

RELIGIO PHILOSOPHICAL JOURNAL

L. O. Draper

ARTS, SCIENCES, LITERATURE

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ROMANCE AND GENERAL REFORM

Truth Seeks no Mask, Hides at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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JOHN G. BUNDY, EDITOR AND PUBLISHER.

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In Memoriam—Mrs. Edwin Booth.

To the Editor of the Religio-Philosophical Journal:
To-day, Nov. 18th, many friends in New York bade adieu to all that was mortal of the late Mrs. Edwin Booth, for the fair girlish form of Mary Frances McVicker that so recently charmed the multitude with its lithe beauty and sprightly grace, has been marveled by the sculptor Death. It was a lovely work of nature's art, for every line of that pure waxen face was softened by the lingering touches of a repose that betokened the heavenly rest upon which she had entered, freed from the keen suffering of a long wearisome illness. Loving hands had robed her with exquisite grace and adorned with nature's fairest jewels, sweet flowers; she seemed too beautiful for the tomb. But memory unveils another picture of rare loveliness which has been to many, a possession of joy and beauty since the time not many years ago when, interpreting one of Shakespeare's loveliest characters, as Juliet, this same graceful woman incarnate with the divine beauty of life and youth appeared in the famed balcony scene radiant with the halo of trusting love, as eyes and lips acknowledged the witchery of her Romeo's tender passion. None who recall that sweet living picture will fail to embalm with regretful memories the young life so early faded from our view, nor forget that in the touch of real romance which illuminated the union of Mr. and Mrs. Edwin Booth the name of the fair departed finds a pleasing place on history's page. Friendship had brought to the shrine of her translation, offerings of rare and beautiful flowers.

With fragrant breath and touch of dawn
Their perfumes sang—Thy cross, her crown.
These were typical in arrangement of the various sentiments that should inspire the soul to a clearer recognition of those unbroken relations which continue between the departed and their earthly loved ones. In the sublime and touching language of the Rev. Robert Collyer who performed the funeral service, those relations were made so sweetly natural, so much a part of the All-Father's loving arrangement for the happiness of his dear children, that one could only feel surprise that the devotees of the Christian religion had succeeded so well in separating the human heart from the objects of its tenderest love, by belief in the dark forbidding doctrine of death as held by popular theology. Mr. Collyer paid a glowing tribute to the sincerity and unaffected sweetness of Mrs. Booth's character as he had known her from childhood, and spoke most tenderly of his recent visits to her while the shadows of that mysterious change shrouded her spirit, sometimes without one alluring gleam to relieve the gloom. As a timid child might shrink from the coming darkness, she sought his kindly guidance—until she beheld the dawning day, and calmly rested on the assurance which came with her quickened perception, of the nearness of the divine Over-soul and her own loving angels. Listening to those soulful words, all hearts seemed melted by the fervid glow of his great fatherly affection, and tears, the heavenly dew of the spirit, washed away many

moats that day, from eyes unused to the healing balm of tears. I never attend such funeral ministrations, that I am not thankful for the ministry of death; glad that it is not all of life, here, to live, nor all of death to die. I rejoice that we have men and women among us so attuned to heavenly truths that their great cultured spirits can touch the springs of human emotion, reveal our innermost, to our own gaze, and leave us in the holy presence of the spirit.

Till tears shall wash away the stain
Of each rebellious thought,
And chastened hearts calmly survey
The wisdom God hath wrought.

Inexpressibly sweet must have been those soothing words to the bereaved home-circle. The fond mother's heart that had for long months cheered her dear child with a constant presence and loving care, had gently pictured the spiritual pathway she must tread, and prepared her mind for the joyous greeting she would receive from those who awaited her in a celestial home. At last her eager spirit caught the inspiration of hope, and this precious promise was made to her loving wisthers: "Yes, dear mother, if I can, I will come back to you, very soon." To-day those sorrowing parents are firmly convinced that her promise has been redeemed, and the stricken mother is richly blessed in the conscious presence of her darling.

Mr. and Mrs. McVicker are brave and fearless advocates of a bright faith in communion with those from the higher life, and know that though their home has been bereft of the joy and brightness of their children's visible presence, in spirit they linger still to do them honor, to soothe and comfort with the blessed assurance that they are often near and will lovingly guide them to that better home where parting may not veil our joys. EMMA F. JAY BULLEN.
New York.

CEREMONIES IN CHICAGO.

The obsequies of Mrs. Edwin Booth were held Friday, Nov. 18th, at St. Paul's Universalist Church, on Michigan avenue, Chicago, and were attended by an immense concourse of mourners. The services were singularly impressive and beautiful, such as were befitting in the consignment to final rest of all that was mortal of a lovely and radiant intelligence, a trustful, loving, much-enduring, but ever hopeful heart. The congregation was largely composed of those who had known Mary McVicker in the bright days of her childhood and girlhood, when she was blossoming into a marvel of intellectual worth that promised rare things for her maturer years. She was the favorite child of a whole community in those early years, and it was touching to see among the throngs who came to bid her the last farewell many of her old schoolmates and girl associates, their eyes brimming over with tears as the solemn services proceeded.

The funeral services began at 1 o'clock, by which time the large auditorium was crowded to its utmost capacity. The casket was placed in front of the platform in view of all the congregation. It was well nigh buried among the floral offerings that were disposed all about it and over and around it in extraordinary profusion.

Rev. Dr. W. H. Ryder read appropriate selections from Scripture, after which the Chickering Quartette, consisting of Messrs. McWade, Knorr, Clarke and Noble, sang the beautiful hymn, "I Would Not Live Alway."

At the close of the hymn, Professor Swing arose and spoke in substance, as follows: This scene presented here to-day, that of the body of a loved one coming home to be buried by the hands of early friends, is approved of most fully by the feelings of mankind.

It is an awful fact that the end must come to a being useful or gifted or beautiful, but being unable by any love or act to retain our friends within these earthly confines, we must confess that that grave is well placed when it is made where the early Friends of the dead one can place flowers upon it with full and kind hands. To you all from whom Mary McVicker Booth went away in her bright girlhood, she returns to-day with silent indeed, but with eloquent lips, asking for rest near those living ones and dead ones who tenderly loved her all through her childhood. Lamenting that her body was so unequal to the task of which her mind dreamed, la-

menting that it failed to be a faithful casket for the jewel, we accept the will of God, and welcome this child's dust to a resting-place where kind eyes can see each Spring and Summer the flowers which shall grow upon so sacred a grave.

When Mrs. Edwin Booth was known to us as Mary McVicker she was an embodiment of mental acuteness and taste and vivacity. As a child she had appeared upon the stage in some light pieces, and this task and the excitement of the drama hurried her mind onward and intensified its natural forces and perhaps had kindled that zeal which too soon consumed the body. The harp became broken by its own music. When her parents wished to root out and destroy her desire to make the stage a calling she endured the retirement rather than accepted it, and returned to it again from her inability to live without a pursuit. When our city was burned up there were consumed two or more letters which the gifted girl wrote to a friend about the absolute importance of her having some intellectual pursuit, and nothing but this dramatic art seemed within her reach. Her thoughts upon all subjects were as conscientious and as deep as though instead of being a delicate girl she had been a calm philosopher. She was at once old and young, full of vivacity and seriousness, a strange mingling always of lightness and sadness. Her return to the stage as to a life pursuit was soon followed by her marriage, and by her removal from the associations of her childhood. It convinces us of the religious element in Mrs. Booth's character, that while her dramatic taste was young and powerful, she still loved the house of worship, and was seldom absent from her place in the Westminster Presbyterian Church. She at last wished to unite with that church in an actual membership, but that not being the denomination of her parents, her temporary pastor saw no reason why she should hasten at most to join a congregation that varied a little from the faith of her home circle. So decided was her faith in Christianity, and her love of its truths and worship, that she was as faithful to the Wednesday evening prayer-meeting as she was to the service of Sunday—a test of her early religious nature. Gone from us all now, never again to speak a word to any of us on earth, these memories come back as from a far-off time, and almost compel us to feel that some of the richest colors of this world were poured out upon those days that are now far away. Looking back, we see many charming landscapes in the world of the soul; the colors of youthful hope and enthusiasm and of faith in God are upon them. The sky is free from clouds and seems the deep blue of eternal Spring. Mary McVicker Booth offers us such a picture in the history of the human heart.

Lulled in the countless chambers of the brain,
Our thoughts are linked by many a hidden chain.
Awake but one, and lo! what myriads rise,
Each stamps its image as the other files.

Mrs. Booth did not stay long on our earth but she ornamented what she touched. She formed many deep friendships. She enjoyed all that was beautiful in art and pure in morals, and lofty in relation. To the profession of her choice she carried high ideals, and helped gain for it the position of honor it now enjoys. She added to this appreciation of the best things of time, belief in God and in a paradise beyond. But her body was not as powerful as her mind and soul, and it has fallen in its youth. But we think there is a world for the soul—a world fuller than this of the attributes and presence of Him who is a spirit.

O, think of that we shall ever meet again?
I doubt it not; and all these woes shall move
For sweet discourses in our time to come.
After Dr. Swing had concluded, the church quartette sang an adaptation of "The Sweet By and By," specially arranged by themselves. Their rendition of it was exceedingly effective. Rev. Dr. Ryder then engaged in prayer, after which the quartette sang "Beyond the River." The services concluded with the benediction and a solemn dirge by the organ.

Mary McVicker Booth—Her Answered Prayer.

Not when the rain is falling,
And I hear the night wind sigh,
And the sky is dark above me
Would I lie down to die;

But when God's blessed sun-light
Falls upon land and wave,
Wrapt in its radiant beams, I'd go
Into the silent grave.

I see a land of beauty
Far, far across the sea;
Its vales and hills with verdure crowned,
'Tis distant Galilee;
And there the loving Savior stands
With a lamb in His embrace,
A wandering one, which he has sought
In some lone desert-place.

O tell me, is it all a dream?
Or do I see afar,
That blissful spot, the spirit's home
With the peary gates ajar?
I am so weary. Let me rest
Until that glorious morning
That bursts upon the enraptured sight
When the heavenly light is dawning.

I had not thought to linger here,
And greet this day so fair;
It is the Sabbath—day of rest—
Rest from all toil and care.
While yet the sunbeams kissed her cheek,
Death's angel then drew nigh;
Her prayer was heard. Her spirit fled
With one expiring sigh.

MARY E. GHEMAN.

Chicago, Nov. 20th, 1881.

We are informed by Mrs. Booth's parents that she earnestly desired to pass away from earth, in daylight and one of her fears was that she might go in the darkness of night.

Shortly before Mrs. Booth's departure she had a vision of celestial scenery, with the form of a man in the foreground, radiant with heavenly beauty and holding in his arms a little lamb. This man she took to be Jesus and the vision seemed to afford her great comfort and satisfaction. Upon these two incidents her old teacher and beloved friend has written the above beautiful lines.—ED. JOURNAL.

DR. F. E. MONCK IN NEW YORK.

Astonishing Display of Spirit-power—A Brooklyn Lady Raised from the Dead!—She is Restored to Health!—Materializations in Full Light!—Healing in Public and in Private.

BY LITA BARNEY SAYLES.

To the Editor of the Religio-Philosophical Journal:
Since the persecutions severally of Dr. Henry Slade and Dr. Francis E. Monck in England, the reading and thinking part of our Spiritualists in America have followed with exceeding interest the careers of these two gentlemen. Perhaps I judge this from my own, which has caused me continually to notice all subsequent reports of the phenomena, and specially with reference to the English gentleman, whose materializations in broad daylight or in gaslight, without cabinet, are a world-wide wonder. With Dr. Slade I was well acquainted before his European trip, and satisfied of his genuineness.

I anticipated regrettable results when reports reached us that Dr. Monck, in his already exhausted state of health, would persevere in giving his materializations in even more light than his sitters thought necessary to a test condition. This is one of the mediums, dear JOURNAL, whose materializations stand above suspicion or imputation, except by those who either may envy, or who will never be convinced—and will therefore, when introduced by you to your enthusiastic Western readers, be heartily welcomed. He will never sit in darkness, nor use cabinets for materializations. The accounts which we then received through the English journals were so circumstantial and definite in detail—the writers being so critical and careful to make all surroundings perfectly plain to their readers, that they carried the same conviction of genuineness, as if we had seen with our own eyes.

Since I have been in New York, I have sought to know Dr. Monck, and find him a warm-hearted, spontaneous man, filled with a fine, strong magnetism—and a love for humanity that takes him out of all selfishness and egotism, into a region of grateful thankfulness for the power which manifests through him for the healing of the suffering of the earth. He is possessed of the humility that comes of recognizing the overwhelming capabilities of the influences which are ready at need to make themselves apparent through his organism, and which have at times shown their irresistible power. He is endorsed here by many of our most reliable and influential Spiritualists, among whom I am free to mention from personal knowledge, Dr. Buchanan, well-known to yourself as to us; Henry J. Newton, President of First Society of Spiritualists in this city, also his wife, Mrs. Mary

A. Newton, one of the sweet "Sister Marys" that devote their lives to the good of the whole; S. B. Nichols, of the Spiritual Fraternity, Brooklyn; Judge Abram H. Dailey, of same city, and formerly Surrogate of the County, a lawyer of eminent standing and full practice, and who, fortunately for Spiritualism, bids fair to have many working years before him; Prof. Dean, of the same city, and Mr. Haslam, chairman of Everett Hall Conference; Dr. Newbrough and Dr. Bartlett of New York, and many others.

I have been waiting to see a record appear in the JOURNAL of some of the remarkable manifestations that have taken place with Dr. Monck since the account in your issue of November 5th, of reception given him by Mr. and Mrs. H. J. Newton, but as no one else prepares it for you, I take the liberty. The recapitulation of Dr. Monck's experiences in England and on the Continent, which is there presented, prepares the way excellently for these later developments, which I have verified by visiting eye-witnesses and parties concerned, taking nothing at second hand, and in which I have been exact enough in the writing out, for the account to become a part of history. I obtained from Judge Dailey the particulars of the wonderful "raising from the dead," or its near equivalent, which Dr. Monck was privileged to perform in Brooklyn last month. I also called upon the lady thus restored, and from the combined sources, can speak with authority in the following report for the JOURNAL:

She has not seen a well day since last January, caused by a complication of diseases, which were much intensified by a fall which injured the spine and provoked an abnormally nervous condition, which manifested itself in involuntary motions of the whole body, and resulted in spasms which were likely to seize her at any time and cause her to fall. She did not, therefore, for some time previous to the more serious illness to which I am about to refer, choose to expose herself to curious criticism, by riding in the street cars—nor dare to go alone upon the street for fear of these terrific spasms, which seem to me to have partaken of the nature of cerebro-spinal meningitis, if that condition ever allows of interludes of quiet, of which I am not aware. Her restlessness of nerves and determination of character have assisted her to her feet, when she had much better have kept her bed, until four weeks ago, after having been obliged to remain in bed for several days, suffering from constant spasms, and not having been able to retain food or drink upon her stomach for a longer time, she was given up by her friends to die. These friends, knowing of Dr. Monck, requested his presence, and in the evening of the 18th October, he visited and treated her with good results, evidently bringing back normal conditions, from whence it was likely she could recover. However, her sensitive nervous system received a severe shock the next day of a character which it is not necessary to explain, and she was still more violently prostrated and again given up, as certainly now, beyond the reach of help.

Dr. Monck was lecturing and healing in parlors in Harlem that evening, when he was told by Samuel, his guide, through the raps, that he was needed in Brooklyn immediately, by the lady whom he had so much relieved the previous evening. He lost no time in getting there, but it was late at night when he arrived, and the lady's physician came out from her room to meet him and to say, "It is of no use; she is past all help!" The patient's jaw was fallen, her eyes were glazed and crossed and death seemed inevitable. There were present her physician, Judge Dailey who was also summoned by invisibles and arrived within a few moments of the coming of Dr. Monck, and a lady friend who was praying in despair. The exhibition of power was terrific. The bed was lifted, independent voices were heard speaking, the walls reverberated till they trembled with the heavy poundings, and such an outpouring of spirit took place, as we have elsewhere no account of, to my recollection. The lady was soon relieved, but does not remember anything till five o'clock in the morning. Those who attended her bear evidence that the agitation of the bed

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JOHN C. BUNDY, Editor.
J. B. FRANCIS, Associate Editor.

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NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate many old subscribers who through neglect or inability do not keep paid in advance, the credit system is continued, but we wish it clearly understood that it is purely as a favor to our patrons as our terms are PAYMENT IN ADVANCE.

Signs.

Some months ago we called attention to the approach of a general pulp expression on Spiritualism, a concert of action on the part of evangelical sermonizers and writers on a subject that manifestly grows in magnitude and importance. The Episcopal Church in England, at its late congress at Newcastle-on-Tyne, verified our suggestion of coming events, so far as that body is concerned. They seemed impressed with a sense that they were dealing with a question that must be met, and to feel, as one of their clergymen said, that the "poo! poo! argument" is worse than useless. Still more; the most sagacious of these clergymen saw in the facts of spirit-practice a mighty and needed help in the irremediable conflict between spiritual thought and materialism. In this they were right, but they do not yet see that all dogmatic authority of creeds and books must end, and that spiritual thought and natural religion will win a victory over materialism when dogmatism is dead.

But we credit the English Church Congress with a good beginning. Will our American churches begin as well? Will our Presbyterians, Methodists, Baptists and Congregationalists be as clear sighted, as fair and as appreciative as their British cousins? We wait to see, but must say that their fragmentary utterances so far do not indicate that they will. From Phelps at Andover to the circuit preacher in some backwoods cabin, whenever they speak of Spiritualism it is with a sneer or with holy wrath at this work of Satan. Exceptions there are but so few as to prove the rule.

As with preachers so with writers. The *New York Independent* shows ignorance and impudence on this subject; the *Northwestern Christian Advocate*, in our own city, lapses back into the sixteenth century when it alludes to the belief in the modern facts of spirit power and presence; and *The Alliance* flies over to be an ally in the camp of conservative bigots, joining with those it opposes so stoutly on other topics, making friends with priest and Pope to oppose Spiritualism. The Universalist and Unitarian preachers and writers "draw it mild" in comparison, against us, and are silent or say less; but, with some good exceptions, they show small information, less appreciation, and still less earnest thought.

The pity is that a good many preachers and writers of all names, think and feel and know a great deal more than they say, unlike and opposite sometimes! We have in mind the case of a preacher at a séance who had tests that brought tears to his eyes and made him very kind to a good medium, yet, years afterward, he ruled reputable spiritual journals out of a public library. To have "the courage of one's opinions" on Spiritualism is coming to be a test of manhood. Out of all this is shaping a concerted action, in the evangelical churches more especially, and we may have a rattle of musketry and a booming of big guns all along the line from Boston to Chicago and San Francisco; the small and big preachers and pamphleteers may join in the work. If so, some voices will waver, for it is very hard for a preacher to "cry aloud and spare not" against what was proved to him yesterday as true. But the din will deafen, like the noise of Chinese gongs. How can we make it as harmless and absurd?

Stand firm, be ready, have our facts in solid array, hold up our good mediums, encourage the best private mediumship, put forward our best speakers and see that they have ways to be heard and felt, circulate our best books and journals—freely and by

thousands if need be—and it will be. See that all is done decently and in order, with dignity yet with freedom. Breathe the storm but never turn away to flee from it. Weed out weakness and folly and fraud. Illustrate the glory of a Spiritual Philosophy by the beauty and power of true and useful and noble lives. Have no fear for the truth alone stands, and the heavier the blows the more fatal to the blind bigots who strike without aim. Strong, serene, self-poised, standing in the verge of the clear light from the heavens above, and faithful to the light within, the Spiritualist can bide the storm and enjoy the sunshine that will come after it.

Prayers for Garfield.

Rev. W. H. Ward, D. D., one of the editors of the *Independent*, in a sermon recently preached at Arlington, Mass., said that "the prayers that were sent up from the heart of the nation for Garfield's recovery, were not answered; they could not have been answered because it was a physical impossibility," for he continues, "God governs his dispensations among men by certain physical laws which he has ordained, and by which he governs not only his own actions but those of his subjects. When supposition of the small bones of the President's spine set in it was a physical impossibility that the prayers for his recovery could be granted."

If the President had recovered, Dr. Ward would have claimed the credit for prayer; as he did not, the orthodox say it was impossible. Therefore, when we can reasonably expect a desired result, we ought to pray, but when it is not possible, there is no use wasting time in so doing. If prayer will only secure the inevitable, what is the use of praying? If God answers prayer, what has "suppuration of the small bones," or anything else to do with the answer? If the "setting aside of physical laws" is just what has been always claimed for prayer, and if it does not do this, of what is its avail?

Governor Charles Foster, of Ohio, said in an agricultural speech delivered when it was supposed the President would recover, that great as the calamity was, it had been the means of teaching the people the efficacy of prayer, and had given infidelity a terrible and fatal blow, and he was grateful for the result. Charles Foster as a theologian is a spectacle suitable for the angels to weep over; he made, as it proved, a very poor point, and no one since then has heard anything from him on the "efficacy of prayer." Infidelity to the church dogma is not dead nor dying. It is marching on with renewed vigor, and carrying even the sentinels on the watch towers of Zion.

Talmage and the New Version.

The Rev. Talmage was so displeased with the Revised Version, that in his sermon on the same he performed more than his usual acrobatic feats, and if he could have added greater emphasis thereby, he would have stood on his head and turned a back somersault. As it was, he ran foul of a snag in the Lord's Prayer; that snag was the presence of the "evil one," and he paused, saying that the doxology was gone. He then proposed to read from the fifth chapter of John. He turned over the leaves; alas! it had been stricken out. Then he turned to find another chapter—it also was gone; and still another which also had perished in the hands of the revisers. "We shall have to take," he said, "the Old Testament. The Old Testament Conference has not reported, and will not for two years."

Referring to the revisers, he said: "These discoverers of 10,000 mistakes and 130,000 different readings, have actually got hold of the music of the angels over Bethlehem. . . . The rhythm gone, the wide sweep of meaning gone, the Christmas carol choked till it is black in the face." Braeing himself for a terrible strain, he yelled with the strength of a giant: "Hands off the word of God; remember the fate of Uzziah!" If this revision is received, Talmage threatens to present the world with a "revision" by himself! Think of the danger; a Bible all by the theological acrobat, unskilled in ancient learning; with only a smattering of the dead languages; scarcely able to speak or write correctly in his mother tongue. If any thing would unsettle religious conviction and destroy the authenticity of the Bible, a revision after the ideas of this acrobat, would certainly accomplish such results.

The Brazilian Spiritual Press.

The following papers have been published from time to time in various parts of the Brazilian Empire: In the Province of Bahia, in 1865, *O Monitor de Além Tumulo*,—(The Monitor from Beyond the Tomb)—a monthly journal; at Rio de Janeiro, in 1875, the *Revista Espiritista* (Spiritual Review), monthly; in 1881, the *Revista da Sociedade Academica*; in San Paulo at the city of Areas, the *União e Cronica* (Union and Chronicle); at Pernambuco in the city of Recife, *A Cruz* (The Cross), and we are told that there will shortly be published in this city an organ for the spiritual circles of the municipality.—*Revista*, of Rio de Janeiro.

Mrs. Laura Carter, formerly Mrs. Mosser and well known to Spiritualists and investigators as a superior medium for independent slate writing, spent last week in Chicago with friends, returning to Cincinnati on Sunday.

The Fletcher-Davies Case.

In our summing up of this case last summer, we said that, while not wishing to fill valuable space with a personal matter, yet, if any new points on either side were developed, we should give them, in justice to all. A late *London Spiritualist* editorial has this paragraph: "An idea prevails in America that witnesses for the defence were not allowed to be heard. According to the English system in the criminal courts, her (Mrs. Fletcher) counsel had the option of either putting in evidence or giving the last address to the jury, and he chose the latter course. By putting in one letter as evidence he forfeited the right to make the last address, but the prosecution leniently waived its legal right in the matter and allowed him to deliver it. The defence previously set up in the Police Court imputing foul motives to the person (Mrs. Davies) they had so bitterly wronged, was utterly at variance with the letters of the Fetters, which were on those religious subjects, in which alone their victim took any interest."

"An idea prevails that the Fetters freely restored the property when it was demanded. On the contrary, restoration was flatly refused until the law and the police were invoked, when a portion was given up. Afterward they repented having done so and tried to get it back. Fletcher sued Dr. Mack for \$10,000, on the ground that the property had been taken from him on false pretences. Mrs. Fletcher sued Mrs. Hart-Davies and Dr. Mack for \$10,000, for conspiring together to obtain possession of her property and to convert it to their own use. Laces and other property of enormous value have not been recovered to this day, nor is its whereabouts known to its rightful owner."

Talking too Plainly.

Rev. Dr. Robertson, of the Euclid Avenue Presbyterian church of Cleveland, O., has resigned his pastorate because he says that he is convinced that the church is not suited with his sermons, and that he ought to give way to a better man who can preach more acceptably. This is very modest on the part of the pastor, but the real truth is that he has been talking too plainly, and making some practical applications of the beautiful theory of religion to everyday life. He ought to have known that his aristocratic hearers would be offended, and that to be a popular preacher he must deal in the most wide generalities, and wink at such small offences as stock jobbing, gambling, robbing stockholders, and swindling corporations, monopolies and political corruption. A preacher who preaches Christ and his pure doctrine would find no audience to listen. The cry coming up from the pews is for sweet sentiment and a diatribe on the terrible sinfulness of sin in a broad way, and utter silence over particular sins. If the minister heeds not this desire and specializes sins, every word is a personal thrust, and his trade is gone.

The *Two Worlds* in its mention of the pamphlet "Spiritualism at the Church Congress" says: "It is a work that should have a very wide circulation among clergymen." As there are over 60,000 members of the profession in this country, it will be seen how large a number of the pamphlet is needed for missionary purposes among this benighted class. If every JOURNAL reader does his duty a large share of these ministers may have a chance to grow in knowledge and possibly in grace. But what is better still, buy and distribute the pamphlet freely among the members of the various churches and the additional spiritual light thus afforded them will evolve a force which will compel the preachers to progress whether they want to or not.

The *Intelligencer*, of Wheeling, W. Va., publishes a communication purporting to come from Charles Hammond, once the editor of the *Cincinnati Gazette*. The medium, whose name is not given, heard a voice, commanding her to write, and taking up a pencil she wrote the message referred to. The editor of *The Intelligencer* is not a Spiritualist, and he is anxious to bet \$500 with some one (payable by the losing party to the Children's Home) that it is impossible to produce the face or voice of any person who has lived and died in Wheeling within the past ten years; the test to be made in plain daylight in a room.

It has been a matter of universal belief for many generations that all Quakers were men of peace, but this appears to be a mistake, if a trial lately in progress at Columbus, O., is to be taken as a guide. There is a Quaker settlement near that city, and two of the most prominent members of the community are John Roberts and Joseph Newman, both men of patriarchal appearance and great age. For about five years these venerable persons have been quarreling over the location of a line fence, and they attempted to settle the matter by a fist fight, the result being that Roberts retired with a fractured skull, while Newman was badly bruised.

An old grey-headed man, claiming to be "Dr. Baldwin," pretended to hold a séance at Applebee Hall, Cottage Grove Avenue, a few days ago. Mr. E. W. Blue informs us that he questioned the genuineness of the "Doctor's" mediumship, when he confessed that he was an impostor. Quite a rumpus was then raised over the affair, but "Baldwin" finally got away without having his head smashed or any bones broken.

Faith and Prayer in this Case a Failure.

The *Toronto Globe* (Ca.) sets forth a peculiar case. Alfred Clow, well-known in St. Thomas as a vendor of coal oil, who by his strict piety and earnest study of divine things raised himself to the position of Bishop in the Church of the Latter-Day Saints, has just died. Some time ago Bishop Clow was taken sick, and a medical man was called in and he got well. He then made the discovery that he had sinned greatly in not having faith in the Great Physician to restore him to health, and he made up his mind not to sin again in like manner. He was again taken ill, this time with typhoid fever. He refused to call a physician, and prayed to the Great Physician, and asked him if it was his will to raise him up and make him well again. Prophet McIntosh came, and in the apostolic style, if not with inspired effect, laid his hands on the patient. After a season of fasting and supplication the fever did not abate. Patiently he waited, a picture of steadfast faith enduring the pangs of a terrible disease, ever looking upward to see the will of God made manifest in answer to his prayers. The "answer" came, but by the cold hands of the Angel of Death, the shadow of whose wings had been over the face of the sufferer for days. Throughout his illness his wife patiently watched by his bedside, and frequently begged that a doctor might be called, but the dying man only continued to pray, and died with the prayer for help upon his lips.

Spiritualism at the Church Congress.

The widespread and intense interest in the discussion of Spiritualism at the Congress of the Church of England lately held at Newcastle-on-Tyne, shows how deeply the subject is taking hold upon the general public. The JOURNAL had orders for hundreds of copies of its edition containing the report, after the extra supply was exhausted. In England some philanthropic soul has generously donated money enough to publish 15,000 copies of a pamphlet embodying the important portions of the report. The pamphlet is prepared by the JOURNAL's scholarly correspondent, M. A. (Oxon), and contains also advice and information for inquirers, rendering the work the very best, new missionary document we know of.

Without waiting to see if a rival of the generous Englishman can be unearthed, the RELIGIO-PHILOSOPHICAL JOURNAL will at once republish the pamphlet in the belief that there are very many who will be glad of the opportunity to buy fifty to one hundred or one thousand copies for distribution. The pamphlet contains 40 or more pages and will be neatly gotten up, printed on good paper and in every way a creditable piece of work, which will be read and circulated by every person into whose hands it may fall. It is the intention to supply the pamphlet at first cost. The price will be \$5.00 for 100 copies or \$2.75 for 50 copies delivered at the express office in Chicago, or \$5.75 for 100, and \$3.25 for 50 copies if sent by mail. Single copies ten cents. The pamphlet is now in the hands of the printer and we shall publish it at once. Let every one who can, aid in the wide dissemination of this valuable document. We shall hope to receive orders for several thousand before the work is out of the bindery. We will furnish 1,000 copies for \$50.00 and give the person buying them the fourth page of the cover for such advertising as they may wish printed thereon. This will afford a valuable and permanent form of advertising, reaching as the pamphlet will large numbers of well-to-do people.

Committees and Societies having an interest in the dissemination of spiritual truths, will find this pamphlet one of the most efficient aids to their efforts they have ever used. All orders and correspondence should be addressed to John C. Bundy, Chicago, Ill.

A Dispute Between a Man and Wife About a Bible Passage Culminates in a Tragedy.

Theological discussion is seemingly becoming dangerous, especially in the South. The last sad tragedy that occurred through its instrumentality, was at Oil Trough, Independence County, Ark. Henry Ladd, a leading citizen, had some trouble with his wife, the origin of which is said to have begun in a disagreement regarding passages in the Bible. The ill-feeling culminated in a terrible manner. Ladd, after an unusually bitter altercation with his wife, drew a pistol and discharged it at her. The ball passed entirely through her body, and she fell on the floor with a piercing cry, the blood gushing from the wound. Ladd then attempted to kill himself, but was foiled by parties who had been attracted to the spot by the discharge of the pistol and the screams of the wounded wife. He only succeeded in shooting himself through the hand. At last accounts Mrs. Ladd was alive, but not expected to recover. Ladd has been jailed.

Col. Ingersoll having been accused—mostly by Christian papers—that he had been guilty of appropriating the writings of others and patting them off as his own in this city, he comes out in a circular and fully establishes the falsity of the charge. A temperance lecturer caused all the trouble, by using the language of the Colonel in connection with the remarks of some one else, and made thereby an able and eloquent address on temperance, and was enabled, undoubtedly, to do great good thereby. Let the Colonel be thankful that his ideas were used for so good a purpose.

Current Items.

There are forty Baptist churches in Michigan without pastors. The last words of Governor Wiltz, of Louisiana, were spoken to his wife ten minutes before his death: "Do not leave me. Stand where I can see you when I die." "The Bible of Bibles, or Twenty-Seven Divine Revelations," by Kersey Graves. Price \$2, postage 10 cents extra. For sale at this office.

Josh Billings says he wouldn't give five cents to hear Bob Ingersoll on "The Mistakes of Moses;" but he would give \$500 to hear Moses on the mistakes of Bob Ingersoll.

Newgate, London, which, aside from historical associations of antiquity, is famous the world over as one of London's prisons is to be demolished. It was probably first built about A. D. 360.

"Religion, as Revealed by the Material and Spiritual Universe," by Edwin D. Babbitt. Price \$1.50, postage 10 cents extra. For sale at this office.

The Rev. Dr. John Hall believes that newspaper writers if given a text could often write a better sermon than some ministers. It would be bad for the newspaper business if they couldn't.

We have just received a song and chorus "God Reigns and the Government at Washington still Lives" by J. A. Roff, son of A. B. Roff, Esq., formerly of Watseka, Ill., and now of Council Bluffs, Iowa.

At the Lord Mayor's banquet Lord Granville explained that England's policy in Egypt was to encourage reform and liberty for the natives, and defend it from aggressions from whatever quarter.

Mr. Robert N. Weeks, son of our correspondent, Mr. Newman Weeks, passed to spirit-life from Rutland, Vermont, on the 19th ult. The *Rutland Herald Globe* pays high tribute to the character of the young man.

Mrs. Sally S. Wetmore passed to spirit-life at Newton, Ct., Oct. 12th, nearly eighty years of age. Mrs. Wetmore was the mother of Mrs. M. J. Wilcoxson, the spiritual lecturer, who lately passed to spirit-life in Colorado.

Mrs. Shelton of Santa Clara county was the first to introduce bees into California, bringing two hives in 1853. The swarms of bees that now fly about the Pacific coast are said to be the product of these two hives. She sold one of them for \$150.

Sir Garnet Wolseley has written a letter, in which he says that about 90 per cent. of the crime in the English army is owing to drunkenness, and that when the men are removed from the temptation of intoxicating liquor crime is practically unknown among them.

The *North American Review*, although published by D. Appleton & Co., is owned and wholly controlled by its editor, Messrs. Appleton & Co., in view of recent articles that have appeared in it, will decline to act even as its publishers after the close of the present year.

"The Hygiene Cook Book," by Mrs. M. M. Jones. This is a cook book containing directions for preparing a variety of hygienic dishes, which are at the same time practical, also valuable suggestions in regard to washing, bleaching, etc. Price only 30 cents. For sale at this office.

"The Religion of Spiritualism, its Phenomena and Philosophy," by Samuel Watson, author of the "Clock Struck One, Two and Three." This volume has made a profound sensation and should be read by all investigators. Price \$1.25, postage 10 cents extra. For sale at this office.

The Wytchville, Va., *Enterprise* says the infamous religion of Mormon has taken a hold among the people of several of the adjoining counties, and emissaries or proselyting canvassers are invading this section with the success of no small number of recruits. Let the poor dupes be warned in time.

The *Liverpool Daily Post* publishes a religious census taken on Sunday morning, Oct. 16th, in the various churches and chapels of that city. There are 218 places in Liverpool, with sitting accommodation for 169,792. The actual attendance on Sunday amounted to 63,792, out of a population of 552,000.

A Baptist clergyman and editor of the *Religious Herald* of Richmond, Va., says that of the 2,298,000 Baptists in the United States, 1,698,000 are in the South, of whom 740,000 are colored; that the latter have built many churches, some of which are costly affairs; and that there are seven hundred colored Baptists in the colleges of the South preparing for the Baptist ministry.

THE LARGEST PYRAMID IN THE WORLD. The Americans have, it seems, the right to claim the ownership of the largest pyramid in the world. The pyramid of Pueblo, Mexico, is larger than the great pyramid of Cheops. The latter covers only fourteen acres, while the Mexican covers forty-four acres, and was originally 600 feet high. It is made of sun dried brick, and is supposed to have been built 7,000 years ago.

The Jesuit fathers who lately occupied the headquarters of the society in Rue des Portes, Paris, have taken up their abode in the Archbishopric city of Canterbury. Time's changes are curious. The headquarters of the disciples of Ignatius Loyola now find refuge beneath the eaves of Craumer's cathedral! This, taken with the election of Mr. Jerningham, a Roman Catholic, for Berwick, must make Monsignor Kapel more than ever sanguine as to England's return to the faith of Thomas a Becket.

England's blind postmaster general, who has scored another success. Englishmen can now write a telegram on ordinary note-paper, stick on postage stamps sufficient to pay it, and put it in a street post-box, and it will be sent as soon as the box is emptied.

At the regular weekly meeting of the Methodist ministers in this city, the Rev. Mr. Harding says: "The Methodist preachers were the best people in the world to give advice, and the worst to take it, and if he gave them any advice during his talk he hoped they would excuse him."

W. P. Lippencott writes: "The article of Mr. S. L. Tyrrell on the existence of a God, is the best I ever read on the subject, but even that is not sufficient. Although he is a forcible writer, one of the best, it seems to me that with all his power he cannot show that a God exists, or that a God does not exist."

The Swedenborgians have a mission in Italy under charge of Prof. Loreto Socia. His headquarters are at Florence, where he publishes a paper called the Nuova Epoca. He has distributed a large number of copies of the works of Swedenborg, which the Italians have thankfully received. He will publish the biography of Swedenborg in the Italian language.

Lecturers and Mediums.

C. E. Watkins, the medium, has given up going to California for the present. His present address is Lawton Station, Erie Co. New York.

A. B. French will speak to the people of Alliance, O., through the month of December. He is a talented man and his lectures are highly instructive.

Miss Lessie N. Goodell lectured in New Haven, Nov. 13th, and at Cummington, Nov. 27th. Dec. 4th and 11th, she will lecture at Worcester.

David Weeks formerly of Wauseon, Ohio, writes that he has removed to Pleasant Lake, Indiana, and is engaged in healing the sick, with good success.

The lectures of Mrs. E. S. Mozart are creating a great deal of interest in San Jose, California. The San Jose Mercury says: "The lady is prepossessing in appearance, a good talker, and conveys ideas interesting to the theologian as well the modern thinker."

The meetings started at No. 994 Milwaukee Avenue by the lecturer G. W. Brooks, assisted by Mr. Carleton and others, are increasing in size and interest. The management is in good hands, and we look to see much good come of the effort in that quarter.

Mrs. Jennie C. Jackson who with her husband, Dr. H. H. Jackson, is enjoying a fine medical practice in Cincinnati, has been spending a few days in Chicago visiting with her old friends. Mrs. Jackson has been known for over twenty years as a healer of superior abilities and we take pleasure in personally testifying in her favor.

Mrs. C. E. Eddy, 686 Fulton street, is kept constantly busy by those who wish to consult her for the purpose of obtaining tests, or on matters of business. Many of her tests are very pointed and impressive, and can not fail to convince the skeptic of the grand truths of Spiritualism. She desires to state that those who wish to consult her in the evening, should notify her beforehand by postal card, or she may not be able to accommodate them.

Mrs. E. V. Wilson and daughter (Mrs. Isa Wilson-Porter) will be at 451 Idaho Street (Ogden Avenue car to Taylor), at the residence of Mrs. A. P. Pratt, December 3rd, 10th and 17th, giving private sittings from 9 A. M. to 5 P. M. She will hold a test and musical séance evenings, same days, from 7:30 to 9:30. She will also be at Mrs. Gage's, 16 Paulina Street, 2nd door from Lake, Sunday evenings, December 4th, 11th and 18th, tests and musical séances; and private sittings the following Mondays, from 8 A. M. till 9 P. M. Arrangements made for hours and other days of week, by addressing Mrs. E. V. Wilson, Lombard, Illinois.

W. Harry Powell in his own Defense.

To the Editor of the Religio-Philosophical Journal: In your issue of the JOURNAL, Nov. 16th, I noticed an article on the "exposure" of A. F. Ackery, of Chicago, while in Pittsburg, Pa., and whereas my name is used in connection as an accomplice, I deem it my duty in justice to myself to correct the false impression made on the minds of your readers. I deny the allegation that I am connected with Ackery, or was in any way in collusion with him. Mr. Ackery was in Pittsburg two or three weeks before my arrival, which city I did not arrive at until Tuesday evening, Nov. 1st, Wednesday morning I met Mr. Ackery, who extended me an invitation to be present at his séance as a spectator. Having no other engagement, I accepted the invitation. On my arrival at the place where the séance was to be held, I met Mr. John Hughes, who had previously taken charge of Ackery's séances. On my entering the room he (Mr. Hughes) asked me to take charge, which I innocently did. I was not aware of any deception being practiced. I also deny the charge that Ackery refunded all the money, and we both left in the next train for Cleveland. He did refund \$250. I filled my engagement, and left Pittsburg Friday afternoon, having engagements at East Liverpool, Ohio, and arriving in Cleveland the following Monday evening. In regard to the charge of being "drunk"—such a charge cannot be substantiated; but if such were the fact, that I erred once, twice, three times or even more in the past should I be censured for what has been amended? If I understand Spiritualism correctly I believe it embodies every thing that is good—love, hope and charity; above

all charity. I have explained my position as near as possible without encroaching upon your columns too much.

Yours for truth and justice. W. HARRY POWELL.

Mr. Powell further states that he will be in Detroit, Mich., about three weeks, where he may be addressed by those desiring to engage him.

"Its Influence Profoundly Felt."

The Chicago Daily Times, of Nov. 19th, in a two column article on the publishing business of the city, speaks of the JOURNAL as follows:

"The Religio-Philosophical Journal generally acknowledged as authority on all matters pertaining to Spiritualism, exceeds in circulation any eastern organ of the class. Its rigidly scientific method of investigating and analyzing the phenomena has attracted wide-spread attention and met the almost universal commendation of the enlightened press of the country. It speaks well for the Spiritualists as a class or sect, that a fearless, independent, non-sectarian paper—as the JOURNAL has proven itself to be—meets with wide-spread and universal favor among them, and in its successful warfare against mountebanks and tricky mediums, in its demand for test conditions and scientific methods of investigation, as well as in its fair and just treatment of honest mediums, it has the earnest sympathy of all contemporary publications pretending to be in the service of truth. The JOURNAL has made its influence profoundly felt in the spiritual movement of the age, and like all Chicago enterprises which meet the demand of a wide-awake progressive public, is steadily widening its circle of influence, and is more frequently to be found in the minister's study and on the desk of the professional and literary man than any other modern journal devoted to the philosophy and the phenomena of Spiritualism."

Mrs. M. A. Vredenberg.

Mrs. M. A. Vredenberg departed to a higher life, at her residence in Norwalk, Ohio, Nov. 14th, in the 81st year of her age. She belonged to one of the first families of New York, being the daughter of St. P. Schuyler, of Albany, in which city she was born. She received a good education and all the advantages her high social position bestowed, and had a wide circle of friends from her earliest school-days. In 1825, she married Mr. Vredenberg, and removed from her home of luxury to the wilderness of Ohio. They came to Norwalk, then little more than a clearing in the interminable forest. How desperate was the struggle for existence the pioneers had to wage, no words can adequately represent. Something may be learned from the fact, however, that of all those who came with Mr. and Mrs. Vredenberg, he now alone is left; of their family of seven children only two remain. Mr. Vredenberg took an active part in the work of the new country, and was thoroughly seconded by his wife. During the fifty-six years of their married life, in city, town or on the farm, she has ever remained the same quiet, unaffected, dignified and gentle woman, making friends everywhere, and beloved by all who knew her worth.

For twenty-six years she was an active member of the Episcopal church, and to the day of her death did not withdraw her connections therewith, retaining also her social standing with the members. She, however, in 1851, became convinced of the truth of Spiritualism, and thenceforth it became the light of her life. As she approached the border land between this and the Spirit-world, she seemed to look through the opening gates and to behold the glories of the promised life. It was a joy to those who gathered around her couch, to see the light, as of heaven in her eyes, as she calmly made every arrangement for her departure. She desired everything plain and unostentatious, and that the Episcopal service should be read and the friends addressed by Hudson Tuttle. All her wishes were executed by loving hands, and on the afternoon of the 16th, the casket containing her mortal remains was deposited in the Episcopal cemetery. Mr. Tuttle in his address reviewed the service as read, for his text, and especially the words of Paul to the Corinthians, and showed that Spiritualism was an expansion of the utterances of Paul and perfectly harmonized with the Spiritualism of the Bible, and the Episcopal belief, so far as that belief related to immortality; there is this difference, the resurrection of the body, and atonement which have an important place in the church ritual, but every thinking church member now gives some spiritual sense to these doctrines which are really dead forms, and the words are uttered with as little meaning attached to them as the talk of trained parrots.

Mr. Tuttle, in presenting the system of Spiritualism, made no comparison with any other system. It was the foundation of all religions in the world; the soil in which all struck their root; without immortal life, there could be no religion, and no related morality; the base of all, it blends all, and culls from all their truths. Mrs. Vredenberg was a member of the church, yet a Spiritualist, and her life was so pure and spotless no one ever proposed her expulsion for heresy. She commanded the respect and attention of those who differed, and was an active missionary among that class. She not only proved by her beautiful life that Spiritualism is good enough to live by, but by her serene knowledge of the future, her joyous parting with earth, that it is still better to die by. ***

Business Notices.

PERSONS who desire delicate and delightful odors for the toilet and handkerchiefs, should purchase Dr. Price's Perfumes.

SEALED LETTERS answered by E. W. Flint, No 1297 Broadway, N. Y. Terms: \$3 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular. 31-3314

HOUSEWIVES who have used Dr. Price's Special Flavoring Extracts never return to the use of those cheap extracts that flood the market.

BUY NO HOLIDAY PRESENT without seeing Dr. Scott's beautiful (pure bristle) Electric Hair and Flesh Brushes, during the next 30 days. Everybody may have them on trial, and if they fail to cure Headache, Neuralgia, Rheumatic Pains, etc., in a few minutes or quickly cure Dandruff, Falling Hair and Baldness, the Price will be returned, at Drug and Fancy Stores, or sent postpaid on receipt of \$3.00 by C. A. Scott, No. 243 Broadway, New York. Pamphlets free.

WHILE other articles of their kind are largely adulterated, Dr. Price's Cream Baking Powders hold their unshaken position in the estimation of thousands as the purest, best, and cheapest.

THE WONDERFUL HEALER AND CLAIRVOYANT.—Diagnosis by letter—Enclose lock of patient's hair and \$1.00. Give the name age and sex. Remedies sent by mail to all parts. Circular of testimonials and system of practice sent free on application. Address, Mrs. C. M. MORRISON, M. D., P. O. Box 3619 Boston, Mass.

CLAIRVOYANT EXAMINATIONS FROM LOOK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. BUTTERFIELD, M. D., Syracuse, N. Y. CURES EVERY CASE OF FILMS. 37-13

Quarterly Meeting in Michigan.

The Religio-Philosophical Society of Rockford, Mich., will hold its last Quarterly Meeting for the year, 1881, on Saturday and Sunday, Dec. 10th and 11th. Prof. J. W. Kenyon, of Wisconsin, will be present, and a distance is always welcome. A cordial invitation is extended to all. Address, J. W. Kenyon, President, 222 Chestnut St., Rockford, Mich.

Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Carter's Hall, 23 East 14th St. At 4 A. M. and 7:45 P. M. Good speakers every Sunday. Seats free.

NEW YORK CITY.—The Harmonical Association, Free Public Services every Sunday morning, at 11 o'clock, and 7:45 P. M., in Stock's Musical Hall, No. 11 East Fourth St., near Fifth Ave. (Discovers every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its seasons in the Harvard Rooms on Sixth Avenue, opposite Reservoir, every Sunday from 2:30 to 5 P. M. The public invited. Address Box 777 P. O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Hamilton Hall, No. 7 West 33rd St. (near Broadway) every Sunday at half past ten, A. M., and half past seven P. M. Children's Frolics every Sunday meet at 7 P. M.

Brooklyn, N. Y., Spiritual Fraternity.

Sunday Services in the large hall of the Brooklyn Institute, corner Washington and Concord Streets, seven blocks from Fulton Ferry, November, December, Mrs. R. Shepard, will speak under spirit control at 3 P. M. and 7 P. M. Prof. C. L. Linn, an accomplished pianist and vocalist, will play every Sunday evening.

Conference Meetings held in the lower hall of the Brooklyn Institute every Sunday, Dec. 2nd, 9th, 16th, 23rd, 30th, 6th, 13th, 20th, 27th. Address Box 777 P. O.

New Advertisements.

VOICE BARS, 25 Cents. Send for circular. Address, J. W. Kenyon, 222 Chestnut St., Rockford, Mich.

BEATTY'S Organs 27 Stops, 10 set rec'd only \$50. Pianos \$125 up. Rare Holiday Inducements Ready. Write or call on BEATTY, Washington, N. D. 31 14 13

BIBLE Pictures, Lord's Prayer, 10 Commandments and Beatitudes combined. Elegantly illustrated, 16 colors, 100 pages, 25 cents. Sample 25 cents. Sample 50 cents. Two for 40 cents. Sample 100 cents. Sample 200 cents. Sample 300 cents. Sample 400 cents. Sample 500 cents. Sample 600 cents. Sample 700 cents. Sample 800 cents. Sample 900 cents. Sample 1000 cents. Sample 1100 cents. Sample 1200 cents. Sample 1300 cents. Sample 1400 cents. Sample 1500 cents. Sample 1600 cents. Sample 1700 cents. Sample 1800 cents. Sample 1900 cents. Sample 2000 cents. Sample 2100 cents. Sample 2200 cents. Sample 2300 cents. Sample 2400 cents. Sample 2500 cents. Sample 2600 cents. Sample 2700 cents. Sample 2800 cents. Sample 2900 cents. Sample 3000 cents. Sample 3100 cents. Sample 3200 cents. Sample 3300 cents. Sample 3400 cents. Sample 3500 cents. Sample 3600 cents. Sample 3700 cents. Sample 3800 cents. Sample 3900 cents. Sample 4000 cents. Sample 4100 cents. Sample 4200 cents. Sample 4300 cents. 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Voice from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONICAL PHILOSOPHY.

Out of the Wood.

BY HUDSON TUTTLE.

Well, stranger, you're right, quite I reckon, When you say I must feel alone; Whatever I set myself doing, A hard row it is I must own.

My Jane was a wife good as ever Came up from the old Buckeye State, And together we worked for this homestead, Most faithfully early and late.

I thought in the West 'twould be better Than cramped in our old Eastern home, And she in her goodness consenting, We left those we loved here to come.

Three years since we came to this country; Ah! sit, I remember it well, How the dusk night she cried when the sun set, And the darkening shadows fell.

Not a bit did I blame her for it; Our cabin was roughest of logs And a dismal chorus was chanted From a wilderness full of frogs.

By the side of the logs a fire-place, With a hole in the roof for fume, Smoke and dirt everywhere about us, To cry seemed the right thing to do.

It was hard; the two years we struggled Before we felt sure of success, And then came the terrible fever And snatched away from us sweet little Bess.

She was the youngest—the dear baby; A sweet child—don't mind if I cry; Just as hard was it when our eldest, Or three-year-old Will had to die.

We are tough, I can tell you stranger, And our hearts are tough as all, I guess they are; just to trample, Just to gather up sorrow and gall.

With all her long watching and waiting And grief over all we had lost, My Jane drooped and paled like a flower That had felt the blight of the frost.

It was in the chill of December; I shall never forget me the day; When the bars of the body were broken And her spirit unbound from its way.

No mourners, but three or four neighbors, No flowers, except the snow flake, For the tears of the heavens were frozen, And shrouded the earth for her sake.

Yes, alone with my eight-year-old Susie, And the prospect ahead I own dark; My world, stranger, lies under the pine tree— Four graves, where the flowers you remark.

She and I planted those wild flowers, The trailing arbutus and the pansy, And under the pine in the shadows We sit and talk of our loss.

I know you will call it a fancy, When I say they come like a flame, And often I hear them low whisper, That they love us ever the same.

You may call it fancy delusive; Then I wish thus deluded to be, For life would be utterly worthless, If the dear ones could not come to me.

You soon will be out of the woods, stranger, My path out I now can see clear; You will find many friends to greet you, And I wife and children dear.

Is Dr. Burns a Heretic?

The Chicago Tribune has special dispatches from Hamilton and Toronto, Ontario, to the effect that certain heresy hunters think of preferring charges against Rev. Dr. Burns, on the basis of his letters, recently published in the Register, in regard to the Thomas case. This would seem to indicate that the heresy hunters are charged with uncommonly aggressive and intend not only to expel Thomas, but root out all who have any sympathy with him. It is much more probable, however, that the rumors are sensational, and have no other foundation than the talk of a few excitable individuals. Dr. Burns holds in Canada, as he did in Iowa, the position of great influence and importance in the Methodist denomination, being at the head of one of its leading educational institutions. He is an able theologian, as well as general scholar, and his views must be generally known among leading Methodists. So far as we have heard, his views, as expressed in his letters to the Register, are endorsed and approved by his Methodist friends in Iowa in the most emphatic manner. So far from heretical they regard them as the just and sound views of an able thinker and a leading man in the Methodist church. It will be remembered that he does not entirely agree with Dr. Thomas on all the matters of belief which are charged with heresy. Certainly Dr. Burns is guilty of heresy in common with Dr. Thomas there must be a great number of people scattered through the country who imagine themselves Methodists but who are really heretics.—Iowa State Register.

Miss Fancher—A Fact.

Drs. Hammond and Beard, "experts in nervous disease," the latter of whom has been prominently before the eyes of the public as charged with the responsibility of such a feat of clairvoyance as "reading unknown writing through a closed envelope." This is just one of the dogmatic utterances of men, who are not only ignorant of these special phenomena, but actually prejudiced against any evidence in their favor, and who abridges the specialty of denying them to the public upon testimony. The allegation is met by the record published by Mr. Sargent (p. 227) of the experience of Henry M. Parkhurst, the astronomer, of 173, Gates Avenue, Brooklyn, N. Y. It is so precise, and the facts are so remarkable, that I quote the record as it stands. "From the waste basket of late, I took a gentleman's account-book, Mr. Parkhurst's, and found an important business letter, without reading it, tore it into ribbons, and tore the ribbons into squares. He shook the pieces well together, put them into an envelope, and sealed it. This he subsequently handed to Miss Fancher. The blind girl took the envelope in her hand, passed it over to several times, called for paper and pencil, and wrote the letter verbatim. The seal of the envelope had not been broken. Mr. Parkhurst himself opened it, pasted the contents together, and compared the two. Miss Fancher's was a literal copy of the original." Testimony such as this can only be got rid of by the simple expedient of rejecting it wholesale, and those who fail to read the numbers of bank notes enclosed in sealed envelopes do not affect one such real success as this. Mr. A. R. Wallace acutely puts it. "How can any number of individual failures affect the question of the comparatively rare success?" As well deny that any riddleman can hit the bull's eye at one thousand yards because none can be sure of hitting it always, and at a moment's notice.—M. A. (Oxon) in Light.

The Two Worlds speaks of "The Ethics of Spiritualism," by Hudson Tuttle, as follows: "This is a valuable contribution to the literature of modern Spiritualism, and is also valuable as a study in that line of thought that shall ally the ethics of the ethical code of the future. The last chapter is an exceedingly valuable one."

Hiram Craig writes: I can not do without the RELIGIO-PHILOSOPHICAL JOURNAL, for it is both food and drink to those who hunger after new and advanced ideas and thoughts concerning the material and spiritual universes. May it ever live and prosper.

Pertaining to Jesus.

To the Editor of the Religio-Philosophical Journal.

In an article by W. E. Coleman, in the JOURNAL of October 21st, we find several assertions made by that gentleman, pertaining to Jesus, which in the interest of truth we deem proper to respectfully correct. His first assertion in the article alluded to, is that "Jesus never proposed being the founder of a new religion, his teachings being based on the current Judaism of the day;" this we think is a mistake, for Jesus certainly, if we take his history for evidence, went over the plains of Palestine, preaching his new religion to the Jews, until he gathered to his faith, many thousand converts, whom "he fed with the loaves and fishes in the wilderness." Jesus said that he came to bring life and immortality to light in the gospel, hence, to found the Christian religion in his name "by whom all his disciples were to be called;" neither were his teachings based on the Judaism of the day, for if they had been, he never would have said to Nicodemus, a ruler of the Jews: "Ye must be born again; except a man be born of water, and of the spirit, he cannot enter the kingdom of God." The system of Jesus was new to the Jews, and diverse to their own teachings. The second assertion of our brother says that "Jesus taught nothing original of value, the Talmudic writings constituting the great fountain-head of his inspiration and doctrinal instruction, with minor contributions from other sources;" etc. This assertion we regard also an error, for Jesus taught his Jewish brethren that "the blood of goats and bulls could never take away sins," which was a valuable and important truth to them; did Jesus draw his inspiration from the Talmudic writings? No, never! His own words on this question are all controversy, for he said his Father had "given him all power in heaven and in earth, and inspired him in all that he said and done;" in fact he never read the Talmudic writings, so far as any evidence of that fact is concerned. Again we are told that "Jesus never claimed to be God, or that he had a being pre-existent with the Father ere his birth of Mary;" etc. It is certainly a matter of surprise to us, that our learned friend has not yet discovered the import of the words of Jesus, when he said: "I and my Father are one; he that hath seen me hath seen the Father also; I am in the Father and the Father is in me. I am the first and the last, the Almighty; I am the bread of life which came down from heaven, of which, if a man eat, he shall live forever."

Did Jesus have no being, pre-existent with the Father, ere his birth of Mary? We settle this question and close our communication for the present, by quoting the words of Jesus as found in the 17th chapter of John, name the Virgin Mary, who bore him, and said: "The hour is come, glorify thy son, that thy son also may glorify thee; as thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him, and this is life eternal, that they might know thee, the only true God, who art in the Father, whom thou hast glorified on earth, I have finished the work thou gavest me to do, and now, O Father, glorify thou me with the glory which I had with thee before the world was."

Therefore it is plain, that Jesus had a pre-existence long before he was born of the Virgin Mary, notwithstanding the assertion of Brother Coleman to the contrary. Every one of the eleven assertions of our good brother, which he calls "historical facts," to us is an error; we do not wish, however, to extend our criticism further, as we do not desire to make our communication so long as to comprehend all his assertions, we therefore say, in conclusion, that we have had our experience to find those who see the most faults in Jesus and his teachings, generally to know the least in regard to him: it is a sad reflection to any mortal man, to look over his life and find that much of his time and energies, have been spent in falsifying and trying to impeach the character of Jesus; as Spiritualists we should be careful to avoid this sin, especially when we assume to teach others, and are constantly publishing to the world our impressions. S. D. WILSON. Philadelphia, Pa.

A Convincing Test.

To the Editor of the Religio-Philosophical Journal: I ask you to publish this brief description of a peculiar test of spiritual phenomena, for the benefit of the public and of the medium, Mrs. Isa Wilson Porter, through whom it came. Certain numbers were given me, as marked events in my life, and an incident was described with emphasis, as though actually occurring before the medium's eyes. Nevertheless, I could not recall the facts, or recollection in the matter. Two days after receiving the above test, I found a business statement in an old diary—note mine—which flashed the whole facts into my memory. The business statement was written at least three days before the occurrence of the incident above mentioned, and also a thousand or more miles away from the locality where it occurred. The medium has given me facts, here mentioned, twenty-six years after their occurrence. How did she obtain them? Not by mind reading, most certainly. It is my strong supposition that an intelligent being, invisible to mortal eyes, witnessed the aforementioned events, and there, years after and a way from the locality where they occurred, impressed the medium to detail them to me, a perfect stranger to her and comparatively so to the city, for the purpose of brushing away some lingering doubts and encouraging me to study further, the truly beautiful phenomena of Spiritualism. ISAIAH ROGERS. Chicago, Ill.

Churches in Galveston, Texas.

A commencement was made the other day to erect a second story on St. James (Methodist) Church, but the work has since been abandoned and stopped for a time, for want of necessary funds, it is said. There is scarcely a church in the city that is completed according to the original design, or one that is free from debt, and some of them are lamentably in arrears with creditors. But notwithstanding the mania for grand and imposing church edifices, to obtain which a man for a time, for want of necessary funds, is led to a secondary consideration with congregations. More than once three of the principal churches in Galveston were recently on the eve of being sold at public outcry under mechanics' lien, when this humiliating spectacle was averted by a compromise with the creditors and an extension of time for payment obtained. No more plausible sign of the religious vanity of the day need be cited than to point to the Presbyterian church. This huge edifice has for years been going to decay without ever having afforded accommodation to a congregation in the main building. Such unnecessarily large and costly churches might properly be christened Fride, Vanity and Folly.—Galveston Critic.

Note from G. H. Geer.

To the Editor of the Religio-Philosophical Journal: The cause of Spiritualism is on the gain here. We have held a regular Sunday meeting twice a day for five weeks at least. The Methodist parson here went out of his way lately to give us a salute of petty remarks and vulgar epithets. The parsons must be getting the worst of it, judging from the way they howl. I pity Prof. Phelps of Andover, for it must be a terrible condition in which a man is driven to such madness as to call for help even from Satan and that "saluted" Cotton Mather. Prof. Phelps, with your consorted hosts of hell and tow Hill, with your Generals Satan and Cotton Mather, Spiritualism has forces enough for you all. The American people have too much common sense, love of liberty and justice to ever allow biblical styles of treatment to be revived. I would suggest that there are good reasons for all lovers of truth and religious liberty to take courage and renew their efforts to battle error. Let us all join our best efforts for religious liberty. Geneva, Ohio.

Mrs. A. Perry writes: The JOURNAL is a welcome visitor; it comes freighted with so much good food, it does me good to read it.

Spiritual Communications.

NUMBER THREE.

To the Editor of the Religio-Philosophical Journal:

In the month of March, 1879, I was at the house of Mrs. Shepard. The only persons present were Mrs. Shepard and my brother, Mr. Stillman, the two mediums and myself, five persons in all. The mediums took their places at the stand as before described, and soon the stand began to move. I called the alphabet and the first letter indicated was "G." Mr. Stillman got a slate and pencil after little delay, and inquired: "What letter was that?" I answered, "G." He answered his misunderstanding by writing down the letter "T." Having begun wrong, he failed to recognize the first word of the message, and so kept on writing down the letters as indicated, to the end of the message. No other person looked over the writing while being executed. At its conclusion, Mr. Stillman said, "I can't make anything of it, and I don't believe anybody can. I think I'll retire, as I am very tired." And he left the room. Here is the way the message looked as taken down by him:

T r a n s p a r e n t l y o v e r g o i n g b r o t h e r G e o r g e G i l e s s e i l o v e m y b a b y s i s t e r e l i m a n d p a i a m h a p p y a n d i p l a y i n t h e i r h o u s e e v e r y d a y h a r y b u r r o w s.

After this message was thus given, three other spirits controlled, who occupied our attention for a half-hour, at least. They could get time to look over the message. We applied ourselves to its perusal, and we discovered words, and pointed them off with division marks, until the message was clearly revealed, and radiant with love for dearest kindred. Here is the message as corrected in the first letter:

"Grampa is here. I love the teacher. Brother George likes me. I love my baby sister. Tell me and I am happy to play in their house every day. Harry Burrows."

The "teacher" referred to was his oldest sister, and was engaged in teaching in the Normal School in Geneva. The "Brother George" died, or "passed over," as we say, more than twenty years ago, which fact was not in our minds at the time the message was given, because the fact was so long ago that it had almost faded from our memory. The "baby sister" was Harry, who died at the age of eight or ten years, if my memory serves me.

I affirm with sincerity that this communication was given by some intelligent force, and was not a premeditated work of the mediums. During the giving of the same, a conversation was kept up, in which the sitters were asked to give up the skeptic, if possible, that he or she join another person, and sit at a stand, and by preconcerted understanding, give a message in precisely the way that this was done. Give a message of thirty-four words, by pushing and pulling the stand as the alphabet is called. Both of you move the stand as the letter you want. At the same time, keep up a conversation. The person taking down the letters shall sit so far from you, and in such position that you shall not see what you have done until its conclusion, when the message must appear correctly spelled, and every word in its proper place. Try it!

The words of Harry, "Tell me and pa," imposed themselves on me, so I took down the message to his parents and read it to them, relating my experience in getting it. Mrs. Burrows said: "We had a strange experience in our house not long since. Hermal had a cousin come from Pennsylvania to visit her, and one day, they, in a merry mood, went into the parlor by themselves, and sat at a stand when they were called by the alphabet, and got a part of a message from Harry, which so affected Hermal (Harry's sister, "the teacher") that she would sit no longer that day and left the communication unfinished. The next day they tried it again, when it commenced just where it left off the day before and completed the message. I want to ask you, "Unconscious Cerebration," if you played such a mean cruel trick on Harry's sister, on us at Mrs. Shepard's, on everybody that has ever received a message of love and admonition? I want to ask you in all seriousness, if you, or "Electricity," or "Magnetism," or "Odic Force," or "the devil" (small d) is universal? If so, who made what was made? Who made for? Does your creation reflect credit or discredit on your creator? JOSEPH BRETT. Cleveland, O., Sept. 17, 1881.

Spiritualism in Liverpool.

A CHALLENGE FROM MR. JOHN FOWLER.

For two or three weeks past special and more than usual popular attention has been directed to Spiritualism. The Bishop of Liverpool has evinced an interest in Mr. St. Cumberland's exposed séances, so far as to occupy the chair for him on Wednesday evening last week at a largely attended meeting at Liverpool, held in St. George's Hall. But the Bishop confessed his entire ignorance of spiritual phenomena; he had never been present at a single séance in his life. It is to be regretted that the Bishop of Liverpool, sent the Bishop the following challenge:

"To the Right Rev. the Bishop of Liverpool: Seeing that you are being made a tool of in the hands of a conjuror, who wants to advertise himself cheaply... for the sake of making money, I hereby beg to make a proposition, viz., that I will give £500 to the Seaman's Orphanage and £500 sterling to any other charity or hospital you like to name, if you will produce before a committee (half of whom to be chosen by your Lordship and half by myself) and produce under the same conditions—all in the light—the same phenomena which are produced by Spiritualists. If he fails, he or some one for him is to give £50 sterling to each of two hospitals or charities to be named by me. The Bishop of Liverpool, to be made before the audience in St. George's Hall this evening, your Lordship being advertised as chairman. The money is to be lodged at any time to be named by you; mine is ready now. I remain, your Lordship's most obedient servant, JOHN FOWLER. Liverpool, Oct. 27th, 1881."

Mr. Cumberland did not accept the challenge.—London (Eng.) Spiritualist.

The Seventh Son of a Seventh Son.

The following is extracted from a letter of a correspondent of the Inverness Courier, dated from Nether, Lochaber: In the Highlands, the seventh son of a seventh son, whom we might call an septemgenitus, is held to be born with some remarkable gift. A few weeks ago I had the opportunity of a long confidential talk with a well-known man of this kind, whose gift is that of healing; he is a respectable craftsman, highly spoken of by his minister and his laird. He told me that in healing he made use of no medicines, nor applications of any kind, that whatever good he did proceeded from himself by simple manipulation. In epilepsy he strokes the patient with his hands, as he said, "in the natural direction with the grain," from above downwards; in sciatica, from below upwards. He said not always effect a thorough cure, but he rarely fails to alleviate pain. His success is a steady and most certain when, at the moment of manipulation, he himself is in best and soundest health of body, "and when," as he expressed it, "I have been able to get into my heart a very strong wish and desire for the patient's recovery." "If I am in any way out of sorts myself," he went on, "and cannot fix my whole heart very strongly on the case, I find I am not able to be of much use." I myself knew of a lad in my own parish, continues the correspondent, who had scrofula badly. It appears that he has been cured by this healing process. "Sir," said our septemgenitus, "he came to me, and after stroking him in the usual way on three or four occasions, he recovered, and is now as well and hearty as can be. When you pass Mr. C.'s farm you will find him there as a 'halfin,' and will see for yourself." He makes no charge beyond travelling outlay. Patients mostly come to him. He only knows one other man who is like himself, the undoubtedly seventh son of a seventh son, and he lives in the island of Mull. He has the name of being a halfin himself, and is very successful in Mull, and on the mainland of Lorne.—Light, London.

A Deserted Wife—A Mean Husband.

The Chicago Avenue police report a sad case of destitution, brought about by a husband's desertion of his wife. About two months ago a young Canadian woman married a restaurant cook named Clark, and the pair lived happily together for a few months. With a view of saving money for a little home of their own, they were then "rooming," and Mrs. Spina worked out in the day. The husband, finding that she earned enough to pay for the room and board, kept his earnings from her and spent them in drink. Thursday night when she was coned, and gave birth to a boy baby her husband deserted her entirely, not even calling a doctor nor leaving a mouthful of food. The police were notified of her condition, and called Dr. Frear, who attended the unfortunate woman without charge. He found her in a dark middle room on the third floor of 65 North Clark Street, which was barely furnished, without fire and a smoky lamp. So destitute was the poor woman that her bed sheets had to be torn into wraps for the little arrival. The police hope that some charitably disposed ladies will take notice of Mrs. Spina's condition. She may get alive by the food supplied there, but the police hope that some one can afford what they furnish.

Mormonism.

To the Editor of the Religio-Philosophical Journal: In your paper of November 12th is an article by Hiram Craig, on "Mormonism by the Light of Spiritualism." He most assuredly brings forward the good points in their faith and practice, but does he do justice to the Mormons of to-day. Do they not largely practice polygamy, and is not that a blight and curse upon any people or nation? I think so. My idea is that if any man honor the morality of wives, he is defying the laws of the land, also the laws of God, and does not common sense at once condemn such practices as being low and mean? Does not such a person degrade woman, in subjecting her to gratify his animal passions? In my estimation polygamy is a base crime, not to be tolerated by law-abiding people, and any man practicing it ought to suffer, and all virtuous women should shun his society as far as possible. A. I. D.

The entire population of the earth is estimated by a German savant at 1,455,000,000. The annual increase he calculates at 16,000,000, and the total increase since the downfall of the Roman Empire about 700,000,000. If all the habitable countries of the globe were as thickly populated as England, Belgium, India, or China, there would be room enough for 10,000,000,000 of people—a figure which may possibly be reached in hundreds of centuries. According to these statistics we are now only standing at the beginning of a long era of development, and it would be futile to talk of the approaching end of the world.

Lois Hulet writes: I must have the JOURNAL while I live; it is all the real comfort I have in this world.

Notes and Extracts.

Spirit and matter ever move in unison. It does not turn a devil into a saint to baptize him.

People's intentions can only be decided by their conduct. In the Spirit-world motive alone is the all-important thing.

The great civilizing power of the world is found in man's spiritual development. There are few occasions when ceremony may not be easily dispensed with, kindness never.

Try your skill in guilt first, then in gold. Publish your joys, but conceal your sorrows.

The proper way to check slander is to despise it; attempt to overtake and refute it, and it will outrun you.

God has never built a mansion with a more golden pavement or more Jasper walls than the true home.

Fraud can only live in the ignorance of the public, and as long as it refuses to learn it encourages imposture.

The chief evidences of civilization are to be found in a love of the fine arts, in music, sculpture and architecture.

Riches are often things that pierce the head and sting the heart, and the heart with grief in parting with them.

All know why the bodies of men die. It is the departure of the spirit which leaves the casket of no more value than the sands upon the sea shore.

Where there is not freedom of soul, mind and body, the essentials to a broad, revealed manhood do not exist, and civilization has only been attained in part.

Temperance is a wise regulation of our whole life in eating, drinking, and all pleasures, exactly according to the demands of our highest soul and body growth.

The whole world ought to be convinced of the immortality of the soul, and that the road by and through the spirit world is the unfolded power of our human reason.

Let no good thing run to waste or neglect, but cultivate every virtue of the human soul, and this will aggregate to your good, to your happiness, and to the pleasures you enjoy.

There is no truth that our young men have to learn more important than this—that to admire that which is right is one thing, but to do what is right is another.—Robertson.

You cannot steal your way into heaven under an assumed name. You are too well known by your friends over there. You cannot deceive them, though you may deceive yourself.

There has been more inventions, more developments in science and philosophy since the time of spirit communion was recognized as a fact than ever before. It has made the world receptive.

High-toned works of fiction and dramatic poems, and novels, but never fail to lessons to the people must neither be condemned nor ignored by earnest workers in the cause of human advancement.

The religion of Spiritualism is one of hope and aspiration, creating a desire to see every member of the human family put in possession of all the rights and privileges, temporal and spiritual which belongs to them.

If the spiritual cause is to be advanced it must be begun where men live. The Spirit-world will care for the upper realms. There is no demands for you trying to do their work for them. Let our charity begin at home.

Dr. Watts said truly that religion never was designed to make life less enjoyable or to curtail our pleasures. With quite equal truth he might have added that it was never designed to make our lives less matter of fact.

Let us ever seek the highest wisdom to direct us in all in our actions, but never fail to remember that wisdom without love, without purity of motive may be as one New Testament writer suggests, "earthly, sensual, devilish."

Jesus penetrating deeply into the heart of the woman who anointed his feet with ointment, pronounced judgment in her favor, not because she put her money to the best possible use, but because she did her best, her motives were sincere.

A proper understanding of the bearings of earth life upon man's condition in the Spirit-world is not only valuable but necessary for the carrying out to perfection of the most complete schemes for the amelioration of humanity's condition in this present world.

Few only among the great mass of mankind can be said to look at spiritual things in a spiritual sense; the study with men has ever been to try and carry the material in one hand, the spiritual in the other, and should the load prove too much of a tax upon their systems the spiritual processes more firmly grasped and cherished as the all and all of life.

If there was music chanted by angel voices songs of gladness, of peace and good will to man at the birth of Jesus, how much sweeter and louder the strains that rang through the domes of heaven when this new dispensation was inaugurated, and an avenue opened whereby those in spirit-life could commune with those still traveling their earthly journey.

As we have observed, the fact of spirit existence is no new dogma. Jesus taught it, his followers taught it, and Paul the apostle, restated its truth, and last of all John, the revealer, has added his testimony to the evidence already adduced. So plainly has the fact been demonstrated that none need err; there are various methods by which the tangibility of spirit existence may be made manifest.

Who are the enslavers of the spirits? They who are licentious, they who seek gratification in the use of intoxicating drinks, they who fail to govern their tongues and instead of speaking honestly of their neighbors seek for opportunities whereby they can rob them of their fair name; they are enslavers of the spirit who teach the doctrine that they can pass through life regardless of the claims of others, who seek only to hoard up earthly goods that they may enjoy the pleasures which naturally follow such acquisition; they are enslavers of the spirit who listen to such teaching, and follow the path, thus pointed out; they are enslavers of the spirit who teach the doctrine of salvation through the merits of another, in fact they are enslavers of the spirit who in any way give to the world a doctrine that will not stand the test of an enlightened reason.—Oliver Brown.

If the grave is the end, then the march of man, otherwise made with flying banners, and with rich caparison, and with victories assured for tomorrow, becomes a funeral march before we have journeyed far from our childhood home; and in all the last years the flags must be furled and their staffs pointed downward, and the music must be hushed into muffled drums. Follow education and law and a powerful will and lofty ideals as our youth may, many of them die in early life, and many live long, only to fall of finding anywhere the smile of their Father in heaven. If we must limit this human experiment to this brief earth, then our logic falls, and all our eloquence must turn into a lamentation, to end with the sad words: He is dead. Given such a sudden termination of the human career, and all logic and rhetoric fall. The lips of preacher and orator are dumb, the aspirations and hopes of man, grow silent in anticipation of the perpetual silence just at hand.—Prof. David Swing.

Mrs. M. M. King's Summer in Colorado.

To the Editor of the Religio-Philosophical Journal: In relation to my summer in Colorado, I have to say regretfully, that I was not able to earn a "silver brick" by efficient work for Spiritualism; nevertheless, I can say, which I do with deep gratitude that I have brought from that region of rugged mountains and eternal snows, where treasures of silver and gold in unlimited profusion are hidden away, to tempt the wayfarer, something of far greater worth to me individually than would be a silver brick. I found in the bracing air of the mountains a panacea for weakness; and find myself on my home-coming renewed in physical vigor, with more strength for physical exertion than I had possessed for many months previous to my going.

This renews my hope that I may be able to do some more public work in the cause I love so much. The forces of body and brain harmonized to a certain extent, and it is as impossible for one prostrated with nervous debility to labor with effect intellectually, as for an engine to work efficiently without sufficient motive power. Especially is it important for mediumistic subjects, writers or others, to be balanced intellectually and physically, with nerve power enough to stand the draught consequent upon control for continued brain labor.

My experience for the last few years, since my physical vigor has been sapped to a great extent by disease, has been to the effect, that however much I might wish or try to do in my capacity as a writer and speaker, I could not be permitted by the spirits having me in charge, to so labor when the forces of the body could not be spared for brain work without serious detriment, but must be saved to sustain that status of physical strength necessary to prevent utter and premature failure of the physical forces. One of the severest trials I have had to endure during these years has been the utter refusal of my spirit helpers, at times, to assist me to do work that I have felt competent to do with such help, and which I was sure needed doing. Thus it has been that, during the past summer, when I was where the field seemed "white for the harvest" where I found souls hungering for the bread of life which the pure spiritual philosophy furnishes, I could not labor as a lecturer, much as I longed to do it. The inspiration was denied me to gird on the harness and enter upon energetic work. Why? Because I lacked the physical strength to carry me through an active campaign of the kind. Only this and nothing more.

I found Breckenridge to be as all places are where there is active, energetic people, a promising field where a Maud Lord, or one like her in zeal and enthusiasm for truth, and in ability to demonstrate it, might labor with as good results as she did in Leadville. I distributed to some extent my books and papers; and these seemed to be like seed cast upon good ground. The people gladly received the word, and asked for more light.

However, according to a saying common in the mining camps, "people do not go there for their health," neither do they go after a knowledge of the truth, but after gold and silver, and it is presumable that more would go to a medium for the purpose of having rich mines located than to be taught the philosophy of spirit communion or for having explained all the beauties and the consistency of the doctrine. Therefore, test mediums will doubtless find the best success there. Still there is ground in every human heart that can be made fruitful if good if access to it can be found for the truths of our Gospel; and the rugged miner and the bonanza king—the energetic characters who conquer nature when she has raised her greatest barriers to man's approach and to his enterprise, are the best of material for our pioneer laborers of all classes to work upon with the hope and promise of a rich reward.

Where nature by her creations has done so much to arouse in man the highest sense of the grand, the sublime and beautiful, ought to be a region favorable to the highest inspiration. There is inspiration sufficient in these grand old mountains with their towering peaks and the varied and extended panoramas revealed to the eye from the elevations, in the inaccessible fastnesses of the rocks, the fearful abysses, noble forests, foaming torrents, sparkling streams, smiling valleys, pleasant groves, beautiful flowers and singing birds, to the brain of any one capable of appreciating anything of nature, to say nothing of the inspirations of spirits. Let us hope the future will present chapters many rich in interest as pertaining to the progress of liberal thought and pure Spiritualism in Colorado. The ball once set to rolling, nothing can stay its progress. Energetic laborers are needed to sow the seed, and the harvest is as sure to follow there as in the harvest of silver and gold which is only waiting for the enterprise and endurance of man to reap it. MARIA M. KING. Hamonton, N. J., Nov. 15th, 1881.

