Gruth Genre no Mash, Bows at no Suman Shrine, Seeks neither Place nor Applause: She only Joks a Benring.

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JUHN C. BUNDY, EDITOR AND

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Spiritualism in the Nethermost Parts of Earth.

BY EMMA HARDINGE-BRITTEN.

To THE KOLTOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL On Wednesday, the last day of the old year I once more made my entree on United States soil, landing from the "City of New York," at San Francisco, after a voyage so tempestuous and perilous, that we were unable to land the usual mails and passengers at Honolulu, bringing on also the pilot who breasted the furious storm, to reach and warn us off the shore, and losing his boat, with five splendid young Kanakas, swept off in the ebb of boiling-waters, which in all human probability proved their grave. It is now two years this month since I set sall for those lands which a few centuries ago were deemed the "Nethermost parts of the earth;" the grave of the mystic Sun God; the realms of fire, perdition, and every horror which the fevered imaginings of superstitious ignor-ance could depict. Amongst the fair cities and warm hearted inhabitants of that once areaded/terra incognita, I have been spending two and twenty of the most eventful months of my career, as a messenger of spiritual glad tidings.

In Syd ley, Melbourne, and many of the principal towns of Victoria, I have lectured to immense and enthusiastic audiences; met with hosts of friends, many of whom have wound around my heart the tendrils of a life-long affection; I have experienced more than an ordinary share of compli-mentary notices from the press, and more than an ordinary share of antagonism from the pulpit. The bitterest enemies Is have had to encounter, however, have been those of our own household, and the cruelest stabs I have had to repel, have been the scandals which those who call themselves "Spiritualists," have brought on the cause. The sum of all is, however, a hymn of triumphant thankfulness on my part, that have been priveleged to see such vast and wonderful lands; meet such legions of brave pioneer people, address such masses of earnest, thoughtful, and appreciative listeners, and see even in two and twenty months, such deep sown and unmistakable fruits of labor following me in the shape of determined converts to a belief which I cherish, as the world's Savior from the present flood of sin and wrong that overwhelms it.

With the most grateful and tender re-membrance of kind and sympathizing friends in Australia, I have else but little admiration for the country. It needs active, energetic labor, better government, more wholesome politics, -a radical break up of rings, monopolies, rowdyism, and priestcraft. Perhaps I might not have been so successful had I not fearlessly levelled the thunderbolt of spiritual denunciaton against all these great wrongs, and had they not existed in stupendous power to be pro-tested against. There is still, and will be for many a long year, an accumulation of the same crying evils to occupy the work of the reformer, and all who can and will en-dure much, in such a crusade, will find an abundant field of operations in Australia. I might apply all the foregoing remarks to New Zealand, in which country I passed my last eight months of missionary efforts, but the land itself is so eminently beautiful, the climate so fine, the scenery so unparal-leled in loveliness and grandeur, that the leled in loveliness and grandeur, that the theories of our modern naturalists must all fail, if New Zealand does at ultimately stamp its remarkable and unfale characteristics on its inhabitants. At the seent it is too young to exhibit any other results than a deep and growing feeling of attachment to the country, on the part of all who come to reside there. The good, true hearted, and energetic Scotch element prevails largely in the Southern Island, hence the remarkable steady growth of its beautiful capital city. Dunedin, the neatness of its charming residences, lovely gardens, and

the astonishing industry with which its mountains are graded with line roads mountains are graded with fine and adorned with palatial dwellings

To write of New Zealand in any spirit of justice, would occupy my pen for many a day, and amply fill many a crowded page. I shall do my best as far as condensed description will go, in special lectures on this fruitful theme; meantime, I presume I ought to devote the brief space I have at command to remarks on the spiritual status of the lands I have been visiting. However much difference may exist between English and American characteristics, I have only to record, on my own behalf, a career of equal kindness and appreciation from both nationalities. The Colonists are undoubtedly far more demonstrative than the Americans; possibly, because the style of speaking and manifesting to which latter are so well accustomed, is more striking and unfamillar in the Colonies. By my wide wanderings and unceasing labors in the latter field, however, I have learned one important lesson, and that is, to regard with strict impartiality both sides of the shield, on which is inscribed the magic word, "Association." As I before stated in writing to the American papers, my husband has had to manage for me alone; to bear the brunt of all the expenses, the risk of every undertaking, and the entire conduct of our meetings, with very few exceptions. Kind and willing friends, it is true, were ever ready to tender service, but it was not of that well practiced and useful nature which grows out of experience, and lacked all the strength of associative action. When it is remembered that'we had to pay enormous prices for halls, hirelings, advertisements, tickets, tills and stickers, board, lodging, washing and faculous sums for traveling expenses; when all this is taken into consideration and with it the fact that we felt obliged to follow the custom of our predecessors, and charge in general such nominal fees at our Sunday evening meetings as three pence, sixpence, and one shilling,my readers may guess that my magnificent two:thousand audiences could not go very far in exceeding all the demands made oon us. When every expense is to be met the attractions of the speaker, and that at the most inconsiderable possible entrance fees,-when that speaker comes a stranger, too, to the customs of the place, and that from countries where associated numbers assume all these responsibilities, the urgent necessity for organized aid, for foreign missionaries, will be at once apparent.

On the other hand, no one has had a more bitter experience than I have of the curse which "Associations" can inflict upor a great cause, until its members are individually convested in practice as well as precept, to the faith they would impose upon others. Scores, avε, even hundreds of ex-cellent persons, who have felt the need of associative action, and been on the eve of banding together for that purpose, have shrunk back in disgust and disappointment at the results they have witnessed. The details of all these Southern experiences, with other matter relating to the cause and its conduct, will all form parts of that record which I have yet to leave behind me, "Footprints on the sands of time"-for the warning and encouragement of those that come after me,

In the above named respect, as well as in very other phase of our-noble cause, I realize what a deep responsibility rests upon all those, whether mediums for, or recipients of, the truths spirits have to impart, who represent in their own persons, the cause of spiritualism. The doctrines are so rational, humane, and so thoroughly adapted to the wants of humanity, that I am confident it would become the religion of the world without a shadow of available opposition, were it not for the vagaries, angularities, and in many cases the actual turpitole of conduct prevailing amongst many of those who that themselves into the front ranks of the movement. In my various debates with certain clerical opponents, this was the grond upon which they were unassailable, and by which my position was perpetually be-seiged. "Try it by its fruits," is a watch-word of never failing efficacy when we propose to judge popular creeds and faiths. Can we repel the application of such a test to our-edves? or, admitting its legitimacy, how do we come out of the judgment seat where it rules? I don't propose to challenge the spirit fof rancor and vituperation unhappily too prevalent in our ranks, by entering into details upon these unhappy themes at present; it is enough to say:

Mr. M. W. Green one of the most persist-ent and unscrupulous of clerical opponents, gave and published, a series of scandalous gave and published, a series of scandalous and disgraceful lectures on the fruits of Spiritualism, and in proof of his theory of "Satanic Agency," draw the entire of his charges from the lives, writings, opinions and practices of Spiritualists themselves. His collection of garbage, under the title of "The Devil's Sword Blunted," is now before The Devil's Sword Blunted, is now before the world, and who can deny his facts? Let those do so who can. Though pressed myself, with the deepest splicitude to do so by those who would cheerfully have followed wherever led, I simply could not deny the damaging statements, however I might excuse or attempt to philosophethem into harmless eccentricities. The course I finally adopted under the advice and guidance of good and wise friends from the shores beyond, I mean to stand by, until can find the fruits of a noble religion, exhibiting themselves in noble acts and exalted teachings. That course was as followed.

lows: We procured the largest and finest | hall in Dunedin. The Hon. Robt. Stout, our honored and talented attorney-General, was my chairman, and to a mob of howling Christian followers of my reverend opponent, in his own white, or rather livid face, and surrounded by a jammed and almost frantic crowd of excited multitudes, I gave the following definitions of my religion and faith in Spiritualism:

"1st: Spiritualism proves by a set of obviously supermundane phenomena, that a world of invisible intelligence is communi-

cating with us. "2nd. It demonstrates by an immense array of test facts given all over the world, under circumstances that forbid the possibility of collusion or human contrivance, that the communicating intelligences are identical with the souls of mortals who once lived on earth.

"3rd. It shows by universal coincidence in the communications, that every living soul is in judgment for the deeds done in the body, and reaps the fruits of its good or evil life on earth, in happiness or suffering

"4th. All the communicating spirits coincide in declaring that the life succeeding mortal dissolution, is not a shall state, but one which manifests innumerable tions of progress, . . . and these four propo-sitions I emphatically protest are the all of spiritual facts we know, the all that are absolutely proved, . . . or upon which, all the immense varieties of persons that make up

the ranks of Spiritualism, can absolutely

The whole of my lecture, printed under the title of "Spirit alism Vindicated and Clerical Slanders Refuted," is now in the hands of thousands of Colonists, and bifter as the occasion was that demanded it, I thank the Great Spirit, whose instrumentality called forth so trenchant a plea, for a cause so eminently worthy. Another of the worst strokes which insanity or infamy can prompt men to level against our cause, has been the repeated exposures, of imposture, rife in our ranks. As Spiritualism is to me the grandest of all reforms, and the most conclusive, if not the only demonstration of religious truth in existence, so to prey upon it, or deform it by counterfeits, for seltish and avaricious purposes, is to my mind, the most unpardonable of offenses, yet I have had to combat this monstrous wrong at every turn, and had I not beheld the constant sunlight of the true and the good in Spiritualism, illuminating the gross arkness cast on its sublime mare false and the bad, I should never have succeeded in holding, my own, in the tremendods struggle of worse enemies within the

camp, than without it. Spiritualism, is true, impostors and deceivers notwithstanding. Spiritualism is good, great and glorious, despite the folly, fanaticism, wrong and error, so constantly shouldered upon it. It has long been the light shining to the darkness of savagism-amongst the splendid Maoris, the early inhabitants of New Zealand. It has been the one spark of hope and elevation that has redeemed the utter degradation of the poor "Black-fellow" of Australia. Its songs and legends, its returning spicits, and prophetic monitions, lift up the entire of the strange races of the South Seas, from utter animalism, to the first glimmering dawn of spirit-ual aspirations. It is planting firm and broad standards of faith amongst the vast legions of liberalists and freethinkers, who abound throughout Australia and New. Zealand, and it only seems to need the force of practical example as well as admirable precepts, to become the religion of rational

thinkers all over the world. Sinally, Mr. Editor, I am waiting in this fair city and genial atmosphere, until the bitter seasons of the Eastern States' winter shall melt into spring, ere my husband and I (now become almost hot-house plants) can wend our way to the ports of Eurspean em-

barkation. I have no cause to regret our detention here in winter quarters. Hosts of kind friends have thronged my rooms, and dear Ada Foye, the brave faithful, and long-tried champion of our noble cause, has opened her well-filled hall to the wanderer, sharing with me the platform on which for the last seven months, she has held large and enthralled audiences witnessing her inimitable tests of spirit presence by ballots rap-pings, writing in different languages, and clairaudience. The Hall is far too small for the multitudes that thronged its passages and entries last Sunday, my opening night here, but I can confidently assert, the few hundreds who could obtain admission were even more welcome to me than my Colonial thousands, when I remembered the imthousands, when I remembered the immense privilege we all enjoyed, of having by my side, the very best test medium that I know of in the world, to prove by practical illustration, the truths of the doctrines I am inspired to utter. I have come from the Colonies loaded with splendid presents. the Colonies loaded with splendid presents, and testimonials of generous appreciation, but I never felt more happy in my mission, or more confident of its profound impress on my listeners, than when I stood beside that admirable telegraphist, Ada Foye, through whose long continued and indefatigable labors in behalf of Spiritualism, thousands of souls have been startled from the dead sleep of superstition, into the life and light of immortality—demonstrated! With cordial good wishes for the readers of the JOUENAL, I hope to neet many of them. the JOURNAL, I hope to meet many of them, on or off the rostrum, on route for Boston, on my final tour through the States. San Francisco, Cal.

An Interview with a Choctaw-An Interesting Narrative.

To the Editor of the Relies Philosophical Journal: - Yesterday I had airhour's inverview with Coi. Pychlynn, a Choctaw Indian, seventyfour years of age, tall, commanding, ye with a face betokening kindly feeling and entire sincerity. His grandfather was an English officer, but his father and himself have been reared among the tribe of his father's adoption, and their language and usages were his from his birth, modified by large intercourse with white people later in life. He has had the acquaintance and confidence of every President, from Jackson to our time, and within a month President Hayes asked him to stay, after a business soterview, and spend an hour in conversation with him, thanking him courteously for the privilege. He is now a Breshyterian, not sectarian in his spirit, and quite familiar with the religious ideas and habits of his Choctaw brethren. On those matters I gained from him some curious and valuable information, showing the prevalence and recognition of seership, clairvoyance and magnetic healing among our brethren of

the forest and hunting ground.
He said that in his childhood, when shoot ing birds with his bow and arrows, the old chief used to tell him to roast some birds for his spirit son, who wanted food, and his doing so impressed on his mind the real existence and unseen presence of a child who had been his playmate. The Choctaw idea was that braves slain in battle, no matter how far away, came back in spirit to their homes and stayed so long as any surviving friends or relatives loved them, and cherish-

ed their memory.

Aleckche,-the Choctaw for doctor,-is also translated into their tongue for prophet in their Bible. It means, the man who sees and knows, and they held that the doctor who could not see and tell what ailed a sick man was not worthy the name. He teld of living near an Aleckehe forty years ago, in the Red River Valley, in Arkansas , who was sent for to see a sick. Indian. When they come for him he said: "I-see the sick man;" told which it was, pounded and rubhed him until he was better, and then said laughing, "You not much sick." He was away from home when a daughter of the doctor was lost—a child of six years, who strayed off when picking berries. He came bome and found she had been missing two days and hundreds were searching the forto the doctor's cabin the wife said : "He is in the medicine house" -a retired but near by-"but can't see any Word being sent the doctor, a mes sage came for him to go toward the medicine house, when the doctor looked out and said:"You must not speak," went into his hut and soon came out again, saying: "I cannot see her." Pychlynn and his nephew mounted their ponies and rode into the forest to join the search, but all these two days the doctor had kept in his hat alone, to see where his daughter was After circling about three or four miles, and reaching the edge of a range of hills, they saw the doctor, a tall old man, walking fast and direct through the trees. He said: "Don't speak to me. She was on that mountain last night. saw where she gathered dowers among the trees, and picked fruit. She is not there now," and passed on. The child was soon found by him, and next morning he told Mr. Pychlynn how he went to the trees where he saw she had been, and then, at once, he saw her nearly two miles away in the for-est, went rapidly and directly to her, and carried her home. They saw the spot the doctor described and the flowers he saw, and others saw him walking swiftly from those trees to where the child was found. All this is magnetism, clairvoyance and spiritseeing, known intuitively and practiced in their way.

Hoptai is their name for seer, one who knows, the prophet. He watches at night on important occasions, and must be pure and undefiled. The war-chief who leads a party to bettle has his Hopial, who seldom speaks, but has his assistants to speak to the warriors. Before going out on the war-path the party stay in camp, within a circle which is held sacred, three days, and must mot visit their famalies, or eat meat—only gruek They drink the Shawarko—black drink—acting as a strong emetic, and are all thus purified—as were the Jews. At noonof the fourth day they dance the war dance and go out on the war path. The women stand on either side and sing solemn invocations, and when the men come to water they must go down on their knees, dip it up in their hands and throw it loto their mouths,—lap water as Gideon and his Jew-ish warriors did in Old Testament story. In battle the Tishoos or scalpers only, take scalps, and after battle all who had shed blood were held as defiled and, must be again purified before going home to their families., These customs were described as existing among the Choctaws, probably not among other tribes farther West. They are now passing away, but Col. Pychlynn said he had taken part in all that he told us,

in years gone by.

He said that in the war of 1812, the Choctaws took 500 Creek women and children taws took 500 creek women and children taws took 500 Creek women and children captives and all were kept safe. The old usage was that each captor should hold those he had taken, and bring them to his mother or oldest sister. She would keep relatives together and the oldest woman would be her sister and called mother by the captor. The tribe would fight against any words to capture and any words. any wrong done to captives, and any warri-

or who insulted a captured woman was disgraced forever, could not again to out on the war-path, and calamity would come to him and his children. Any woman could travel all over the Choctaw country safe in

All this I give as noted down from the lips of this venerable and very interesting Indian.

· Yesterday afternoon at six o'clock I took a street car to go on to Capitol Hill, and near the patent office, four Indians, dressed in blankets and semi-native costume, entered the car, and a gentleman with them. At once I surmised they were the Ute chiefs, and delected one as Ouray—a large man with a face showing dignity, intelligence and a touch of tenderness. I was right, and sat opposite him and his friends—all large and well-looking men for some time, until they got out at the hotel where they stop. There is a sort of freed sonry, its signs not secret but open, in word manners. One recognizes a gentleman whether in blanket or creadcloth, and I have seen Indians with the quiet grace and dignity, and the fine thoughtfulness of others, which mark good breeding, be its exact etiquette what it may.
G. B. STERBINS.

Washington, D. C.

Dreams.

In a late sermon, Talmage, the distinguished divine, said:

All dreams that make you better are from God, and, therefore, a good dream that re-sults in good must be from Him. The old fathers of the Christian Church Esleved in dreams. Tertullian accepted them. John Huss's dreams have become immortal. The night before the assassination of Julius Casar, his wife dreamed that he fell dead across her lap. I have a friend, a retired sea Captain, who dreamed one night that a suffering ship's crew were drifting somewhere in his vicinity. He roused up his men, made sail and kept on sailing until they all thought he was stark mad. Finally he came upon a half-staryed crew on a raft. came upon a half-starved crew on a raft, took them in, fed them, and brought them to New York. Who sent that dream? The God of the sea! In 1695, a ship from Spithead was wrecked on certain rocks, called the Caskets. The crew climbed on the rocks, and the Captain of a ship from South-hampton had twice in one night dreamed that shipwrecked sailors were dying on the Caskets. He heeded the dream, sailed out of his course, and took off the survivors Who conducted that dream! The God of the sea! The God of the rocks! The Rev. Dr. Bushnell tells of a dream that happened to a friend of his, Capt. Yount, in the Sierra Nevada. Yount dreamed twice in the same night that a family was slowly starying and freezing to death in the snow. Hemming in their camp, he saw (in his dream) rocks of a peculiar formation, such as he had never beheld before. He told it the next morning to a neighbor, and the neighbor said, "Great heavens! These are exact ly the kind of rocks they have at —," naming a cappa in the mountains a cappa in the mountains a cappa in the mountains. ing a canon in the mountains one hundred and fifty miles distant. On the strength of his dream, Capt. Yount, despite the sneers and laughter of his neighbors, gathered a company of men and started for the canon, where, sure enough, they found the freezing and starving family. Who conducted that dream! The God of the snow! The God of the Sierra Nevada!

Dr. Cranage, at Wellington, England, related to me how the Lord had appeared wonderfully to a poor woman in that village. One morning, when she stood starving at the door of her cottage with another poor woman, her only companion, she sud-denly cried out, "Oh! Jenny, I see mount-aips of bread. r I see mountains of butter." Jeuny said, "All these things belong to your Father, and do you think he'll let you die? Shortly afterward relief came, and the poor woman, who had been at the point of stary. ation, was supplied with abundant neces-saries. Who conducted that vision? The God of the hungry and starving! Why, there are people in this house who have been converted to God in a dream. The been converted to God in a dream. The Rev. John Newton, while a profligate sailor on shipboard, saw a beautiful being descend, out of the clouds and put a ring of priceless value on his finger. The being said, "Keep the ring on, and you will prosper." Another being not so beautiful came up and tried to induce him to throw the ring into the sea. Mountains of fire appeared on the horizon, clouds furid with wrath shone overhead, the dark angel was fast persuading him, and at has John Newton, in despair, flung the ring overboard. Then another the said of t pair, flung the ring overboard. Then another angel appeared and plunged in, saying, "I'll get it and keep it for you," and when he rose to the surface with the ring shining in his grasp, the flery mountains faded away on the seaboard and the lurid fight left the sky. Then John Newton knew that the ring was his soul.

A German who was crossing the Atlantic A German who was crossing the Atlantic saw in a dream a man with a handful of white flowers. When he arrived in New York he wandered into the Fulton-street Prayer-meeting, and saw a great bunch of tuberoses in the hands of the class-leader. The German followed him home, became converted, and enlisted under the banner of the cross. That German to-day is a city missionary. John Hardcastle, another sailor, dreamed that he attended a roll-call on which his name was left out, and when he which his name was left out, and when he asked the reason, was told that it was to give him time to repent.

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The Doctor's Law.

To the Editor of the Religio-Philosophical Journal: In common with divers other liberal and of the masses, rather than the promotion of a favored few, I perceive that a prominent point with you, is to oppose "the Dector's Plot" the law (so called) to regulate the practice of medicine, and protect the people from the imposition of quacks. Having had considerable to do with such laws. I feel it my duty under existing cirlaws, I feel it my duty under existing cir cumstances, to pen some considerations for your paper, and give my experience and ob-servations relative thereto. To enable your readers to form a correct estimate of my competency to speak in the premises, I will define my position, and speak of what I know, hoping you will not deem me over-

gotistical. For more than half a century I have been in the constant practice of medicine—formerly as an old school or allopathic physician—then as a medical reformer; some forty years ago, I obtained a diploma from the Botanico-Medical College of Ohio. Being naturally of skeptical turn of mind, especially as to the dogmas and assumptions in the healing art and not entirely satisfied with the theory and practice of said school, a few years afterwards, I obtained a diploma from Eclectic Medical Institute of Cincinnati, Ohio, since which date I have devoted considerable time with other medical schools-mostly allopathic-part of two winters in succession at Columbus, in Staring Medical College. Of late years, I care but little as to systems, being independent of all of them, and their laws. Who are they that seek a special enactment for their protection or emolument? Surely not the common people; they have no fear of quacks, but think themselves fully able udge as to what class of physicians they

had best employ.

I have never known any well educated physician of any school, who would lend his influence to seek such a partial and unust law, for they feel satisfied to rest upon their merits for success, not fearing igno-rant pretenders. The downright empirics of all schools fear medical laws, and never have importuned the legislature to enact any, preferring to rely upon their personal abilities in braggadocia and assumption, to convince the people of what great fellows they are in science, art and skill. the commonplace herd of allopathic doctors who have ever sought special, partial and exclusive enactments in their own behalf -most of them being men of slight educational attainments, and fearing the people would not sustain them professionally, therefore they band together and seek to be bolstern up by legislative enschments, hence they will read medical books enough (and generally little enough) to obtain the name of "Doctor;" then, if some of them perchance can reach dimes enough they perchance can reach dimes enough, they may go to a medical school a short umc (a a cod to chew the balance of life, to the amazement of common folks), and if some I them have more money than brains, they purchase a diploma, to be kept esten-tatiously exhibited as a spread-eagle evi-dence of their greatness and fitness for membership in a medical society. Such are the facts and pre-requisites of

a large majority of the medical faculty ev erywhere. Men who practice medicine to make a living, and being but men, why should it be expected that they should be more scrupulous as to the means employed than men in other money-making schemes The more sagacious and designing ones conceive the scheme of clandestinely obtaining a law from the legislature, constituting a few of them as a State Medical Society. with the power of a body politic and incorporate in law. To allay suspicion and deluce the public, they deem it best to name the law "one to protect the people from the depredations of quacks and ignorant pretenders, calling themselves Doctors, and to encourage regular and scientific practice."

But why talk of laws to regulate the skill-

ul practice of medicine? Such laws, were never asked for by any association of docmedical laws look to the regulation of the people, and not the doctors. A common mode of proceeding is, for a few (say a dozen, more or less) to get themselves incorporated as a State Medical Society, authorzed to divide the State into divers districts, and establish a like society in each; these societies to be, or to create a Board of Censors, through whose hands all future applicants for membership must pass. These Boards of Censors are uniformly men noted for their conservative "hunkerism," so as to keep out all innovating liberal or progress ive practitioners, especially of other schools.

These societies being legally constituted bodies, are authorized to adopt constitutions and by-laws, which are as valid and bind-ing on the people as the statutes of the State, unless they contravene the same.

The next movement with these "noble fellows, is to organize—in which I have seen service—and determine who may, and who may not, be members of said societies; the terms and conditions thereof, etc., making sure work to prevent a large proportion of the physicians of the State from practicing, forbiding them the force of law in collections for services rendered, and subjecting

them to fines or imprisonment.

These preliminaries adjusted, the next, and in fact, the most momentous matter is to establish a fee bill as to charges, etc. Here the cloven foot is sure to show itself. Suppose these societies insert in their by laws that the price for reducing a dislocated joint, or setting a broken bone, shall be \$100; for a visit of a mile—more or less and prescription, \$10 or \$20; and supposing you should be unfortunate enough to dislocate a finger or a toe, or a bone thereof injured, or that you were sick enough to require something to be done for you, what would, or could you do? If you answer. "We would not send for one of these old school lectors, and risk his extortionate charges. Under these circumstances, you should know that you are roped and fettered; these tyrannical medical laws have driven all the liberal and progressive doctors either out of the State or into obscurity, where they dare not practice; hence "Hopkin's choice" is yours—employ an allopath or do without a physician. Should he charge you as he would be bound to do, an extortionate amount, you can fight him by the law, trying to protect yourself; but the laws of incorporated companies are as binding as State laws, provided said local law does not contravene general laws, etc. Suppose, further, that a humane neighbor

step in—male or female—and recommends you to drink a tea of some domestic herby then furnish said herb-perhaps recom-mend you to take a sweat, and assist you therein, or assert that water used in a cer-tain way would abate your fever, or that an elm or other poultice, would ald in reducing inflammation and pain in the part afflicted, and then direct how to prepare and apply the same in each and every one of these and similar cases, said neighbor would, accord-

ing to the medical law, be liable to be prosecuted and fined-perhaps imprisoned—for

practicing without legal authority.

The favored few who become members of these medical societies, are all put under obligations to hang together, to "support the dignity and respectability of the profession," to see that their local laws are enforced, especially in legal cases. Should any one of them venture to testify against the impositions or wrongs of a fellow, they quickly burl him from membership, and set juickly burl him from membership, and se up all manner of opposition against him. What chance has any honest man to protect his rights, or exercise his choice as to who he may employ as a physician?

The common plea set up by these favored doctors is, that the community is not qualified to correctly judge of who is, or is not qualified to practice, and therefor the mat-ter should be placed in their hands. If the people, who mingle with their neighbors some of whom have physicians all the time closely watching their success, or the lack thereof, are not enabled to accurately dudge of their qualification, and who they had better employ when alling, how can the same people be trusted to judge for themselves, so as to select their minister of the gospel? The mass of community have far less opportunity to know and form correct opinions of the character and personal qual lifications of candidates for county and state offices, than that of their neighborhood phy sicians. If the State appoint guardians over the people in the one case, why not in the other? To deny the right of the people in any one case to act and judge for themselves, or to deny their ability to correctly judge and choose for themselves their physicians their religion and preachers, their political parties, their officers from president to low-est borough officers, is anti-democratic, antirepublican, and a despotic blow at the basis of our government.

There are divers schools and parties in medicine, as well as various denominations in Christianity, and for the legislature to select any one school, and bestow upon it almost unlimited power and special franchises, to the exclusion and detriment of all others, would be as despotic, as to make one of the denominations the State religion. The Roman Catholic Church claims to be the only pure and holy church in the world and the mother of all the others, and enti-tled to their homage, and seeks to be the trational religion everywhere. In like mannes the old or allopathic school claims to be the only true and "regular" school in medi-cine, and has ever sought by every avail-able means to be the established State and National Medical Faculty, to the injury and exclusion of all others. Identically the same principles which can make allopathy the dominant party in medicine, can establish the Roman Catholic church as our State and national religion. The one is equally replete as the other, in assumption and thirst for power and domination.-Jos. S. BURR, M. D.

Leesville, O.

LIFE WITH THE SPIRITS.

By Ex-Clericus.

[Continued from last Number.]

AT MY NATIVE HOME.

My arrival at my Vermont home caused considerable commotion among the people there; as yet, they knew but little about the wonders of modern Spiritualism, but they had heard much about my interest and experience in that direction; and whilst some were looking quite anxiously to my coming, fearing me to be on the verge of nsanity, others were bold enough to heart illy welcome my arrival as affording them an opportunity totengage wisely in the in-vestigation. My good parents were rather inclined, I think, to the first named view of my case; though it was not long before they began to be interested with me in the mat

Among those of this anxious tendency, of my neighbors and acquaintances, was an old lady rather noted for her zealous orthodoxy, who came to me with an unusually long face, and said she was so sorry to hear this of me, that I, a minister of the gospel had gone after that miserable Spiritualism and more in a similar strain. My reply was about as follows: Suppose, Mrs. C., that you had been born and brought up a good orthodox Jew, at the time that Jesus of Nazareth was going about preaching in Ju-dea, and that I was your neighbor then as now. Suppose also that during my travels, as a priest of the faith, I had fallen in with, and become a believer in, the despised Nazarene prophet, do you not think that you would have felt very much as you do now after knowing that I have become a believer in the despised Spiritualism? The comparison was so apt to the purpose, that it

completely silenced the good woman. But, on the whole, I do not so much wonder that my relatives and friends were at first a little doubtful and troubled about my state, as I really was in a somewhat excited and worn-out condition when I reached my home. I had been kept in such a confinuous strain of interest upon the subject; and the constant use of my clairaudient capacity had sometimes been of so disturbing a character, that I myself almost felt that my case might be a doubtful one; and I was especially thankful for the opportunity of a quiet rest at my fathers. But even here, I could not get entirely free from the influence of the troublesome talkers; though after a while of resolute strug gle to that end, the condition of things be came so changed that I was once more able

to enjoy the exercise of my, mediumship. It was not long after my arrival, that I was applied to by some of the bolder and more interested ones, to join with them in holding a circle. To this I was quite ready to agree, only stipulating that the matter might be deferred until I should become somewhat stronger in my health condition.

, HOLDING CIRCLES. At length, feeling that the right time had come for this, I gave notice that I was ready, and a meeting for instruction and investigation was appointed for a Bunday evening at a neighbor's house. Some afteen or twenty assembled among whom I soon perceived that there were several of decid-ed mediumistic promise. The company was arranged around a long dining table, with hands joined in the usual manner. I first made a brief explanatory address; then we had singing, and very soon the table movements began in good earnest. The result was that some three or four quite promis-ing mediums were discovered on this the

ing mediums were discovered on this the first evening of my experimental effort.

This, however, was but the beginning of what was quite largely accomplished during my stay of about three months in this place. But I do not propose to go fully into the details here as it would be mainly but a repetition of what has so often taken place in almost all parts of the country since that time. I will therefore give but a few char-

acteristic incidents, and then pass on to other experiences. From the time I com-menced my circle-holding, the medium-helping influence around me seemed to change its character, or rather its modes of My personal annoyances soon entirely disappeared; indeed the action upon
me apparently ceased, and was concentrated
—mainly at least—upon other susceptible
ones of the circles, which were held almost
every evening at different houses of the neighborhood. And truly, the power thus put forth by my invisible medium-helping friends was not a little astonishing even to me. In one instance, a full grown person was treated to a see-saw ride upon one leaf of a strong kitchen table, whilst the medium's hands were upon the other. In another case, the person was upon the top of the table and the hands of two child-medium's diums resting lightly upon the edge—the ride was a sliding one, over quite a large space of the floor.

INTERESTING TESTS. We had some quite-interesting results in the way of tests through the mediums thus developed. This was especially the case in the family of my eldest sister, nearly all of the members of which were more or less mediumistic. One of the children, Flora name, who was only about eight years old, became a remarkably good writing-medium, although as yet she had not learned to write in a natural way. She would sit in our circles, being apparently in a partially abnormal condition, and would not only write out plain messages from our spirit friends, but also often very closely in the handwriting they used upon earth. And yet the girl herself could not even read writing of any kind. It was this mediumwriting of Flora that had much to do with convincing my parents of the truth of the claim. For they knew perfectly well that she could not write at all in the natural way, yet almost any time when she would sappen in at our home, she could be made to write characteristic messages from spirit friends of the family. Another interesting event occurred in my sister's family as folwa: We were having a strictly family cirfe, the children being the principal mediims, the eldest of which was only about ifteen years of age. - Our communications were now being received through the alpha-bet and table tippings. Our spirit friends, in response to our request, had undertaken to spell out the principal guardian-helper of each one of us. This was satisfactorily done n regular order until it came to my sister o inquire who was her chief guardian spir-t, when a name was spelled out that no one of us could recognize as belonging closely to the family. But on glancing at my sister herself, I observed that she was sitting silent, and deeply thoughtful, the cause of which as subsequently made known to me, was this: The mortal life of her first-born child was quite brief, consisting of but a few hours only. Hence no earthly name was given it; but yet the mother herself had, in her own quiet thought, chosen a name for it but which she had kept entireto herself, not imparting it even to her husband; and yet that very name was now given back to her through the mediumship of children born years afterwards, as her

The final results of my solourn in this place was, that about one-half of the families had become more or less interested in Spiritualism; and in quite a number of nese a sufficiency of medium power had een developed to enable them successfully to keep up their home circles. And this, let me add, as the accumulated result of more than twenty-five years' experience in the general field of Spiritualism, I regard as the true method of a natural and healthy growth of our faith. Not, however, but that a public mediumship has its import-ant uses, but yet it must be confessed that this is but too often of a character extremeunsatisfactory, sometimes repulsive even o the earnest and affectionate soul seeking for a proof of the actual and near life of invisible dear ones. But when the proof is sought in a wisely arranged-circle composed of the members of one's own family, or perwith the addition of friends, among all of whom there prevails a mutual confidence and a common sympathy, then there is formed such an atmosphere of home and affectional life that it is perfectly easy and natural for our loved ones of the spirit life to come into close re-lations with us. And whenever, under such conditions—as may very often be the case channel of mediumistic communication s opened, there is no fear for the rest; our loved ones will soon make themselves known in a manner so clear and satisfactory that the pain of doubt will give place to

present chief guardian spirit!

a joyful faith. .To be Continued.

My Association with the People of the Other World.

BY MRS. AMANDA M. SPENCE.

NUMBER TEN

To the Editor of the Religio-Philosophical Journal: In my last two articles I have given illustrations of the ease with which some person or persons in the other world acting through my organization, have subdued the excitement of large bodies of tumultuous and almost infuriated people, at a time when they seemed carried beyond the control of all ordinary human efforts. In those two instances, the method was open and obvious to the sight and the hearing of all who were present. I being the active instrument to such an extent, that, to one unwilling to admit the fact of my medium-ship, it would have seemed as if it was all my own work. The illustration which I shall now present, is of a very different character; for while it resembles the former two in the fact that large numbers of in-furiated people were calmed and controlled, it differs from them in this, namely, that, so ar as I was the instrument used, I was, in the two instances already related, an active instrument, so much so that it might seem to have been wholly my own work; where as, in the instance now about to be related, I wan a passive instrument, being held by a foreign intelligence in a deep trance for about seven hours, and, for three days following that, in a state mental and bodily torpor, eating nothing and drinking but little, and being utterly indifferent to the ex-citement which surrounded mer to the threats of violence which were made against me, and to the fact that my life was evident-

During the period of the greatest excite ment which our civil war occasioned in the North, particularly on account of the seem-ing opposition of the democrats to the war, I was lecturing in the State of Maine. Before the war, I had frequently advocated peace and non-resistance, in the Christian acceptation of those principles, because, while I believed Christ to be a myth, I regarded those principles as the highest ex-

pression of human development, valuable for their intrinsic worth—valuable because true, and because true, valuable at all times, not merely in times of peace, but also in times of war. Wherever I had advocated those principles, during times of peace, everybody seemed gratified and edified. But now, in the midst of the war, regardless of political considerations and connections political considerations and connections (for I had neither in view), I delivered a ecture in Bucksport, Maine, on those same principles of peace and non-resistance which, because true, are true under all circumstances, yesterday, to-day, and to-mor-row; but the truth became a lie to my hearers, and my life was threatened as a

The part of my lecture which gave most offense, and created the intense excitement to which I shall presently refer, was, in sub-stance, as follows: "It is a Christian belief," I said, "that Jesus would some day return again to his people on earth! Now let us suppose that this expectation is fulfilled. and that he appears in our midst. At once, a committee from the North walt upon him, and say to him: Jesus, we have fulfilled all your injunctions to your people and therefore claim your assistance in our present flerce and bloody combat with our neighbors of the South, especially as our cause is just; and we now tender you a commission as commander in chief of our army, together with a splendid military uniform, and a finer sword than the one re-cently presented to General McClellan. But a committee from the South also approach him, in equal haste and confidence, saying, that their cause is just, and that their ideli-ty to his commandments encourage them to hope that he will espouse their cause, accept their proffered command of the South-ern armies, and lead them on to victory. Jesus, turning first to one committee and then to the other, would exclaim: 'Are these my people, with whom I left my word to beat their swords into ploughshares and their spears into pruning hooks, to whom 1 declared peace on earth and good will to men, and to whom I left my injunction when stricker on one check to turn the other also? Get behind me, Satan! I know you not. Though my written word has been with you for eighteen hundred years, yet I had war instead of peace, and you bear my name, but live not my principles.' The in-dignant Northern committee would say to him: 'You are not the Messiah. You are a copperhead;', and the enraged Southern committee would call him an impostor and

a black republican." :
The lecture which contained the above remarks was delivered on Sunday; and for that presentation of Christianity to Christians, I was told on Monday morning, by the gentleman with whose family I was stopping, that the people of Bucksport were making strong threats of mobbing me, that they had closed the hall against me, that would not be permitted to lecture again in Bucksport, and that I had better leave the city at once. I did not leave, however, and the mob spirit increased the longer I re mained there. Finally he assured me that he had great fears lest his house should be torn down. On Wednesday he thought he saw a way out of the difficulty. He in-formed me, that he had received a letter from the lecture committee in Bangor, re questing the Bucksport Spiritualists to release me from my engagement, and allow me to go to Bangor to lecture. He said that that would be a good thing financially for me, as the Bucksport committee would pay me for my full course of lectures, although it was not finished, and I would also get full pay in Bangor. I told him that there was not money enough in Bangor and Bucksport together to induce me to leave Buck sport until my labors were finished, and that I would finish my course of lectures there, or die in the attempt. I then retired to my room, reported to my spirit friends the exact situation of things, and request ed them to take charge of me and my work

Thursday morning, immediately after a very light breakfast, I was thrown into a very deep trance, in which for about seven hours, I lay like one dead. While in that trance, I was assured that all would be right; and among other things, an Indian spirits seemed to come to me in a state of great excitement, and exclaimed: "Me come to take the town. Me come to take the town." This declaration was literally fulfilled. On Saturday morning, Capt. Stubbs, of Bucksport, a gentleman of wealth and influence, but a Republican and war man who had participated strongly in the hostile feeling against me, was taken possession of by an Indian influence, who bade him visit the lecture committee and insist upon their opening the hall for me and giving public notice that I would finish my course of lectures there, on Sunday, according to the original contract we made. He then got into his carriage, drove around the city, stopping wherever he found a person or a group of persons who were hostile to me, and by arguments, declaration, ridicule and violent threats endeavored to subdue the spirit of persecution which prevailed. Being a man of much influence, great energy of character, indomitable will not at al sparing in his words or choice in the kind of words which he used, and being moreover powerfully stimulated by the spirit controlling him, he did "take the town," literally fulfilling what had been told me during my entrancement on the Thursday pre-He so changed the feelings of the people that the hall was opened, and I delivered my closing Sunday evening letture to a packed house. Everything went off orderly. When I left the hall I noticed that fifteen or twenty persons with lanterns in hands kept quite close to me, and accompanied me to my stopping place. Some idea may be formed of the excitement that had prevailed, and of the danger that surround ed me, from the fact that, when I .reached my stopping place, I was informed that those men were all armed, and had combined to protect me at all hazards against any attempt at violence.

As a part of the history of these events, this proper that I should state, that, from the time of my first entrancement on Thursday morning until I closed my lectures on Sunday night, I neither ate nor drank anything except, once a day, a small teacup of warm water with a lump of sugar dissolved in it. I had no desire for more. Although I came out of the first deep trance of seven hours duration, in which I seemed more like a dead than a living person, yet during all the rest of the time, from Thursday to Sunday night. I was under solvit had day to Sunday night, I was under spirit in-fluence, and remained utterly indifferent to all my surroundings, sitting in my room alone, perfectly quiet, and without any thought'or interest in any thing.

IF-a fool be associated with a wise man all his life, he will perceive the truth as lit-tle as a speon perceives the taste of soup. If an intelligent man be associated for one minute only with a wise man, he will soon perceive the truth as the tongue perceives the taste of soup.—Buddha. Courage!

BY SARA A. UNDERWOOD.

To the Editor of the Religio-Philosophical Journal: What is most needed at this time by those whom Joseph Cook denominates. "A feeble fraction of American infidelity," i. e., those who are decidedly in earnest in wishing to keep Liberalism clean and pure, is an indomitable courage, such courage as has already been shown by a few brave spirits, and especially by Mr. Abbott and the editor of the JOURNAL. "Feeble minorities" have before now accomplished wonderful things by vixtue of a good cause, a clear consci-ence, and above all the requisite courage.

was glad to read the ringing words of W. E. Coleman, in a recent number of the JOURNAL, in regard to the present unhappy crisis. Until this division came in our ranks, many of us were not sure where our work lay. The meu of science were doing work lay. The men of science were doing the real effective work of Liberalism in giving us substantial knowledge. Our editors and lecturers were as busy and as useful in organizing and distributing broad-cast the results of that work; and the rest of us, the rank and file of Liberalism, loving freedom, loving progress with all our hearts, did not quite see what our proper work should be.
We were "Summer soldiers and sunshine patriots," idling in camp, and occasionally lighting sham battles to keep us in practice against the time of need. The time of need has come and to our surprise we find many has come—and to our surprise we find many deserting the loyal ranks to go over to the enemy, and many more deserting altogether, and acting the part of cowards when the

To compare lesser things with greater, there is nothing in history of which the present crisis in Liberalism so much re-minds me, as of the part which the bravehearted Girondists played in the French Revolution of '93. The brave spirits who first dared utter the words, "Liberty, Equality, Fraternity: those strong intellects that first stirred France up from its apathetic condition of slavery to kings and priests, and formulated the righteous demands which have resulted in making France the comparatively free nation she is to-day, were always from beginning to end a "feeble mi-nority," according to Mr. Cook's method of computation. Yet these were the true re-generators of France, whose wise counsels, if followed, would have led that nation through its troubles with far less of woe and blood shed than it eventually experienced. But there was been as now, an unwise "majority," and it was they who made the record of the Revolution of "192," the bloody, cruel thing it was. It was that majority of late recruits to the army of liberty who enlisted for the sake of the harvest of plunder they hoped to reap from the seeds of an-archy they so soon began to sow, that sent to the guillotine the noblest hearts and best brains of France, who devoted to a cruel death those who had first enunciated the principles of liberty, and originated the watch-words which were stolen from them, and became the garbled, distorted war cry of an infuriated and conscienceless mob. But in the face of death, in the face of senseless fury, in the face of the indignities forced upon them, the Girondists never faltered in their courage, nor in their faithfulness to the principles they had professed. I know of no sublimer spectacle in song or story, than that scene described by Laman-tine of that band of doomed Girondists, suppling together with song, and speech, and words of tender friendship and high in vincible courage on the night before their

I do not wonder that Madame Roland, afer her experience of the injustice and cru-elty of that "majority," who had caught from her own sweet lips the refrain of "Liberty, Equality, Fraternity!" which meant so much to her, which meant only license and anarchy to them—that this bravest and purest heart of all the brave Girondists, should in bidding farewell to earth at the demand of this maddened "maearth at the demand of this maddened "majority," have given vent to that sad wail whose echo has not yet died away-"O, Lib--what crimes are committed in thy namel

As the "feeble minority" of that day were faithful to the true spirit of their watchwords "Liberty—Equality," so let the feeble minority of to-day strengthen its courage with the watch-words of "Liberty and Portty." Let us strive to do the honest and legitimate work of Liberalism while the "strong majority' expends what strength they have in slandering every pure character who dares to differ from them, and in abuse and cheap slang and billingsgate. We should be too busy in undoing their evil work and in releasing Liberalism from the sad plight into which they have brought it, to pay any attention to any personal abuse of dis-

respect from them. In looking back upon the records of the past, with our minds free from all the disturbing elements which befog our views of what is occurring in our midst, and rendering us sometimes unjust, we can always appreciate a heroic action, and thrill with admiration of the hero. And we are apt to think our own day and generation devoid of heroic action. Once in a while, however, the light of a courageous soul shines so strong through the fogs of the present that we can-not help recognizing it, and with the recognition comes a deep sense of satisfaction. Our own times seem then not so far apart from the mythical days of chivalry of which, we read and dream. Those of us who are not morally blinded have seen this light breaking upon us from many points lately. Men, whose positions are such that selfish policy would have kept them at least silent and quiescent, have nobly uttered their honest convictions and protested in vigorous and unmistakable language against vice and immorality masquerad-ing under the disguise of Liberalism. These men have stood firm in their lonely dignity, serene and brave, amid a storm-of insulting, invective and coarse attacks, con-scious of having done their duty as men and Liberals, in unmasking the immorality. which has already made the name of Liber-alism a word of shame and reproach in the ears of all virtue-loving people. It is no small heroism to hold thus bravely to duty amid jeers and mockery on one side and apathetic and indifference on the other, from those pledged equally with themselves to keep pure and clean the cause in which they believe. But this heroism is sure to bear fruit in the to morrow of time, if not. o-day.

THE word trivial in its etymological origin, is loaded with a forcible lesson. It is derived from the Latin word trieium, which denotes the meeting place of three roads, a place where idlers spent their time, loitering to see what passed and to discuss the worthless items and gossips of the day. How much weightler are the suggestions of the word solitude |- W. R. Alger.

### RELIGIO-PHILOSOPHICAL JOURNAL.

### Woman and the Household.

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

Miss Kate Sanborn, well known as a critical scholar and popular lecturer, has been invited by the senior class of Dartmouth to give some of her lectures in that college. She will also give a course of lectures in New York city, and before the New Centu-ry Club, of Philadelphia.

Mrs. J. J. Astor, of New York, sent a New Year party of poor children to homes in the south and west, at an expense of \$1. This makes a total of about seven hundred little ones, whom this generous woman has transplanted from the terrible street life in the metropolis, to the free air and wholesome influences of the country. Many of the first parties sent out, have grown up have farms of their own, are doing well. The \$10,000 spent in this way, have been more effectual than five times that amount spent in mere charity.

Mrs. Mary E. Livermore, who is one of the largest natured women-in the world, as she is one of the best lecturers, was recently interviewed in regard to different\_sections of the country, which she has so frequently visited. "The women of the east," she said, study harder than those of the west. They dig and delve intellectually. You find them studying advanced chemistry, and science in all branches. The women of the west are more enthusiastic. It is to the wo-men of the west that we look," continued she, "for strong reinforcement and reliance. They are reaching out and growing in every

Mrs. Elizabeth Comstock is a Quaker missionary of Michigan, who has spent many years in prison work. She asserts that out of 115,000 prisoners whom she has conversed with, 105,000, or nearly nine out of every ten, were brought to rain by strong drink; a truth which carries with it enormous weight. Has not society a right to protect itself from such fearful evils-evils which generally fall with the greatest severity on women and children? Perhaps a change will only come, when women have the power of self-protection through law. Not long ago, Mrs. Garrison, a resident of the same State as Mrs. Comstock, obtained a verdict of \$1,000 against a saloon keeper, who, by selling liquor to her husband, was the means of ruining his business habits and deatroy ing his income. To be mulcted often in this manner, carries with it a force which, at present, moral teachings cannot produce.

At the social meeting of Sorosis in January, over a hundred members and guests were present. There were solos on the piano and harp by superior performers, and Blanche Tucker Rosevelt, the beautiful singer who was so successful in Paris last year, gave the "Last Rose of Summer," with fine effect. Mrs. II, M. Poole gave a review of new books by women authors, and Mrs. L. M. Bronson, a paper on the "Philosophy of Breathing." Mrs. E. M. Smith, a member of the Academy of Sciences, then read an exhaustive history and description of Amber, illustrated with many beautiful specimens from her museum, some embalming rare plants and insects. Mrs. Starr recited "Fulvia;" a dramatic poem by Emma Tut-lle, and Miss Swayze gave "Bertha in the Lane." Dr. Anna D. French began the dis-cussion on "Science; will its pursuit be more or less profitable to individuals than the classics?" It was continued by Rev. Phebe Hanaford, Mrs. Mary F. Davis, Miss Youmans—one of the editors of the Science Monthly—Mrs- Hopper, and others, and after more music, the long exercises closed. Those who insist on speaking of women

as Mrs. Gen. A. or Mrs. President B., would do well to consider these sensible words of Richard Grant White: "The fashion of saying Mrs Gov. B. and Mrs. Dr. C., seems to me absurd, and have in it an element of incongruity. For these titles are mere official designations, pertaining to masculine offices. I think a grande dame the most absurd, un-natural, artificial and conventional of the creatures of modern society, and I should be well pleased if the fashion of calling wives by their husbands' surnames could be dropped. Facey calling a woman Mrs. County Clerk A., Mrs. President of the Board of Police Commissioners B., or Mrs. Assistant Street Inspector C.1

It would seem as if to be simply a woman and to be called a woman, were regarded by most of our country-women as a degradation. Not only must every woman be spoken of, and speak of herself, as a lady, but we find woman displaced from the pro-per position which it has held for cesturies in compound words, and lady put-in-its stead. For example, saleswomen have for some years past advertised for places as "salesladies" and now forewoman is sometimes displaced by "forelady." The force of vulgarity and absurdity can go no further, unless, indeed, we have sales gentlement behind our constant and account of the sales and the sales gentlement behind our constant and the sales are sales gentlement. men behind our counters, and gangs of work-gentlemen upon our roads; unless our public meetings shall be presided over by chair gentlemen, and our cities be governed by Boards of Alder-gentlemen. It might have some effect to tell people who use such words that the higher the culture and social condition of the woman, the more surely will she speak of herself and of those of her sex who are in her own social position, as

All lovers of the writings of Louisa M. Alcott,—and who are not?—will be pained to hear of the premature death of the May of "Little Women," who was no other than her younger sister, May Alcott Nieriker, of Paris. Louisa was able, through success-ful authorship, to send May abroad, where her studies were pursued with success and enthusiasm. Ruskin considered her the best and most sympathetic of all the copyists of Turner, and she had also done excel lent original work. The father, A. B. Alcott, it is known, while one of the most genial, delightful, cultivated and advanced of the literary men of the East, is unpractical in worldly ways, and his daughters have found their places in life only by self-help and labor. The intellectual life of the family is full, rich and strong, and the household was a most attractive one, before broken up by the departure of two of its choicest mem-bers. Mr. Alcott's "Conversations," which bers. Mr. Alcott's "Conversations," which have been held in the parlors of friends both East and West, have been likened to those of Plato, and for thirty lears a circle of choice spirits have been saper to hear his every word, which seemed to come fresh from the very heart of nature. Four years ago Mrs. Alcott,—the Mrs. March of Little Women, -was the first to join the procession of the invisibles, and now the artist daughter, who had married happily while abroad, is taken from her busy work to higher fields of effort, leaving an infant daughter, and a host of friends. Mme. Nieriker had just published a valuable little book of directions to women students

and artists who wished to study in the capitals of Europe, telling where and how to go, what to avoid, and how to live economically and work to the best advantage. The following lines are the close of a touching poem to the memory of the loved sister, by Miss Alcott, which is entitled 'Our Madonna," in the Woman's Journal, where they first appeared.

A mother, folding in her arms,. The sweet, supreme success; Giving a life to win a life, Dying that she might bless. Grateful for joy unspeakable, ... in the orief, blissful past; The picture of a baby face Her lovellest and last.

#### Book Notices.

PARKER MEMORIAL HALL LEGITURES OF Salvat on, Prayer, The Methods of Sparit Influ-ence and Nature of Death By J. M. Peebles, M. D. Pathphlet, pp. 66, 12mo. For sale by the Religio Pidlosophical Publishing House, Price 25 cents.

Every thing fr. Peebles writes is readable. He is never prolix or dull and his thoughts change so rapidly, he will never find a reader willing to accept all or reject all, for side by side he ranges opposing views. Bro. Peebles unluckily once was a preacher, and he can never forget it. The great truths of Spiritualism take a theological form in his mind. He sometimes clothes them in theological forms of words Then he will start out of this thralldom, and his sentences ring sharp and clear. The Spirit-ual leaven has not quite worked his thoughts clear, and at times we are in doubt-about his meaning. Now we write this with profound fraternal feeling, for we admire Bro. Peebles's untiring devotion, and we ac-knowledge his right to state his views in just the garb that best pleases him. To begin with, these lectures are brimming with knowledge and sparkling thought, and will well repay perusal. The points to whichfwe object are really small paragraphs, and we criticise them only because we think they convey wrong views; if they do not, thenof course they will not be harmed. In the lecture on Salvation, he seems to revert to the old Christian method, and ridicules the idea of "saving" one's self. He says: "Can we save ourselves? Can the fish

construct itself wings, rise out of the water, and fly through groves and forests? Can the strongest man lift himself over the gar den hedge by his coat collar? . . Carlyle and Emerson, humble and unassuming, . they rely upon God, upon all mental

and moral helps for growth and salvation. save yourself! Such language is

little better than mockery."

What then can save us! Relieved of allcircumlocation, it is the Christ principle; this principle as taught by the Christ-an-This is the same view as is brought out in "Christ the corner-stone of Spiritualism," and may be answered in the same manner. If by the Christ-principle is meant the truth in its broadest sense, with love, charity, purity, nobteness: then, truly, it is to save the world. But why not thus call it, and not after Jesus the Christ. Mr. Peebles says it "was in the world long before Jesus's time. Melchizedec, Zoroaster, Brahma, Py-thagoras Krishna, and Gautama Buddha, were all "anointed," were all baptized of "Christs," as was Jesus of Nazareth, whom Peter denominated "a man approved of God. If so, why then not call this principle of truth, the Buddha principle, or the Pythagorfan principle? Why must we have a name at all? No reason only to give our thoughts a theological coforing, and conceal our true meaning. Mr. Peebles says the reason for its use is: "Because it is a legitimate word. from the Greek Kristos, and that from Kri-no to annoint. This is the external sense of the term, but in a more spiritual sense-and in our dealing with spiritual matters it signified the enlightened, the consecrated, and in a still more intensely divine sense, mrummating principle, much dha, in the Poli language, signifies the en lightened, or life-giving principle of light. Christ stands for Jesus throughout the Christian world, and has a personal mean-ing. It cannot be used in any other sense without being defined before hand, and why it should be thus wrenched out of place because Krino in Greek means to annoint,

is a perplexing query.

A fish cannot, make itself wings and the nor a man lift himself by his own coat collar, but it by no means follows that ne can not save himself. Why should it, when these three performances are so unlike. A fish can swim in the water for which it is adapted; a man can lift a weight from the ground for which purpose he has muscles, and mankind can save themselves because they have a receptive, inquiring, aspiring mental en-dowment. If they cannot, we ask, who and by what means was the first man saved? And again we ask: what are we to be saved from? This talk of salvation smacks of the old dogmas of hell and damnation. Man is not fallen; he is not lost. He may be low in mentality and morals, a savage, yet he has the capabilities of advancement and will surely grow into the light. Certainly conditions are necessary for his growth. Mr.

Peebles sava: "Take the egg with germinal dot and vesicle perfect, and placing it upon the cold earth, command it to hatch—to grow—that the developed bird may make music in the forest. You see the impossibility of growth without maternal warmth and tenderness.

From this the conclusion is shown that some outside influence must be brought to bear; the Christ principle, "Christ Angels"

If a human-being was placed at birth in a sungeon there would be no mental growth. "The germinal dot," however, is there, and the "warmth and tenderness" needed is the sensation conveyed through the senses from the phenomena of the world—the contact of mind with mind, and every influence mor-tal or spiritual brought to bear on it.

tal or spiritual brought to bear on it.

Pr. Peebles beautifully speaks of prayer as aspiration: "Each should pray for himself, pray a long prayer of ceaseless aspiration after all that is pure and true and holy. He should pray for others by doing them good. He should pray for the dead whether in mortal bodies or disenthrailed from them. He should recognize that divine ideal to wards which we are tending—that hopeful longing to be true, to be noble, manly, and more like the immortal gods." As he says: "Jesus in the popular acceptance of the term, was not a praying man."... He said: "Woe unto you, Scribes, Pharisees, hypocrites, for ye devour widow's houses and for a pretense make long prayers, therefore ye shall receive the greater damnation." Sit this be his belief, we cannot understand why he preludes his lectures with prayer, for certainly nothing can be further removed. for certainly nothing can be further removed from aspiration, than a rhetorical prayer.

Le almost direct centradiction is the following passage:

wants, and under proper conditions answer the prayers of pleading mortals.

We do not know whom Mr. Peebles means by "gods" which he writes with a small g, but seemingly they are superior to angels. In any case simple "aspiration" is not enough; mortals must plead, and supplicate in order to be heard and have their prayers answered.

Several instances of prayer being answered by guardian spirits are given, and admirably illustrate the true means by which prayer is answered, for Bro. Peebles has a rare faculty when in the very midst of his theologically created darkness of giving out intense gleams of lightning. Again he truly, says: "It is useless to pray to God for self." ish, personal and special favors, because God is unchangeable, governing the uni-verse by fixed and immutable laws. Conscious, thoughtful souls therefore instead of pleading of God to do this or that, reverently render gratitude and thanksgivings to the Infinite Father and Mother of us all. And while they thank God, they invoke the presence and the aid of angels and sympathizing ministering spirits, and they also pray for the dead; for the morally dead in this world and forthe so-called dead in the lower spheres in the Spirit word."

The same theological influence is made apparent when the author discusses the relations of the spirit and body, and he says: Accordingly the distinguished Descartes taught, and intelligent spirits teach that the soul is located at the pineal point, alias the apex of the conarium." Now why the "pineal gland" should be regarded as the location of the soul would probably perplex the author quite as much as it will his readers. No one knows what is the function of this small tubercle of nervous matter just forward of the cerebellum, and hence it was fancied to be the seat of the soul at a time when theology and ignorance were undivided Stamese twins. But this statement by no means fetters Mr. Pegbles; he goes forward and gives the beautiful science and philosophy of spiritual existence, as though the "pineal gland," was a lobe of the liver.

The last lecture on death is the best of all, and is replete with valuable and suggestive thought, and when it has been read we are ready to exclaim with the writer: "We are the dead-they, the invisible around us, are the living."

HUDSON TUTTLE.

### Spirit' Volces.

Our realiers will recollect the interesting account given by Mrs. Clara A. Robinson, 49 Twenty-Second st., several weeks since, in which she gave her experience in hearing voices. At our solicitation she has copied from her memorandum book several messages she has received in the manner described in her published letter, and which we publish as: an experiment, to see if the spirits purporting to communicate can be identified: Should any of our readers recognize an acquaintance or relative, we shall be greatly obliged if notice of the same is forwarded for publication:

Sep. 3rd, 1879.-I am pleased to return and assure my friends that I still live. My sympathies were with Spiritualism, but fike many others I did not care to let it be known. I often used to visit mediums, and was quite mediumistic myself. I taught school in Chicago; my name is Sarah Lat-timer. I think it is nearly two years since I passed to spirit life.

Oct. 6th, 1879.-I died of heart disease. I lived in your city on the corner of Bloomingdale road and Milwaukee Ave. I was well until the moment of death. I had eaten a good dinner, and while romping with my children, the attack sent me on this side of life. I left a wife and often am with them, though they do not I was about fifty two years old when I died. My name is Henry Frenze; have been dead about two years.

Oct. 6th, 1879 .- I was a lawyer when upon earth-used to live in Woodstock, Ill. 1 never believed in Spiritualism when uponearth; never thought I could return to earth after I died, but f ind that spirits can, and do return, and I want my friends to know that I am still alive, though dead to them. I was a Catholic. My name is James Slavin.

Nov. 3rd, 1879 .-- My name is Mrs. Storms My husband's name is Charles. I died of consumption at Milwaukee, Wis., nearly two years ago, I think. My father was the first person to greet me, when I reached spirit life. I don't want to return to earth

My father is a doctor, and I was named after him; my name is Timothy Papir. 1 passed away from St. Louis several years since. None of my people believe that when a person is dead, they can ever come back main; but, I have been very often to my dear old home since I left the form. Tell my friends I am happy-would not return to live upon earth again for any thing. I was about eighteen years old when I died.

Now. 10th, 1879.—My name is E.'W. Con-ard. My age was nearly fifty-six. I pub-lished the first paper ever published in Terre Haute, Ind. I thought when I died that would be the last of me. Well, perhaps it will be for I am not dead yet.

Partial List of Magazines for February.

The Eclectic. (E. R. Pelton, New York.)
Contents: Lord Beaconsfield; First Impressions of the New World, by the Duke of Argyll; The Letters of Charles Dickens; History and Politics; Early English Ball-ards; A Gossip about Goethe, in his Birthards; A Gossip about Goethe, in his Birth-place; Teaching Grandmother — Grand-mother's Teaching; White Wings; The Lit-erary Calling and its Future; Escape from Pain—The History of a Discovery by Sir James Pagent; A Sennet in Dialogue; Mad-amoiselle de Mersac; Carlyle's Political Doctrines; Sunshine and Shadow; Prof. Asa Gray: Literary Notices: Foreign Literary Gray; Literary Notices; Foreign Literary Notes; Science and Art; Varieties.

The Atlantic Monthly. (Houghton, Osgood & Co., Beston and New York.) Contents: Thirty-Seven Hundred and Fifty-Eight; Puritan Boston; If I Should Lose Thee; The South-Devil; The Parting Day; Pessimism; Miles Keogh's Horse; The Undiscovered Country; Wordsworth; Helen of Tyre; Antonius Stradivarius and the Violin; Benjamin Robbins Curtis; Mr. Fiske's Essays: The Strong Government Idea: A Essays; The Strong Government Idea; A. Plea for Immortality; Dicken's Letters; James's Hawthorne; Interpreted; The Contributor's Club.—The Atlantic Monthly Sup "The above quotations of facts (from Wallace) are sufficient to show that gods, angels and ministering spirits cognize human agram of Tables and Names of Guests.)

The Popular Science Monthly. (D. Appleton & Co, New York.) Contents: The Origin of Criminal Law, by Wm. W. Billson; Saparta's World of Plants) before the appearance of Man, (illus.); How Typhoid
Fever is Conveyed, by Dr. T. J. Mackagan;
Hanoverian Village Life, by Walter Nordhoff; Maps and Map-Making before Mercator, by Chas. P. Daly, LL. D.; Ancient Methods of Filtration, by Prof. H. Carrington Bolton, Ph. D.; John Stuart Mill, by Alex. Bain, L.L.D.; Imperfections of Modern Har-mony, by S. Austin Pearce, Mus. D., Oxon; Daylight in the Schoolroom, by M. Javal; Hygiene in the Higher Education of Women, by A. Hughes Bennett, a. Wells and the Great Sahara, by Lieut, Seaton Schroeder, U. S. N.; The Origin of the Gip-sies; Prehistoric Records; Sketch of Benjamin Silliman, (with portrait); Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

The Nursery. (John L. Shorey, Boston, Mass.) A monthly magazine for youngest readers; is filled with amusing stories and pretty illustrations.

Magazines for January not Before Men-

tioned.

The Psychological Review. (Edward W. Allen, 11 Ave. Maria Lane, E. C., London, England.) Contents: Spiritualism in some of its Religious Aspects: A Comparison and a Contrast; Curious Reasoning of a "Master in Israel": Spiritualism and Positivism in Relation to Problems of Government; Spiritualism in China Spiritual Evolution; Popular Errors and Objections to Spiritual Ism Explained and Answered, Wm. Lloyd Garrison and the Rev. Adin Ballou; Notes and Gleanings; A Christmas Carol)

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CHICAGO, ILL., JANUARY 31, 1880.

Dr. E. C. Dunn and the Methodist Church.

"When in revolutionary times the British shook a bag of gold before the eyes of the noble Joseph Read of Philadelphia, hoping to buy him, he replied:—God-knows I am a poor man-poor enough—but Keng George is not rich enough to buy me."—Bancroft.

This was an honest man, a man of genuine convictions, a man of stern principle, and a man' whose moral worth will live in history forever.

The student of human nature sees two sorts of men in the world, men of principle and men's policy. The former are honest, candid and conscientious; the latter are shuffling, shrewd, sensational and mercenary. Their motives are selfish, and their aims worldly. They stoop to conquer.

Policy is smooth, sly, talkative, two-faced and polished to the external appearance. .

Principle is plain, solid, truthful, and trustworthy, championing unpopular truths for the love of truth. Principle is the burden of the martyr's morning prayer and evening psalm.

John Hampden, through conscience and principle, gave English liberty undying fame. John Brown, through principle, made the rope and the gallows glorious, and Jesus, who came, as it is said, to "Bear witness to the truth," and who defended and lived the truth, made the despised cross the crowning symbol of the ages.

When such a man as Henry Kiddle, superintendent of the public schools of the city of New York, comes out a Spiritualist, we see manifestations of honesty, sturdy principle, and moral bravery. But when Dr. E. C. Dunn leaves and denounces Spiritualists, and joins the Methodist church, what do we see! What are we forced to think? Knowing much of Mr. Dunn's past history, what of necessity must be our decision, and that of his former co-work-

Newspaper writers and correspondents have from time to time during a year or more furnished us with communications and facts relating to Dr. Dunn's airy pretensions, extravagant boastings, social eccentricities and sensational somersaults; and all, to the honor and glory of himself. Dr. Peebles must feel flattered to hear that 'Dr. Dunn; in his lectures, tells of inviting Mr. Peebles to accompany him on a voyage around the world, and pompously speaks of aiding him in his Brahmanical studies in India, and his Talmudic investigations in Jerusalem—pardon the smile!

Probably no Spiritualist doubts the previous mediumship of Dr. Dunn. For, in addition to the oft published testimony of Dr. Peebles, who ever seemed to cherish for his protege a kind of paternal tendernéss, there are scores and hundreds through the West who have seen Dr. Dunn entranced by spirits, purporting to be Indians, Wilkes Booth, Aaron Knight and others. The Doctor will not have the hardihood, though a professed Methodist to deny his years of mediumship. In his lecture repeated, and re-repeated-" How I Became a Spiritualist," he relates therein the most astounding marvels connected with his mediumshipthe most astonishing tests that he had given, and the very wonderful cures that he had wrought aided by spirits, and further he has often declared in public, "All that I am I owe to spirits;" or sometimes varying it, he has declared that there was "No need of a Jesus Christ to save him, for J. M. Peebles and the spirits had saved him!" It must be remembered that Dr. Dunn in his early years was not that "good little boy," so often described in Sunday school books. .

But now that Dr. Dunn has joined the Methodist Church in Rockford, Ill., may we not inquire-What was the motive? Was it selfishness? Was it mercenary? Was it to be more popular? Was it to advertise himself in churches? Was it to get himself before the "Young Men's Christian Associations?" Was it to get the influence of the clergy and church members with an eye to business and money-getting? Such is the common verdict.

Since Dr. Dunin has joined the Methodist Episcopal Church, we feel it incumbent upon us to inquire of him if he has studi- | thinker.

ed the Methodist discipline and doctrines? Does he believe in:

1. Original sin and the fall of man because of Adam's guilt.

2. In the Trinity-that in the "Godhead there are three persons of one substance, power and eternity-the Father, the Son and the Holy Ghost."

3. That "Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men."-(Methodist Discipline, page 9th.

We need not quote more. It is well known that Methodists believe in the Trinity-in the vicarious atonement-in the resurrection of the body-in a future general judgment-and in eternal hell torments. Does Dr. Dunn conscientiously believe these doctrines? 'If not, then, is not his churchjoining, hypocrisy? Is it not treason to every principle of honor, integrity and true manhood? What does Dr. Dunn say? What do his entrancing spirits say! What does Dr. Peebles say? Our columns are open.

It may be contended that in some cases individuals are permitted to join churches without being asked to subscribe to the creed. Our reply is, there can be no stronger subscription to doctrines or creeds than to join and support a sect which is built upon these doctrines -- built up for the purpose of disseminating them. Otherwise expressed, there is no more direct and positive way of endorsing a flag than to enlist under it.

### Culture of the Will.

On another page will be found under this title a short but instructive article by Hudson Tuttle, who is himself a striking example of cultured will. We have known him intimately for years, have observed him constantly and critically, as we do all men who are in any way actively interested in Spiritualism, and we have often been struck with deep admiration at the wonderful results achieved by his exercise of will. The incident he introduces to illustrate his theme in the article alluded to, no doubt occurred in his own family, though he is too modest to say so, and exhibits a most envi-

able trait.

Toiling every day, rain or shine, upon his farm, doing the most laborious work, he would be justified in seldom lifting his pen to aid his fellow-man, yet he never fails to respond to every request to counsel or instruct others from his rich and seemingly-inexhaustible store, for draw on it ever so hard, the spirit friends behind him keep up the supply. We have known him to stack wheat from daylight to dark, under a burning sun with the thermometer at over a hundred degrees in the shade and in the evening so worn and exhausted as hardly to be able to hold a pen, to write an article which attracted the attention of thousands and received the honor of republication in a number of papers. Again we have known him to work through a raw December day, in the mud nearly to his boot-tops, laying tiledrain on his farm, and then spend two thirds of the night writing articles for the secular and spiritual press, for which he never received or expected a penny. Not a reader of this paper does more severe and constant daily manual labor than does Mr. Tuttle, and not one writes more for publication. Through all these long years of financial depression so severely felt by farmers and by none more than Mr. Tuttle, though harrassed and perplexed by financial affairs he never for a moment-allowed them to intrude upon his literary work or to cloud his spiritual vision. During this time when one crop after another was blasted and the meagre harvest brought still more meagre returns, with debts pressing upon him which he knew must be worked out by the sweat of his brow, he was able by the power of his will to rise superior to his earthly environment and place himself in condition for his spirit guides to give through him his last and best book, "The Ethics of Spiritualism," which, however much some may differ with certain premises therein set forth, all must aclinowledge that, as a whole, it is a system of moral philosophy of which Spiritualists may well be proud and to which they can turn with ever increasing profit.

### Mrs. Julia M. Carpenter.

This estimable lady and good medium is known to thousands throughout the country whose acquaintance she has formed in travels with her husband, Prof. Carpenter, who is familiar to the public as an able lecturer on mesmerism and psychology/ \_\_

It seems that some who are not adquainted with the history of Prof. and Mrs. Carpenter, have supposed the Mrs. Julia A. Carpenter, who was confined in an Insane Asylum at Newburgh, Shio, a brief account of which was published in the JOURNAL of Oct. 4th, 1879, together with poetry written by her, to be Mrs. Julia M. the wife of Prof. Carpenter. We desire to correct this impression. Prof. Carpenter has been known for twenty years or more as an outspoken Spiritualist who formerly lectured on the subject, and who is now doing as much for the cause as any lecturer in the field. He would therefore be the last man to think his wife insane because she held communion with dear friends in spirit-life.

Col. Ingersoll is to deliver an oration in this city, on Thursday evening of this week, at Central Music Hall, in honor of Thomas Paine, it being the anniversary of the birthday of that noble patriot and progressive To Spiritualists!

You will all readily admit the need of an organized and sustained aggressive policy on the part of Spiritualists in dealing-with the world of opposition and ignorance with which we have to contend in advancing a knowledge of Spiritual Truth. The desirability of meeting misstatements, ignorant criticisms and unjust attacks through the same channels in which they are given to the public, is patent to all and needs no argument. To overcome the obstacles in the way and secure this desirable object is to some extent possible now, provided united and persistent effort is made, and the sooner we begin and the longer we persist in such united and aggressive action, the easier will become the task.

While there is a general agreement as to the advisability of such action, there arise differences as to the best method of initiating and carrying on the work. There appear grave objections and dangers, in the minds of many, to clothing any single individual with authority to represent the millions of Spiritualists, and the certainty of division on this point will tend to seriously affect the desired object,

Further, the difficulty of raising a fund from year to year sufficient to pay an adequate salary for such service is broached, and with great force we admit in view of the unorganized condition of Spiritualists and the comparatively limited support given even to spiritual publications and lecturers. It seems to us that these difficulties and others nearly as serious can be overcome in a great measure and the work ren dered feasible by dividing the duties and responsibilities of the work among a goodly number, who shall perform it without pecuniary consideration. We are all co-workers, brothers and sisters in this glorious labor of love, and it matters not who does any particular task, so that it is well and prompt-

Therefore, we the undersigned, pledge ourselves to gratuitously do this work; and ask each and every Spiritualist, respectively, to write their names as members of our corps of advisors and helpers. Let all keep watch and guard, and whenever one sees occasion for action, let him either devote himself to the task or refer it, with the proper data, to the one on this list whom he thinks best qualified for that particular case, or the special work in view.

The time demands our united action and united in a common cause we will zealously and persistently work together for the achievement of a common purpose.

J. M. PEEBLES .. Hammonton, New Jersey.

HUDSON TUTTLE, Berlin Helghts, Ohio. SAMUEL WATSON,

Memphis, Tenn.

SAMUEL BIGELOW. Alliance, Ohio.

D. P. KAYNER, . . (Merchant's Building) Chicago, Ill.

E. S. HOLBROOK, (Neyada Block) Chicago, Ill. MARY WILSON,

· Lombard, 111. E W. BOND,

Willoughby, Ohio.

J. MURRAY CASE, Columbus Ohio.

LYMAN C. HOWE,

Fredonia, New York. A B. SPINNEY. . 204 Woodland Ave., Detroit, Mich.

BROANSON MURRAY, ~

238 W. 52nd St., New York City. MRS. EMMA TUTTLE,

Berlin Heights, Ohio.

Hockessin, Del.

J. G. JACKSON.

GILES B. STEBBINS, 1213 F St., N. W., Washington, D. C.

Lombard, Ills.

A. B. FRENCH.

Clyde, Ohio.

H H. BROWN, 252 Steuben St., Brooklyn, N. Y.

MRS MARIA M KING, Hammonton, New Jersey.

WM. E. COLEMAN,

Fort Sill, I. T. WM. FISHBOUGH.

820 DeKaib Ave., Brooklyn, N. Y. C. FANNIE ALLYN,

Stoneham, Mass.

JOHN A. HOOVER, 940 So. 3rd St., Philadelphia, Pa.

### That Haunted Blacksmith Shop.

While it is true that we published, last week, a graphic account of a "haunted" blacksmith shop in Michigan, It is not, unfortunately, true that the dilapidated oldbuilding was "haunted" at all. The statement that a "ghost" could fully materialize an anvil and a sledge hammer, and brawny arms also to wield the latter in making terrific blows, should have made us incredulous as to its truth, and induced us to await fer further development; but we did not, and, in consequence, to thousands of the readers of the JOURNAL, it has been a "seven-days" wonder. It now appears from the Jackson (Mich.) Citizen, that the boys who "put up the job," and who formed part of the crowd who did the watching on that eventful evening, were caught at their mischief the other night, and the illusion is now dispelled!

Serjeant Cox.

The attitude assumed by Serjeant Cox towards Spiritualism, was the cause of giying consequence and publicity to the cause. Now that he has departed it is, the subject of dispute whether he was a Spiritualist or not. Cautious and careful almost to a fault, he slowly approached the great subject, and finding "psychic force" would not account for the phenomena, became a confirmed believer. He did not wish the Psychological Society of which he was the head, to become a spiritual society, and here is the ground for the assertion that he was not a believer. He expressed his full belief to Mr. Eglinton, and that he had seen and conversed with his departed daughter at the house of Mrs. MacDougal Gregory. Sptretual Notes well remarks-to the saying of people:

"He has found out the great secret, he has solved the great myster," that in this life remained unknown," Has he? It is frequently assumed that the opening glance of the spirit in the world on which it is just entering, reveals the great secret of Me. But this would seem a misconception. Spirits learn there as they learn here, and manglearn very slowly. One thing, however, Serjeant Cox could have told his friends had he been able to have occupied the chair that he has left vacant; he could have testified to his own spiritual existence, have taught the reality of soul more forcibly than he ever did from the same place while he was in the body, and have answered his old question, What am I? more clearly than he ever could before."

At the next meeting of the society which he had founded, he intended to give his personal experiences in "Investigating Psychological Phenomena," and to allow questions to be asked. Had he been able to give those experiences, how eager would have been the questions, and what a sublime narrative would be have been able to have given, of his journey over the border to the Spiritworld! He would have told of his welcome, by his spirit daughter, who had by great effort convinced him that she still , kved. What a flood of intelligence has already illumined his honest mind!

### A New Prophet in India.

Kesub Chunder Sen, a high caste Brahmin who for some time has been a rising light in India, has cast aside appearances and became a founder of a new sect. He has long and earnestly protested against the superstition of his own country, and at times the hearts of missionaries were gladdened by his praise of their works, and his seeming acceptance of the doctrines of Christ. To establish Christianity, however, was not his object. He claims to be a re-incarnation of the divine Bhakti, under the name of Chaitauya, and that he is commissioned to establish the church of the future. He is the Prophet Nadiya; an organization has been completed at Calcutta and the apostles, "a preaching army," have been sent forth on their mission to convert the world. This army moves from place to place with banners flying and music, and so great is the enthusiasm that devotees roll themselves in the dust before it.

The object of the new Prophet is to deliver his country from dry rationalism and supply a living faith. Whatever the results may be, the movement is of deep interest to the stadent of religious history, as an illustration of the rise and progress of sects. Kesub Chunder Sen, with his pretense of being a re-incarnation, in the light of the present, is a sham and a farce; removed two thousand years into the past, and a few wonder works would have made good his pretense, and unfeld millions would have received him as God.

### A Haunted House.

The St. Louis Globe-Democrat states that there is a haunted house nine miles south of Taylorsville, Ills. The whole country is excited about the matter. It appears from the account given that his ghostship-as the reporter calls him-seems in good spirits, and trips over the floor in the gayest manner. He taps on the window pane, rattles the doors and thumps the walls as if in great anger, and abon he groans in agony. This solt of procedure has been going on for nine years. Family after family have lived there, but none have remained any great length of time.

The last family that resided there (now just left) was that of Samuel Laughlin. They lived there longer than any of the others, but while they went there entirely free from superstition, they are now believers in Spiritualism. The hired man describes the groans as being of a most dreadful character, issuing from all parts of the house. Many attribute the mysterious sounds to the fact that many years ago a dastardly murder and robbery is supposed to have been committed there. A few years after the supposed murder a gang of counterfeiters were détected making spurious coins in the house, and it is argued that no doubt many a foul and bloody deed has been committed there. The flight of the Laughlin family tends to more firmly establish this belief, and many discussions of the matter have taken place within the last few days.

We are in receipt of a special New Year edition of the Moline (Ill.) Review. It is printed on fine tinted paper, and exhibits a review of the various industries of the city. The first page contains a fine illustration of the building occupied by the Moline Plow Company. There is a vast amount of business done at Moline, and to present the same in full to the world, required eight mammoth pages, containing seven columns each, Such enterprise in advertising will certainly bring its reward.

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

J. Frank Baxter will lecture at Bangor. Maine, during February.

Frank T. Ripley lectures and gives tests at Dayton, Ohio, during February.

Lyman C Howe lectured at Chagrin Falls, Ohio, two-evenings last week. Bishop A. Beals speaks at Whittier, Ill., February 1st. The 26th and 27th of January, he lectures at Libertyville, Iil.

Mrs. Emma Jeffries, late of San Francisco, has returned to Chicago, and may be consulted at No. 352 West Madison street. The almost unprecedented prosperity in

the one year's career of Andrew's American Queen, as a society journal, induced its more frequent publication.

Sunday evening services are held regular-

ly at the residence of Mr. and Mrs. L. Gardner, (Mrs. Cornelia Gardner), Rochester, Mrs. C. Fannie Allyn is attracting large

and intelligent audiences by her lectures. She speaks in Vineland, N. J., during Feb.; New York city, in March.

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 con-

Walter W. Broom has commenced the publication of a paper at Vineland, N. J., under the euphonious name of Broom's Paper. It is neatly printed, is quite spicy, and certainly is entitled to a long life.

Capt. H. H. Brown would like to make engagements, either for Sunday services or week evening meetings, for February and March. He can be addressed at 252 Steuben street, Brooklyn, N. Y.

J. Koons writes: "In token of my approbation, I remit my annual subscription, and cheerfully exercise my limited influence for the future advergement of my friend and companion, the RELIGIO-PULL-SOURICAL JOURNAL.

A gentleman of great experience in spirit phenomena, called at our office last week and informed us that Mrs. Eddy, of 666 Fulton street, this city, was constantly making gratifying progress in her medial develop-

E. V. Wilson's appointments for February are as follows: Sunday 1st, 8th, and 15th, at Utica, N. Y. The 3rd, 4th, and 5th, at Oneida, New York. The 11th, 12th, and 13th, at Deansville, N. Y. The 17th, 18th. and 10th, at Saratoga and vicinity, if required. The 20th, 21st, and 22nd, at the Pawlett Convention, Vt.

Mr. V. S. Anderson, of Idaho Territory, an old miner as well as subscriber, gave us a call last week on his way to New York, Though a Yale graduate and lawyer by profession, he has taken up mining and is a splendid specimen of western enterprise. He is to spend several weeks in New York and vicinity, and we hope will meet many of our readers.

We are receiving many letters from Iowa its active opposition to the "doctors' plot," and highly commending the able communications we have published on the subject. Some of these correspondents write that they have to rely almost entirely on the JOURNAL for printed matter in the fight against class legislation, owing to the intimidation practiced on their local papers by the "regulars." In this issue will be found another shot from Dr. Burr, whose experience entitles him to be heard.

THE MODERN BETHESDA, or the gift of healing restored, being some account of the life and labors of Dr. J. R. Newton, healer; with observations on the nature and source of the healing power, and the conditions of its existence; with notes of valuable auxiliary remedies, health maxims, etc. Such is the comprehensive title of Dr. Newton's book, which contains three hundred and twenty-two pages, printed on fine heavy paper and bound in cloth. Price \$2. For sale at the office of this paper,

A CHANCE FOR BALDWIN AND CECIL to try their boasted skill, is offered by Dr. Samuel Watson on the sixth page, in his letter concerning Mrs. Miller's mediumship. Dr. Watson is perfectly responsible for his contracts and a fair man. Referring to Dr. Watson's remarks on the chair feat, we only have to say, that we can readily produce witnesses who will give equally good prima facie evidence of the genuineness of the same phenomenon as performed by jugglers; and for the reason, therefore, that similar evidence offered in the interests of a genuine medium has no great valte, we deem it best not to waste ime over it, at least not to publish it.

Commenting on the terrible disaster of the Tay, the Medium and Daybreak says, and its prophecy may come true: "Thousands to whom spirit communion is a person. al possibility, have been saved from accidents by impressions from guardian spirits. Clairvoyance and the disclosures by spirits are continually aiding individuals to avoid dangers, and if the minds of the people were alive to the help to be drawn from these sources, and the necessary faculties developed, such deplorable casualties would be impossible. The time will come when persons applying for certain responsible positions, will have to answer in the affirmative such questions as these: Are you clairvoyant? Are you impressible to apirit influences? Sensitiveness is a faculty of the human spirit, susceptible of culture, and when clear and acute, of untold value.

### Brooklyn Spiritual Fraternity.

There was a much larger assemblage present this evening, the second meeting of our Fraternity, with many new faces. Every seat was filled, and the problem now to be solved by our Executive Committee, is to secure a large and commodious Hall, to accommodate the people who desire to come and unite their efforts with ours, in our work to demonstrate the facts and philosophy of modern Spiritualism.

The chairman on calling the meeting to order, read several letters from Irlends interested in this movement abroad,-one from a gentleman residing in a city in one of the New England States, now a practic-ing physician, but who was for twenty years a clergyman in the Universalist denomina-

tion, and who.said: "I have always been attracted to the subject of Spiritualism, and yet have been repelled from it, or, perhaps, I ought to say, from Spiritualists as a body, by their bigotry, iconoclastic spirit, and in some cases by what I believed, was their knavery and deception. But I think a better day is dawning upon your movement, and a better spirit is taking control over it. I like the broad catholicity of your published address as to your objects in Brooklyn, and wish that the world had the light and inclination to accept them, love and five them, for I am sure we all would be better and happier is their full acceptance and faithful practice."

E. V. Wilson had been invited to address us on "Our Conference Work." When I met him at the Lake Pleasant Camp Meeting last summer, with feeble and tottering steps, doing the work of three strong men, felt as if his stay here with us in this life would be very brief; but this Father in our Israel, seems now to be in full possession of health and strength, and we all hope that he may be spared a long time of usefulness, and that the evening years of his long and eventful life may be calm, peaceful and happy, for no man in our ranks has done more earnest and faithful work, and his tests and public scances have convinced more people than any other laborer in the

In the short space allowed in the crowded columns of the Journal, only a very brief and imperfect synopsis can be given of the remarks of Bro. Wilson. He said:

The Conference, when rightly managed and in the spirit in which you are at work. is an educator, much more so than the Sun-day lecture, for here your platform is broad and liberal, and you will have a variety of thought on the live questions of the day; as each one brings to the common-stock what truth may have dawned upon his or her soul, we find our meetings to be educating in their character, and preparatory to the lecture room and of the acceptance of

our philosophy.
"You should make mediumship and its phenomena a study, and your committee should demand genuine manifestations, and should not endorse any phase of phenomena until thoroughly tested. You should invite the radical, the atheist, the materialist and the christian, to confer with you here. The Christian world base their faith on a belief in the atonement. Spiritualism is based upon absolute facts—genuine phenomena that can be attested to by living witnesses and in this it differs from any other faith now extant. In the conference where your speakers are limited to short ten-minute speeches, you condense thought. Your platform should be perfectly free to every principle pertaining to immortality.

"I am not a Christian according to the creedal code, but I do believe in morality. We can discuss here any problem that will aid in the progress of the world. All.con-ferences should be radical. You are here to develop thought and dig down to the root of things. You cannot close your doors against thought. You need committees to bring the principles and object of your conference to thousands of men and women of Brooklyn, who know absolutely nothing of your facts or philosophy. You should teach the young of the unseen forces that are so subtile and yet so little understood, and to recognize the law that nothing is so bad as prevarication. You also need to develope healing mediums for the restoration of the sick to fiealth and strength; to study and classify facts in psychometry and psychol-

Bro. Wilson related his experience in be-ing restored to life and health by his spirit guides last summer after several of the best physicians had told-him that he could live out a few hours. In conclusion he said, "Be ye wise as serpents and as harmless as

Brother Wilson was followed by Judge P. P. Good, of Plainfield, N. J.; Deacon D. M. Cole and W. C. Bowen,

The Executive Committee made a report of a preamble and articles of assomation, which were freely discussed and with a slight amendment as to the article on membership, was unanimously adopted by the large audience, and it was resolved to print five thousand copies for distribution. Copies will be forwarded to the JOURNAL for publication to aid others in forming like associations.

It was announced that Col. John C. Bundy, editor of the RELIGIO PRILOSOPHICAL JOURNAL and his estimable wife, would be visiting friends in Brooklyn the coming week, and it was voted that a reception be given them in the lower hall in this buildgiven them in the lower hall in this building, Cor. Fulton and Clermont ave., Friday evening. January 30th, 8 r. m., to which all Spiritualists are invited. The chairman announced that Mrs. Augusta Cooper Bristol, of Vineland, N. J., would give the opening address, Saturday evening, January 31st, on the "New Era." Mrs. Bristol is one-of the ablest speakers on the rostrum, and a rare intellectual treat may be expected. rare intellectual treat may be expected.

At the close of our meeting, a young lady, the daughter of Brother D. M. Cole, was found to be entranced, and a circle was found to be entranced, and a circle was formed, and interesting phenomena were presented, spirits described, names given, etc. This young lally was dulte recently developed, and I believe had never sat in a circle until after she was controlled by the invisible power. It was eleven o'clock before the friends left the hall, and all rejoicted at the pleasant and harmonious meeting ed at the pleasant and harmonique meeting in which we had been participants.

S. B. NICHOLS. 467 Waverly ave., Brooklyn, N. Y.

In a lecture delivered before the St.

Louis Liberal League, Wm. Bush said: "I aver that the spectre is writing on the wall its MENE MENE teckle of dissolution and transmutation of the whurch of the past; and that the factors of the are bringing this about are free secular schools, a free press and universal education as distinguished from the isolated individual education of antiquity."

O. D. Chapman, please give your post omce address and we will comply with your request.

."To Spiritualists." In another column |. will be found an address to Spiritualists well worthy of attention, and appealing to the sound judgment of every reader. The friends whose names are thereto appended, are well known to the public in their respective capacities as writers, lecturers and mediums, and the fact that they have united for a common purpose bespeaks much for the success of the effort. Let every reader who feels an interest in the advancement of Spiritual knowledge, add his (%) her) name to the list of those who are ready to assist in carrying on that work. Each subscriber who does not preserve a file of the JOURNAL, should cut out the address and list of names attached, and preserve it for reference, that he may call in the assistance of some one or more of the persons there named whenever necessary. Other names will be added to the list from time to time. Want of space this week forbids further remarks upon the subject in this issue, but we shall enlarge farther upon the matter in future issues.

#### Dr. J. R. Newton.

The individual-experiences of Dr. Newton alone are enough to answer the cry of cui bono, so often raised by those ignorant of the good intercommunion with the Spiritworld is doing. A lineal descendent of John Rogers, who was burned at the stake, Dr. Newton has achieved a reputation that will live as long as that of his illustrious ancestor; his memory will be held in loving remembrance in thousands of households, and the wonderful cures performed upon their apcestors, will be a study often told by future generations.

No one can form an adequate idea of the scope and influence of his work until after reading "The Modern Bethesda," which in over 300 closely printed pages details some portion of his life and labors. The book is edited by A. E. Newton, which is an evidence that the work has been well and carefully done. Dr. Newton, though now seventy years of age, is still hale and hearty, and as deeply devoted to his heaven ordained mission of healing as ever, as will be seen from his advertisement in another column.

br. Samuel Watson is getting his private business so far settled, that he contemplates entering the lecture field at an early date. He speaks at Bushnell, Ill., the first Sunday in March; at Searcy, Ark., the first Sunday in April, and at other points in Arkansas during the remainder of the month. Bro. Watson's permanent address is Memphis, Tenn. We hope our readers will make an effort to procure the services of this able veteran. There need be no fear of losing money on an engagement with him, as he always attracts fine audiences and reaches the heads and hearts of his old orthodox friends, as well as satisfying more advanced thinkers. Let him be kept constantly engaged, with more calls than he can fill.

### The Scandinavian Free: Thinkers' Society.

The Scandinavian Free Thinkers' Society of this city, will hold their Tenth Annual Festival in commemoration of the birthday of Thomas Paine, Saturday evening. January 31st, at Turner Hall, corner of Milwaukee avenue and Second street, Gen. Stiles and Prof. Denslow are expected to be present, to address the meeting. Dr. Paoli and Marc Tyrane will deliver addresses in the Scandinavian language. After the speaking, there will be a grand dance. A pleasant, time is anticipated.

Thomas Walker, a trance medium, who lectured in this country previous to going to Australia with Dr. Peebles, is agitating the people of England with his profound thoughts. He lately delivered a lecture at Macclesfield on this subject: "England in Danger." He said:

"The only way to prevent revolution was in the rulers keeping themselves well in-formed as to the growing power of the people, and making concessions to them in due time, and in recognizing that in the people is the power, and that rulers are their servants and not their tyrants. Class legisla-tion was next alluded to with special reference to the land laws; and in eloquent language the lecturer denounced the unjust and oppressive feudalism which was brought from the dark ages into the civilized nineteenth century. These land laws, he said, took away from the laborer every hope of improving his condition, although he worked ke a slave all the days of his life. The position of the agricultural laborer was contrasted with that of his class in France, Switzerland, and other countries where he has a reasonable chance, if he is industri-ous, of being able to occupy his own house

The Gibson, (Tenn.) Mirror, under the head of "An Evil Demon on the Rampage,"

upon his own land.

At the residence of Mr. Jerry Desmond, four miles South of this place, have been heard for the last four weeks, mysterious rappings in all parts of the house and writrappings in all parts of the house and writing upon a slate by an invisible hand. It has created quite a consternation in the neighborhood, and large numbers of the neighbors nightly congregate at the place to witness and inquire into the cause of the rappings. All questions asked are answered, but not always truthfully.

Mr. Desmond is a quiet, orderly citizen, and a devout Christian—a Romanist—and does not believe in Spiritualism, and is con-

does not believe in Spiritualiam, and is con-siderably annoyed by his un velcome visitor. The mysterious rapping, now going on at Mr. Desmond's are nothing new, but have been witnessed hundreds of times before. In some cases they have been traced to natural causes, and in others it would seem to be of supernatural origin.

Those desiring to engage the services of that most able lecturer, Emma Hardinge-Britten, who will start eastward soon, can aduress her in care of Mrs. Ada Foye, No. 126 Kearney St., San Francisco, Cal.

A Beath-bed Seene in Leadville.

At 230-o'clock this morning the dying Gertie Hosmer awoke from unconsciousness, and, opening her large blue eyes, said to those about her bed, that new she was ready to go. Then, in tones as clear and film as the early Sabbath bell, she sang the beautiful ballad, "See that My Grave is Kept Green." The scene was most affecting. There, leaning over the head of the dying girl's bed, stood the widowed mother, and close to her side the two brothers. At the foot was the physician and the Rev. Mr. McKabee, of the Episcopal Church. All were in tears. When the last stanza of the plaintive song was finished, the dying girl, looking up in her mother's face, said: "Good-base manners for good-base manners." bye, mamma, I'm going now. Good-bye, love you, mamma. Good bye, dear brothers. I love you all—I—I—" and Gertrude was again unconscious.—Leadville ('.'ol') Denver.

### Business Motices.

AN ARTICLE OF MERIT .-. " Brown's Bronchial Troches' are the most popular article in this country or Europe for Throat Diseases and Coughs, and this popularity is based upon real merit. Imitations are offered for sale, many of which are injurious. The genuine "Brown's Brownial Tro. thes? are sold only ty borrs,

THE PROOF OF THE PUDDING IS IN THE EATING Grocerymen and storekeepers pay 3 to 5 cents a pound extra for butter made with Gilt Edge Butter Maker. It increases production 6 to 10 per cent .; reduces labor of churning one-half; gives a rich golden color the year round. Sold by drug-glat, grocers and general at bekeepers. Send stamp for "Hints to Butter-Makers." Address, Butter Improvement Co., Buffalo, N. Y.

NERVE - It is a great thing to have what is call-ed nerve, and nothing contributes more to the power of physical control thus named than Warner's Safe Nervine. It also relieves all kinds of psing and cures headache and neuralgia. 27-21-21

Reader, the price of mythook, 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.

Those who suffer from nervous irritations, itching uneasiness, and the discomfort that follows from an enfeebled and disordered state of the system, should take Aven's Sansaranitia and cleanse the blood. Purge out the lurking distem-per that undermines the health, and constitution.

PR. A. B SPINNEY, of Detroit, will visit his Patients at the following places during the month of February, 1880: East Saglnaw, Every I House Monday and Tuesday, February 2nd and 3rd; Flint, Hotel Bryant, Wednesday and Thursday, Fabruary 4th and 5th; Lansing, Edgar House, Friday, February 5th; Portland, Goff House, Saturday, February 5th; Portland, Goff House, Saturday, February 5th; Portland, Keith, Frehams, Sunday, February 5th; Portland, Goff House, Saturday, February 5th; Portland, February 5th; Po February 6th; Porlland, Goff House, Saturday, February 7th; Greenville, Keith's Exchange, Sunday and Monday, February 8th and 9th; Lowell, Potter House, Tuesday, February 10th; Charlotte, Sherwood House, Wednesday, February 11th; Kalamazoo, St. Nicholas, Thursday, Friday and Saturday, February 12th, 13th and 14th; Dowaglac, Seymour House, Sunday and Morday, February 15th and 16th; Ludington, Marshall House, Wednesday and Thursday, February 18th and 18th. Marsites and Thursday, February 18th and 19th; Manistee, Dunham House, Friday and Saturday, February 20th and 21st; Detroit Home Office, 20t Woodward Ave., February 24th, 25th and 26th. 27 22

CLAIRVOTANT EXAMINATIONS FROM LOCK OF HAIR.-Dr. Butterfield will Grite 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. CURES EVERY CASE OF PILES.

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OBSERVER.

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#### The Liberty Tree.

HARMONIAL PHILOSOPHY.

[Miss. Loraine L. Smith, who sends this poem, the "Liberty Tree," writes as follows: "I was exceedingly glad to see the article headed, 'Thomas Paine's Birth Day.' . How glad, really, I should be to help celebrate it, and listen to the well deserved and eloquent tribute Mr. Ingersoll will give him. In my girinoud I loved to listen to my father as he sung the enclosed song to the children on his knee. For many years after he was gone ! tried to bring to my mird these favorite words, and wished I could again hear them sung, as he sung them."1

In a charlot of light from the region of day, The Goddess of Liberty came; Unnumbered celestials directed the way, And hither conducted the dame.

A fair budding branch she brought down from To a nation who longed to be free. Transplanted to earth this rare pleage of her

She christened the Liberty Tree. This celestial exotic struck deep in the ground, Like a native it flourished and bore. The fame of its fruit drew the nations around

To search out its peaceable shore. Unmindful of names, or distinctions they came.

For free men like brothers agree;
With one spirit endowed they one friendship pursued, And their temple was "Liberty Tree."

Beneath this fair tree like the patriarchs of old, Their bread in contentment they ate; Unvexed with the trouble of silver or gold, The cares of the proud and the great. With timber and tar they old England supplied, And supported her power on the sea.

Her battles they fought without getting a groat,
For the honor of Liberty Tree.

But hear, Oh, ye brave 'tis a tale most profane.

How all the political powers;

Kings, commons, and lords are uniting amain,

To cut down this guardian of ours.

From the North to the South blow the trumpet to

Through the land let the dire tidings flee; Through the isnd let the unite with a cheer,
Let the far and the near all unite with a cheer,
In defense of our "Liberty Tree."
THOMAS PAINE.

### God at Work-How He Does Le-Comtorts of Orthodoxy.

To the Editor of the Religio-Philosophical Journal:

New Year beame! upon us with radiant smiles and joysus sunshine, and "all went merry as a marriage bell" until about eleven o'clock, just as we were beginning to think of good dinners and family greetings, when our quiet village was startled with the cry: "Three boys are drowned in the reservoir." I will not attempt to describe the sudden revulsion of feeling, the deep anxiety upor

every countenance, the hurrying to and fro with bated breath and throbbing hearts. None but parents with the dread uncertainty as to whether their own dear ones were counted with the fatal three, can fully appreciate the dread

anxlety of the first moments of uncertainty.

But soon the terrible calamity was focalized and assigned to three grief-stricken families, Coates, Derman and Berlin, and the sympathies of the awakened community were extended to them, and everybody, did what could be—first, to try to resuscitate the three boys, and attract the freed spirits back to the cold and lifeless clay; and, secondly to cheer and strengthen the bereaved fami-lies in this -hour of great affliction—this hour when the solemu realities of life are forced home to the unwilling heart, when we stand face to face with the grandest facts of existence, and see how vain and futile all our weak attempts to ward off the legitimate results of violated law; when we are made to feel that nature's laws are inflexible shall we resp. .

Being upon terms of intimate friendship with ir. Coates and family, I hastened to them, and ound Mr. Coates with willing friends still anxiousfound Mr. Coates with willing friends still anxious-ivengaged with galvanic batteries, jugs of not water, friction and all the appliances known to the medical profession, vainly striving to entice darling Horrie back to their embrace, unwilling yet to consent to the unwelcome fact that he was already an inhabitant of the Spirit world. I took occasion to say to a weeping brother, that it was a blessed consolation to know that Horrie was atill a living, conscious boy, and undoubtedly now with his friends who had gone before, and who could be of great service to him in this sudden and unexpected transition. "Yes," said the al-most heart broken brother, "and he is now doubt-less with my other brother who died long ago." The thought pacified and strengthened him, to bear his stilliction, and harmonized with his reason and his belief in the beautiful truths of Spiritual ism, which alone seems adequate to console at

such trying times.

But when farther efforts at resuscitation were abandoned and the grief-stricken parents were mingling their grief and vainly striving to see light amid the deep gloom of this great sorrow, the Rev. Dr. Grimes, the Presbyterian minister to whose Sunday ministrations Mr. Coales, though an avowed Spiritualist, had of late listened, came up-on the scene with the best of intention to pour the balm of consolation into the wounded spirits, and administer to them the orthodoxical assurances of the Bible and the church. Hearing bim dealing out in a loud sermonizing style, I became an eager listener and heard him assure them the God was not angry, there was no anger in-it; that God never took any one unfiltie had a place prepared for them; that God loved the dafling children; that he had a place prepared for them, and came and took them, and that they should feel flattered and proud that they now had a representative at the court of heaven; and that it was a prest consolition to be should feel flattered. great consolation to know that little Horrie was now saved eternally, for when God saves any one he saves him eternally, etc., etc. They were exhorted to lean upon Jesus as the only source of strength and consolation, and asserted that he and he alone could heal their wounded spirits, and that they now had additional reasons for striving for heaven, for they could go to their dear one, but he could never some to them, which assertion

was repeated and emphasized at the funeral.

What troubles many of the Spiritualists and
Liberals, associates of Mr. Coates, and who have
frequently sat with him in circles and witnessed his joyous emotions as he has had repeated assur-ances of the presence of parents, brothers, children and friends now residents of the Spirit-world, and to those of us who have known how much he prized, not the belief, but the positive knowledge of spirit return and communication, is, that he could consent to have such an occasion so prostituted to the teaching of false, delusive, chimerical, tuted to the teaching of false, delusive, chimerical, myths and superstitions, when the occasion seemed so opportune to have sown the good seed of spiritual truth, that would have borne fruit in many a hungry soul and restless spirit, which is groowing almost blindly after the truth. When will Spiritualists learn to respect the truths of our grand religion and philosophy, and not allow them to be insulted and vilified in the house of their friends? To have the stereotyped and stale falsehoods of a waning theology of which even the advocates are becoming ashamed, dished up at the funeral of the child of a leading Spiritualist, is indeed wounding the Christ in the house of his friends.

. S. BIGELOW. Alliance, Ohlo.

John Wilson, a worthy and prominent Spir-liualist, writes: I have been taking the Journal, since 1868, and find it improving each year, and am better pleased with its present management than ever. I hope you will continue in the course you have been pursuing, until the spiritual ranks are cleared of deception.

Mrs. Miller's Mediumship.

To the Editor of the Religio-Philosophical Journal: I am glad to find in the JOURNAL of this week cjust received) a defense of Mrs. Miller's medium-ship from Denver. If five years of critical invest-igation with her, often in my own library and un-der strict test conditions, will enable me to form a correct opinion of her powers, then I am prepared to say she is one of the best, if not the very best, mediums I have ever seen. Indeed, she has some phases of mediumship that I have never witnessd, or even read of, by any other medium. So says

The materialization of a number of forms on The materialization of a number of forms on a vacant lot, which I have seen four times, the last time Bro. Peebles was present, and the Journal published his account of it, surpasses any thing heard of, or witnessed in Europe or America. It is not in regard to her materialization that I am now penning these lines; this I have done through the city parers here, in the Magazine and through other channels; nor have I any thing to said to the endorsements of afteen or twenty letters I have recently received-voluminous evidencefrom Denver, but I wish to say something relative to your editorial comments following the article

I agree with you in regard to abolishing cabinets, but you must remember that Mrs. Miller has no cabinet unless you call a blanket one. I have applied, not only all the tests the Denver people mention, but others, such as tying a fine cord around her neck after she was entranced, and running the ends through the cane back of the rock. ing chair in which she was reclining and tying them in hard knots where she could not reach them. This was done at different times without the knowledge of any one, only the person who did it, and yet the materializations went on as be-fore. I have tested her outside the cabinet, socalled, and materializations occurred, but she was so alarmed at them that we had to discontinue it. I think, however, that now she could be brought up to that point. The last scance Lattended of hers here, just before she left, a number of us were taken in behind the curtain by the materialized forms, to see that she was there entranced. Mrs Miller told me that they were going to dispense with cablnets entirely. This, I hope they will do, and thus remove all doubt from the most incredulous, of the truth of this crowning phenomenon of

I think if you had seen the physical manifesta tions done by Mrs. Miller's control, you would not have said, "These fests can be, and are being done every day by fourth-rate jugglers, and profession-al-exposers, in various parts of the country, fully as deftly as in Mrs. Miller's reances." You may these manifestations—that matter can be passed through matter in a moment. This I have witnessed hondreds of times, and with hundreds of people, who have no theory to explain the wonderful phenomena. She is tied (with her hands crossed) securely; a fine cord is tied over the knots, and sealing wax melted over it, and some-times stamped with a private seal. The gurtain is dropped, and raised as quickly as possible, and iron rings and chairs hung on her arms. Drop the curtain, and all fall off as quick as the curtain falls. This I have seen done often when the curtain was not lower than her breast. You see the chairs several feet from her—as quick as lightning chairs several feet from her—as quick as lightning they are on her arms. It is done so rapidly that you do not see them as they pass from the floor to her arms; you see her standing perfectly still, not moving a particle any part of her body or her limbs. This is no "juggler's" trick, but it is occular demonstration of the wonderful power of spirits suspending or controlling the law of cohesion, about which we know so little.

But, says the objector, there must be some trick about the chairs and rings. In reply to that I will say that I bought four dezen chairs from Bryson & Camp, furniture dealers, in this city, for their

say that I bought four dozen chairs from Bryson & Camp, furniture dealers, in this city, for their scance room, which they used while here. I bought the iron of Orgill Bros, and took it to the blacksmith and had four solid iron rings made about six inches in diameter. The same evening a committee composed of the first men of our city, met at my library to test her powers. These rings were scattered about on the floor; Mrs. Miller tied, and standing as still as a statue, yet in a moment, these rings and chairs were placed on her arms. The knote-were then carefully examin-ed by the committee, the curtain dropped, and so did the chairs and rings as quickly; this was repeated as often as desired. One more fact: While these chairs and rings hang on her arms, drop the curtain and raise it as quick as possible, and her hands are tied securely, with chairs and rings on them. I have seen jugglers' and professed exposers' feats, but the character of their per-formances are altogether of another nature to

In order to test this matter, I now authorize you to say through the Jouanar, that I will place a thousand dollars in a bank in this city, which any juggler can have, if he will come here and per-form the teats which are done at Mrs. Miller's séances. This is business, and I mean it. It cannot be done by any mortal power, nor do I believe that it is done by any spirit power that I have ever heard of, only through this unpretending, un-

cultivated and sometimes standered woman.

Some years since Dr. T. O. Summers, editor of
the Christian Advocats, published at Nashville,
stated that Rev. Dr. Harrison "accounted for all
the phenomena attributed to spirita." I immediately made him this proposition, as thus published in Clock Struck Two: "As Dr. Harrison is advertised to do these things by 'mechanical contrivan-ces,' I propose to him, that I will give him one thousand dollars to come to Memphis, and do what his brother preacher says was done in his parlor in the very city of Nashville, where he was lectur-ing." Though seven years have passed, and not-withstanding that Dr. Harrison needed money badly, he has never dared to accept my proposi tion. And so it will be with your jugglers. - Samuel Watson.

Memphis, Tenn.

Jan. 19th, 1880.

Poor Dunn .- A renegade is not an enviable creature, especially when to become such he con-fesses himself a fraud and a rascal. There is quite an interest in the conversion (?) of Dr. Dunn to Methodism, and I hope that he will be more hon-Methodiam, and I hope that he will be more hon-cat as a Methodist than as a pretended Spiritual-ist. Mr. Peebles took him out of the gutter and made him all that he became. He took him with him in his first journey around the world, and his "Travels" is replete with the revelations received through this same "Dr." Dunn. Now the fellow claims that he became converted while in Palest-ine—"converted," while Mr. Peebles was daily receiving trance revelations through him? The receiving trance revelations through him? first heard of him after he returned, he was lecturing in Illinois, and exhibiting a royal tiger skip. claiming to have shot the animal just as it was springing on the devoted Pilgrim! The Pilgrim put a stop to this story, saying Dunn bought the skin! Mr. Peebles truly did a great deal for Dunn when he took him in all bis foul beggary, and patiently and with unwavering charity watched over him, but he undertook an impossible task. He could not make a man out of such gross material Dunn was dishonest through and through, and his present move is of the same kind. The Methodist church is welcome to him and all like him, and it church is welcome to him and all like him, and it is hoped that he may be reformed sufficiently so that he will tell the truth, at least when it is for his interest to do so. He was a medium, and if Mr. Peeblea's records are reliable, of a rare order of sensitiveness, and now after nearly twenty years of experience, to turn against all his past life, proves one of three things: he has been a schem-ing rascal or a fool, or he is now a hypocrite.

J. Coombs of Washington, D. C. writes: I think Spiritualism is exciting rather more interest in this city than it has for some years past. On

est in this city than it has for some years past. On Wednesday evening, last, at a reception given by Mrs. Anderson, her large parlors were well filled with very intelligent ladies and gentlemen, who seemed to enjoy themselves very much. The venerable Thomas Gales Forster came over from Baltimore, specially to attend it, and favored the company with some remarks which were highly appreciated, as were also some remarks by Giles B. Stabhins who was present. Mrs. Anderson appreciated, as were also some remarks by these B. Stebbins, who was present. Mrs. Anderson proposes to repeat her receptions every Wednesday evening during the winter. I understand Mrs. Shepard of Minpesota is to lecture here

C. Buettmer writes: Our Journal is still improving. I love it, because it expels superstition, and promotes mental liberty. Go on with your noble work.

Brooklyn Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal.
At Downing Hall, Saturday evening, January
17th, was a notable gathering of representative
men and women, who assembled in response to a circular issued by Deacon D. M. Cole, in accord with the wishes of many. This call invited those to whom it was addressed, "to assist in organizing an association of men and women, whose purpose will be the study of laws and forces relating to man's spiritual nature and to demonstrate, so far as demonstration is possible, the continuity of life beyond the grave; and the laws of spirit exist.

ence and manifestation, as revealed by the phenomena of modern Spiritualism."

Brother Cole, on calling the meeting to order, briefly alluded to the causes which produced the new departure, and invited that veteran brother, E. V. Wilson, to make the opening address. Brother Wilson gaye the history of the Brother Strike Colescope of which he can Brooklyn Spiritual Conference, of which he was the founder, stating explicitly that it was organiz-ed as a disinct association, and he believed that its grand success had been the result of such independence. He said that there was now a need of such an association as had gathered here, and It had his warmest wishes for success, which he predicted would be greater than its founders now

W. C. Bowen was the next speaker, who said, that while he was in sympathy and work in the lyceum and Sunday meetings, this movement had lyceum and Sunday meetings, this movement had his hearty co-operation and support, and he alluded to the merging of the Brooklyn Spiritual Confer-ence, into the Brooklyn Spelety of Spirituallats, as produced by outside influences, and an outrage upon the rights of the regular members of the conference.

Capt. II. H. Brown followed and said: "After the meeting in Everett Hall, on last Saturday evening, on going to my home, I had a spiritual vision in which I saw this hall and this meeting assembled, and it has my warmest sympathy and

assembled, and it has my warmest sympathy and wishes for its success, and were my labors as an itinerant spiritual lecturer such as I could be at home on Saturday eyenings, in Brooklyn, I

at home on Saturday evenings, in Brooklyn, I would be with you le your works.

Mrs. Hope Whipple said: "In the lovestigation of Spiritualism there are three stages—first, the materialistic; second, the ideal, and third, the spiritual." I seems to me that in this new departure, you have stepped from the ideal to the third or spiritual plane, and if you are guided by the principles which called you together in the circular of Brother Cole, your future work will be felt all over the land. I bid you a hearty God-speed."

Col. 47 m. Hemstreet was invited to the platform as one who was not a Spiritualist, but a "Spiritual Philosopher." The Colonel said: "I accepted the philosophy of Spiritualism as true, but as yet I have not received the facts that some of you have, to convince me. that there is a communion across 'That bourne from which no traveler re-turns.' When thus convinced I know my happiness and spiritual growth would be commensurate with this grandest idea of the century. With the spirit of the call I am in harmony, although with the last sentence I am not, as yet, convinced with the facts. But if your association is formed on the broad catholicity of spirit therein contain. ed, and you do not accept or endorse bogus phe-nomens and fraudulent media, I predict for you a

nomens and fraudulent medis, I predict for you a
wery large, influential and successful association."
Mrs. Jennic Foster, who in former years has
been active in the field as a lecturer and medium,
was entranced, and the spirit controlling urged
upon all who were present to cultivate the "Christ
Spirit" as the means of spiritual growth.

Mrs. & E. Cowley, said: In this movement,
I am with you, heart and soulcand rejoice to see
such a large assemblage of moral swittual and such a large assemblage of moral spiritual and religious people, and the future of this Fraternity is bright and glorious."

Dr. Wm. Fishbough said: "My sympathies are with you, and while my advancing see will not permit me to do much active work, I feel as if your labors will be crowned with great success. What I am able to do, I will gladly, and help you

in every way."

Judge Wm. Coll, said: "I must confess that when I received the circular, I felt as if a movewhen I received the circular, I felt as if a move-ment of this kind might be injudicious and fraught with eyil, and had felt so up to my coming here to-night; but now I feel, after listening to the re-marks of the several speakers, and feeling "the baptiam of the spirit" that prevails here among you all to-night, that higher powers than ourselved are to work, and have this movement in their hands, and now I believe it is so divinely ordained for great success and usefulness.

Dr. Olmstead related an interesting statement given him in this hall, through Brother Wilson, at

given him in this hall, through Brother Wilson, at a scance, in reference to the death of a friend whom he did not know had passed to the Spirit. world, and that he had in hand a line just received, that it was correct in all particulars. The Dr. said:
"My sympathies and labors are with you." Prof.
H. M. Parkhurst, the astronomer, who had such a
remarkable experience with the clairvoyant powremarkable experience with the clairvoyant powers of Miss Mollie Fancher, was present, and was invited as an outsider to make a few remarks. Prof. Parkhurst said: "I did out come here prepared or expecting to speak, but liked the call which has brought us to ether, and feel that you have had a very interesting meeting, and in the right spirit, and if you will accept only such facts as can be demonstrated by scientific analysis, you will attract many honest and intelligent people to pour meetings." A committee was appointed by the chair, consisting of Judge P. P. Good, Capt. David Dye, and W. H. Rymes, Esq. to report a list of officers, who made the following report: For President, S. B. Nichols; Vice President, D. M. Cole; Secretary, Miss Kate Manning; Treasurer, E. Butlorick; Executive Committee, Wm. Colt, Mrs. Mary A. Gridley, W. H. Rymes, which report was accepted and the officers subsequently elected.

The President on taking the chair made a few congratulatory remarks upon the favorable aus-pices in which the association commenced its work. The Executive Committee were by vote instructed to report articles of association at the next meeting, and directed to find, if possible, a larger and more commodious hall.,
-E. Y. Wilson was invited to give the opening at-

dress, Saturday evening, January 24th, on "Our Conference Work."

Among other well known and representative men and women present, were W. H. Rymes, E. Butlerick, Thomas Tice, John Budd, Dr. John C. Wyman, Dr. E. Howard, Abram Kipp, Dr. Hallock, Charles J. Warner, Mrs. Hoffey and many others. Letters of regret were read from flenry Kiddle and Mrs. Mary A. Gridley, who were detained by prior engagements from meeting with us. A kind and fraternal letter was read from A. E. Newton, Ancors, N. J., giving warm greetings and important suggestions.

To the brotherhood and elsterhood of whatever name, race or faith, we send out our greeting of fellowship and good-will, and while we cannot all "see eye to eye," we can each and all work for the upbuilding of the "Kingdom of Heaven" in the life that now is.

S. B. NICHOLS. .

Brooklyn, N. Y.

Oliver Sipe, of Zimmermanville, Ohio, writes. Please allow me space in the columns of your valuable wind widely circulated paper to say a few words concerning Dr. J. M. Peebles. It is a duty that should have been performed long since. Re was in our midst a few days last fall, and delivered on the subject of Spiritualism, that was ever heard in this part of the country. We think he is a man true to the cause and profession. We hope he will continue to proclaim the grand truths of immorcontinue to proclaim the grand truths of immor-tality to the world. His short stay with us was highly appreciated: We hope he will at some future time favor us with another call.

W. B. Garr writes: I like the way you conduct the JOURNAL and expose error and battle for the the JOURNAL and expose error and battle for the truth. If exposing false and trickey mediums is fighting Spiritualism, fight it. If that will ruin Spiritualism, rain it, for we want nothing but truth as it is unfolded to us through a knowledge of God's eternal laws. I am not afraid that Spiritualism will go down, by its own friends fighting the false and deceptive in its ranks. No true and honest medium will object to any test required of them by a true Spiritualist or honest skeptic. Battle on!

James Chase writes: I would not do with out the Journau for five times the price. Go on my dear brother, in the cause of weeding out all frauds, and you will reap the reward of the pure

Indorsement of the Views of Mrs. E. L. Saxon-Out in the Cold.

To the Editor of the Religio-Philosophical Journal: I have just read in your issue of January 10th, the admirable and truthful article from your able correspondent, Mrs. E. L. Saxon. I heartily inderse all the words contained in her letter, and wish they might be written in letters of gold upon the blue sky above us, that all might read them in the clear light of a moonday's sun. Such words are needed to guard the young and inexperienced from falling into that maelstrom of destruction, whereIn so many have been shipwrecked. I have long since learned that many dark and wicked things have been done in the name of Spiritualism, and that there must be some very bad spirits in the Spirit-world. In the minds of some of my ac-quaintances, good konest people, the word Spirit-ualism is associated with "free-loveism," "casy divorces," and all the "looseness" which is so redivorces," and all the "looseness" which is so repugnant to virtue and good morals. I know that many say the same dark things are done in the churches, and by those calling themselves "Spiritual teachers." But the advocates of Spiritualism have professed to have a better and a purer doctrine than the churches, and have called to their aid the accumulated wisdom of these who are dwellers in more exalted spheres. I fear that reason in many instances, has been defined and a blind credulity taken its place. Many, in haste to deny all the leachings of the past, have gone so far as to ridicule everything between the lids of the Bible, forgetting the beautiful truths which Jesus taught -ridicule everything between the ilds of the Biblé, forgetting the beautiful truths which Jesus taught and-produced, and ignoring all that divine idspiration through which we move and have our being. Pure and undefiled religion must not be ignored and ridiculed by Spiritualists. When the soul sits dumb is the shadow of a great affilt tion, what can it do but cast itself into the arms of a loving Father, and trust, implicitly, in his divine goodness. Let as remember that our reason was given us to "truthe spirits" and we have a right. given us to "try the spirits" and we have a right to judge of their advice and teachings, the same yould the advice and teachings of any friend who still dwell-among us.

"OUT IN THE-COLD."

As the storm increased, and the biting winds came mosning by my cottage door, and while the "beautiful snow" was sifting down, covering the brown frizen earth with its fleecy whiteness, how grand and inspiling, thought I, such a storm might be if everybody was well housed, and nobody was "out in the cold." There is a majesty in the "driv, ing snowstorm;" the sluggish blood stirs in our reins while we wrap our drapery about us, and go out to face the merciless winds. The poets may write of "balmy Spring," of Summer with her "doral train," and of the "Autumn tints;" but the grand old Winter, with its hoary head, snow clad hills, and ice bound rivulets, is not to be overlook-

ed by artists or philosophers.

There is joy, on a wirter's night, to those blest with home and triends, as they gather around the glowing grate, which summer, with her warmth and beauty, does not bring. There is a restful, home-like feeling, while we sit by the familiar fireside, with dear faces beaming upon us, as the wind harp chants its solemn music among the leafless trees. There may be vacant chairs in the household, and sad eyes looking down upon us from silent pictures on the wall; still we nestle closely to each other, and pray that our loved

angels may guide us safely over life's wintry sea.
But alas! how many there are who have no
homes, no pleasant fireside and friends to greet
them when the day's work is over; and no voice, rich in love, to cheer them in hours of sadness and despondency. As I write I recall the faces of little children whom I saw, in the city of B., the-other day—children with pinched faces, who lookother day—children with pinched faces, who looked as though light and love had been crushed out of them! "Poor starved hearts," I said, mentally, as the motley throng passed by me. There were women, too, "out in the cold," and standing in the piercing wind, trying to sell apples and oranges sufficient to eke out a scanty living. The "beautiful snow," which lay in a massive mantle upon the streets and towers of the great city, had no poetic charm for them. Disconsolate looking men, too, were there, with countenances that spoke plainly of want and privation, and the "cry of the unemployed" still reaches me in imagination, in the retirement of home.
But there are others, beside those I have men-

But there are others, beside those I have mentioned, who are "out in the cold;" criminals in society, those persons who are bereft of manhood, who are void of \*Eff.respect, and who are deprived of all the dear associations that make life desirable. I cannot think of the prisoner, in his lonely cell, without deep commiscration. I cannot think of the prisoner, in the lonely cell, without deep commiscration. lonely cell, without deep commiscration. I can-not see him, shut away from God's blessed sung light, without even the star of hope to illumine a rugged way, and not ask myself: What were his antecedents? what his childhood? what his temptations? and if he were not educated in the street? I think of the "gilded saloon," of the gaming table, and of the thousand snares which the youth encounters as he walks the thorough-fares of life. I recall the "Five Points," and the North Streets" of our large cities; the thousands, yes, millions of hyman beings who are born in poverty and in Ignorance, surrounded by every condition to induce crime, who are not only left out in the cold, but often visited by the universal

execration of society.

But it is an occasion of joy to the friends of progress, that the desert of sorrow, and the prison houses of crime in our world, are being slowly visited by the healing breezes of universal love, and on the long desolate altar of peace, lastead of the scalding tear, is being dropped the reviving dew of human sympathy and hope. May the rising sun of philanthropy ascend the frozen summits of church and state, like the returning Cancer over the northern icebergs! Then will peace reign among the nations, and society will no longer be the prisoner's executioner, but the "prisoner's

I look up from my paper, as I write, and out at the window. Behold, there is a rift in the clouds! The storm has ceased, the winds are dying away in the distance, and the blue sky is the precursor of a brighter morrow. Now, the sun shines upon the wintry landscape, and every tree and shrub is bathed in golden light. So we will trust that in the opening foture, the heart of humanity, now crusted over by/ignorance and selfishness may be-come warmed and enlightened by the Son of the All wise Father, and that there may be one broth erhood, with none left "out in the cold."

H. N. GREENE BUTTS.

#### Detense of the Mediumship of Mrs. Crindle.

In your issue of 6th ult, is published a letter from here, signed "C. H. S.," that does great in-justice to a worthy lady, and one of the best me-diums on the Pacific Coast, or on the Continent, as far as heard from; I refer to Mrs. Crindle, whom as far as heard from; I refer to Mrs. Crindle, whom C. H. S. says, "has been frequently exposed by good, true, and honorable Spiritualists, and only patronized by a few silly women, and easily humburged men." This is simply assertion. All intelligent readers will read by perceive the vast difference between bare assertion and actual exposition, and I make the statement, without fear of successful contradiction, that, in not one single interest, has she here exposed by either contradiction. or indifferent Spiritualists, or any one else, and that C. H. S. never saw such exposure or the proof of it, and never interested himself or herself, in the cause of truth, to personally test the varied phenomena through Mrs. Crindle's wonderful mediumship.

most of these denunciations emanate from persons claiming to be mediums, and why? Because they see that the good, true and honorable Spiritualities who regularly attend Mrs. C.'s scances, with scarcely an exception, become her warmest friends, and influence many others to go where they can see the most convincing manifestations, and an intelligent discriminating public indicate by actions, their preference for Mrs. C.'s circles. Mrs. Foye, Mrs. Breed, Mrs. Fisnces, (slate writer) and Mrs. C. have always been well patronized on account of their startling and reliable manifestations. I mention these, as they are among the most prominent and popular mediums of our city. I am authorized to say, that when C. H. S. mentions the name of Mrs. Dr. Morton, who bears a good reputation as a medium, and the language attributed to her, that it is without her authority, and that she never to any person, spoke derogatority of the second of the conditions of the condit

attributed to her, that it is without her authority, and that she never to any person, spoke derogatorily of Mrs. Crindle or her mediumship. C. H. S. makes his or her ignorance apparent, in stating that Mrs. C. refuses to be placed under strictly test conditions. Within the past two weeks she held a séance at the house of a Spiritualist under

stringent conditions, being placed under a mos-quito bar (netting) occurrely tacked to the carpet all around her, and in that situation the usual all around her, and in that situation the usual manifestations were exhibited; three and four musical instruments were played upon at one time, accompanied by independent voices and singing; also strong materialization and tests of spirit identity were given to entire strangers; in fact, I may say as a matter of fact she never gives materializing scances except under test conditions, always inviting examination of room and her person. This 'shows your correspondent is will be a supported by a support of a stranger of the publishing this statement you will add another proof to your reputation for fairness and desire to promote truth; also partially repair the injury done Mrs C., and greatly oblige many friends.

San Francisco, Cal.

H. B. Bisbee writes: Your course is fully approved by every one with whom I have conversed. If a living business cannot be done with genuine coin, it would be better to abandon it than make use of the counterfeit.

J. A. Gilbert writes: I must here state that I am well pleased with the way you conduct the Journal, especially with your treatment of frauds. Hew to the line, brother; we want nothing but

M. E. Parrott writes: I now feel that I cannot give up the Journal. It is indeed a lamp to my pathway. Go on in your noble work.

Mrs. Geo. F. Richardson writes: This year I like the Journal. It is good, Gets better with age. N. Ludd writes: I like the way you are conducting the JOURNAL.

L. Fish writes: I can not do without the L. Barrett writes: I like your way of sifting out impostors.

### Notes and Extracts.

Had there never been a cloud there had never een a rainbow.

Good temper is like a sunny day, shedding brightness on everything.

When an extravagant friend wishes to bor-row your money, consider which of the two you would rather lose.

Augelie spirits who have endured our trials sympathize with our condition, watch us atend-fastly, and anxiously walt our advent.

The current coin of life is plain, sound sense. We drive a more substantial and thriving trade with that man than with aught else.

Mental pleasures never cloy; unlike those of

the body, they are increased by revetion, approved by reflection, and structhened by enjoyment.

Men of great and stirring powers, who are destined to mold the age in which they are born, must first mold themselves upon it.—Cole-Quicker than pounds of gunpowder will rive an ordinary rock, you can blast a great re-putation with an ounce of scandal.—Erratic Enri-

Reflect upon your present blessings of which every man has many; not on your past misfort-unes, of which all men have some. — Charles Dick-

Every age has instituted persecutions against all who responded to the stouch of angel fingers, all who listened to the voices of inspiration, borne to their ears from spheres above.

Though it may not be in your power, said Marcus Aurelius, to be a naturalist, a poet, an orator, or a mathematician, it is in your power to be a virtuous man, which is the best of all.

Religion is not an arbitary or imaginary thing, but founded upon eternal truth and right, or it never can have any foundation at all. Religion is the practice of virtue.—Clarke.

The foundation of every house should be truth, the timbers virtue, the clapboards faith and the reof charity, while the sewer should be so con-structed that the devil cannot crawl in the back

The web of ourlife is of a mingled yarn, good and ill together; our virtues would be proud if our faults whipped them not, and our crimes would despair if they were not cherished by our virtues. Every kind werd and feeling, every good deed

and thought, every noble action and impulse, is like the ark-sent dove, and returning from the troubled waters of life bearing a green olive branch to the soul. Like children, we are daily nearing that con-

dition where we can look out upon the world and drink in its beauties, for there is far more of the beautiful than the unsightly, far more good than evil, far more honesty than dishonesty. Strabo asserts that when the beatns of the

the rising sun first shone upon the famous statue of Memnon in the morning it uttered an articulate sound; that he was an ear witness to this, but doubts whether the sound came from the statue. — Rollin's Ancient History.

Nome have held that Satan was originally constituted lord of this earth long ages before the creation of man, and that he fell under condemnation for refusing to worship God-which Saian in his pride and stubbornness refused to de-and therefore, with his subject angels, was cast out of the habitation and government of this world. The effect of false religious teachings cannot-

be eradicated in a day, because they live in the spirit, even after the change called death has taken lace; and from their long assimilation with mankind, they have become a part of the bone and marrow of every child of earth; and the same sys-tem which brought these conditions into existence, still fosters and sustains them When a Jew or Jewess dies, the vessels of wa-

ter are at once emptied, because it is supposed that the spirit of the departed baptizes him or herself before leaving the earth for the spheres, and the water is then impure. When a lady dies in her acouchment, the cough is rearranged daily for thirty days, because the departed spirit is sup-posed to visit it once every wenty-four hours for that time. Shooting Stars. In Ruthenla a shooting

star is looked upon as the track of an angel flying to receive a departed spirit, or of a righteous soul going up to heaven. In the latter case it is be-lieved that if a wish is uttered; at the moment when the star shoots by, it will go straight up with with the rejoicing spirit to the throne of God. Bo when a star falls the Servians say, "Some one's light has gone out," meaning some one is dead.

The sorrows and horrors of a wife with a drunken husband, or a mother with a drunken son, are
an earlie realization of hell, as can be reached
in this world, at least. The shame, the indignation, the sorrow, the sense of disgrace for herself
and children, the poverty (and not unfrequently the
beggary), the fear and struggle and despair of
countless women with drunken husbands,—are
enough to make all women cure and engage are enough to make all women curse and engage unitedly to oppose it everywhere, as the worst enemy of the sex .- Watchword.

Mr. Home stated in his evidence before the committee of the London Dislectical Society, appointed on January 26th, 1869, to investigate "Spiritualism," that precisely as we go to sleep here, so we awake in the other world, and bad spirits see the continuous results of the wrong they have done. Another witness, Signor Damiani, stated that there is no distinction of rank in the other world, where there exists a regular republic—a democracy. Bad men have to go through an schement, suffering mentally, and repenting, but there is no physical suffering. Mes Blackwell sald in her evidence, "I do not believe in a special devil, but the imperfect spirits are all in a manner devils." Mr. Home stated in his evidence before the

Circumstances often determine how show a man shall make. To be famous depends on some fortuities; to be a president depends on the acute smellers of a few politicians and a mysterious set of wires; to be rich depends on birth of luck; to be intellectually eminent may depend on the appointment of Providence; but to be a man in the sense of substance, depends solely on one's own noble ambition and determination to live in contact with God's open atmosphere of truth and right.-Sar King.

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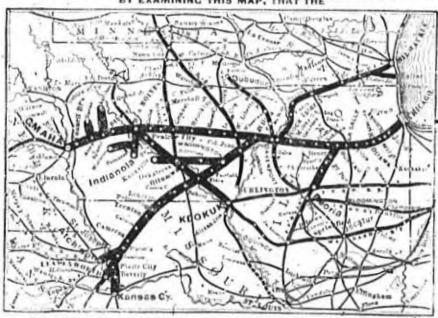
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### Are All Human Souls Immortal?

BY J. MURRAY CASE.

To the Editor of the Religio-Philosophical Journal: The theory of the "Immortality of all forms of life," has been almost universally accepted by Spiritualists, very much in the same man ner as the orthodox have accepted the traditional belief in an eternal hell. I am there fore not disappointed that an attack upon this belief should meet with a vigorous opposi tion. Mediums, professedly under the control of spirits, have generally taught this doctrine, and their statements have been accepted as authority without questioning the evidences necessary to sustain such a belief. It would

require too much space for me to reply to my several opponents in detail.

A spirit through the mediumship of Mrs. Clara A. Robinson, denies my statements, but the denial is unsupported by reason and therefore, has no weight in a logical discus, Bro. Preyer does not seem to understand my position thoroughly, and furthermore destroys the consistency of his article by making two diametrically opposite statements-one in which he asserts that "the soul cannot exist before life, as life is an organized power," and another, a quotation from Wins-low as authority, that "the soul, the agent, must exist before the body, the instrument, can operate. Which is true? Bro. Preyer, I think, is a "little off." My friend Swan hews close to the mark on one or two unguarded statements made by me, which need never have entered into this discussion. Since it would requ're too much space and detract from the many points at issue to reply to him in full, while I concede nothing, I will grant him the little outside skirmish line he has gained until such time as I shall be able to present my more mature thoughts in book form. Bro, If W. writes like a man of deep convictions, a lover of equal and exact justice under the law of recompense. It seems to him contrary to the divine attributes of a beneficent Father, that accidents of climate, birth, social surroundings, or planetary influences, should be instrumental in causing one class of human beings to return to their primordial condition while another class, surrounded by different conditions, attain immortal life.

We must recollect that creative energy does not take cognizance of, or direct individualities, either to protect or destroy them, except by Immutable laws govern everything Through a fixed order of laws, the laws of gen eration, all animal life comes into being, and each after its kind, and each governed by the same laws; and decay and death are forced upon all by God directly has no more to do with man than He has with the little insects we tread herealth and the last way to the last

beneath our feet. We are hedged in on all sides by laws which we cannot transgress without suffering the penalty. Hence, when I make the assertion that immortality is the result of obedience to law. I do not bring into question the bonificence of a divine Creator. The birds, animals and fishes are all an expression of the divine will. They all love life. They have been created like man without their own volition. God loves them. Are they immortal If this question be answered in the affirma tive, and it be proved, as often asserted, that there is no retrogression in the after life, then I will give up my position and acknowledge that all I have written on the subject, is but sophistry. But if answered in the negative, then my theory as presented is impregnable.

I have before presented considerable evidence to prove that the spirits of animals and vegetable life are not immortal, which none have attempted to answer. If this is granted, then I have only to prove that retrogression may take place in the after life, when my position becomes demonstrated. But I wish to add a few thoughts to sustain the position that animal and vegetable spiritual entities, are not immortal, because this is the first important position to be gained. In a former article I referred to a tree which had been clothed with leaves every returning spring for five undred successive years. I ask the question, one with the extra leaves which are a part of the parent tree? My pponents have not answered. Sup pose that tree should be cut down and a half dozen smaller trees sprout up from the stump, which tree will be entitled to the roots in the spirit woods? Again, a large proportion of the vegetable world lives but one season, and dies; will this not tend to overstock the "evergreen shores" with a superabundance of weeds? Likewise, I might ask, if all insects are immortal, since they, as a rule, live but one year, will it not follow that there would be about forty times as many more insects to the square foot in that "land of pure delight," than we have in this mundane sphere? If this be true. the first thing I will do when there, will be to We might, invent an "insect exterminator." to follow this thought, go back millions of years before the age of man on this planet, when the warm carth, from pole to pole, was covered with a dense growth of vegetation, and the air black with clouds of insect life, and the green hill sides dotted with wild ani mals, while the beds of the oceans were a mass of living, moving, creatures of life. The age of man, as compared with that of animal and vegetable life on this planet, is but a day; and I ask the question, has God for all these ages been populating the spiritual heavens with these crude orders of living creatures, the evi-dences of which we find embedded within the rocks? If so, then the earth's orbit is crammed a thousand times more than full, and you can't squeeze into heaven edgewise for the snakes, lizards crawfish and frogs that have a preemption right there. The idea is ridiculous. These crude orders of beings without in-telligence sufficient to realize their own ident ity, yet preserved as individualities eternally For what purpose? Will some one answer! They have served their purpose in the past

Then, if the lower orders of animal life be not immortal, what evidences have we that man is? The Materialist says he is not. The Christian draws the dividing line between man and animals on traditional statements. Now, since we know that everything in the universe is governed by law, and that every law has a penalty or reward calculated to enforce or impel obedience, failing in which it inevitably destroys the offender, hence, the rational conclusion must be that the law draws its own lines. We know that obedience to law in this life developes strength; we know that the violation of any one of the laws, whether they pertain to our physical or spiritual na-tures, causes retrogression. A man may con-form to one class of laws and disregard others, at which time he is advancing in one direction and retrogressing in another. A man may be a moral, righteous man in spirit, but through the violation of the laws of his physical being, be very weak in body. This same man by obeying the laws of health, may become strong in body, while at the same time, if he disobeys the moral laws, he may become a very deprayed and vicious being. Here the order has reversed; he has advanced in one direction and retrogressed in another, and it is obedience and disobedience of law, and nothing else whatever, that have accomplished this transformation.

that purpose was to make man a possibility,

We thus see that retrogression of soul is possible in earth-life; and that this retrogression is a result of violated law.

It is claimed that spirits enter the future state in precisely the same condition they leave this. If they are bad men here, they will be bad spirits there. Now, if violated law causes retrogression of the spirit in earth-life, what is there to abrogate the action of this law in spirit life? Surely, it there be governing spiritual laws in the other world, they must have a penalty, else the laws are a dead letter and a mockery to God. If they have a penalty, that penalty must enforce obedience or destroy the offender, else God's laws are ineffectual and the will of the Creator is thwarted. If there be no laws of government there, then heaven is a bediam to which annihilation is

far preferable. The conclusion cannot be resisted that re progression must inevitably follow as a result of violated law, whether in earth or spirit life. It is a fallacious and delusive dream to dear this conclusion, and there is not one shadow of logical reason in all the spirit messages and earthly sophistry that have appeared in op-position to it. If, then, retrogression is possible in spirit life, as a result of sin and disobedience to law, disintegration, or loss of in-dividual existence, must inevitably be the doom of lost and irretrievable spirits.

I can realize in my inner nature more clear ly than express in words, the condition of these lost souls. As Bro. Tuttle beautifully expresses it, "Atom by atom they are absorbed into the bosom of the universal spirit essence. In time they reach an abnormal condition both in action and appearance-wild, erratic restless, wandering from place to place, seeking some means of gratification, but never finding it. They soon become hardened in heart and destitute of all feeling. No sooner have they deceived some poor confiding dupe of earth, perhaps broken up his family and ruined his business, than they seek some new channel where they may produce agony and wretchedness. They seek the most delusive channels through which they may produce misery. They were the inspiring influences that lead many into the free love infamy, that so disgraced our beautiful faith, separated many loving hearts, and sent mothers forth to pollute their bodies and darken their souls, while their children were left uncared for and alone. They intrude themselves into our cirapon all occasions where they are not deharred by moral sentiments and prayerful inspirations and become the controlling influ-ence. They rapidly degrade their mediums to their own standard, until those influenced by them become tricksters, destitute of veracity or honor. They continue in this course until they finally become insane, and ultimately lose consciousness of their own entity, when they are rapidly absorbed into the unorganized mind forces that surround us.

It may be asked how I know these things, Close observation has taught me to believe what I have written. I see the effect of inter-communication of evil spirits with mortals as clearly as I behold the noonday's sun, while an inner intuitive conviction confirms that

I have now finished my work which I have been directed to do by an influence I could not well resist. It has been the means of drawing out thought upon a subject which hitherto has received too little attention, and hope good will follow. I only add, lieve not every spirit but try the spirits whether they be of God." "Search the Scriptures, for in them ye think ye have eternal life." Columbus, Ohio.

#### Mr. David Whitney Continues the Story of Spirit Experiences in his Family.

In our last communication to the JOURNAL we gave a few facts connected with our ex periences since we became firm believers in the beautiful doctrine of Spiritualism. The account which has been sent to the JOURNAL. merely extends over a week or two of our communication with our spirit children. At first, when Olney came and talked with us through the mediumship of our children, we inquired eagerly and carnestly to ascertain if it were possible for us to communicate with our other children who had passed into the Spirit world. Olney told us that Lewie, our eldest son, would come and talk with us soon. At last it was made known to us that he would communi cate with us on a certain evening. We could not express our joy at this announcement. The children accordingly sat down to the table, expectant and happy, and nothing can express the disappointment of us all, when Olney informed us that Lewie could not come and communicate with us then; but one evening, two weeks after, as we were sitting, talking with Olney in his natural quiet way, all at once we were quite astonished to see the table at which the mediums sat, describe some very laughable antics about the room. Inquiring the cause of the apparently new manifesta-tions, we were informed that Lewie had come home and could talk with us through our own children. Our joy could not be expressed, We felt overjoyed to think that our loved ones had not passed away, away from father, mother and home, to dwell in some unknown land forever,-shut out from the pleasant and happy associations of their childhood,

Herest may be well to give a brief outline of Lewie. At the time that he entered the Spirit-world, Feb. 2nd, 1877, he was twenty one years of age. I can not better extend to your readers a more comprehensive view of his life among us, than to quote a few lines from the Omaha Herald, of Feb. 2nd, 1877:

'The Herald has neglected to notice any more than a mere announcement of the sad fact, the death of Lewie E. Whitney, son of David Whitney, of Whitney, Clark & Co., which occurred on Tuesday night. He was twenty one years old at the time of his death; he was consequently well known to a large number in Omaha, and had already earned an extensive business acquaintance throughout the country. Since he was sixteen years to age, he has held the most responsible positions in the wholesale house of his father and partners, and was trusted by them to a greater extent than any other man in their employ. The cold clods which rattled down upon his coffin with such a desolate, chilling sound, can not shut out his bright face from the sight of those that loved him, for the good that he has done will live after him, and will blossom into many loving memories that will spring peren-

nial in their hearts." The good that he has done lives after him, and every day it seems that we almost can see his bright face; his face is not shut out from us, and in our hearts blossom every day memories that will never fade. Since we have become converts to that beautiful religion, Spiritualism, no longer do those last few lines fill our hearts with sadness. We know he lives among us, in his old home. When Lewie came and talked with us, we noticed a marked difference in the manner in which the table tipped from Its usual way when Olney spoke to us. Since that time our two other younger children have manifested their presence, and every day the mediums here at home sit around the table, then our four spirit children communicate with us through them. Lewie, as of old, shows the same genial disposition as when among us in earth form, tipping the table merrily when any good toke or story is told; again in his way as of old, talking to us of business matters known only among us, advising what is best to do in many cases, and even telling us the whereabouts of our traveling

men out on the road. Often while we have been sitting around the room reading aloud or conversing, audible and distinct raps are heard on the table, the chairs of the children, and in various parts of the room, answering "Yes," to some pleasant story, or tipping the table to show their pleasure in our doings; we all have heard them distinctly right in our midst; time and time again when we were not expecting them in the least, hands have touched us on our faces hands and heads.

At the present writing, and often about the room in broad daylight, we all have seen lights, which appear and disappear right before us Our spirit children claim when questioned in regard to these matters that the manifestations are all accomplished through the mediumship of our loved ones at home, and they firmly insist, when asked if any one else shall put their hands on the table, that no one shall touch it but the children -- to show, as they say, to unbelievers that it is genuine, and that there is no chance for fraud or deception. They have also told us that the children are very strong mediums and before long they will be able to write, speak, and materialize through their mediumship. They have also told us that as soon as they passed into the Spiritworld, their sole desire was to return and open to us the beautiful gate of Spiritualism, and they labored incessantly to bring about that which is now taking place, and they tell us that the reason Lewie did not come when we expected him, was that they wished to convince us thoroughly that our minds could not bring him, and that nothing except his real spiritual presence, could cause the table to tip and say that he was here.

Several times when the clock has stopped we for a test have asked them the 'time, and they have in every oase, tapped out the exact time to a second, as we afterwards ascertained by comparing with city time. Words can not begin to convey to you the many interesting things that have taken place in our home Something new develops every day; as yet we have had no one here but our children and ourselves during these manifestations. And we will be happy to report frequently the progress we are making, and feel proud to add our names to the list of noble men and women who have so bravely broken the fetters of orthodoxy, and stand forth in the freer better man hood and womanhood of the broad fields of Spiritualism.

### Culture of the Will.

BY HUDSON TUTTLE.

The will power as a cure of bodily ills has gen assigned a prominent place by A. J. Davis, and many have been disposed to carp at the great influence he has given it. He would have us will disease away, and those who are suffering, attempting this and miserably failing, at once conclude that the method is talse. Had Mr. Davis said that the true office of the will had been so misunderstood and so little had it received of proper culture that it was weak, and his statement referred to its possibilities when properly balanced with the other mental faculties, his position could not have been gainsaid. As it is, the will in the child is thought to be a decidedly bad thing, and parents set about "breaking the so as to make the child obedient and yielding, while every effort should be made in exactly the opposite direction, that a strong and vigorous will, directed properly may be developed. No wonder that those who have been reared in the belief that the will is the seat of "moral depravity," and to be broken with severity, find it powerless. A vicious system of theological training through many generations, has made it a weakling.

The child whose will is "broke," has no

character, and becomes the tool of the stronger willed. Parents are responsible for a terrible crime when they adopt such a course of training. Nothing but ignorance of the result can in the least excuse them. Of the countless pliant men and women, modified by this system begun at home and continued at school, where are they? Of the few rebellious children, who have been black sheep" in the family, and defiant of chool discipline, where are they? You will find the latter leaders in the avocations they have chosen, the pulpit, bar, the press, or the arts and sciences, while the former form the indistinguishable mass following after. Not that being "black sheep" or "rebellious" is praiseworthy, but better to rebel against ab unjust system than to yield, when yielding is lestruction.

By strong will, is not meant violent passion or unrestrained energy of feelings or emotions. but persistency of purpose, a measure of one's capacity, and going straight forward to an object. This is the result of the harmonious culture of all the faculties of the mind and functions of the body.

Parents should regard the plans and purposes of their children with the greatest tenderness, and whenever these are proper they should encourage them in carrying them out to completion. To illustrate: When the little six year old boy rudely attempts to make a kite and fails, do not tell him he cannot make one and ought to know he could not, and so make him feel his inferiority, but say to him, "Of course you will fail at first for it is difficult to balance a kite; all you want is to be told how and you can make one that will fly to the length of your string." Then explain the principles on which it is made, help him put it together and give him the proud consciousness of success in flying it at last. The child may have plans which to an adult are of little interest, yet to it are of vital importance. If such plans can be carried out without decided detriment, it should not only be allowed to do so, but if need be, assisted. A case in point comes to my mind of a little eight year old girl, desiring to accompany her father to the village. This was somewhat inconvenient. and he at first refused, saying there was no object for her to go. She began to cry, and then by questions it was drawn out, that she had an object. She wanted to buy ten cents worth of transfer pictures. You may say that was nothing. To her it was a whole world! She had collected the money and patiently waited/for days the time when she could go and buy the dear objects, which she wanted to select herself. Her father understood, happily the wants of his child. He was not so far re-moved from childhood that he could not remember, and at once placed her in the carriage, and went with her after the little pictures. When she came home and vainly attempted to transfer one to her album, he told her exactly how it must be done, and watched over her until she perfectly succeeded.

Thus in the very beginning, the will should be trained, and the child made to feel that there need be no such thing as failure-that everything is possible. Thus trained, the will becomes all that Mr. Davis claims for it. It is the sovereign of the body as well as the mind.

Facts fully sustain the statement made in "The Ethics of Spiritualism" in relation to

the power of the will; to only can it gain mastery over the body, defying the pangs of hunger, and the fever of thirst, and the keenest arrows of pain, it treads the desires beneath its feet, and shows how much stronger is the spirit than the body. When such con-trol is gained and directed by the knowledge which will be its accompaniment, the body will no longer be a fetter to the spirit. It will will no longer be a fetter to the spirit. be built up beautiful and pertect, and the most poisonous substances-the venomous fang and sting, the melarious atmosphere, the changes of temperature, and all forms of disease will be harmless against the strongest force in na-

ture, the human will." It is well known that in sickness a determination to get well, is of more avail than medicines. If the will yields, the case is well nigh hopeless.

Wanted-A Committee of Investigation.

[The Index, Jan. 22nd ]

A week from to-day, on the birthday of Thomas Paine, January 29, the Paine Memorial Corporation will hold their First Annual Meeting in this city. At the same time an appeal is made by the *Investigator* for new subscriptions to the Corporation's stock, on the ground that "the stock cannot fail to be a good investment." By an arti cle published in this issue of The Index, Mr. Charles Ellis shows that there are grave reasons for doubting the truth of this representation. His statement presents so terribly strong a case prima facie that we cannot evade the duty of laying it before our readers.

The obligation to do this is twofold: first, to the individual Liberals of the country, and especially to our own subscribers, who have a right to expect fair warning from us, when we have such serious grounds as these to fear that they are in danger of being made the victims of imposition in the name of "Liberal principles," and involved in heavy but unsuspected pecuniary liabilities; and, secon ly, to the liberal cause itself, which has been already sufficiently degraded and disgraced by unblushing licen-tiousness without becoming loaded down still further with financial dishonor. are not of those who believe that it is the duty of Liberals to cover up wrong-doing in their own ranks for fear of scandal. On the contrary, we believe that it is their duty first of all to make their cause so pure and honest that scandal shall be impossible; next, if wrong-doing is suspected and charged, to investigate the matter thoroughly and impartially to the very bottom; and, lastly, if wrongs are proved to have been committed, to root them out and rectify them without delay. On no other terms than the faithful discharge of these duties can the Liberal cause receive or deserve the respect of mankind; and that is why we publish Mr. Ellis's article. It would not have been published, if there were not reason to believe that its publication is the only way left to bring about a thorough and impartial investigation of a inatter which closely concerns the entire "Liberal public."

The person chiefly interested in the article is Mr. J. P. Mendum, publisher of the Investigator. We have never had the slightest trouble with Mr. Mendum; we entertain no unkindly feeling whatever towards him; and we do not now prejudge the case against him. If he is able to explain all his transactions satisfactorily, we shall heart-ily rejoice; and we offer him the free use of these columns, in order to make his explanation in the same journal where those transactions have been challenged. We want nothing but justice and truth in the affair; and while we do not propose to permit in The Index any war of personalities, least of all by outsiders of the case, we invite from Mr. Mendum himself a clear statement of any and all facts which are relevant to his defence. Mr. Ellis's article is simply an at-tempt to bring before the "Liberal public" facts which, if true, it would be iniquitous to conceal. The "Liberal public" have an unquestionable right to know whether these facts are real or fictitious when "the friends of Liberal principles" are everywhere called upon to take stock in the Paine Hall enterprise as "a good investment."

Two main points are made by Mr. Ellis, one respecting the Lick Lecture Fund and the other, respecting the title to the Paine Memorial Building. His positions, apparently substantiated by unimpéachable documents, are essentially these with respect to the first point:--

1. That in 1873, James Lick gave the equivalent of about \$20,000 to five trustees; one half to be put into the Paine Memorial Hall Building Fund, the other half to be used as a Lecture Fund, and (by necessary implication) not to be put into the Building

2. That the whole sum was paid over to Mr. Mendum, receipted for by him, and held as the treasurer of the trustees

3. That it is claimed by Mr. Mendum that this Lecture Fund was voted by the trusing the plain contrary intent of the dohor), as the best "hivestment" of it.
4. That no minute of such vote is con-

tained in the published record of the only meeting ever held by the trustees.

5. That, if such a vote had been passed, the trustees would have been obliged by law to mention the fact formally in their official record, to place a first mortgage of \$10,000 on the Memorial as security for this special trust-fund, and to record this mortgage pub-

licly.

6. That no record of such a vote has ever been produced, and no such mortgage has ever been placed or recorded.

7. That the Lecture Fund has been traced directly to Mr. Mendum's hands, and no further.

8. That Mr. Mendum tried to induce Mr. Savage to sign a deed containing a clause that the Lecture Fund had been invested in the Building, when no such investment had been legally made.
2. That, if the Lecture Fund was, although

informatly and illegally and by a misappropriation of trust money, invested in the Building, it is a claim still good against the Building, which has not been, but ought to have been, recognized by a first mortgage; whereas, if that Fund never was so invested or used, then Mr. Mendum still holds the money, subject to the original conditions of the trust created by Mr. Lick, and is still liable for the same.

10. That, besides the present first mort-gage on the Building of \$39,000, the stock-holders of the Paine Memorial Corporation are also liable, if Mr. Mendum's account-of the affair is correct, for an additional \$10,000 and accrued interest of several years, on account of the Lecture Fund—a fact of which they are mostly ignorant, but which has important bearings on the representation of the stock as a "good investment."

Concerning the title to the property, Mr. Ellis makes still more disquieting statements substantially as follows:—

ments, substantially as follows:—
1. That the original deed of the Paine

Memorial land was executed to Messrs. J. P. Mendum, Horace Seaver, and T. L. Sav-age, as "joint tenants," or (in effect) trustees. 2. That Messers. Seaver and Savage un-

dertook to sell the Memorial for one dollar to Mr. Mendum in his own name, but were prevented from doing this by the advice of counsel, who warned them that trustees can not sell or dispose of their trust, and that new trustees can only be appointed by the

3. That revertheless the property, on June 15th, 1877, was finally deeded by the three 'joint tenants" to trustees not appointed by

the count.
4. That Mr. Mendum, however, held in his own name a previous second mortgage on the property of \$12,000 that Mr. Savage had previously prevented a foreclosure of this mortgage and sale of the Memorial, on May 4th. 1877, by threatening an injunction on the ground that this mortgage was fraudu-lent and not good for its face; but that, on October 27th, 1877, after Mr. Savage had retired, this mortgage was nevertheless foreclosed, and the Memorial was sold at auction to Mr. Mendum.

5 That Mr. Mendum, on October 15th, 1879, deeded the property to the Paine Memo-rial Corporation in his individual name, and the corporation take their only title from him, although his own title was invalid.

6. That the legal title to the property still vees in the three "joint tenants" to whom the land was originally sold, Messrs. Mendum, Seaver, and Savage, and the Paine Memorial Corporation have no legal title at all to the property which they imagine they have bought.

If these are the facts, the stock issued by the Paine Memorial Corporation is worth-less, instead of being a "good investment," and the "liberal public" who are now urgently solicited to take stock on that ground have an indefeasible right to be informed fully on all these points. Those who have already taken stock are still more interested to know the truth. The stockholders can have no more important business, at their approaching First Annual Meeting, than to appoint a committee of investigation, composed of their most capable, honest, and disinterested men, whose duty it shall be to institute a thoroughly exhaustive inquiry into the actual status of the Lick Lecture Fund, and the actual status of their own title to Paine Memorial Building. No less than this is absolutely necessary for their. own financial security and personal honor-for the integrity of the liberal cause and the good repute of the liberal name. As a party deeply interested in that cause and name, we believe that we express now what will prove to be the unanimous demand of all honest liberals and all honest men, when we call for the appointment of a Committee of Investigation at the approaching meeting of the Paine Memorial Corporation.

AN IMPORTANT PERSONAL ITEM. - Charles 8. rentice, of Toledo, O., went to Paris and thence to England to be treated for Bright's disease, and after the best physicians of both countries had done what they could for him, gave up in despair and returned to America to die. Here he receivand returned to America to die. Here he received further treatment from other skillful physicians without benefit, and while "listlessly lingering in pain and anguish," as he says, heard of the Safe Kidney and Liver Cure, took it, and was completely cured in a few weeks. He gives circumstantial details of his painful experience and astonishing cure, in a long letter to H. H. Warner & Co, which will be forwarded on application.

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