M., of the disposition she desired to make of certain jewelry, and its proper distribution among her child ren; but, after the funeral, this property fell into the hands of another daughter, who, in the absence of legal proof to the contrary, ap propriated it. So matters remained for three months, when this sister wrote Mrs. M., the particulars of a dream she had had the provious night, in which her mother appeared, and stated that her wishes with regard to the jew elry would be found written on the back of an oil painting, then in Mrs. M.'s house.

The picture had been sent to a cleaner a few days before, but happily was secured untouched; while the paper, solled and discolored, but legible, was discovered on the back, confirming in its provisions the prophetic dream.

Are such experiences proofs of immortality, or must we fall back on the new-old theories of sympathy, and lapsed memory unconsciously restored, to explain them? Here be fexts, let who will preach the sermon. Your readers, who remember some extraordinary experiences of mine at Braidwood, Itl., in August, 1877, duly detailed in your columns may be interested to hear of an agreement have made with a noted 'spirit exposer" to revisit the mines there, and spend the anni-versary on the spot together. If he keep his appointment, there may be a sequel to that

A Strange Story of a Mountain Gap in Pennsylvania -- An old Legend Revived.

[Danville (Pa.) Correspondence Philadelphia Times.

In the southwestern part of Luzerne County there is a remarkable stream of water, known as Black Creek. Its average width is perhaps a dozen yards, while its waters are very dark and extremely sulphurous. In it fish can not live, while a frog er gnake thrown into the stream instantly turns over and floats away, dead. It rises somewhere about Hazleton, and about six miles from its source enters a deep mountain gap, which it follows to its furthest extremity, and soon after mingles its black current with the limpid waters of the Nescopeck Creek, which a little further on joins the wide Susquehanna. The mountain gap traversed by this stream is one of the most dismal places to be found in the country. Only a narrow stretch of sky is visible from below, and this is almost always filled with a haze, which the sunbeams scarcely ever penetrate. When the sky happens to be clear it is not sunrise in the gap till ten o'clock, while at two the sun goes down. Immensegray boulders abound. The ground is covered with ashes and trunks of fallen pines, charred and blackened by mountain fires, which yearly sweep over the place. lie decaying, sometimes one across the other. Enormous snakes crawl over the rocks or bathe in the slimy pools. The only trees are stunted pines, which grow out from beween the rocks.

In addition to the glown and desolation infesting the place, it has, according to the people thereabout, been sadly troubled with witches. One of the stories handed down from a generation long in their graves runs thus: Much less than one hundred years ago Black Creek was a beautiful transparent stream. The skies above it were as clear as other skies. Green moss thickly covered the ground and rocks, and birds sang among the branches of the trees. The gap about this time was the favorite resort of hunters and one individual, owning a large tract of mountain land, including the gap, had erected a cabin in it for the accommodation of himself and friends during the hunting season. It happened one day that the owner of the cabin got into a quarrel with a stranger over a wounded deer, each claiming that he had fired the lucky shot. During the quarrel the stranger struck a blow. and received in return one that leveled him to the earth. Being seriously hurt, he was carried into the cabin and word sent to his friends, who resided at some distance. In a short time his sister arrived, a black-eved girl, with long raven hair. On the same day he died, and the girl cursed the young man who had dealt the fatal blow in a manner that made a terrible impression on all

In a short time the waters of the creek became black and sulphurous, the sky grew dim and hazy, while the gap became the

abode of serpents and a scene of desolation. abode of serpents and a scene of desolation. The black-eyed girl was afterwards frequently seen—sometimes walking through the gap at midnight, enveloped in a large black cloak; at other times in the midst of the tempest, on the top of the loftiest tree, swaying to and fro, with her long, black hair streaming in the wind. So the good propole of the long ago came to regard the people of the long ago came to regard the place as bewitched by the vindictive sister, and no one cared to be found in the dismai place at night. But an important road, connecting the Tomhicken and Nescopeck Valleys, led right through the bewitched gap, and it was consequently not always possible to avoid it. The road was always beaten hard and in the best order. Yet farmers in passing over it on their return from market, with four horses attached to an empty wagon, would often come suddenly to a standstill. Then the farmer would crack his whip, the horses would throw themselves into the harness and scratch the ground for a foothold, but the wagon would stand as though riveted to the earth beneath some invisible weight. The farmer would then know that "the witches were riding his wagon" and simply wait till they got off, when the team would travel on as easily

About ten years ago a mining company began operations four miles up the gap, but there was no success predicted for it in such a place. And a little later Simon Kase ran his new railroad right through the gap. About this time Henry Croll, who owned a valuable farm out in the Nescopeck Valley, sold his property for a large sum, and, fearing neither Simon Kase nor the witches. decided to build a large hotel right in the mountain gap. His friends expostulated with him, reminding him that he could not succeed there. He went to work, however, and in a short time had the new hotel under roof. The new coal mines attracted agreat deal of travel, and before long Croll was doing a fourishing business. He had ten sons, and he built a house for each of them. near his own. Other relatives followed, so that the place soon came to be called "Crolltown."

At the end of two years the town contained fifty houses, and had besides the hotel a store, lime kiin, post office and a school house. Soon after this Croll began to show some strange eccentricities. He became very quarrelsome, and without any apparent reason would forbid his best customers the house. A large portion of the population had found employment at the neighboring coal mines, which, owing to some cause, no onger afforded constant work. Croll and his village began to go down hill together. The unfortunate landlord then advertised his property for sale, but when persons ap-peared to buy he spoke so unfavorable of the place and its surroundings that they went away disgusted. He now did no business at all. The people had become indolent and indifferent and the storekeeper was drifting on toward ruin. Their school teachers year after year got the blues and left the place before the school term had expired. Croll, seated in his bar-room, dis-heveled and haggard, surrounded by a crowd of loafers, would discourse on his approaching ruin.

He knew how much he was worth, what his loss was per day, and consequently how long it would be till he was a beggar. He seemed determined to fail, to be utterly ruined, and made no effort to avert the misfortune. He frequently reminded the limeburner and the merchant of the the place them exactly how long they would last. At the time he predicted the sheriff came along and sold him out of house and home. He then moved back into a less pretentious dwelling, and has since resided there, often without enough to eat. The whole place has become the abode of misery and wretch-

It is a remarkable fact that a few years ago, in this region, a belief in witcheraft was almost universal. The most absurd stories were credited. Even now not a few are to be found who believe that Croll and his town are laboring under the curse of the black-eyed girl, or are, in other words, bewitched.

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