Ernth Benrs no Musk, Bows at no Human Shrine, Seeks neither Place nor Spplause: She only Seks a Searing.

JOHN C. BUNDY, EDITOR AND

CHICAGO, JANUARY 21, 1882.

NO. 21

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Gleanings and Comments.

BY HUDSON TUTTLE.

The Cincinnati Gazette suggests to the clergymen of the country the wisdom of burning all their old sermons, as a sort of burnt offering to the departing year and taking a fresh start. It thinks new sermons would tend to fill the pews which the constant use of old ones now keep empty. It is not proven that this is the main cause of empty pews, though certain it is that pews are not overcrowded. The idea, however, is a good one. Old sermons are about the stalest of stale things, but if the new ones are written in the same style, where is the gain? As sermons are usually composed and delivered it is safe to say that the hearers cannot tell whether they have ever heard them before or not. There is such a sameness that there is no point on which the memory can lay hold. We extend the good advice still farther: Burn the old sermons, take a new start, by turning the eyes forward instead of back. Get hold of the inspiration of fresh thought and practical life, and talk about the things which interest the men and women of the present day. The Bible is well enough. but God is not shut up with all his truth in its lids. The Pharisees may have been a sinful race, but they lived 2,000 years ago, and will harm no one now. Cease talking about them, and devote a little time to the Pharisees all around and about and within the churches; men who are loud-mouthed in praising Christianity while they traffic in the blood and the immortal spirits of men. In short, return to primitive Christianity and make it a living religion instead of a dead sham.

The Akron Beacon is alarmed about the condition of church exits. In view of the terrible disaster at the theater in Vienna, it thinks no church properly provided so that were an alarm of fire given, there would not in the confusion be great loss of life. Akron is not an especially godly city, but it must be very different from any other in the land, for if the constant complaints of scanty attendance mean any thing there is not a Protestant church in the Union but an alarm of fire would empty in two minutes.

The Rev. Dr. Fulton, the noted Baptist preacher, speaks of American women as "extravagant, frivolous, have a passion for dress and a morbid love of admiration, a distaste for home and domestic life, use half their husbands yearly income in getting an outfit for a months sojourn at a watering place." If politeness allowed calling this accusation by its right name we would say it was a lie, an infamous, slanderous lie. There may be a few women who are extravagant, but the "American woman" is a pattern of thrift and economy. Fulton himself, whatever he may now be, in his early ministerial days was a patron of fast houses, and is certainly a poor judge to decide the question of economy and extravagance. The love of quiet domestic life, of home comforts and enjoyments is a charac-

the American men fully second her in this direction.

The Jewish Chronicle says: "Judaism can welcome without reserve all the truths that science can conclusively prove, and reed claim only the right of diligent inquiry before acceptance, a right which is by no means incongruous with the true method of scientific inquiry." This is a brave admission, and is as true as brave. What other religious system can assert the same? There is nothing so much feared by Catholic or Protestant, as science, and their great fear of Spiritualism, is because it brings demonstration, the true scientific method to the aid of religion: for they know that such aid once evoked, is like the whirlwind, which passing out of control will blow all rubbish and chaff from the

Good Bishop Staunton, of North Queenslaud, Australia, is not an ardent advocate of a devil or hell fire, but his heart is full of Christian kindness. When a shipload of emigrants landed on that remote shore, worn from the sea and homesick for the fatherland so far away, they found a nice repast spread by him for them, and he gave and advice.

The Scotsman thinks that although the "converted Jew" is one of the most interesting specimens produced at the meeting of the Mission Boards of the churches, his cost is rather appalling. This is quoted at a late meeting at \$5 (VO.UL and in time of great scarcity as much as \$20,000 have been expended in gaining one single convert, and even then he was such a poor miserable specimen as scarcely to be worth become missionaries, and they must draw salaries whether their labors are blessed or

Now for the test of prayer. A preacher in Tennessee advertises to pray for any body and any thing for a reasonable compensation. He asserts that his prayers will be surely answered, but he does not insure against failure. At the ridiculous price asked, he could not afford to do so. Fifty cents will secure a prayer from this holy man, and the question arises, if he receives the money and the prayer is not answered, is he not liable to prosecution for receiving money under false pretences?

The Chaplain of the House of Representatives has the arduous duty of attending each session of the house and offering a prayer. The shorter this prayer the better, for commonly it is not heard. The house usually meets for eighty days, which requires eighty prayers. For this service he receives nine hundred dollars, or \$11.25 per prayer. These prayers average, say ten minutes in length, and hence he receives about \$1.12 per minute for his time. If in all this nation of 50,000,000 people there was one who could assign the least good reason for this Chaplain opening the session with prayer, or point to the first direct result of anything coming therefrom, we would not raise the question of the appropriateness of the office. But there is no reason; only the following of an old custom, a superstition, a waste of time and a waste of money.

The North American Review has been published for sixty-six years, and has always been regarded as the most solid and thoroughly cultured of our magazines. Last year by an agreement, articles by ingersoll were admitted to its pages, provided Judge Black would condescend to answer them. In the contest the infidel came to the front, as might have been known from the beof unknown age, and in religion a fossil at such as might have had force a century ago. They were not new, nor had they a spark of life. In consequence of this management on the part of the Editor, the house of Appleton & Co. would publish it no more, and it has taken its departure to a proprietor proposes to be free and not a

This action of the Appletons of course was most for the ministers of the churches.

teristic of American women, and we hope | at the Popular Science Monthly, a magazine exerting a thousand fold greater influence. Darwin, Spencer, Tyndal, Huxley, and their expounder Youmans, are the deadliest foes of superstition. Prof. Youmans instead of coming squarely out on the ground of the right and justice of his cause, attempts an elaborate defense of science, and of these writers claiming that it is false to charge them with atheism. This is pettifogging of the most debasing kind, bad in law, but abhorred in science. What is meant by atheism? If it mean denial of the existence of a personal God; of the trinity of co-equal, co-eternal Father. Son and Holy Ghost, one in three and three in one; of God as a direct creator, as a listen. er to prayer, then all these great scientists are atheists. If it mean denial in scorn of all the theological dogmas cherished by the Christian churches, then they are atheists. The God of Spencer is the Unknowable, and his school accept his lead. They all claim to know nothing of anything but matter and its forces, leaving the question as to the existence and nature of God in abeyance. This, in the nomenclature of theologians, is rank atheism. But the Monthly is too popular to be cast away even by the pecuniary plety of the Applethem a speech full of fatherly direction | tons. It may do as a blind to exercise a sham zeal in regard to Ingersoll, but hardly safe to directly oppose Huxley, Darwin, Spencer, Tyndal, and the whole scientific world arrayed in solid phalanx.

Encourage Them.

Reader, do you walk the great highway of life with your eyes open to see all whom you meet or pass in the curious journey? the noise made in taking him in. But, I Do you listen to the songs and sighs; curses then, there are men who are "inspired" to | and prayers, which go out from the hearts and lips of those you meet? How diverse the objects they seek and the means they use to attain them! The thoughtful observer connot fail to be impressed with the irregularities which exist in society. Some are born with a legion of knights before and behind them to fight all their battles. They are rocked in a golden cradle, and carried by strong arms through colleges and universities. Not unfrequently they are presented with diplomas they never earned, and given place and power, for which they have never done a meritorious act or made a heroic endeavor. Around this class gather the fawning sycophants of society, who include in their ranks a time-serving press and pulpit ready to magnify every act they do, and make it appear of great importance. The class in society who need the most encouragement, generally get the least.

Look at that poor but honest man, plowing in the field, tunneling in the mountain, blowing at his forge, or battling with the giants of the forest! Day after day he goes to his toil with a heavy heart. During long weeks and years his tired limbs have scarce known needed rest. The shadow of poverty rests over his humble home. His sick wife and crippled children bring a great anxiety, which robs life of sleep and rest. He has no amusements, no holiday! From Monday morning until Saturday night he grinds at the ragged wheel of toil, and then bends his weary steps homeward only to drop a great tear his honest heart cannot conceal, by the couch of the suffering wife; behind whose pale wan face he sees the only girl he ever loved. His hands are hard, his clothes soiled and worn. He cannot pay pew rent or mingle with fashionable society. Encourage him. There is more wealth in his honest, manly heart a thousand fold than his millionaire neighbor dreams.

See the widow yonder! She is stiching by the midnight lamp. Not a sound greets ginning. Judge Black is in politics a fossil | her ear save the song of her needle, singing a requiem over her wasting strength, and least anti-silurian. His arguments were the weary breath of her sleeping babes, over whose humble couch she casts anon a pitying glance made mellow by the tear through which it is reflected. That couch and an unpretending mound in the little grave yard, are the most sacred places on earth to her. Hope's star is dim and waning, yet new house, setting up for itself, where its | over the waste of weary years she sees her children grown to manhood and womanhood, and they will care for her then until God sends a kind angel to bear her over to him, whose love does not forsake her in the who select the occasion to hurl their spite | long years of her widowhood. Encourage

her. There is more true heroism in her faithful struggle with poverty and bereavement than can be found in the deeds of many a battle field.

Other lamps are burning to-night while the wealthy sleep or indulge in midnight revelry. Look up to the attic window where the pale artist has made a home above the "din and jar" of the street. See him toiling there? He hears not the shouts of revelry which ring on the midnight air. Before him is one all-absorbing ideal. How he tolls in cold penury to express it in marble, or paint it in canyass. Encourage him. The world says he is a dreamer, yet what knows the world of life's higher and tenderer impulses? Genius often shines through the ragged garments of poverty. Encourage him.

There is a light in the college building and yet 'tis past the still watch of midnight. It shines through a window from the country boy's room, who came after the term was half gone and the farm work all done, bringing his all in his handkerchief. He is his own cook, washwoman, and chambermaid. There he sits picking out some knotty problem, alone. Encourage him. He will win the race and distance all his lazy competitors.

In our moral life the same inequalities are specially pronounced. The man who has no great appetite to subdue, is praised for his temperance, while the real hero who may have been tempted and yet struggles to rise above his passion, gets little praise or recognition.

We call the woman virtuous who nevor knew vice and shame, and yet the one who has sinned and is battling with a great purpose to rise above it, meets only the frowns of society. Let us encourage every soul who is laboring to attain a higher or better life. The strongest are sometimes weak and the weak always need the encouragement of the strong. A kind word costs nothing and it is worth more than gold to the footsore traveler in the dusty

Clyde, Ohio.

The Jesus of the Crows. *

To the Editor of the Religio-Philosophical Journal: I will write of the beautiful "superstition" of the Absarokas (Crow Indians). Perhaps you have observed the various Indians when not otherwise engaged, hum or sing in "sotto voce," have you not? This is their mode of worship to Deity. With all their slothfulness, cruelty and indisposition to manual labor, they have some redeeming traits of character, and this their firm belief and unshaken faith in the ever provident and fatherly care of the Great Spirit, is one of them, from which the scornful pale face" of this generation might pattern without detriment to his moral or physical well being.

All Indians have a "medicine song," or prayer, which no other Indian will use under any circumstances whatever, unless he is invited to do so by the one to whom the song or prayer belongs. This "medicine song" is received from or inspired by the Great Spirit, while the Indian is a child, and is received through the medium of a dream. It is his just as much as his own personality or individuality is absolutely his own. He never arises from sleep without addressing in this way his simple thanksgiving to the Great Spirit; never tries to accomplish a single desire without a prayer for success in the undertaking—as in hunting, that he may be fortunate. If he departs on the "war-path," or a horsestealing expedition, they are prefaced with devotions and sacrificial offerings to his God. In fact, no matter whatever he essays to do, he first addresses the Great Spirit for assistance, and never forgets to return thanks for the benefits received or for his own existence. His "medicine," some amulet carried around his neck is, in a measure, "bottled prayer"-a constant invocation for protection from all harm, while he consigns his body to the oblivion of sleep. The religious ceremony required to prepare this amulet is very interesting, taxing the strong nerves and constitution of the Medicine Maker to their utmost. Some die during the ceremonial ordeal.

Do not think for a moment these little individual songs each Indian sings to himself, are the same they sing and use on more important occasions; not so. Their "Sup, dances," "War-dances," "Harvest-dance,"

the "Dance of the Braves," in short, all their drummings and dancing are but religious ceremonies. But to the story that I sat out to tell, a veritable Indian nursery story, the "old crones" tell the youngsters to amuse or quiet them when they crave fairy stories (I presume), some "Jack the Giant Killer," or "Puss in Boots."

Many snows ago, so many that the oldest and wisest chiefs or medicine men cannot compute the number, the great Sun God used to visit the Crow Indians, in the form of a man, and smile upon them, giving to them wise counsels and protecting them from harm, decreeing perpetual summer with flowers and fruit, ever green and beautiful prairies, and game and fish in abundance. Winter was unknown-no dissensions, no sickness, but all was harmony and happiness.

The "Great White Wolf" was the confidential advisor of the Sun God, always accompanying him in his walks and rambles on the earth, which was then a paradise, the Indians wanting nothing, having all their simple habits discerned or required. The Crows then, a happy, happy people, more numerous than the leaves on the trees, had a young maiden, Pine Top by name, who was very beautiful to look upon. Her eyes were like the stars, her hair luxuriant, dark and fine as the fur offa beaver kitten, tall, lithe and supple as the young pine tree -the queen of the tribe! The Sun God one day while walking out, as was his custom. met this lovely virgin queen in the woodland where the heavy shadows were sleeping and became enamored with her, and she with him. They were married according to the simple rites of the Crows. In time a son was born, more beautiful still than the mother. Great were the rejoicings of the braves. As the young son of the Sun God grew up, he exhibited wisdom beyond all the learning of the tribe combined; did many wonders, made powerful medicine, told them when they would be successful on the war-path or in the chase. Many wise men, medicine men and great chiefs, traveled many moons to pay their tributes of devotion to the young mother and son.

As the moons came and went away there

gathered a number of bad medicine men, who were jealous of this wise young chief and sought in many ways to kill him and hide their infamy from the reople. The Sun God, through the Great White Wolf. learned of these machinations against his son, and he placed the White Wolf to watch over his wife and son, to protect them from this harm. It so happened one sad day while the Sun God was sleeping in a cloud and the faithful White Wolf was overcome by much watching, the evil medicine men came upon them unawares, and stole the young son and put him to death. They spread him on a tree and killed him with a lance, taunting him with his father's, the Sun God's laziness in sleeping while they had him in their power. When the White Wolf had learned what had been done, he aroused the Sun God and told him all. The Sun God became wroth and banished the White Wolf from his presence, an outcast on the face of the earth, to be hunted, he and his offspring forever. His beautiful wife he carried to his home in the sky. He caused the crops to fail, caused pestilence and sickness, and long, dreary winters and deep snows to come. Famine and exposure killed many of the people. They had wars and dissensions; the strong preyed on the weak; all the past happiness fled away. The game became wild; many times the people slept in hunger, while the Sun God in his bright beautiful home burned them with the heat of his displeasure in summer and chilled them with the cold of his indifference in winter. Stillwater, M. T.

*The Crows once a mighty nation now number about 3,500 souls.

Dr. Talmage, who has always advocated and thus far maintained a free church, has found the plan discouraging, and now resorts to the old plan of selling pews. If he with his great capability for "drawing crowds," cannot sustain the free church plan, no one need attempt it, and this remark applies with equal force to "free lectures." The burden of their maintenance always falls on a few, who sooner or later weary of the constant effort. It is better any way that the support be distributed, for the sharing in it becomes a bond of union and strength.

Mediams.

To the Editor of the Religio-Philosophical Journal:

Much has been said, pro and con, in regard to the responsibility of mediums. My own convictions on this subject were stated in a very general manner some two years since, in the columns of the JOURNAL. The statements in that article brought very bitter words from a certain quarter, but I have as yet seen no hint in fact or philosophy that mediums, like all others, are not responsible, in a general sense, for the character of the communications given through them, for the class of spirits they habitually attract, and for the lives they lead among men.

True, all of us, and especially the sensitive psychics, are much influenced by our environment, but then it is equally true that like attracts like; consequently, if a medium lives a good life, good spirits will be attracted to him, will manifest through him, and will seek to elevate not only him, but humanity at large. Even in this life, the good, the wise, the unselfish, are attracted together, and to a greater degree is this true in the spirit-life. So far as possible, such souls here unite around our mediums to protect and defend them, and they certainly do the same on the other side of life, only in a far more effectual manner. Now the band of friends in the body would not permit vile persons here to maitreat the medium during his unconscious or negative state, nor would the band of friends in spirit life suffer vile influences to habitually control or even influence the mediums at such times. Besides, if the medium be upright, such spirits would be repelled from rather than attracted to him. Do the degraded seek the society of the refined and intelligent here? There is no chemistry in death to change this law of association. Now while these things are all true, it is equally true that undeveloped spirits sometimes manifest themselves through our best media. Is this a paradox? By no means. There is always, in such cases a wise purpose in view. How many Spiritualists have thus been taught the useful lesson that they are not indolently to follow a 'thus say the spirits," but are to toil, yes, earnestly toil in this as well as in all other fields of human inquiry for anything which is truly worth the having. Again, how many pitiable and to be pitied spirits in the other life have in this way gained a little light, a little sympathy, strength, and help to bear their weary burdens, and to climb the rugged mount of progress. But cases like these are only the exceptions which prove the rule that the righteous life of the medium will attract righteous influences from

Mediums are subject also, like the rest of mankind, to the laws of heredity. Are they responsible for this? Just as much as anyone. And, like others, they can, and do overcome those hereditary taints and inclinations which they see are bad. And good men and good angels aid them, as they do others, in their efforts to attain a higher manhood. Mediums, then, are not to be judged by isolated facts, controls or seances; but by the general tend-ency of their lives and teachings. We hear a great deal in these days about traud-proof appliances, tests, conditions, etc. Now we would give more for a righteous life on the part of the medium, than for all the fraud proof mechanical appliances that could be piled between heaven and earth. The former is within and profound as eternity; the latter are without and shallow as time. Given the former, and the latter are as needless as a taper at midday. But have we mediums the tendency of

whose lives is downward rather than upward! Undoubtedly! the same as we have clergymen, politicians and people of that stamp in every walk of life. What shall we do with them? Uphold their evil practices on the plea that they themselves, are non-responsible? This would be suicide to Spiritualism, false to humanity, unjust, unwise and uncharitable, too, to the unfortunates themselves, and utter folly in us. Shall we try jalls, penitentiaries, curses, vindictive maledictions, anathemas? Human history shows that all things impelled by that spirit are futile to reform. Moral sanitariums, with loving and wise effort to uplift the fallen beneath the mountain weight of their own iniquity, must take the place of those things. A knowledge of, and an obedience to the laws of heredity, of physical and spiritual develop ment, must take the place of vicarious blood of prayers (?), and of an indolent, an impotent, (I had almost said impudent) reliance on spirits. Says Huxley: "When our knowl-edge becomes greater, and our obedience the expression of our knowledge, present evils will disappear."

Apropos to this whole subject I beg the republication of an article, published years since in the JOURNAL, from the pen of Mrs. M. J. Wilcoxson. I was conducted to it by spirit influence, on the morning next succeed ing the evening that I first felt sensible spiritual awakening. It was in a strange room where I had never before slept, and the article was in a paper which had been put in behind the back of an old picture frame. I believe its perusal and study has saved me much pain, and I am thankful alike to Mrs. Wilcoxson and to the spirit who guided me to it. I wish all mediums and all Spiritualists might read and ponder it. C. W. COOK. Quincy, Ill.

MEDIUMBHIP, ETC.—PACTS TERSELY EXPRESSED

DY MES. H. J. WILCOXCON.

Coming in from a long walk, and weary with the busy hours of the day, I am prompt ed by a letter before me, to forego an hour's rest, and make immediate reply in your columns-for in this article, I hope to answer more than one objector of the same type.

Says the brother in his letter, "I decline to take any active part in spiritual subjects. Others, I presume, will feel more interest than I do, and will give you much aid in forwarding your mission. I have seen very few persons professing Spiritualism, who live up to the doctrine. Believing is not sufficient to satisfy me. One's daily life should accord with the holy and eternal truths taught by our

best advocates. I hear-etc., etc." Then follows a recital of the brother's complaint against some of our prominent mediums, accusations of immorality of various kinds, which have frightened the timid brother off the public track, and after all, with a characteristic tenderness he says, 'It may be purely a slander." Surely enough! Now, every true Spiritualist will most heartily endorse all he has said in favor of a practical Spiritualism, but when it comes to putting out his light, or hiding his talent or influence because some Spiritualists or mediums may be "immoral," (not even granting it "may be slander,") how can we hold our peace? Does my salvation, my religion, my present useful-mess, my eternal reward hang simply upon the morality of this or that advocate of the same faith. Were it all true that such and moh test mediums had become "habitual drunkards," would the fact prove anything

gainst Spiritualism? What filmsy robes the tender-footed among us would veil their trembling forms in! Spiritualism is a science as well as a religion. It control, makes a subject for all other preponder a system of moral and religious ethics, a

solution of one of the most important prob-lems in human life; the question of cause and effect.

As I write, cast upon the receding shores of the bay I look upon a giant old hulk now neglected and going to decay. A picture of departing strength, it lies there, now dismantled, and the waves go sighing and sobbing as they lave its seaward side, and whispering zephyrs seem to repeat the story of its palmy days and proud conflicts with the ocean storm, as it bore on so victoriously through all, to its transient haven. Thousands on thousands had stood upon that firm old deck, to be landed upon the soil of liberty, and millions on millions had by the hand of commerce been safely intrusted to the monarch of the wave, and long years had blessed the gallant craft and its pilots, till at last, shattered and unseaworthy, it was laid up for the waters to kiss and comfort, and the bleak, icy storms of win-ter to mock in its silence. Oh, it made me think of the poor, uncompassioned medium, never lying by, never kissed by the sweet and holy whisperings of the grateful—almost a slave to these purse proud or pharissical critics, never resting, except to snatch a hasty crust of comfort from some temporary friend. and then on again! On with the sighs and burdens, the selfishness and sickness, on with the chains and tortures, the cargo of countless waves and sympathies, the wants and exactions of a hungry struggling multitude of human souls! Out out in fire or snow, in fair or foul weather, some one is after you, and the strained harp must ever breathe the song that has been awakened, till at last the lightest touch may call for its reflection for weal or

No one ever thought the fact of the old ship's stranding could prove an argument against either navigation or commerce! Why should such arguments as the brother gives, be repeated as an excuse for 'lack of interest?' Those mediums mentioned by our correspondent have led millions, either directly or indirectly, to an honest conviction of immortality and spirit intercourse. How many have dated their reformation from that point of conviction? How many have at once set up a moral standard upon the solid basis of such convictions, that has stood impregnable in its proud victory over the draped and deadly shams of popular morality! This is not mentioned at all by the brother. One or two cases of immorality or debaucher, must be made to tip the opposing majority of thousands, perhaps, who have at least been benefited; and tumble down the whole respectability and value of Spiritualism!

We do not deny that added to this sin of dehauchery however it may originate, is another, if not so deplorable, as heavy to carry along, and that is the sin of cowardice, the same sin that actuated both Judas and Peter! But to return. There is no class of people living on earth to day, who have begun to meet the war of the elements of both these worlds as, have mediums, and it were impossible for any mere spectator to judge correctly of causes and effects that spring from this magnetic unfold-ment. To judge understandingly, one must have a mediumistic experience, and know from positive contact with all these forces, pro. and con., what only mediums can know. And all true mediums do know that there is a great domain of influences which some one is made to traverse, in order to educate the world to a knowledge of its perils as well as its vic-tories. Some Jesus descends into hell.

For long years have mediums been the agents of the heavenly world. For long years have they stood amid these great psychological waves, single-handed and alone, beating back the sharks of bigotry under every form, parrying the thrusts of foes within and foes without, and rescuing from utter atheism and skepticism countless believers and adherents to our cause. Overworked and literally robbed of all magnetic balance, you tell us now that these lives have become of a "questionable character," if it is not "purely a slander," which is reported of them. Now we ask, suppose it is not all a slander, whose fault is it? Have you by your superior sagacity or mor-ality, ever helped to avert this result? Havn't all these timid, conscientious, and scrupulous critics usually left the heavy burdens to the back of the medium? Have you ever stood in their places, known their trials, met their betrayals, and experienced the countless shocks that must inevitable undermine the magnetic health unless counteracted? Thousands we have who can enjoy mediumship when served up in fine style and seasoned with savory offerings: but when it comes to a warfare with the most deadly and persevering foes, they are not to be found upon the battle ground! The poor and maimed may go to the angels with their scars and mangled, bleeding hearts, while our captious and heartless or unsympathizing professors will shirk off to a pew in Rev. Mr. Popular's church, and hide their spiritual papers through very fear of Mrs. Grundy!

We object to all this shallow, false-hearted and cowardly sort of Spiritualism. If mediums get sick, have we no balm of Gilead? Plenty of it, indeed, if only a little devotion or sacrifice would apply it! Do people get scared away from oil wells, gold mines and rich benefits, because there are some unfortunates, some licentious, some even rascally operators there? Why! we never heard of such a thing!

Reverend Mr. -- of Bridgeport, Connecticut, was recently treated to a great noto-riety for "taking libertles with the young ladies of his parish." The excitement ran so high that he resigned, and his congregation "recommended him" as a preacher of the true

Gospell We do not recommend any unprincipled conduct, and deplore the influences that may at times demoralize our mediums, but the laws of mediumship involve a vast field of philosophy, and we sincerely think there are states or periods in which the best mediums are the moral subjects of a psychological tempest, or a positive usurpation.

A very fine medium, and one of a high organic quality, once suffered from a strange obsession. He afterwards told me that a young man who seemed infatuated with his company, was much addicted to the use of liquor, not to become intoxicated, but to increase his hilarions propensities, and that he could not endure the presence of this young man, who was a powerful magnetizer, but he (the medium) would almost immediately pass into an abjent state, or with every appearance of intoxication, and from that point the young man would seem to hold him for hours as by a spell. But having learned it, he forbade his young friend the house, which broke the friendship between them, and likewise the spell he had exercised. I should add that this same young operator availed himself of every such opportunity to replenish somewhat his empty purse at his victim's double expense. Now, many important ideas force themselves upon our minds in connection with this theme. Why do the translated make use of such a questionable agency as an unfortunately dissipated character, "if it is not purely a slander" that they are dissipated? We think it is clear that they make use of the most suscepby strong repugnance and good superior control. Many seeking the oracle, carry directly into the mediumistic and magnetic aphere the intoxicating atmospheres which they live inthe medium parting with the magnetic oxygen of his being finds the vacuum immediately filled with a foreign commodity, either agreeable or painful and torturing, and from shear ignorance or torture, the result is soon

Again, there is doubtless one side of this subject, "which, as the "undeveloped good" of Spiritualism, the so called "evil" of Spiritualsm, may be called sorcery. This is where a selfish, unprincipled motive prompts investigators. They care only for pure personal gain, at any hazard. They consult the oracle with only visions of wealth before them. Their influences are all worldly. They consult spirits in sympathy with their own objects. They may promise to bless humanity if they can make fortunes, but have no ides of sacrificing any personal appetite or enjoyment. They are captious, tyrannical and destructive often, in their discordant dealings with mediums.

Again, mediums are all as naturally human and imperiect as the majority of the world's people. Ignorant of their own best conditions, and often most cruelly robbed of them, tions, and often most cruelly robbed of them, they are neither altogether blameless or altogether guilty. Indeed, considering the extreme difficulty of their calling, and the little true sympathy they get in this respect; considering the fact that the most wonderful claims are pressed upon them at all hours and stages, is it not a metter of suspaine that them stages, is it not a matter of surprise that they do not go distracted oftener than they do? That a few have been deliberately and habitually guilty of gross deception, we believe is

But it is no excuse for my laziness or your lack of interest, my brother. So much the more should we all stand in the ranks, nor basely and cowardly desert. If we have traitors, much the more do we need our true steel, and he that lets his sword rust in the scabbard to day, just in this crisis of agitation, had better never have volunteered.

We would urge upon all the perusal of "Death and the Atter Life," by A. J. Davis, p. 80, etc. Is not Bro. Davis's triumph to be attributed in great measure to such and orderly and consistent regimen. How many of our public mediums have had a quiet home temple and systematic preparation for so holy a work? Why, it would almost confound the stoutest heart, should we unfold our own private observation and knowledge of this modern martyrdom; a shame to any civilized

In conclusion, would it not be well for all mediums to aim at the independence which has so richly rewarded our Bro. Davis with a pure and happy control?

Religion of the Unbeliever.

BY THOMAS HARDING.

"Why," says Jesus, 'do you call me Lord, Lord, and not do the things that I say?" That sounds like good sense, for certainly no one can be called a learner or disciple of a master who does not learn of him and respect his

Now, when we inquire what it was that this teacher said as proper for his disciples to do, we are astonished to find that those who to-day are calling him "Lord, Lord," and who contemptuously call others unbelievers, are, in almost every instance, denying his teaching in practice, and in many things are doing diametrically the opposite of what he said his followers ought to do. And stranger still, that the "unbelievers" respect the spirit of his teaching and, in some matters at least, observe

"If you do not love man, whom you have seen, how can you love God whom you have not seen?" So say the so called unbelievers. The best service we can render God, admitting that such a being has a personal or other existence, is to benefit man. Belief with Jesus was of small moment compared with action; he "went about doing good." That is what the "infidel" does, or at least what he claims ought to be done. The unbeliever "stands up for Jesus" on the question of the Sabbath; he says that the Sabbath is our servant, not our master. Jesus repudiated love of self, pride, vanity, self-inflation, persecution, judgment of others, insincerity, making an exhibition of religion, public prayer, love of money, the trade of preaching, forms and ceremonies. In all these and many more the unbeliever is on the side of Jesus and, therefore, is opposed to the orthodox antichristian churches of the 19th century and of the dark centuries which preceded.

Religion is aspiration intensified by a love so universal as to embrace all. Does not the unbeliever experience this, even though he possesses no definable belief in a Deity or a uture life! He simply says, "I await the evidence; as soon as my judgment is convinced, will believe." Isn't that fair between the Deity and him? The depth of a man's religion is not to be measured by the intensity or frequency of his pleasurable emotions. Jesus is not recorded as having had any. "He was a man of sorrows and acquainted with grief." He wasn't a Methodist! He never soared so high in his ecstasies as to be beyond the reach of humanity; he never rioted aloft in the thin air of lunacy. His religion consisted in substantial fruit borne day by day, in storm and in sunshine, in summer and in winter. Jesus bore this fruit, it is said, and that was the fruit he asked his followers to bear. In nearly everything that constitutes infidelity to-day, Jesus was an infidel, and the orthodox of his lay so pronounced him.

Jesus was the friend of publicans and sinners, and if he were here to day he would be the friend of the unbeliever; he would denounce orthodoxy, and orthodoxy would turn him out doors. The religion of the unbeliever condemns orthodox superstition because it was, it is, and it ever will be, the oppressor of mankind; teaches its votaries that they alone are the aristocracy of God, and that all outside its pale are the mudsills of the devil. The quickest way to exterminate heresy is to kill off the heretics; that is the spirit of orthodoxy to day, as it ever has been, and the accustomed plan would be adopted now, but for the good square and honest "religion of the unbeliever."

Mr. Giles B. Stebbins in a lecture in Sturgis,

Michigan, said that the churches were our "natural allies." I deny the allegation. what end should we be allied with them? Is it to the destruction of human liberty or the subversion of truth? Fawn upon the churches and they will spit upon you! They despise a Spiritualist even more than a Materialist. They will apurn you from their footstool! Mr. Stebbins ought to remember what Henry C. Wright said to him years ago: "Keep on, Stebbins, the devil isn't dead yet." Wright was right, and until the devil of tradition or the devil of vanity and intolerance is dead, a true progressionist can never ally himself with an orthodox. The religion of the unbeliever teaches him to ask no questions as to what his neighbors private opinions may be, but if he is a true man stand up with him shoulder to shoulder, and do battle for the rights of humanity. The truth will take care of itself. Does Mr. Stebbins think that an unbeliever must necessarily hate a man because he is orthodox? No, but he loves him too well to

countenance his weakness.

True religion undefiled, seeks no alliance with darkness. She speaks her highest truth, let who will reject or receive it. She shows an open hand and carries a warm heart, and is fed by the acquisition of knowledge. The Materialist may say hard things against Spir itualism, and the Spiritualist may claim the possession of a knowledge which the Materialist has not, and he may do it in a spirit of self-opinionation, so to speak, and in individ-ual cases offence may be given and a hard word said, but inasmuch as both are contending against the greatest incubus that ever rested on the shoulders of a weary world, they are one; and if the world is to be saved and man delivered, they must bear and forbear—they must work together.

You cannot advance a new truth in the camp of the conservatives; they are arrayed against all innovation. Their God, they say, "is the same yesterday, to-day and forever," and we believe it. The idea of progress in spiritual things is with them out of the question. Upon the unchangeableness of their plan of salvation is based their hope, and the manual tha restraints imposed by intel-You cannot advance a new truth in the very moment the restraints imposed by intelligent public opinion are removed, hell will be just as hot as ever, and persecutors will "rule the roost." The priest "can smile, and smile and be a villain." The spirit of priest-oraft is changeless. Of course, there are many progressive men in the pulpit, but they are out of their proper sphere, and many wear the gown who are not priests at heart; but in my humble opinion these facts do not justify Rev. Dr. Saml. Watson in repudiating liberal meetings and publicly announcing his determina-tion to have nothing to do with them in the future. If Dr. Watson saw unpleasant things at one or more of those meetings, I feel assured his truthful heart and progressive head would find things much more uncongenial in ortho-dox getherings. Dr. Watson, if the spirit of orthodoxy were rampant as it was and as it longs to be, would have been burned at the stake long since for his opinions.

The Spiritualist says there is a future world; so does the orthodox, and therefore, say Mr. Stebbins, Dr. Watson, and others, they are "our natural allies," but the systems diverge from that point; they disagree in everything else; they have no other belief in common. The Materialist says, "I don't believe in a future life, but I am open to conviction; as soon as the fact is proved to my satisfaction I'll believe it. I won't be able to help myself, a fact proved is irresistible; but whether I am convinced of this or not, I stand up for religious liberty, the secularization of the State, and the safety of the people from the inroads of a superatition by which they are menaced; yea, I am with you in everything that concerns the welfare of humanity. I am your true friend. Let us agree to differ and labor to-gether unselfishly to lift a benighted, priestridden world."

What is the experience of the past? We can only judge of the future by what the past has revealed. The church has never lost an opportunity to persecute and enslave, when she had the power; but when did a scientist, materialist, freethinker or philosopher ever persecute any body? Never! We are the "natural allies" of all such. We are "unbelievers" together, and our religion teaches us to hold up each other's hands, that ultimately the sincere Christian, the honest Infidel, and the progressive Spiritualist, and with them all mankind, may be safe from the arrogance and insolence of a dangerous superstition.

The religion of the unbelievers teaches them to have patience one with another; to eschew envy and malice, and where they have not a good word to say of a brother or sister, to say nothing. Its literary organs excuse and do not accuse one another. The shafts of their wit are not levelled against the bulwarks of a brother reformer, but against the foes of reformation. Those who do such things. "know not what manner of spirit they are of;" they possess not the "religion of the unbeliever." The mediums of this religion are not so small as to be jealous of one another, nor so mean as to slander any living creature behind his back, but in all the simplicity of truth and love, they hold themselves as empty vessels waiting to be filled with the nectar which is

yet to make glad an entire world. Glorious "religion of the unbeliever!" inspired by the holy spirits who watch and wait to spread the glad tidings, for which a sad world has yearned-oh, how long! Thy mission is to teach mankind to love one another; to wipe away the tears of bereavement and replace them by the smile of hope; to make rich the home of poverty by spreading upon its table the bountiful fruits from the gardens of God; to enlighten the dark and weary road of skepticism and hopelessness; to protect a too submissive world from ignorance and the rampant lion of superstition; to cast the water of extinguishment upon the flery faggots of the bigot, and to give liberty of thought and

sction to every human being.

God and Humanity, speed the Religion of the unbeliever! Throw no stumbling blocks in her way; you who profess to love her, but patiently work and wait, hopefully toll and forbear. The night is far spent, the day is at hand, the morning star appears—the sweet prophesy of a bright day to come wherein the stone will be rolled away from the sepulchre, and man will come forth, and the voice will be heard, "Loose him, and let him go!"

Sturgis, Mich.

An Extraordinary Man.

Mr. Fawcett, the Postmaster-general of Great Britain, is a most extraordinary man. He was made totally blind when a young man by the bursting of a gun. But in spite of that he is one of the best informed men of the day; a profound mathematician, and widely read in literature and history. He can handle a rod and fly with wonderful success. In the House of Commons he is greatly respected by all parties. An attendant guides him to the door, and there ready hands are always to be found to direct the sightless minister to his place. When he is addressed he turns his head as though he could see the person to whom his reply is directed. The most remarkable feature about his speech is his wonderful command of facts and figures, which, thanks to his scute memory, he masters with marvelous rapidity and retentiveness. He is greatly aided by his wife, whose attainments are almost equal to his own. Since he was made Postmaster-general he has introduced many reforms improved the postage stamps, introduced a new system of money orders or checks for small sums, and a plan by which the post-office receives stamps as deposits in savings banks, in order to carry out his favorite idea in offering the poor every possible facility for practicing thrift,-Anon.

> (Jackson Dally Patriot.) Happy Friends.

Rev. F. M. Winburne, Pastor M. E. Church, Mexia, Texas, writes as follows: Several months since I received a supply of St. Ja-cob's Oll. Retaining two bottles, I distributed the rest among friends. It is a most excellent remedy for pains and aches of various kinds, especially neuralgia and rheumatic affections.



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Woman and the Konsehold-

BY HESTER M PO! LE. [Metuchen, New Jersay.]

LARVAE.

My little maiden of four years old-No myth, but a genuine child is she, With her bronze-brown eyes, and her curls of gold-Came, quite in disgust, one day, to me.

Rubbing her shoulder with rosy palm, As the loathsome touch seemed yet to thrill her, She cried, "O mother! I found on my arm A horrible crawling caterpillar!"

And with mischievous smile she could scarcely smother,
Yet a glance, in its daring, half cowed and shy,
She added, "While they were about it, mother,"
I wish they'd just finished the butterfly!"

They were words to the thought of the soul, that

From the coarser form of a partial growth, Reproaching the infinite patience that years With an unknown glory to crown them both. Ahl look thou largely, with lenient eyes, On what's beside thee may creep and cling,

For the possible beauty that underlies The passing phase of the meanest thing. What if God's great angels, whose waiting love

Behold our pitiful life below, From the holy heights of their heaven above, Couldn't bear with the worm till the wings should grow?

[Adeline D. T. Whitney It is stated by those who are competent to know, that there are 310 women lawyers in this country. But the number is, doubtless, exaggerated.

The Christmas number of the New Northwest is a large, handsome paper, double its usual size, and full of excellent original matter. Mrs Duniway gives a full and graphic description of a tour of Oregon and Washing. ton Territory, with glimpses of Idaho and Montana She also furnishes a delightful Christmas story, and a description of Portland, Ore-

Mrs. H. M. Robinson has recently published a book of two hundred and fifty pages, called, "Massachusetts in the Woman Suffrage Movement; its general political, legal and legislative history from 1774 to 1881." It is a valuable and able compendium of the cause of woman's progress in the Bay State, and in fact, a portion of the history of the race. Mrs. Robinson is the widow of the well known writer, Warrington.

A HEROINE.

The New York Herald thus records the close of a heroine's earthly life; Miss Rebecca W. Bates, one of the heroines of 1812 died at Scituate, Mass. yesterday in the 89th year of her age. Miss Bates and her sister Abigail, daughters of the lighthouse keeper at Scituate, played a noteworthy part at the period named, the lighthouse being made the scene of a fife and drum victory over the English blockade in Scituate-harbor. Two American vessels were coming into the harbor laden with flour. As the water was shallow the men-of-war were afraid to venture, and manned two boats to pursue them. They were fast gaining on them when seen by Rebecca and Abbie Bates, when going out to pick up chips to boil the teakettle for the evening meal. The place was under the protection of "Home Guards," who not apprehending any danger were on a forage in a huckleberry patch. The girls had become familiar with ammunition and military music. Perceiving the danger, one of the sisters proposed to face the enemy with guns, but quickly taking in the fearful odds, had recourse to a stratagem. They fied to a side of the lighthouse, so as to be concealed from the enemy, and one of them with stentorian voice called the roll. In an instant after Rebecca struck a martial air on the fife and Abbie hammered on the drum lustily. The music reached British, a flag was hoisted and the two hosts wheeled about, and in the act a seaman fell overboard, but was seized neck and heels and hauled in. The music also alarmed the absent guards, who returned in time to raise tumultous cheers as the enemy were departing, the ladies playing "Yankee Doodle." The deceased lady and her sister Abbie never mar-

A REMARKABLE WOMAN.

The following description of one who was driven desperate by the tragic loss of her entire family, is from a western correspondent of the Sun, who vouches for its truth: Calamity Jane is a tall, slim woman of about 85, active and of phenomenal endurance. She is a dead shot, preferring to aim directly under an Indian's topknot to any other mark in the mountains. When she was a wiry girl of fifteen, Jane's father was the proprieter of a cattle ranch on the eastern side of the plains. Early one morning the Indians broke into his log cabin, massacring himself, wife and four children, and taking his oldest daughter Jane with them to the mountains. After years of bondage Jane escaped and became a government scout Like most effective scouts, she has light hair, blue eyes, quiet manners and a silent tongue. She dresses in a full buckskin suit, with leggings and moccasins. A short-barrelled repeating rifle is always alung over her shoulders. A sharp knife encased in a leather belt, hangs at her left side. Many a night, alone on her broncho, she has followed on the trail of Indians, along the foothills of the Rocky Mountains, stealthily watching to see if they were preparing to make early morning raids, as is their custom. Woe to the solitary redskin caught outside the lines of his camp. He knew that certain death awaited him when covered by the rifle of Calamity Jane. This Nemesis of the savages is now engaged in piloting hunting parties and miners to the Buffalo Buttes.

THE HOME OF EMERSON.

In one of Walt Whitman's inimitable letters from Concord, Mass., to the *Critic*, is this picture of a calm and beautiful home life: "Several hours at Emerson's house and dinner there. An old familiar house (he has been in it thirty-five years), with the surroundings, furnishment, roominess and plain elegance and fulness signifying democratic ease, sufficient opulance and an admirable old fashioned simplicity, modern luxury with its mere sumptuousness and affectation either lightly touched upon or ignored altogether. Dinner the same. Emerson had a healthy color in the cheeks and a good light in the eyes......His mother was a woman of great sensibility, modest, serene and very devout. One of her sons said that in his boyhood, when she came from her room in the morning, it seemed to him that she always came from communion with God,"

YOUNG WOMEN AT HARVARD. We are glad to chronicle the following: The second year of the Harvard "Annex" for women has been a successful one: Fortyseven ladies have attended the classes and have shown themselves eager, devoted and thoroughly well conducted students. Sixteen of them were students of last year. All the courses in Greek have been taken. The managers in tend to continue their experiment at least two years longer, perhaps four years. The Boston Herald says: "What is already shown in this must come, or this movement is the existence in the community of a class of women who are capable of taking stitution of society.

a high grade of instruction, and who may be said to have reached the point where they require it. More and more the young women in the preparatory schools are inclined to take a classical course and qualify themselves for the annex." Of the forty seven students the larger number, thirty-nine, came from Massachusetts. The health of the students has been good, and Secretary Gilman says that they have conducted themselves in a manner so exemplary and in all respects satisfactory, notwithstanding the almost entire freedom to which they have been left, that they have rendered the work of both managers and instructors pleasant, and have prepared the public to support the movement with heartiness.

CAUSE INSTEAD OF EFFECTS.

Mrs. Elizabeth Thompson is a philanthropic woman of New York City, who earnestly desires to help people to help themselves. In pursuing her object, she has dearly bought much experience and has grown cautious and discriminating. Her story is a warning to unreflecting and impulsive charity. She says: "I have to be very careful not to innocently become a promoter of something that may injure rather than benefit mankind. Many men and women who apply for help come with so much elegance in their mendacity, that I am some times puzzled to know in what terms I may decline the honor of giving.

"Now, after thirty years of constant giving of time, money and thoughts to those in high places as well as in low, to those who only ask for a loan, as well as to those who ask a gift, I have come to the mortifying conclusion that the giving of money, except in rare cases, is a positive sin instead of a charity. We need, and hope some day will have, a new sciencethe science of charity-a science that shall deal with the cause rather than the effect. Many of the evils that afflict mankind have their origin in remote causes. We are too much inclined to try to mitigate existing evils and wholly neglect the cause. Year after year, notwithstanding the repeated visitations and desolations of the yellow fever, little or nothing was done in a thorough practical way to ascertain the cause of these recurrences till 1878, when the disease assumed the proportions of a great national calamity. I was asked hundreds of times to contribute for the relief of the suffering people of the South. I always said 'No,' unless I can do something to expose the cause, something to prevent the recurrence of the evil, I shall give to little

"There are in this city 15,000 saloons and drinking places, and \$75,000,000 is annually expended to support them, and most of this enormous sum comes from the hard earnings of the laboring classes, whom in the end drinking degrades and impoverishes. If all these places were placed side by side, allowing each twenty-five feet front, they would extend a distance of seventy one miles. I have only men-tioned these two evils to illustrate my ideas

of a wisely discriminating charity." "But do you never grow weary in well doing and feel like shutting the door against all appeals?" said the visiter. "Oh. no," was the reply, "except for a moment. I find noble and refined natures, highminded, ambitious young men and women, who are well able and willing to strike out for themselves when once on their feet, and those unfortunate men and women who have seen better days, who suffer much, often almost death itself rather than force themselves upon the attention of any one. Such as these go around among us, hoping, praying, and as I have known, existing for days upon a few dry crackers washed down their hungry throats with tears—such as these it has been my joy to meet and then I learn that it is indeed most 'blessed to give.' I am sometimes utterly bewildered at the number of recruits that year after year are added to the other class, and I do sincere. Horn, on the evening of Jan 6th, at which ly believe that extravagance is one of the ruling sins of the day and generation-extravagance in what we eat and drink as well as in what we wear. Why, we waste annually more than the French nation expends."

Letter from New York City.

To the Editor of the Religio-Philosophical Journal:

And so the year 1881 is shrouded, coffined and knelled! Poor old fellow; he did his best, but his gay young successor must do bet-ter. The king is dead, long live the king. How full of human nature this. And it is right. Who desires to remember mistakes and heart burn and unwisdom? Who would bury deep under wintry snows the anxieties and sorrows of the past twelve months? Only, the lessons they have left are written deeper than wrinkles on the brow. Furrows lightly cut, the moss and lichens will cover, but those dug deep in the heart, even the ages must rea-

And the joys we have known, as they are pure, helpful, elevating, they touch with sunshine the ever-springing fountain of the spirit. Blessings on those who have relieved the suffering, cheered the hopeless, and smoothed the pathway for poor, tired, stumb-ling feet. Doubly blessed be those who have given real spiritual aid and inspiration to their brethren. Of such is the kingdom of heaven.

Though the "gods help those who help themselves," many are not yet in a condition to do this. They are imprisoned in sepulchres of circumstances or organization, and need angels in human form to roll away the stone. May this New Year increase the number of liberators and liberated, and may the Journal long live to do its part.

TENDENCIES OF THE TIMES.

New York has been hard at work amusing itself, and gets very weary at the labor. Simplicity has lost its charm, life is growing artificial and complicated. Society bows down before St. Custom, and one of its days of receiving oblations is Christmas. It demands more costly presents, annually. Children expect the contents of a whole variety shop, and the spoiled darlings are wearled and bored by their excess of riches. You and I were happy over a bit of candy or a picture book, but that is nothing now. The child early learns a long list of "must haves," which grows with his growth and which brings a love of luxury and self-indulgence which only wealth can satisfy. The young woman has views of life which many thousands a year can only begin to satisfy, and the young man comes up with the tastes of a Vanderbilt. Of course, he embarks in speculation; then follows gambling (there are many kinds), and defaulting or embezzlement are the means to cover up his tracks. He is really made an adventurer by luxurious habits; lives by preying upon his fellows. He is not taught by society that only a moderate amount of property can be acquired by any honorable, legitimate avocation, that all over that belongs to others. What soul harmony or culture can be attained by this grasping, feveriab, unnatural life of the senses? The smut, air, and sunshine, the clouds and the winds are full of beauty; he sees it not. His soul is closed to all these avenues, and to the lessons of frugal industry and serenity which they teach. Truly, reform must come, or this feverishly diseased condi-tion will eventually break down the very con-

MEETINGS IN BROOKLYN.

Since writing you last, our Brooklyn friends have kept on in their usual way. The Friday evening lectures have been by Dr. Monek, on "Healing by Magnetism," Judge Coit on "Worship," Col. Hemstreet on "Actenism." One evening was devoted to a conference. and a small edition of the same is held after every lecture. In the estimation of many, these weaken the effect of a speaker, and detract from the unity of the meeting. Col. Hemstreet's lecture was a scholarly production, but were he acquainted with the laws which govern magnetism, he would know that discoveries in that line were made a generation ago, and a little reading would correct some of his hasty conclusions. Mrs. Lillie continues to speak at the Institute, in the name of E. V. Wilson, Theodore Parker and others, while Mrs. Hyzer continues her agreeable ministrations at Everett Hall. It will be seen that the city of churches is plentifully supplied with spiritual pabulum.

NEW YORK CITY. At Frobisher's hall Warren Chase occupied the platform during December; the other halls have the same speakers annually. Mrs. Nellie Brigham continues with her usual taste and tact to answer such questions as this from the audience: "Before creation, where was light for God to walk in?" as well as others that really take hold of vital truths. It takes an agile intelligence to meet the wants of different minds and satisfy all. The conterence at Ebbitt hall is a safety valve for the mental and spiritual chullition of many a theorist, who believes that he has solved the most important problems of the universe.

STECK HALL.

At Steck Hall, Mr. Davis has given a notable lecture entitled "Marching on Rome." which many have urged him to repeat, dealing as it does with a momentous question. He declares that we are in the midst of a religious revolution, which has not yet reached its culmination. On one side is Roman Catholicism, on the other, spiritual freedom. If there is an infallible word of God, and that word is the Bible, then the Catholic Church becomes a logical necessity. The unfolding of the spiritual nature in a harmonial religion is its only adequate opponent. Protestants must enlist under one banner or the other, and two thirds of them will probably go back to the bosom of the mother church.

Another valuable lecture was upon the origin of temperaments, and their influence is to be considered at a future day. According to his investigations a single original temperament is at the base of the seven kinds which mingle in various proportions in the indiv-

Mr. Davis has also lectured upon "Arabuta and Man's Earthly Mission," in which he defined the objects of the Harmonial Association to be work under three departments, viz.; Popular Instruction, Publication, and Benevolence. Evening lectures have been given at Steck Hall by Prof. Wilder, Dr. Dobson and Dr. Gurn, on Sunday evenings in December.

Mrs. H. M. Poole, of Metuchen, New Jersey lectured on Sunday evening, Jan. 8th, before the Harmonial Association, Mr A. J. Davis President. Her subject was "The World's Saviors," and the marked attention given her from an audience trained for the past two or three years to earnest analytical thought, was but a just tribute paid to this concise, logical, and finished address. Its eloquence of language, beauty of expression, and subtlety of thought, showing a philosophical comprehension of impersonal principles, made the lecture one long to be remembered by those whose

privilege it was to hear it. Mr. and Mrs. Davis held a reception at the hospitable residence of Mr. and Mrs. Van about seventy friends extended to them the congratulations of the New Year. Mrs. Belle Cole, one of the most charming of ballad singers, sang, and the Orange Quartette (Mesers, Baldwin, Handel, Harrison and Mandeville) were received with great delight. Dr. Meggs, Mrs. Paul Nefflin, and Mrs. Van Horn gave recitations. Mr. and Mrs. Davis both welcomed their friends with genial remarks, and the evening was most enjoyable. Among those present were Mr. and Mrs. H. J. Newton, Mr. and Mrs. S. J. Filley, Mrs. H. W. Farnsworth, Dr. and Mrs. D. C. Dake, Mr. and Mrs. J. M. Farnsworth, Mr. and Mrs. Herman, Mrs. Sowdon, Miss A. Wilson, Mr. Geo. H. Jones, Mr. and Mrs. Young, Mme. de Zarellos, Mrs. Stearns, Mr. and Mrs. Ostrander, Mr. Fletcher, Mr. and Mrs. Wm. Smith, Mr. and Mrs. Morse, Mrs. Robinson, Mr. and Mrs. Barnard and others. But I have trespassed on your space Very truly, Y. Z. too long.

New York, Jan. 7th.

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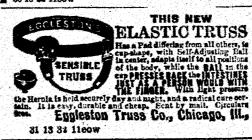
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The Banner of Light on the Crindle Frand.

If the RELIGIO-PHILOSOPHICAL JOUR-AL has been at times seemingly too sharpy critical and antagonistic, it has not been rom a desire for controversy, for it is far nore in consonance with the philosophy of spiritualism and the wishes of the editor, o preserve perfect harmony. Besides it is he easiest and most profitable to move with he stream and not attempt to direct one's course by a defined line of policy. But a ournal which represents the great and rapidly expanding cause of Spiritualism, must do something more than drift and trim and allow itself to float down the stream. It must do something more than avoid the floating drift-wood, snags and sawyers. There are drifting carcasses thrown up floating from the slime of selishness and festering in the heat, which it would be rank deception to say were not, and still greater to call fragrant with anelic odors. We must speak the truth, and when it comes to the necessity of supporting the cause by shutting our eyes or claiming to see what we do not see, or openly, or tacitly esponsing the interests of rascality, we shall be then ready to leave the field to those who are willing to accept such congenial tasks.

These remarks are called out by the following editorial in the Banner of Light of

January 14th.:

"With all due respect to the belligerents in the Crindle-Reynolds controversy, we offer no opinion, as we have never seen the ady, and therefor know nothing personally in regard to her mediumship. One thing is certain, however, in regard to this matter, and that is, that equally respectable people conscientiously differ in regard to the validity of the lady's mediumship; hence there seems to be no necessity for crimination and recrimination. It decides nothing, and is positively injurious to the cause, besides keeping up useless contention in our ranks. Like other mediums who have been condemned by captious Spiritualists, if Mrs. R. is a bona fide medium ime will set her right before the public. Nous cerrons. All we desire in the pending controversy is, that our correspondents shall eschew *personalities*. Otherwise their articles will not be admitted into these columns."

To this we rejoin: we are not "belligerents" in this controversy. The JOURNAL is a newspaper, and as such publishes the spiritual news of the world. It contained a thorough expose of Mrs. Crindle with legal evidence which would have convicted her in any court of Justice: She said her self that she was guilty. The paraphernalia was captured, including the masks which were at once recognized as the materialized faces. They are to be seen now by any one, and will be on exhibition at this office. The cause of justice demanded that the exposure should be published, and Spiritualists placed on their guard. It would be a dereliction of duty had we not done so. The cause does not depend on Mrs. Crindle, or ten thousand such; the more it has like her, the worse for it, and our readers should know what she is that they may not be deceived.

In the language of our "harmonious" contemporary we, too, have "never seen the lady and therefore know nothing personally in regard to her mediumship," yet we are not ready to call such men and women as Chester and Wm. Hunter, Mr. Drown, and their wives, with Mrs. Sweetland and A. B. French, "captious Spiritualists!" They are appear the most influential and intelligent prophe of their town, Spiritualists of more then a quarter of a century's standing, and when they go into court and testify, under with we do not think it just or fraternal se even indirectly accuse them of false. I mony is their watchword.

hood or being "captious." We are not willing to brow-beat into silence such evidence that we may pettifog the cause of one who has acknowledged her deception. Nor can we lose sight of the main question, which is not whether Mrs. Crindle or any other medium, who has been exposed "is a medium," but whether the exposure was real and complete. It has always been held by the RELIGIO-PHILOSOPHICAL JOURNAL that every manifestation must stand on its own merit, and the test conditions of one, are not evidence for another at which they are not observed. If Mrs. Crindle should now give indisputable manifestations, that would prove nothing in regard to this exposure at Clyde, and to assert otherwise, is to claim innocence for a murderer because he does not commit murder before the eyes of the court.

We say "we have never seen" Mrs. Crindle, and if we had, we could not in that simple manner decide as to her "mediumship." This "test" is certainly characteristic of our Boston contemporary, which most singularly places the claims of an exposed fraud above the oaths of people who have for years been its constant readers, and who are devoted to the cause. We dislike contention, but we regard it preferable when we discover a cancerous excresence festering and eating its way into the vitals of the cause, to boldly cut it off, and the sharper the knife the better will be the result. Just such a cancer we regard these fraudulent manifestations to be, and if not cut off, they will soon make the very name of Spiritualism a byword of scorn and disgrace. A manifestation through Mrs. C. or other exposed mediums, received under such conditions as to preclude all deception, would be just as valuable as though she had never been exposed, but the exmoral character, and demands for the obeach rest on the correctness of the observation. We believe this is the true and safe position to maintain and have never swerved from it. We are not frightened by the cry of inharmony, for harmony is not desirable if coupled with disgrace. We prefer the inharmony arising from at once grappling with the real issues of the day, to the aping with deception, or drifting with closed

Uriah Heap could smile, and smile, and rub his smooth face with his hand, perfectly acquiescent and harmonious, while grasping selfishness. There is danger in a

And lastly we refer to this oft repeated cry of "personalities." How can a journal personal to speak in praise of a person as | ing your hands, looking into your faces | out all names of persons, which would be | have no language adequate to express the entirely impracticable.

The public press is the stage on which all appear, and have their actions exhibited to the world. That world sits in judgment, and while it is more pleasurable to record the good and loving acts and deeds of magnanimity, the darker sides must also be shown to make the picture complete. When principle is not involved we may drop the veil of charity, but when the individual resorts to such acts as will, if allowed to go on to their legitimate results, subvert the principles which lie at the foundation of Spiritualism and make it a mockery and a sham, the cry of "personalities" has no meaning, and should never stand between the faithful journalist and his duty. If our friends misunderstand our position, we can only offer our profound regrets, fully assured however that the time will come when they will acknowl edge its wisdom.

Thanks.

We desire to return our hearty thanks to the numerous friends who are interesting themselves to extend the circulation of the JOURNAL. Nearly every letter is full of promise to aid in the work. Among those who have already sent in lists of subscribers, some of them a hundred and more names, we may mention the following: A. J. Fishback, Dr. M. L. Sherman, S. Hayford, Mrs. Sarah Graves, F. A. Barrick, Hugh Smith, Jos. Beals, J. H. Soule, W. Drury Walker & Bro., Mary M. D. Sherman, F. Fralick, J. B. Young, A. B. French, J. G. Jackson, L. Burg, Chester Clark, Helen G. Thayer, Charles Clark, L. H. Warren, Mrs. C. C. Dockeray, Mrs. L. Bromwell, J. Taylor, E. Mattoon, Dr. Sara E. Somerby, V. C. Utley, H. P. Hopkins and W. F. Krebs. If old subscribers continue as enthusiastically in recruiting new readers, we shall add 10,000 names to our list before Spring is fairly open. Recollect that thirty cents pays for the paper 12 weeks to new trial subscribers

The Spiritualist Progressive Society of 994 Milwaukee Avenue, held its first business meeting on Tuesday evening, Jan. 3rd, at the residence of Mr. Jones, 818 Holt Avenue. The meeting was largely attended and the following officers were elected: A. J. Carlton, president; J. McPherson, vice president; Mr. Jones, secretary and treasurer. The society selected G. H. Brooks as their regular speaker for the coming year. This society, but three months old, enters the year with bright prospects, and with that seal that is the motive power of wisdom. Success is sure to be theirs, for har-

A RECEPTION

Given by the West Side Association of Spiritualists, to Mrs. Maud R. Lord, A. B. French, and Hudson Tuttle.

Spiritualists rarely have had a better opportunity of meeting in accord, and expressing their fraternal regards to those who stand in the front as teachers of the great principles which are so dear to them, as on Thursday evening, Jan. 19th. It so happened that Mrs. Lord, A. B. French and Hudson Tuttle, were in the city at the same time. Mrs. Lord, who has been eminently successful, is soon to depart for the East; A. B. French came in from Elkhart, where he is speaking to a constantly increasing audience, and Hudson Tuttle is at present speaking for the Association. Advantage was taken of this circumstance and a reception tendered, which proved every way pre-eminently successful.

Mr. J. C. Bundy after a few introductory remarks, in which he said that the friends expected each of those for whom the reception was given to speak, but as they were sensitives, he knew it would be more pleasant for all, were they first brought into direct rapport with the audience by contact of hands, and there would therefore be a season of personal introductions. After a half hour of pleasant friendly rec ognitions, order was called, and Judge Holbrook, in a brief but eloquent speech introduced Hudson Tuttle. The remarks of Mr. Tuttle were in a spirit of tender sadness illuminated with visions of exalted hope. We have observed that while he never falters in the face of discouragement, he is overcome by the recognition of merits justly his, and shrinks from their public acknowledgement. Most happy was his comparison of Spiritualism 28 years ago and posure takes away all the safeguards of | now. He said the meeting with Bro. French brought vividly to mind a picture which served facts such precautions as to make | had not been thought of for many long years, in fact a quarter of a century and more had gone by. They were then boys, 18 years of age, both subject to control. and set out in a little Democrat wagon, visiting the towns of Northern Ohio, on a lecturing tour. They spoke in school houses, storerooms, or such places as friends could secure. The churches were closed even on parently more peaceful course of fraterniz- | funeral occasions, and the bitter spirit of bigotry made the road a hard one to travel Now the ministers were teaching Spiritualism, the churches were honey-combed with this doctrine of life, and he greatly feared they would entirely absorb Spirituhis heart burned with venomous deceit and | ualism, before Spiritualists consolidated its philosophy sufficiently to make it a distinctconstant calm, lest waters exposed to the live organization. As such it had seemed sun become stagnant and breed poison fatal | to fail, but its power by permeating all other organizations had been and was like a great tidal wave in the ocean of thought.

Mr. French followed, saying, "I feel glad "eschew personalities?" Is it not just as | that I have come here this evening. Takin dispraise? If a paper is to and drinking in the sunshine of your "eschew personalities" it must entirely leave | warm hearts, has made me feel better. I pleasure it gives me to meet you." He made some happy allusions to early times, and eloquently gave the broad scope and profound meaning of the new philosophy.

> As Mr. French closed, Judge Holbrook arose and said further: "The next one of this trinity is a woman. Some one said, using the poetic diction:

'Oh! woman, in our homes of case, Uncertain, coy and hard to please, And variable as the shade By the light quivering aspen made When pain and anguish wring the brow.

"Maud Lord is that woman and that ministering angel. She ministers to those whose brows are wrung with pain and anguish, whose souls are bowed to the earth with the loss of dear friends. Rachels weeping for their children and seemingly cannot be comforted. But she opens the golden door and shows to them those who seem to be lost. And those dear children, behold, they become ministering spirits in their turn to those in darkness, and light is sprung up and life is revived! But this advent of woman, such a woman and ministering angel, should be heralded by music and we request that that very appropriate song be sung, 'Beyond the Golden Door.'"

Mrs. Lord said she did not claim to be a speaker, yet her remarks were most admirable and received heart-felt response from her hearers. She bid good-by to her present field of labor, but would return, and should always strive for such good and perfect gifts, as would make her friends glad of the kind friendship they had so generously extended to her.

Brief remarks were made by Prof. Toohey, Dr. Stephens and Mr. Brooks. Among those present were Mr. and Mrs. S. B. Perry, Mr. and Mrs. Talmage, Mr. and Mrs. DeWolf, Mr. and Mrs. D. A. Davis, Mrs. Harold, Mrs. Howard, Dr. Bushnell, Mr. Collins Eaton, Mrs. Lowry, Col. Ralph Plumb, Mrs. Buckner, M. D., Mrs. Brown, M. D., Mrs. Stockham, M. D., Mrs. Julia B. Dickinson, Mr. Harmount, Mrs. Ketcham, M. D., Miss Ketcham, Mrs. Friesner, Dr. Wilbur, Mr. and Mrs. Gardiner, and many others. Mr. Williams and two lady friends added greatly to the pleasure of the evening by their music and singing.

An hour then passed in social intercourse. and adieus were said with a feeling that this had been a most pleasant and profitable occasion.

The revised New Testament, now that the public curiosity is satisfied, is meeting with very slow sale. And no wonder, for its value as a working tool to fill orthodox churches, is entirely dissipated in the revised form.

Psychology.

Prof. Townsend's lectures at the West End Opera House are exciting considerable interest. He had several excellent subjects on Saturday evening last, and the experiments were of a character calculated to amuse every one present. Mrs. splendid medium, was one of his subjects and he induced her to believe that she was in a beautiful art gallery with her son (another subject), to have their likenesses taken. She sat there in solemn earnestness while a young man (also a subject) adjusted his instrument (a chair) and finally apparently succeeded in taking an excellent likeness of her son in the wash basin that he used as a plate. The son did not at first admire his picture, but afterwards considered it satisfactory, when the artist demanded his pay. It was indeed curious to see his earnestness in demanding compensation for his work.

-, for the time, lost her identity: Mrs. she acknowledged a young man present, a total stranger to her, as her son; she acted as if she was in a magnificent art gallery, and the incidents connected with the experiment leads one into a field of investigation very little understood, but full of interest. The Professor will continue his meetings this week at the West End Opera House. and those who do not hear his lectures and witness the experiments, will miss a rare treat.

Current Items.

Thirty cents pays for the JOURNAL 12 weeks to new subscribers on trial.

Dr. A. B. Spinney of Michigan, has our thanks for a fine list of yearly subscribers. A DELICIOUS ODOR is imparted by Floreston Cologne. And it is always refreshing, no matter how freely used.

Dr. A. B. Dennis, of Cedar Rapids, is contributing an able and interesting series of articles on Astronomy to the Iowa Free

Professor Forbes and Dr. Young have determined by a number of experiments that the speed of a blue ray of light exceeds that of the red by about 1 per cent.

to see a copy of the Journal will send us their names and postoffice address, we will send specimen copies with pleasure. B. F. Underwood goes west from Chicago,

If subscribers who desire their friends

speaking at LaSalle, Ill., the 19th, and Peru, III., the 20th, 21st, 22d, and numerous other places on succeeding evenings. Judge Barlow's reminiscences of Judge

Edmonds and Dr. Hare, published in this issue, are of deep interest. We hope to give our readers frequent contributions from this able contributor. Baldwin, once notorious as a traveling

"exposer" of spirit phenomena, is now following the vocation of a medium in Cinhan one line pay, another will.

G. H. Brooks having perfected arrangements whereby he can devote his entire time to lecturing, he would be glad to fill engagements during the week, within 100 miles of Chicago. For terms, address him at 412 Park avenue, Chicago, Ili.

No document in years has met the wants of inquirers among church members so fully as our pamphlet, "Spiritualism at the Church Congress." We would like to send it to thousands of clergymen. Will not some of our wealthy subscribers help us to

These unique Salvation Armies, taking rise in London, have their offices and places of rendezvous, their banners of hope and victory, their striking mottoes of Gospel quotations, their drum corps and other music. These outer means of demonstration are used to attract the attention of crowds and of individuals. Let us hope that they do some good.

Many old subscribers are paying arrearages in sums varying from \$2.00 to \$20.00. thanking us for continuing the paper during the time of their financial embarrassment and renewing for another year. Such evidences of approval are very grateful to us. We hope that the several hundred yet in arrears will soon be able to liquidate their long standing accounts.

In January, 1881, Mr. H. H. Warner, of Rochester, N.Y., founder of the Warner Observatory, announced a prize of \$200 in gold to any American or Canadian who,during the year, should discover a telescopic unexpected comet. When Comet "B." or the great comet, was discovered, effort was made to ascertain who first saw it, and had s conclusion been possible among the thousands of claimants, a special prize would have been given. As none could be reached, Mr. Warner determined to give a special prize of \$300 for the best essay on "Comets, their Composition, Purpose and Effect on the Earth." One hundred and twenty-five essays were sent in to Director Swift, of the Warner Observatory, and after a careful review, the Judges-Professor Elias Colbert, of Chicago, Ill.; Professor H. A. Newton. of Yale College, New Haven, Conn., and Professor H. M. Parkhurst, of New York city, unanimously award the prize to the essay signed "Hipparchus III." by Prof. Lewis Boss, Director of the Dudley Observatory, of Albany, N. Y.

E. W. Wallis is engaged to lecture for the Brooklyn Spiritual Fraternity during January. Feb. 5th and 19th, he lectures at Willamantic, Ct.; Feb. 19th and 26th, at Chicago, for the First Society of Spiritualists, at Fairbank Hall.

Our Exchanges.

So long as evidence exists that there is an 'open Polar sea," the attention of daring navigators will be turned in that direction. If the crew of one or a dozen vessels perish in the attempt, efforts will still continue to be made until something absolutely certain is determined in reference to the unexplored polar regions. Take, for example, the experiences of Capt. A. B. Tuttle. In latitude 81 he noticed an extraordinary dip of the compass, and on taking the soundings discovered the cause of it to be immense loads of a magnetic substance, in five fathoms of water. It was mixed with minerals and fine particles of gold. In latitude 82 he encountered the ice belt, grounded under the water, and extending in height in some places over four hundred feet. It stretched east and west as far as the eye could reach. He here discoverd the needle pointed due south, and in his own mind concluded that the magnetic deposit he had passed had some connection with the direction in which the needle usually pointed. By climbing to the highest points on the icy barrier, he could see directly into an open polar sea lying beyond, and by going eastwardly he found a passage that ran into the sea with a depth of five hundred and forty feet. The water was quite warm, and a gulf stream was steadily setting out with a velocity of from four to six miles per hour. He pulled this passage in whale boats, and found it to be about eighteen miles wide. In the north part of this open sea he found nearly fresh leaves of plantains, bananas and other tropical plants flowing on the water, and showing that they had been off the trees only a short time.

These facts are sufficient to arouse public attention, and how can they be explained on any other hypothesis than that there exists an open polar sea, and perhaps a fine region of country beyond? The Alliance may know all about vicarious atonement, original sin, total depravity, the nature and designs of Deity, and the origin of creation. but of the Polar regions it don't talk very learnedly. It says:

"There exists on the map a point known as the north pole. For centuries men have braved the Arctic cold for the purpose of standing on that imaginary point. The nations have striven for the honor of placing their colors upon it. All the expeditions have ended in failure, and many men have died in the attempt to discover it. The latest attempt was made under the auspices of the New York Herald, whose proprietor fitted up the steamer "Jeanette" with every appliance for arctic exploration. The commander, DeLong, had had experience in Arctic voyaging, and planned to temporarily colonize his crew in as high a latitude as he could reach and move towards the pole by sledges. This yessel, however, was caught in an ice pack and crushed, and again failure was marked against the attempts to reach the pole. We trust this useless expenditure of money and lives will now be stopped, and that the polar bear will be allowed unmolested possession of the north

We have in this country several excellent spirit artists—those who are controlled by spirits to execute beautiful paintings. The Potts Brothers, of Harrisburgh, Pa., seem to bean exception to the general rule in this country; they simply place a large piece of drawing paper in a room, and then go about their ordinary business, and when they return after an absence of a few hours they find a portrait, landscape, or some scene in spirit life, photographed, as it were. upon it. The spirits improvise the material they use, and although the results of their labors do not exhibit a high degree of artistic merit, yet the method of execution is of a character to excite the wonder of the world. In Scotland there is a spirit artist possessing a high degree of merit, and of whom the Medium and Daybreak speaks as follows:

Mr. David Duguid was on a visit to his brother in Kirkcaldy, accompanied by his little boy. One day he went out for a ram-ble to Ravenscraig Castle, and while there was entranced, and made a rough sketch of the ruins. On returning he commenced to paint it on canvas of the size named above, working, as is his custom, in the trance-state. On three separate mornings he worked on it, when the picture appeared to be complete. He took it to Glasgow with him on his return home, and Mr. Bowman says he has touched it up a little at intervals extending over three years, always working in the trance state. Sometimes he has prosecuted the work in the usual spirit-circle and sometimes alone. It is estimated that about twenty hours, altogether, have been occupied in producing this large and finely executed painting. Mr. D. Duguid was not trained as an artist, and cannot paint unless in the trance-state. In that way he has produced a great number of pictures, one of which may be seen in the Reading Room at the Spiritual Institution, 15 Southampton Row, London. For a number of years the spirits have

produced pictures, with pencil or paints, direct; that is, the medium's hand is not used at all, but the spirits materialize sufficiently to lay hold of the materials and produce the result in an incredibly short space of time. In respect to this form of mediumship Mr. A. Duguid writes:

"One evening, while permitted to sit in the Hafed Circle, Glasgow, a painting done in this direct manner was given to me. It turned out to be a view of Ravenscraig Castle, a perfect copy of a large one," [engraved by us this week] "but so small that it could be covered with a five shilling piece. A gentleman who was present at the sitting, and was going out to America, took it away with him as a souvenir of the indisputable power of spirits."

Comparatively little is known in regard to the Spirit-world. The descriptions given are in reference to a region that can only be discerned by the spiritual eye, and those; in mortal form whose spiritual vision has never been opened, can not, of course, form an adequate conception of the views discerned by the seer. However, we know

there is a Spirit-world, and that spirits return and communicate with their friends here. We also know that all are not happy there. A spirit in the Olive Branch says:

"Bay for me, that I am well satisfied. At first I was not entirely so, as many things served to attract me back to earth; but the chains are loosened, and I am now free, let I like to come back and visit my friends. Changes have occurred since I was with them. I have met old neighbors and friends, and have smiled to notice their surorise at the naturalness of the Spiritual Some of them were disappointed at first; but after they got used to the place, they enjoyed it very much. Well, it ap pears to me many more will be disappointed when they get over, unless they change their views somewhat, and I advise them to try and learn all they can here, if they want t be wise and happy, and to keep the company of the knowing ones when they get over to this side of life. Give my love to David, and tell him his Spirit friends are watching over and guiding him, and I feel that he is on the right track."

Lecturers and Mediums.

A dispatch from Bro. Stebbins says that Mrs. Maud Lord sprained her ancle badly at the depot in Detroit, Saturday night.

Mrs. Julia B. Dickinson, the healer, has removed to 391 West Madison Street, where she will be pleased to see friends and those needing her professional services.

John Wilson, of Plato, Ill., writes: "Miss Bailey is improving in her mediumship. She gets writing in a tightly corked and sealed vial, as well as on a double slate."

January 1st., Mrs. Sarah Graves gave two lectures at Bay City, Mich. She has our thanks for a list of subscribers that she sent us.

J. H. Harter, of Auburn, N. Y., will answer calls to lecture. Mr. Harter was at one time a prominent Universalist clergyman. He is said to be an interesting speaker.

The Hammonton (N. J.) Library Association inaugurated a course of lectures Jan. 11th. James M. Peebles lectured, taking as his subject "The origin of man; and how was America peopled?"

Miss Susan M. Johnson has been engaged for a series of lectures before the West Side Association of Spiritualists, meeting in Union Park Hall. She ovens her engagement on the 29th. Competent critics who have frequently heard Miss Johnson during the past few years, pronounce her equal to any speaker now in the spiritualistic field.

A. J. Fishback writes as follows from Neponset, Ill: "We have delivered five lectures at this place. Col. N. C. Buswell and Mr. Simpson Simmons are firm supporters of our cause here, both good and true. We go from here to Geneseo. Ill., and on to Iowa. Friends wishing our services may continue to address us at Chariton, Iowa."

Mr. Hudson Tuttle finished his course of lectures before the West Side Association of Spiritualists last Sunday morning, speaking to an audience twice as large as on the previous Sunday morning. Mr. Tuttle grows upon his audience the longer they hear him and the better they become acquainted with his deep sincerity and great ability. He is not a showy platform orator, does nothing for effect, uses no stage tricks wherewith to ingratiate himself with his hearers, but depends upon the merits of what he has to say and the intelligence of his audiences, and is seldom or never disappointed. He was urged to remain another week, but business engagements prevented compliance, as he came in response to a telegram with no time to arrange for an extended absence.

B. F. Underwood, as announced, lectured before the Philosophical Society, last Saturday evening, to a large and appreciative audience. His subject was, Experience and Intuition. The lecture was discussed by Prof. Denslow, Prof. Garrison, Dr. Willard, Judge Waite and others. The meeting was pronounced one of the most interesting of the season, and a vote of thanks tendered Mr. Underwood.

Married.

At the residence of the bride's parents Mr. and Mrs. Thomas. J. Vennum, 21/4 miles west of Watseka, Ill., by James P. Scoon, J. P., Sunday, January 1st., 1882, at 8 P. M., Miss Lurancy Vennum to George J. Benning. The bride will be remembered as an excellent medium, with whom Dr. Stevens had a varied and interesting experience.

Clinton, (Iowa,) Herald.

James Butler, Esq., Clerk of the Roxbury Carpet Co., Boston, Mass., employing eight hundred hands, in a late communication concerning the admirable working of an article introduced into the factory, says: The famous Old German Remedy, St. Jacob's Oil, has effected several cures among our men, who have been badly hurt in working in the factory, and they pronounce it a success every

The story is told of a little 8-year-old Ohio boy who was left motherless a few months ago, that quite lately he was seen standing in the door-yard gazing into the sky with such earnestness that his nurse asked him what he was looking at. The child paid no attention to two or three appeals of the kind, and when taken hold of he struck back with his little hands and petulantly cried out, "Get away! Let me alone! I see my mamma, and she is laughing at me?"

Descriedly Popular.

Unless it had great merit Parker's Ginger Tonic could not be so popular. Its sale has spread remarkably all over this country, because invalids find it gives them new life and rigor when other medicines fail entirely.—

The Skull of an Extinct Monkey with Remarkable Similarity to that of Man.

Prof. E. D. Cope, of Philadelphia, has secured the skull of an extinct monkey which seems to fulfill in a remarkable degree the condition of the missing link be tween man and the lower animals. It is not larger than the skull of a small groundsquirrel, and belongs to a species of marmoset. It was found in the Valley of the Big Horn River, Wyoming Territory. The Professor savs: "This skull is remarkably similar-in miniature, of course-to the human skull. The brain space is remarkably large, and is, in fact, several times larger than the brain space of any of the skeletons of animals of the same period of time. The characteristics of the formation of the human skull are clearly defined -so clearly as to be remarkable. The teeth are almost the same as human teeth, while the jaw has many strong points of similarity. I consider this skull as the earliest indication of the existence of man. It is a new species of a familiar class, and has hitherto been unknown to scientists. The connection between man and this animal. it seems to me, must have been very close, although, of course, nine men out of every ten would raise a dispute. No animal at that time except this peculiar species has a head like that of a human being, and the brain space, contrasted with the brain space of other animals, or even of the monkeys of to day, shows a vast superiority of intelligence."

Struck Dead !

Last week we published an item from the Seattle (Cal.) Post in reference to a remarkable scene witnessed at a religious meeting on Whitby Island. W. T. A member of the church while talking, called upon God to strike him dead if a certain statement made by him, in the strongest and most unequivocal manner, was not true. He died instantly. Now there comes another case where a seemingly just retribution followed a very flendish act. A dispatch to the Chicago Tribune sets forth that Joe Barnhill, a well-known character in Henderson, N.C., died under tragic and sensational circumstances a short time since. Barnhill had for some time been living with a woman, Belle Allie, as his mistress. She had a daughter, Dixie, a young lady of eighteen, just budding into pretty womanhood, and for some time past Barnhill had been making unlawful advances to her, which she repelled. Finally he caught her in a grove, and, despite her desperate struggle, committed an outrage upon her. He threatened her with death if she betrayed him, but, notwithstanding his threats, she at once made complaint to the authorities. While Barnhill was eating his dinner the constable walked in and served a warrant upon him, charging him with the ontrage. The fellow turned pale, and, casting a look of hatred at his who had followed the officers, said, "All right. Let me finish my dinner." As he raised a sweet potato to his mouth he fell from the chair dead.

A member of the John Street Methodist church in New York, has in her possession a Bible which is of much historic interest and value. It was formerly the property of Philip Embury, and was used by him at the opening of the first Methodist church in this country on Oct. 30, 1768. In regard to the book a writer in the Christian Advocate says: "As the book is a very old one, belonging to either the first edition of the King James translation, issued in 1611 A. D., which date it bears, or to one of the still earlier translations, it possesses great value aside from its historic association with Methodism. From examination thus far it appears to me to be a copy of the celebrated Geneva Bible, brought to completion in 1560 A. D. One thing we notice: The Greek term 'agape' is everywhere translated 'love,' instead of 'charity.' That this term was so translated in the earlier edition of our King Tames translation in I. Cor., xii., xiii., together with explanations of the change to 'charity,' see Wesley's Sermons, Vol. II. p. 280. This fact we have not seen noticed in any criticism on the work of our present revisers, nor is it mentioned in Robert's 'Companion to the Revised Version.' On this point our honored revisers agree with those whose labors gave us the translation we cling to so tenaciously, and are certainly in agreement with the precious volume now in possession of an

honored member of the John Street Church." The second annual convention of the Illi nois Temperance Alliance will be held in the State House, in Springfield, Ill., commencing at 2:30 o'clock on Tuesday, the 17th day of January, A.D. 1882, being the third Tuesday of the month, and continuing three days, or until its business is finished. During the past year the advocates of the alliance have presented its principles and platform in some seventy counties in the state, and formed county alliances in some sixty-six counties. Everywhere it has met with a cordial indorsement, and been approved by the best people wherever presented.

Spiritualism at the Church Congress.

The price of this admirable pamphlet is

as follows: 100 copies by express, \$3 00, by mail, \$8.75; 50 copies by express, \$1.00, by mail \$1.75: 26 copies by mail, \$1.00; 10 copies by mail, 50 cents; 5 copies 25 cents; single copies,

For sale at the office of the RELIGIO-PHILOSOPHICAL JOURNAL, 92 La Balle St., Chicago, and at the office of the Two Worlds, 100 Nassau St., New York.

A REMARKABLE STATEMENT

The Unusual Experience of a Promineut Man Made Public.

The following article from the Democrat and Chronicle, of Rochester, N. Y., is of so striking a nature, and emanates from so reliable a source, that it is herewith republished entire. In addition to the valuable matter it contains, it will be found exceedingly interesting.

To the Editor of the Democrat and Chronicle: SIR:-My motives for the publication of the most unusual statements which follow are, first, gratitude for the fact that I have been saved from a most horrible death and, secondly, a desire to warn all who read this statement against some of the most deceptive influences by which they have ever been surrounded. It is a fact that to day thousands of people are within a foot of the grave and they do not know it. To tell bow I was caught away from just this position and to warn others against nearing it, are my objects in this communi-On the first day of June, 1881, I lay at

my residence in this city surrounded by

my friends and waiting for death. Heaven

only knows the agony I then endured, for words can never describe it. And yet, if a few years previous, any one had told me that I was to be brought so low, and by so terrible a disease, I should have scoffed at the idea. I had always been uncommonly strong and healthy, had weighed over 200 pounds and hardly knew, in my own experience, what pain or sickness were. Very many people who will read this statement realize at times that they are unusually tired and cannot account for it. They feel dull and indefinite pains in various parts of the body and do not understand it. Or they are exceedingly hungry one day and entirely without appetite the next. This was just the way I felt when the relent-less malady which had fastened itself upon me first began. Still I thought it was nothing; that probably I had taken a cold which would soon pass away. Shortly after this I noticed a dull, and at times neuralgic, pain in my head, but as it would come one day and be gone the next, I paid but little attention to it. However, my stomach was out of order and my food often failed to digest, causing at times great inconvenience. Yet I had no idea, even as a physician, that these things meant anything serious or that a monstrous dissase was becoming fixed upon me. Candidly, I thought I was suffering from Malaria and so doctored myself accordingly But I got no better. I next noticed a peculiar color and odor about the fluids I was passing—also that there were large quantities one day and very little the next, and that a persistent froth and scum appeared upon the surface, and a sediment settled in the bottom. And yet I did not realize my danger, for, indeed, seeing these symptoms continually, I finally became accustomed to them, and my auspicion was wholly disarmed by the fact that I had no pain in the affected organs or in their vicinity. Why should have been so blind I cannot un-

There is a terrible future for all physical neglect, and impending danger usually orings a person to his senses even though it may then be too late. I realized, at last, my critical condition and aroused myself to overcome it. And, Oh! how hard I tried! consulted the best medical skill in the land. I visited all the prominent mineral springs in America and travelled from Maine to California. Still I grew worse No two physicians agreed as to my malady. One said I was troubled with spinal irritation; another, nervous prostration; another, malaria; another, dyspepsia; another, heart disease; another, general debility; another, congestion of the base of the brain: and so on through a long list of common diseases, the symptoms of all of which I really had. In this way several years passed, during all of which time I was steadily growing worse. My condition had really become pitiable. The slight symptoms I at first experienced were developed into terrible and constant disorders—the little twigs of pain had grown to oaks of agony. My weight had been reduced from 207 to 130 pounds. My life was a torture to myself and friends. I could retain no food upon my stomach, and lived wholly by injections. I was a living mass of pain. My pulse was uncontrollable. In my agony I frequently fell upon the floor, convulsively clutched the carpet, and prayed for death. Morphine had little or no effect in deadening the pain. For six days and nights I had the death-premonitory hiccoughs constantly. My urine was filled with tube casts and albumen. I was struggling with Bright's Disease of the Kidneys in its last stages.

While suffering thus f received a call from my pastor, the Rev. Dr. Foote, rector of St. Paul's Church, of this city. I felt that it was our last interview, but in the course of conversation he mentioned a remedy of which I had heard much but had never used. Dr. Foote detailed to me the many remarkable cures which had come under his observation, by means of this remedy, and urged me to try it. As a practicing physician and a graduate of the schools, I cherished the prejudice both natural and common with all regular practi-tioners, and derided the idea of any medicine outside the regular channels being the least beneficial. So solicitous, however, was Dr. Foote, that I finally promised I would waive my prejudice and try the remedy he so highly recommended. I began its use on the first day of June and took it according to directions. At first it sickened me; but this I thought was a good sign for one in my debilitated condition. I continued to take it; the sickening sensation departed and I was able to retain food upon my stomach. In a few days I noticed a decided change for the better as also did my wife and friends. My hiccoughs ceased and I experienced less pain than formerly. I was so rejoiced at this improved condition that, upon what I had believed but a few days before was my dying bed, I vowed, in the presence of my family and friends, should I recover I would both publicly and privately make known this remedy for the good of humanity, wherever and whenever I had an opportunity. I also determined that I would give a course of lectures in the Corinthian Academy of Music of this city, stating in full the symptoms and almost hopelessness of my disease and the remarkable means by which I have been saved. My improvement was constant from that time, and in less than three months I had gained 26 pounds in flesh, became entirely free from pain and I believe I owe my life and present condition wholly to Warner's Safe Kidney and Liver Cure, the remedy which I used.

Since my recovery I have thoroughly reinvestigated the subject of kidney difficul-ties and Bright's disease, and the truths

developed are astounding. I therefore state, deliberately, and as a physician, that I believe MORE THAN ONE HALF THE DEATHS WHICH OCCUR IN AMERICA ARE CAUSED BY BRIGHT'S DISEASE OF THE KIDNEYS. This may sound like a rash statement, but I am prepared to fully verify it. Bright's disease has no distinctive symtoms of its own, (indeed, it often develops without any pain whatever in the kidneys or their vicinity) but has the symptoms of nearly every other known complaint. Hundreds of people die daily, whose burials are authorized by a physician's certificate of "Heart Disease," "Apoplexy," "Paralysis," "Spinal Complaint," "Rheumatism," "Pneumonia," and other common complaints. when in reality it was Bright's Disease of the Kidneys. Few physicians, and fewer people, realize the extent of this disease or its dangerous and insidious nature. It steals into the system like a thief, manifests its presence by the commonest symptoms, and fastens itself upon the constitution before the victim is aware. It is nearly as hereditary as consumption, quite as common and fully as fatal. Entire families, inheriting it from their ancestors, have died, and yet none of the number knew or realized the mysterious power which was removing them. Instead of common symptoms it often shows none whatever, but brings death suddenly, and as such is usually supposed to be heart disease. As one who has suffered, and knows by bitter experience what he says. I implore every one who reads these words not to neglect the slightest symptoms of Kidney difficulty. Certain agony and possible death will be the sure result of

such neglect, and no one can afford to hazard such chances. I am aware that such an unqualified statement as this, coming from me, known as I am throughout the entire land as a practitioner and lecturer, will arouse the surprise and possible animosity of the med ical profession and astonish all with whom I am acquainted, but I make the foregoing statements (based upon facts which I am prepared to produce and truths which I can substantiate to the letter. The welfare of those who may possibly be sufferers such as I was, is an ample inducement for me to take the step I have, and if I can successfully warn others from the dangerous path in which I once walked, I am willing to endure all professional and personal conseuences. J. B. HENION, M. D. ROCHESTER, N.Y., Dec. 30, 1881.

Lassed to Spirit-Life.

Departed for the Summer-land, Mrs. Wm. Emmette Cole nan, in the 45th year of her age, at 5:30 on the morning o January 10th, 1882.

January 16th, 1882.

During her residence in Florida, where she was incessantly expending her energies in building and paying for a beautiful home and faulful aurroundings, the contracted a disease which originated from maisrial sinuyia, and which eventually overcame her line vital powers and terminated in her spiritual translation Mrs. Coleman was comparatively astranger to the citizens of New York; but she was carefully and tenderly nursed, and all her social wants were met and needs supplied for the most part by the "Bisters of Fraternity" belonging to the Harmonial Association. The last services were held in the room from which she so peacefully and glady departed. There were present: Mr Andrew Jackson Davis, for, and Mrs. Dake, Mrs. Emma.". Bullene, Mrs. Aust n (woo had been the ingat constant vigitor and helper), Mr. and Mrs. Van Horn, Mrs. Farraworth, Mr. and Mrs. Owinger in ainsing, and most in uttering appropriate works of sympathy and congratulation to the friends remaining and to the departed alseer.

A.

Spiritual Meetings in Chicago. The First Society of Spiritualists meets at 7:47 P m. each Sunday evening at Vairbank Hall, corner of State and Esp-dolph Streets. Mrs. Cora L. V. Richmond regular speaker.

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THE

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> Rest. BY MRS. E. F. J. BULLENE.

Tell me, O thou gracious spirit, Where shall mortals find reposi Where the recompense of merit Where a balm for human wees? Can the soul in bitter anguish, When its loves are snatched away, Find one spot where none may lauguish, Neath unclouded, gladsome day? Yes! O child of life immortal, In true wisdom thou'lt find rest; Beek reward in thine own spirit. There, each gift of life is blest. Human spirits crowned with reason, Welk their earthly pathway free; Let each gather in its season, Time's best fruitage, from Life's tree. Thus within, shall truths all golden, Crowd thy soul with precious store; Treasures new, and treasures olden, Fill its chambers o'er and o'er. Nature yields her rarest tressure, To the lover, who loves best; They who glean the fullest measure, Find in labor, welcome rest. From the light crowned mountain's story, Read the history Nature cives; All her works to heights of glory-Rise, as each in fullness lives. What though loved ones from our presence Pass beyond this mortal strife; Here, they attain but adolesence, There, they enter perfect life.
Wisdom gently guides our footsteps,
In the paths where saints have tred,
By the sense of inward seeing,
We shall rise to rest, and God.
W York.

Letter from the South.

To the Editor of the Religio-Philosophical Journal: A happy New Year to you, and to all my friends everywhere! I have just returned to my Southern home after a sojourn of about fourteen months in the city of New York, and everything here seems unnaturally quiet after the rush and bustle of that great and wonderful city. It is the headquarters for everything, both good and evil. Talk about the lawlessness of Texas! Why there are more crimes recorded in one of the great New York dailies than would be perpetrated in Texas in a month, or perhaps a year.

In some parts of Texas, Spiritualism is having a gradual and healthy growth, but just here very little is said about it, except among a chosen few who love to get together, and relate their experiences. A good many years ago this place was visited by a family the female head of which was a writing medium, but at that time I regarded Spiritualism with supreme contempt, I regarded Spiritualism with supreme contempt, and would not go near her. The family were so poor that they could not make a decently genteel appearance, and so, whatever her gifts may have been, the followers of him who had not where to lay his head, turned up their aristocratic noses at the whole "shebang," though many of them did go "just out of curiosity" to see her and get some of her writing. I have now reason to believe that she was a good medium, but it was not till my dear husband passed to the higher life not till my dear husband passed to the higher life that in the agony of my spirit I began to inquire into the possibility of a "communion of saints," though I had repeated my belief in it every time I recited the Apostles' creed. Many Spiritualists in New York and Boston will remember the lonely stranger, who clad in the deepest mourning came alone all the way from Texas to investigate for herself the claims of the Spirit-world to a con-scious communion with the inhabitants of earth. This was in the summer of 1875, and I returned home tranguli and happy in the knowledge that the friends who had gone before me to the beau-tiful mansions their beautiful lives had prepared for them could and would make themselves known to their sorrowing friends on earth whenever suit-

able opportunities were afforded them.

My experiences during that summer were remarkable. It seemed as if my spirit friends, knowing the object of my northern visit, showered upon me test after test, so that, though quite skeptical then, and skeptical still—for that is my nature—I have never wavered in the faith, to which I had added knowledge. The facts which satisfied me I detailed, as you know, in a work published in Memphis called "A Southerner among the Spirits," and I have the satisfaction of knowing that the book has carried comfort to

many a stricken heart.

I see you are still endeavoring to sift the chaff from the wheat. It is a thankless task, so far as this world is concerned; but those of us who are true and faithful to the great truths which have been committed to our keeping, will not stop to consider the consequences to ourselves of any course which our conscience dictates. When Mrs. Crindle was in New York, a few months ago, I attended one of her seances with the intention "writing it up" in some of the spiritual papers for her benefit; but although the manifestations, if genuine, would have been very good, I was not satisfied, and so kept silence. I see that recently she has been detected in palpable fraud and trickshe has been detected in paipable fraud and trickery. She is probably a medium, but one whose
moral nature is so perverted that she cannot be
depended on. A great many people think that
the Eddy brothers give fraudulent manifestations.
It may be so, and they may be genuine mediums,
nevertheless. Nobody, after what I saw at the Eddy
homeatead in Varmont, can ever parawade me homestead in Vermont, can ever persuade me that the Eddy brothers are not powerful mediums

for various phenomena. I hope your long trip for the recuperation of your overstrained nervous system has had the de-sired result, and that you are now quite well and strong. I followed you in your travels with sympathy and prayer, and now I welcome you home. MARY DAWA SHINDLER.

Nacogdoches, Texas.

S. Hayford writes: There seems to be a great deal of searching after God. What is the necessity of it, especially by wise, well read and highly educated men and priests. They tell us that God has all power. If they would alter that vord, and say that all power is God, they would hit the mark. Is not every living principle a part of that great power, God? Light has power, so have heat, sir, water, electricity and every other element in life. Mind has more power than any thing else, unless it be electricity—all combined constitute God. In this manner I find no difficulty in finding, seeing and hearing God in the wind. sunlight, etc., but a personal God no one has yet ever found. The spirits talk to me with a dial fastened on a stand, pointing out the letters as fast as one can write them. My wife and many other relatives have told me many things that took place with us many years ago.

Mrs. M. J. Hendee, a well-known medium and lecturer of San Francisco, Cal., writes: I like the tone of the Journar. I have followed it closely and I feel that justice is all you require with honesty. I have much to say, and at some time may give a few of my experiences. I am now thinking of coming East in the spring. If so, shall call on you, as I shall stop in Chicago. I am now mostly in the lecture field; am giving up my healing. I visited Washington Territory and Oregon in September. I found good people there and many Spiritualists, but all afraid to come out, as they have been badly imposed upon by worthless mediums who have little power and apparents and substitute what they cannot no principle, and substitute what they cannot give honestly. It is because of these traveling mountebanks and cheristane that all honest me-diums have to sufer; but I suppose they will have their day until the wonder sockers are satisfied. I feel that you are doing a good work and

will be blest accordingly. Mrs. S. Comusteck, of Douglas Grove, Neb. writes: Go on in the good work you have com-menced; never falter, and in the world to come you will reap your reward for the noble efforts you have made for the advancement of the good the set are but few Spiritualists here, and no mediums. Much good could be accomplished here by a first-class medium. Wonderful Manifestations as Seen by Fisher Doherty.

"I am thy Father's Spirit, Doomed for a cert-in time. To walk the earth."—Hamlet.

The first thoughts of Spiritualism which ever materialized in Crawfordaville was in 1843, when Fisher Doherty sent to Bochester, N. Y., and prowork entitled "Nature's Divine Revelation." Davis' was only nineteen years of age when the book was published, and for a boy the work contained vast research and deep thought. When Doherty got the book Dr. Morgan was appointed reader, and the rest sat around the fire in the drug store at night, attentive listeners. On page 675 occurred this passage: "It is a truth that spirits from beyond the tomb come back to earth and communicate with spirits still in the body, and this truth shall ere long be made manifest to dwellers on earth." On this page Doherty wrote, "live and hope that it may be."

Immediately following the perusal of the book.

Immediately following the perusal of the book, Senator Jim Wilson came to Doherty's shop one day, having in his hand a copy of the New York Tribune, containing an account of the rappings at Hydesville, New York, where a myrder had been committed some years before and communicated by the spirit of the murdered man through the medium of a little girl. Numerous noises and and raps had been heard by the family occupying the bouse and one little girl holder than the rest. the house and one little girl bolder than the rest, snapped her fingers, remarking, "do as I do," and the answer came back. This girl afterward became one of the famous Fox sisters, mediums and clairvoyants. This spirit declared that its owner was formerly a peddlar by the name of John B. Rausman, and that he had been murdered in that house, and afterwards the bones of a man were found in the cellar, thus giving the impress of truth to the story. Fisher became much im-pressed and prepared a letter which was sent to David Willis, at Rochester, N. Y., chairman of the committee of spiritual investigators, propounding several questions, first sealing up three articles in common use and locking them in Dr. Morgan's safe, asking the spirits to tell him the name of the articles saying that if there was anything in these manifestations he saw no good reaching in the same of the son why they could not appear to Hoosiers as well as Mohawk Dutch. After the letter had been sent Dr. Morgan concluded he would "catch" the spirits, so with Fisher's consent he wrote a letter to Willis, saying that Doherty was a man of great wealth and a mighty worker in anything he undertook, and that such a champion of the cause would be invaluable, and to help him out he would reveal the name of each article in the safe in order that the answer might be correctly given, of course naming different articles from hose put in. The letter was signed "G. Noble." When Willis received the letter he repaired to the office of Isaac Post, an old Quaker magistrate, and had a true copy of Morgan's letter made and certified to, and wrote to Doherty asking if such a man lived in this city or if the name was assumed, and further that such a man as Noble would have a tough time with spirits as the bad spirits would gather around him. Fisher never answered the letter, and thus the matter dropped. For a long time no spiritual manifestations were seen or heard by Doherty, until one day he was spreading some dirt in the yard when all at once a tune came out of a store box standing a few feet away. Fisher supposed it to be a rat, and pick ing a club, he made ready for battle with the ro-dent, but nothing could be found in the box or in the cheese box inside. It was not till then that Fisher thought of spirits and of his brother who had been a drummer. He called and called again, but could get no answer. This thing con-tinued for about one month and Fisher was in-formed of the death of three brothers of cholers n Ohio, on the very day he had heard the noise in the box The noises were kept up all the time and in all parts of the house. Dr. Brown and Fisher were talking over the subject one day and this tale was unfolded. Brown wished to come and see and hear for himself, and the next Monday night was fixed upon as the time. He came to Doherty's house at the appointed time, accom-panied by Andrew Mitchell. No sooner had they entered than a series of knocks were heard in the room. on the windows ceived a communication from a brother who was drowned years before in Wm. Galev's well. Dr. Brown also received a communication. He walked up to a table and said, "If this is the spirit of my son William, will it answer me by three raps?" "Rap, rap, rap."

At this the doctor was so overcome by his emo-tions that he sank on a chair bursting into tears. In the old files of The Review may be found the story of how Dr. Brown discovered the spirits.

There were a more manifestations until those described in the last where Fisher visited the old brick how this was the latter part of the year 1851. From that time on they were heard issue where Fisher visited the frequently for several years.

About this time Mr. Doherty's fame became somewhat wide and he was visited by many from a distance. A Mrs. Dodd and her little daughter, now the wife of a W. S. Lingle, of the Lafayette Courier, came to Crawfordsville and communicated with the spirit of a son and brother who had been drowned some years before in the Wabash

The next curious thing in this connection happened at night. Mr. and Mrs. Doherty were awakened from their sleep by the bed upon which they lay, being raised up to the height of probably a foot and then let suddenly drop. They got up and a search instituted which developed nothing whatever. They concluded it was only a dream and went to bed once more, only to be aroused by a heavy rap on the head of the bed. The candle was lighted once more, questions saked and nothing revealed. Fisher then investigated all the rooms and found the house on fire by flames communicated from a wooden bucket full f hot ashes and coals set out by a girl living with

the family.

Then came the excitement in Coalcreek Town. ship. Elias Moudy, while on the grand jury at Crawfordsville, heard of Fisher and his spirits and went to see them. He became so impressed that he was converted to the belief and afterward had circles at his house near Pleasant Hill. It so ex-

cited the people that society was all torn up for the period of six months or more.

About this time Fisher began to lecture on Spiritualism and delivered the first lecture on the subject ever delivered in Indiana at a place then called Swamp Warren. The people of the community at that time were backwoodsmen, and nothing seemed too incredible for them to take in. The fact that Fisher was going to lecture coming to the ears of General Manson and George Snyder they set up a job by going out into the neighborhood and informing the people of Doherty's wonderful powers, telling them, at his com-mand, unseen hands would pick up the stove and carry it out of the house. The story was cir-.ulated and on the night of the lecture the house was crowded, each fellow with his eyes on the stove. At the conclusion they surrounded Doher-ty and gave him a sound cursing for falling to do as Manson and Snyder said he would. "Where's your spirits?" "I G—d you didn't do as yoo promised," and hundreds of like expletives greeted his ears, while the two men who had worked his misfortune took the thing as a huge joke.—Crawforderille (Ind.) Review.

Knew Thyself.

Horace Mann justly remarked, "A spendthrift of health is one of the most reprehensible of spend-thrifts. I am certain I could have performed twice the labor both better and with greater ease to myself had I known as much of the laws of health at twenty as now. In college I was taught all about the motions of the planets as carefully as if they would have been in danger of getting off the track if I had not known how to trace their orbits; but about my own organization, and the condi-tions indispensable to the heathful functions of my own body. I was left in profoundest ignorance Nothing could be more preposterous. I ought to have begun at home, and taken the stars when it should come their turn. The consequence was, I just broke down at the commencement of my second college year, and have never had a well day since. Whatever labor I have been able to do has been done only on credit, not on capital most ruinous way, either in regard to health or money. For the last 25 years I have been put from day to day on my good behavior, and during the the whole of this period, as an Hibernian would say: If I had lived as other people do for a month, I should have died in a fortnight.—Hersid of Health.

The Woman's Congress at Lubeck.

The General Association of German Women has recently held its Annual Congress at Lubeck, and one of its members writes me in these words concerning it: "I am very much satisfied with our congress in some respects; less in others. I am satisfied because the meeting was much more progressive—radical, you Americans would say—than any previous one; I am also satisfied because the press has taken so much notice of it, even the Southern papers, like the Augsburger Algensius Zeitung, having been represented by correspondents at its sessions; satisfied that from beginning to end there was a thronging public so that hundred ware chiliad to consule Rut. so that hundreds were obliged to go away. But I am disappointed that for the first time in the history of our organization there was no positive outcome of the congress, no local association formed which might put our ideas into action. Promises were made that such an association would be established in the end, some saying that Northern people were not so quick to act as those of more southern climes. But I know too wall that what is not done immediately, before the en-thusiasm dies out, is not likely to be done at all. Besides, it is only natural that our speeches which treated not simply of general education and pro-fessional schools, but hinted at woman's rights in the American sense of the word, should meet with disapprobation from many who have never thought on these subjects, and who now hear them for the first time. New ideas—and they were indeed new for the Lubeckers—are always

slow in gaining ground.
"The nature of the congress and the scope of the woman movement in Germany may be best understood by giving the subjects of the addresses

pronounced during the three days' sessions.

"Miss Auguste Schmidt, of Leipsic, spoke on the character of the woman movement in Germany; Mrs. Louise Otto Peters, also of Leipsic, the founder of the General Society of German Women, dwelt on the past and future of the so-ciety; Miss Marie Calm, of Cassel, delivered an extemporaneous speech on the history of the extemporaneous speech on the history of the woman movement in America, England, Francand Germany, finding the recently published 'History of Woman Suffrage' most valuable, so she informs me, in her study of the question in the first-named country; Miss Jenny Hirsch, secretary of the admirable Lette Society of Berlin, gave an account of the work accomplished by her society to ameliorate the educational and industrial condition of women; Miss Julie Willborn, 10f Schwerin, read an essay on the scientific education of women teachers: Miss Menzzer, of Dress. tion of women teachers; Miss Menzzer, of Dres-den, spoke upon the important topic of woman's work and wages; Miss Assman, of Hanover, discussed woman's position as a citizen; Mrs. Lina Morgenstern, of Berlin, described the Volksküch-en of that city, and Mrs. Füligraff, of Hamburg, paid a high tribute to woman's condition in the United States.

"A few words about some of the German wom en's rights advocates 'may not be uninteresting. The only one whom I know personally is Miss Marie Calm, of Cassel, and if she may be taken as Marie Caim, of Cassel, and if she may be taken as a fair specimen of the others, Germany may be proud of these reformers. Miss Caim talks and writes French and English almost perfectly, is intelligent, vivacious, full of enthusiasm, speaks clearly and forcibly without notes or manuscript, and withal is a refined and cultured lady. She is in advance of most of her co-workers, but, on account of the conservative spirit of Germany, she feels hound to conceal her radical views when feels bound to conceal her radical views when speaking in public, lest their open expression might damage the cause which she has at heart. Referring to her address at the congress on the history of the woman question in Europe and America, already mentioned, she says: 'My sympathy with the suffrage movement cropped out so much that the papers called attention to it.'

"'Mrs Mergenstern," writes a German friend in a private letter, 'is a pretty, plump woman, with bright blue eyes and an almost childish mouth. I once told her that I liked very much to hear her speak, but still more to hear her laugh, there is such a merry ring to her voice. She wore a beautiful broach and locket, gifts from the Em-press Augusts, and also a decoration given her after the last war for her efforts in establishing eating houses for soldiers on their way to the front. Miss Auguste Schmidt, I learn from the same source, 'supported her mother and two sisters for a long time by teaching, she being one of many children of a Prussian officer. She is now at the head of a large seminary, beloved by her pupils and honored by all who know her, Mrs. Louise Otto Peters, though a poor orator, is a very good presiding officer, as she is thoroughly conversant with parliamentary law. She, as well as the other speakers, was dressed in black slik. and simply but elegantly attired. There was but one exception to this rule: Miss Julie Willborn, though begged to dress like the others, declined and kept her hair parted on one side!"—THEO DORN STANTON in Phrenological Journal.

Astronomical Progress.

Like the sand of the sea, the stars of heaven have ever been used as effective symbols of number, and the improvements in our methods of ob servation have added fresh force to our original impressions. We now know that our earth is but a fraction of one out of at least 75,00,000 worlds. But this is not all. In addition to the luminous heavenly bodies, we cannot doubt that there are countless others, invisible to us from their greater distance, smaller size, or feebler light; indeed, we know that there are many dark hodies which now emit no light, or comparative. bodies which now emit no light, or comparatively little. Thus, in the case of Procyon, the existence of an invisible body is proved by the movement of the visible star. Again, I may refer to the curious sphenomena presented by Algol, a bright star in the head of Medusa. This star shines without change for two days and thirteen hours; then, in three hours and a half, dwindles from a star of the second to one of the fourth magnitude; and then, in another three and a half hours, resseumes its original brilliancy. These changes seem certainly to indicate the presence of an opaque body, which intercepts at regular intervals a part of the light emitted by Algol. Thus the floor of heaven is not only "thick in-laid with patines of bright gold," but studded

also with extinct stars; once, probably, as brilliant as our own sun, but now dead and cold, as Helmholiz tells us that our sun itself will be,

some seventeen million years hence The connection of astronomy with the history of our planet has been a subject of speculation and research during a great part of the half-century of our existence. Sir Charles Lyell devoted some of the opening chapters of his great work to the subject. Haughton has brought his very original powers to bear on the subject of secular changes in climate, and Croll's contributions to the same subject are of great interest. Last, but not least, I must not omit to make mention of the series of massive memoirs (I am happy to say, not yet nearly terminated) by George Darwin on tidal friction, and the influence of tidal action on the evolution of the solar system. I may, per-haps, just mention, as regards telescopes, that the largest reflector, in 1830, was Sir W. Her-schel's, of four feet; the largest at present being Lord Rosse's, of six feet; as regards refractors, the largest then had a diameter of eleven and a quarter inches, while your fellow-townsman, Cooke, carried the size to twenty-five inches, and Mr. Grubb, of Dublin, has just successfully completed one of twenty seven inches for the Ob-servatory of Vienns. It is remarkable that the two largest telescopes in the world should both be Irleh.—Sin John Lubbook, in Popular Science Monthly for December.

Lomon Barrott writes: I have been a subscriber for the Journal since the first number I ever read. I like your square and level deal with and hope your honest intent as a journalist will give you your just reward.

George A. Hubbard, of Green Wood, Nebwrites: The Journal is a friend of mine; it fills my heart with joy. We need a good speaker here to open the light of Spiritualism to the people. Mrs. Lucy Anderson wiltes: I do not want to lose a single number of the Journal; it is a welcome visitor I assure you.

Take Jesus as the representative of fidelity to duty and of loyalty to conscience, and it seems literally true that he who goes bravely and cheerfully on, losing his life rather than flinch and play the traitor's or coward's part, shall find that life again in a far higher sense.

THE WORLD'S END.

Moslem Signs and Portents Compared with which Debt and Reform are Trifles.

(Constantinonie Letter to Pall Mall Gazette.)

The world is about to pass away, and there is trouble and distress at Aeldiz Kibak. Of the signs which are to precede the coming of that hour many have already been accomplished. There have been tumults and seditions innumerable, earthquakes and eclipses. Faith has decayed among men. The Russian war brought forth the fulfillment of the prophecy that Gog and Magog, the fair-haired tribes of the North, should magog, the fair-haired tribes of the North, should once more break forth across the barriers which Dhu'l Karnein built up against them in the mountains of Armenia. That the Anti-christ has appeared in the shape of England's Prime Minister is a secret to no devout Moslem, and if the letters K. F. R. (Kair or Infidel) have not yet been read on Mr. Gladstone's brow, it is that the un-believers are blind to the sign with which he has verily been branded. But two more signs are yet wanting—the descent of Jesus on earth and the apparition of the Mahdy, or Director. That the time is fulfilled for the former event it is generally believed, and I recollect that a few years ago when I was at Damascus, the eastern minarel when I was at Damascus, the eastern minaret of the great mosque, upon which he is to descend, and which is called in consequence thereof the Minaret of Jesus, was being cleaned and repaired in expectation of his coming.

But the greatest of all the signs, though not clearly specified in the Koran, has always been held to be the apparition of the Mahdy, concerning whom, according to Sale, Mohammed prophesied that the world should not have an end fill

esied that the world should not have an end till one of his own family should again rule over the erg of Islam, whose name and whose father's name should be the same with his own and his father's own (Abdullah). Traditions on this point are, however, numerous and conflicting. Many are, however, numerous and connicting, many believe that the Mahdy will be an incarnation of God upon earth, and that only his Vekyl, or vicegerent, will belong to the noble tribe of the Koreish, while some go even further and add that this Vekyl's name will be Abdul Mutallio, and that the Mahdy will make his appearance during his third Cheriffate. Others again hold that the Mahdy's own name will be Abdullah, but that after his appearance he will in due time die and after his appearance he will in due time die and be succeeded by his father, Mohammed, who will be raised from death for that purpose, and, to-gether with Jesus, the son of Mary, will fill the whole world with the knowledge of God and El Islam. Whatever these minor discrepancies may be there is, however, a general consensus among Mussulmans that toward the beginning of the fourteenth century of the Hegira a descendant of the Prophet, of the tribe of the Koreish, will rule over the Arabs, and that at that time the Mahdy will reveal himself at Mecca, and the era of the

Caliphate be brought to an end.
Two years only separate us still from the be ginning of the fourteenth century; Abdul Mutal-lio, for the third time Cheriff of Mecca, is reported to have raised the standard of rebellion an proclaimed himself ruler over the Arabs; and lot the Mahdy himself has appeared, and made himself known at Mecca in the person of Abdullah, the son of Mohammed by a mother by the name of Emineh. Here are the three names of the Prophet and of his father and mother grouped together as forefold by the traditions of old. The gether as foretold by the traditions of old. The circumstances of time and place equally answer to the prophecy. What doubt can any longer be entertained that the days of the Caliphate are numbered, and that the world itself is only waiting for the blast of consternation to be swallowed up in the burning flames of the molten heavens? and if any further signs were wanting in these days pregnant with wonders, what is the cholera which rages at Mecca—the "yellow wind of fire," as it is called by Arabs-but the very fire, which according to prophecy, shall consume the Hedjaz at the moment when the Mahdy appears? These are weighty matters, indeed, which must be pon-dered over in council, and in comparison with which financial commissions, war indemnities, Armenian reforms, are but the veriest trifles.

Spiritualism at Leadville, Col.

To the Editor of the Religio-Philosophical Journal:

As we have just entered on a new year, a note of our progress will be in order. Leadville, like all other new places, has a multiplicity of churches; each one of these have a pastor working with all his might, to gather the straying sheep into their folds; but, lo! a wolf has appeared in our midst in the shape of a Spiritualist society, and these churches are no longer permitted to pursue the even tenor of their way. Every Sunday some one of their straying flocks come into our meetings, and after getting a taste of the new food we have to offer, their senses become quickened, and soon they are found among the investigators at our circles, and anon, believers of our beautiful Spiritualism.

Colorado is a place particularly adapted to the development of mediumship, and especially in Leadville where we are over 1,000 feet above timber line. Spirits do not have to descend very far in order to reach us, and we do truly feel that they are around us continually here. We have many mediums in different degrees of developmany mediums in different degrees of develop-ment; very few of these take money for their services, but give of their gifts freely to those that are seeking. Our Sunday meetings are well supplied with volunteer speakers, and I do not think we are much behind the Brooklyn and New York Conferences, which I have attended so often in the years gone by. We have several fine in-spirational speakers, as well as trance mediums, through whom we get able and profound dis-courses. Our subjects for the last three months have been, on each Sunday, chosen from the audihave been, on each Sunday, chosen from the audience, and each time they have been handled with wisdom and ability. We have now held our meet-ings for six months. At the beginning of this year we re-elected nearly all of our past officers, giving them a unanimous vote of thanks for their past faithful services, and they now start out on this new year with redoubled zeal and energy, knowing they have the approbation and

sympathy of those they serve.

Last Sunday Prof. Gaston, a prominent lawyer of this city, opened the meeting with a half hour lecture on the uses and abuses of Spiritualism. It was ably treated by him and four other speak-ers that followed, each one taking the ground that all persons who were contented to simply be led by its phenomenal side, would make but little progress in virtue and spirituality, but that we must all bend our best energies for the develop-ment of our own souls, shedding forth only a true light, for the unfolding of a true and divine Spiritualism. I am sure we can only depopulate sec-tarian churches, by offering to the people not only a diviner truth, but by showing them that we embody in our lives a greater amount of wis-

dom and purity. It does seem to me that if we truly believed that psychometry and clairvoyance revealed our inmost lives and thoughts to each other, we would at once stop all deception and know that only honest lives can stand the scrutiny of our earthly as well as our angel friends. To this end I believe that the Religio-Philosophical Jour. WAL and the Two Worlds are making gigantic strides for the putting forth of a higher and purer SARA E. SOMERBY. Spiritualism.

"A Fine Spiritual Tonic."

The RELIGIO-PHILOSOPHICAL JOURNAL WIll be sent twelve weeks for 30 cents to all whose sub-scriptions are received during January, 1883. This is cost only, or less than cost, and gives every one an opportunity to judge of the merits of a journal which is now admitted to be the ablest liberal and spiritualistic publication in the West. We know of scores of men and women who are inquiring as to the phenomena and philosophy of Spiritualism and who are sick of the church hash forever warmed over. We advise them to try the Journal, for twelve weeks vise them to try the Journal, for twelve weeks. If it does not set as a fine spiritual tonic and alterative, or if it leaves any bad taste in the mouth, we will pay the 30 cents for each subscriber who is dissetteded with the trial. Send 30 cants in one and two cent postage stamps to "Col. John C. Bundy, editor RELIENO-PRILOSOPHY-CAL JOURNAL, Chicago." Those who wish to try the JOURNAL for one year, can send \$2 50, or \$1.25 for six months, in drafts on New York or Chicago.—Worthington (Minn.) Advance, Jan. 5, 1868.

Premonitory Warning.

The Herald, of Baltimore, Md., gave the following, published just before Mr. Danskin passed to spirit life:

"Washington Danskin, who was last Thursday morning at his residence, North Gilmore street, so suddenly stricken with paralysis while making his tollet, lies in in a most precarious condition, his physicians seeing but little change for the better. Prof. Chew and Dr. C. S. Norris are attending him. They state that the paralysis of the right side was caused by the bursting of a blood yessel in the brain, and that if the blood clot collected therein is not absorbed into the system again, death will eventually ensue. A most remarkable case of premonitory warning of death is involved in Mr. Danskin's illness. As is well known, Mr. Danskin has for many years been closely connected with the spiritualistic cause in this city as president of the First Spiritualistic Congregation. His wife, Mrs. Sarah A. Danskin, is the well known physician of the new school and medium. A few days prior to this attack, Mr. Danskin received through his wife a communication purporting to come from his father in the Spirit-world, warning him of approaching disso-lution, and the advice that he had best prepare for the same. Mr. Danekin at once took the advice, made his will, settled his affairs, even completing the address he wished read at his obsequies. The night before he was taken ill he again received night before he was taken ill he again received through his wife another communication from his father, informing him that if he had left unfinished any of his affairs to complete them before morning, which was accordingly done, Mr. Danskin working far into the night, and singular to relate, it was at 7 o'clock on the following morning that we strong he morning that, without a moment's warning, he received the stroke that deprived him of his senses and will also most likely of his life.

A prominent member of the church, who does not wish his name to appear publicly at the present time, writes: I have your pamphlet on the Church Congress and will notice it in the JOURNAL, briefly and carefully. It is the best plan you have struck for attracting the attention of the clergy. You propose to send samples in return for notice. I will ask you to mail to the following clergymen a copy each. They are strictly orthodox and would not, perhaps, read a spiritual paper, but will no doubt examine with interest the pamphlet referred to. I am myself a member of the church, but admit the reality of spirit phenomens. I have to be somewhat quiet spirit phenomens. I have to be somewhat quiet and secret about it, and think that course best until I am fully confirmed as to the real character and tendencies of Spiritualism. The continued assaults made upon the Christian religion I do not like, though I do not myself adopt every thing that is called orthodox. I am carefully and quietly reading and investigating the subject. I quiety reading and investigating the subject. I am anxious to know that its better teachings are true. I believe in fact that the Christian church will need it, and will ere long gladly embrace it as a means of combating the onslaughts of science and Materialism. By this I do not mean that true science is antagonistic to religion, but that many things in the Bible as now interpreted, cannot stand against modern scientific development; yet I am not irrepared to reject the Bible. ment; yet I am not prepared to reject the Bible and to deny the atonement of Jeans Christ. I look for an alliance between the Christian Spiritualists and the Church upon a higher, more rational, and more elevated plain. I read your paper with much interest, but don't like the hate and bitter opposition so frequently manifested, by many who write for you, toward the Christian church

Notes and Extracts.

Charity will conquer hatred.

A religion that is not free is false. The man utterly without charity is a fiend. One can hardly believe in death as a verity.

Christianity was unbelief to the orthodox

The man of perfect charity would be next to

Jew of old. Let us transcend, not deny, the past-herein

is wisdom. Beath is a shadow. There is nothing but life throughout the universe.

The Universalist is optimist in the conviction of Providence everywhere.

The dawn of spiritual life began in fear, but it will end in reverent love.

"More light!" said the German poet—the grand old Goethe. And so saying, he died.

It is but an opinion that you can get to heaven by swallowing a certain number of formulas.

If we would all confess our faults, and have charity, we should be "not far from the kingdom

of heaven." Myriads of sges have elapsed since the earth began. Many thousands of years must have elapsed from the creation of man ere he became

conscious of a life beyond life. The true Universalist is the absolute catholic of religion and philosophy. He embraces all truth, without reservation. He believes in a life beyond visible life, without which nothing can

Im religion—so far as it is an outward visible sign, or act of believers, constituting a church— there are two distinct principles: submission to authority; and individual liberty, or right of pri-

vate judgment. It is the fear of this life—the fear of hell, the "hangman's whip"—the fear of death—the fear of poverty and pain—which east an infernal shadow over the universe. "Perfect love" will transcend these spectres.

The Protestant is a free thinker to the extent of denying the infallibility of the Catholic Church and the supremacy of the Pope; claiming the right of private judgment to dissent from Rome and set up a religion for himself.

Opinion is. in nine cases out of ten, very imperfect. Opinion was honest enough when it consigned Socrates to death and sent Christ to the cross. Those illustrious reformers were, to the orthodox mind of their day, blasphemers.

The study of natural science may be compared to an elaborate piece of Mosaic, composed of numerous minute fragments of various shapes and colors. If but one is missing, the representation is imperfect; but united, and occupying each its own proper position, they form a beautiful and harmonious whole.

Dissemt carried to the utmost verge of each human will, necessarily leads to anarchy and atheism; to a dissolution of all government, spir-itual and temporal; to a beer-garden, in which there could be neither Church nor State. If no man would agree to surrender a portion of his personal liberty, society could not exist.

The doctrine of God's curse against our race in consequence of the first man's sin involves a great blemish on the moral perfection of God. It is contrary to all sense of justice that one man should be an object of wrath in consequence of another man's sin, much more that a whole world of countless millions should be deemed ac-cursed, and sent to everlasting perdition, through the sole fault of their first parents.

At the close of the third great geological period, At the close of the third great goological period, known as the Tertiary spoch, a great change took place in the physical conditions of the northern part of Europe. The mild climate of later Tertiary times passed into one of Arctic severity. The summits and sides of lofty mountains were scored and ground down by glacial action; fragments of rock were transported hundreds of miles from their original beds, and deposited, in the shape of hung boulders, more alevated ridgest. the shape of large boulders, upon elevated ridges, or, as heaps of moraine matter, filled the valleys and marked the tracks of the mighty rivers of ice which had borne them to their present position. The fauns was also changed. The woolly-haired rhinocoros, the reindeer, and other animals suited to bear the severity of the climate roamed over Britain; and shells of an Arctic type mingled with and to some extent replaced those of warm-

The Week of Prayer.

The Evangelist does not like the prescribed programme for the week of prayer. It thinks the Holy Ghost has been too much left out.

"On inspection of the programme recently published by the Alliance, it will be seen that the blessed Person of the Trinity who took precedence in establishing the Christian church at Jerusalem, and who, in accordance with the command of Christ, was waited for by the disciples, and without whose aid they could do nothing, is only brought into the Alliance programme as a last item. His influences are not crayed or referred to until the week has past to its last and most interrupted day; then missions are to be prayed for, and finally prayer is to be made for the outpouring of the Holy Spirit."

Now, if the trinity is a unity and all three are the same, will the Evangelist explain why praying to one is not exactly the same as praying to another. It would be refreshing if he would also explain what the "holy spirit" really and truly is, as this has never been satisfactorily done.

From the stand-point of the Evangelist. this overlooking of one of the three Gods of the godhead might lead to serious consequences. What if it aroused the jealousy of the neglected god? Better, then, there had never been a "week of prayer."

The Record is a monthly, devoted to classical literature and historical criticism, Charles B. Walte, A. M., (author of that popular work, "A Complete History of the Christian Religion to A. D. 200") editor. The January number contains an interesting article on Percy Bysshe Shelley, and valuable "Notes on Irish History." It alludes to the RELIGIO-PHILOSOPHICAL JOURNAL as follows:

"This is the leading advocate of Spiritualism in this country. It was established in 1865, and passed into the hands of the present editor and proprietor, John C. Bundy, about four years ago, Mr. Bundy, though a full believer in Spiritualism, is of a philosophic and scientific turn of mind; hence he occasionally feels obliged to antagonize the over-credulous, and to oppose and denounce charlatans and pretenders.

The success of his Journal has placed him in a position where he can indulge in the luxury of independent thought and action, and lead his readers to higher forms of doctrine, as from time to time may become necessary.

"Though we profess to know but little of the Spiritualism of to-day, we presume, like orthodoxy it has a high degree of flexi-bility, and must be capable of a development corresponding to the advanced state of modern science and the improved tone of modern thought. To bring it to this point appears to be the aim of Mr. Bundy, and in that he has our hearty sympathy.'

Magnetic Healing.

A lady in the West who uses her healing power occasionally in private and without fee, writes us of a boy, three and a half years old, being brought to her from a distance, given up by the physicians to die of hydrocephalus. The child is just going home, to all appearance healthy and strong. its head reduced several inches from its enormous size, and the glad parents full of hope. She says: "Just now there is some talk of prohibiting magnetic healers from doing what the "regular" doctors fail to do, and I thought I would give you this evidence of what we are doing. I charge nothing for my services."

We are strongly disposed to regard that person as the best physician who does most to alleviate human suffering. Judged from this standard, Mrs. Lydia E. Pinkham, 233 Western avenue, Lynn. Mass., is entitled to the front rank, for her Vegetable Compound is daily working wonderful cures in female diseases. Send for circular to the above ad-

Enthusiasm is that temper of mind in which the imagination has got the better of the judg-

Constitutional skin diseases of a scorbutic character are successfully treated with Dr. Benson's Skin Cure, internal and external treatment, both pleasant. It certainly removes scrofula, eruptions, dandruft and tan and makes the skin smooth and healthy.

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

Ponder on These Truths.

Kidney-Wort is Nature's Remedy for kidney and liver diseases, piles and constipation. Sediment or mucous in the urine is a sure indication of disease. Take Kidney-Wort. Torold liver and kidneys poison the blood. Kidney-Wort revives them and cleanses the system.

Headache, bilious attacks, dizziness, and loss of appetite are cured by Kidney-Wort. See adv.

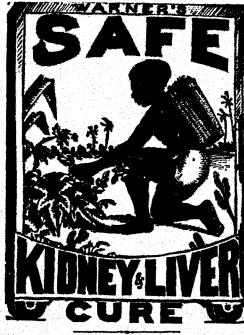
Wastefulness treads on the heels of extravagance, and the model farmer will not tolerate it on his premises.

Could Hardly Stand on Her Feet.

R. V. Pierce, M. D., Buffalo, N. Y.:-Dear Sir: I must tell you what your medicine has done for me. Before taking your "Favorite Pre-scription" I could hardly stand on my feet, but, by following your advice, I am perfectly cured. The "Favorite Prescription" is a wonderful medicine for debilitated and nervous females. I cannot express how thankful I am to you for your advice. Yours truly, Mrs. CORNELIA ALLISON, Peosts, Is.

Nothing makes the earth seem so spacious as to have friends at a distance; they make the latitudes and longitudes.

The World's Dispensary and Invalid's Hotel at Buffalo, N. Y., destroyed by fire a year ago is rebuilt and full of patients. For "Invalid's Guide Book," giving particulars and terms of treatment, address, with two stamps, WORLD'S DISPRISARY MEDICAL ASSOCIATION, Buffalo, N. Y.



The leading Scientists of to-day agree that most diseases are caused by disordered Kidneys or Liver. If, therefore, the Kidneys and Liver are kept in perfect order, perfect health will be the result. This truth has only been known a short time and for years people suffered great agony without being able to find relief. The discovery of Warner's Sale Ridney and Liver Cure marks a new era in the treatment of these troubles. Made from as mple tropical leaf of rare value, it contains just the elements necessary to nourish and invigorate both of these great organs, and safely restore and keep them in order. It is a POSITIVE Remedy for all the diseases that cause pains in the lower part of the body—for Torpid Liver—Headaches—Jaundice—Dissiness—Gravel—Fover, Ague—Maiarial Fever, and all difficulties of the Kidneys, Liver and Urlnary Organs.

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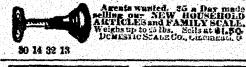
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2300 P ELT	Peru Accommodation	10:10 am
fn:mahm11	Council Bluft Might Express	16:30 a m
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	Night Express	16:20 a m
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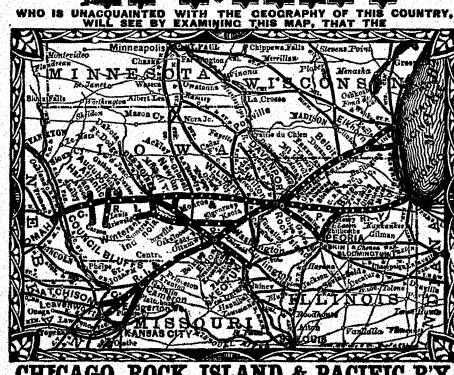


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Memories of Judge J. W. Edmonds and Dr. Robert Hare-"Let Ploneers be Remembered."

BY HON. THOMAS BARLOW.

To the Aditor of the Religio-Philosophical Journal.

As I was personally acquainted with Judge Edmonds and Dr. Robert Hare, and as they have made their impressions upon the age, and departed, I would say a few yerds applicable to their memory. They advocates of the cause of Spiritualism, and it is due to them that they be remembered by all believers in that faith. In their day it required great moral courage to be honest and open in their convictions of the truth of what they espoused. Nothing but a spirit of independent thought with honesty of heart allowed of their inquiries, and open advocacy of that ridiculed idea of Spiritualism. When it involved the most important question possible for man to consider, it was met and denounced with ntemptuous sneers, outling ridicule, false arges, and unscrupulous imputations of deception as well as of insanity, that no cause since the allied manifestations of the days of the prophets, spostles and Jesus has aroused and realized. The church that should have been the first to enter upon investigation followed it with the bitterest denunciation and proscription; and professed Christians ostracized and read out of society as fools, lunatics and deceivers all who entertained an idea of its sacred truth-

The prominence Judge Edmonds attained in the cause, is well known far and near to the Spiritualists. He was a man of reserved dignity and high standing of character, sound and popular jurist, a member of the highest court of the State of New York. No one ever intimated anything impeaching his moral character or his purity or soundness of judgment as a jurist. His de-cisions were sound, and his word was accepted as of a mind of intelligence and light. But also for the nature and character of man, who should be governed by an honest rationality, and deliberate differential thought toward others, at least when professing to be governed by religious convictions. No sooner did the judge begin to express his faith in Spiritualism and his exalted joy in the proof of spiritual life and importality as it developed itself, than he was denounced as a deluded, an insane, a bewildered and an evil working man. Whilst as a jurist he could walk abroad with honors and deference shown him by all who knew him, as a deluded Spiritualistic believer, he was avoided and treated with silent and often manifested contempt. But he neither hesitated to believe and think for himself nor feared the frowns of the church nor contempt of the world. His light and life at a later day somewhat abated the disrespect of him thus entertained by those who should have manifested more respect for religious truth.

He had better by far have been envied than disrespected and abused for his exultant belief by those who treated him as they did, as deluded and insane. Peace to his memory. He has left the records of his pen which will be as imperishable as those of an Isaiah, a David or a Solomon, and more convincing of the truth of immortality than the writings of a Paul, or teach ings of the church.

I now will speak of

The Doctor is too well known to the scientific and reading world to need any thing from my pen to give light on the subject. He was a member of the American Scientific Association, which embraced men of science of America and Europe, from the first meeting of its organization, and no one was more prominent or honored as a member or as a scientific man. All deferred to his opinions. He was a large, stately appearing man, sedate and thoughtful; of independence of character and very sociable with friendly acquaintances. His hair in latter days was of an iron gray and he appeared like a patriarch as he moved around in personal majesty. His words always fell upon my ears as of light and valuable instruction. He was bitter in debate against what he deemed untrue or unscientific, and perhaps too much so for the best policy or effect. This was as a result of his firm conviction of his thorough understanding of his subject. In 1854, at a convention of the association, having become interested in the subject of Spiritualism, he made a request of the members to attend the sittings of a lady medium whose presence he had secured at his room, for the purpose of investigation. But his proposition was received with sneers and suggestions of discourteous respect, which, however, he received quietly and uncomplainingly. Well do I remember the unmanly treatment he received. I felt hurt at the display of illiberality and neglect of men of science, of the great question of everlasting life requiring investigation at their hands, and of vastly more importance than any other subject they could inquire into. But it passed off in that manner, and no one accepted the invitation. In 1855, when the association again met at Providence, Rhode Island, the Doctor again made a like request, but met with the same treatment and refusal to accept the invitation, and the old man took it calmly and

submissively.

At an early day I availed myself of the privilege of conversing with him on the subject, and when he found that I was free to inquire and listen, he was much pleased and very free to communicate. His aged countenance lighted up as with youth when I made the request. He said that like others, he had for years looked upon Spiritualism as a humbug, a deception, juggl ry, and like others refused to listen or inquire. But when his great rival in the scientific world, Faraday of England, had given it attention and declared its motive power to be of electric or magnetic influence, he concluded to investigate and test the views of his scientific rival. The Doctor was as learned in this branch of the science as any living man. He said he got his lady medium, a table tipper, began and prosecuted his experiments and tests of electricity and magnetism, to a satisfac-tory extent and "as a result (said he), I was foiled in every test," and was convinced that magnetism or electricity had nothing to do with the physical power display-

Then there was demonstrated to him an unseen, unknown power, and "as to that I was confounded," said he. Next was the fact of that power being governed by a responsive intelligence, and re-added "I was carried irresistibly to the conviction and conclusion, that in the background was a secret intelligence . s of the motive power, and I knew of no better name to give it than spiritual. I was irresistibly convinced," said he. He detailed to me the series of his tests which were scrutinizing and

scientific, in all of which he was thwarted. In 1856 the association met again in the city of Albany. Near the close of the session, one day when the large assembly chamber was crowded with members, ladies and gentlemen, and Professor Caswell, of Brown University, in Providence, was presiding in the chair, Professor Rogers, a distinguished solentist, with Dr. Hare, came arm in arm along the sisle through the crowd directly in front of the chair, approached near the presiding officer and stopped. The doctor stood bare-headed, with hat in hand, grave and silent, whilst Prof. Rogers addressed the chair substantially as follows: "Mr. President, our yenerable and honorable member of this association, who stands beside me, in these his advanced years, has given his attention to what is termed Spiritualism, and from his investigations has been convinced of its truth, and feels an ardent solicitude that others of his scientific brotherhood should be induced to investigate it also; and in order to give a brief history of what has wrought the convictions in him, he would ask it as a favor that the association now give him one half hour that he may address them." These words had scarcely passed the lips of the speaker, before a member of the society (whose name on his account I suppress) sprang hastily upon his feet and passionately proclaimed; "Yes, I move that he have one half hour, but that it be at some insane asylum!" and sat down. The great naturalist, Louis Agassiz, who sat at a little distance away, instantly sprang to his feet with flushed countenance and with all but tears in his eyes, and with agitated but bold voice cried out: "Mr. President, I cannot, I will not hear our venerable brother, Dr. Robert Hare, thus abused! What! he be sent to an insane asylum to be heard in the expression of his opinions? I will not silently suffer the imputation to be thus cast upon him. No! no! I move that he have the time he asks, and that we give it to him now." At this the former gentleman arose and attempted an apology for what he had said, but the audience quickly hissed him down and I heartily joined in the hissing, though I sat immediately before him. Then Prof. Mitchell, of the Cincinnati Ob-

servatory, who sat directly in front of me, arose quickly and expressed his regret for the unpleasant aspects of the affair, and said as a friend to science he would not hesitate investigating anything that might be worthy of attention, and as the matter stood, he would second the motion that the Doctor have his half hour. "I am a Christian believer," said he, "have given no attention to Spiritualism, so called, but as a friend to truth I am free and will think and inquire." Then came up Prof. Davis, of West Point. He said he was opposed to having religious or political subjects brought before the society, but would be happy to confer the privilege upon his honored and venerable friend, Dr. Robert Hare, of a hearing, and to render it all satisfactory and keep the society clear from religious matters, he moved that the society first adjourn its session, and the Doctor have his time. This proposition was promptly accepted, and in a short time the Doctor had his privilege before a full house and listening audience. Among those present sat several of the city orthodox clergymen, whom I knew well, and it was a school to me to see them indulge in self-complecent smiles of contempt when the doctor detailed some of his tests and the questions he propounded to his medium, and the answers he obtain-There was Dr. Hare, possessing more ruthful and scientific knowledge (speaking in common figurative parlance) in his lit-tle finger, than the brains of the whole cler-

ical fraternity present, yet he was made or viewed as a subject of pitiful ridicule and delirium bordering on lunacy. Said the doctor, in substance: "I am nearly eighty years of age, and for nearly that long period of time the future has been dismal and dark to me. I could carry myself no further than the grave, nor could I find any evidence warranting a speculative belief in immortality, or a spiritual nature. But now, as it were, the windows of heaven were open to my vision and beams of effulgent light are pouring down beams of effulgent light are pouring down upon me, giving me positive assurance I am never to die, but always to live. It is not merely to proselyte, but to convince some or all of the truth of life hereafter. If any of you have a happy faith of any kind of immortality, I would not on any account disturb that faith, for whether based upon a religion of truth or error; it can in nowise affect the realities of the future. Immortality is a fact and not the fruit of any belief. We are to live. It is the one who has no satisfactory belief in a future life that I would convert to the faith based upon knowledge that I enjoy."

Of an independent spirit and in the fullest enjoyment of his belief, the subject of Spiritualism was his continuous happy

Spiritualism was his continuous happy theme of conversation, at all times and in all places, before believers or unblievers, priests or laymen; and I never knew how beautiful a picture could be portrayed of the benevolent character and lovely nature of Jesus until I heard him portray it. It was no orthodox view, but one of his humanity, his practical goodness, moral purity and loveliness. Never was St. John more happy in his ecstasy, than was Prof. Hare seemingly in his confident belief of a spirit-ual existence hereafter. The apostles we are told, could not believe "for joy," when the subject of the resurrection was favorably presented to their minds, and the joy of the doctor seemed full, whenever his ear was addressed, and his lips were opened on the subject. "My mother has appeared and spoken to me in maternal accents that touched my heart," said he, "though she de-parted long ago." He gave me some beau-tiful poetry written for him from the Spir-it world that was beautiful indeed. He, too, has left the records of his pen in attestation of what he saw, heard and knew, from the unseen world, and although those who confess a faith, which if realized and impressed upon the mind, as unyielding truth would drive any person whose heart is of flesh and not of stone, to insanity or despair, may call such men as Judge Edmonds and Dr. Hare crazy for claiming to have found proof positive of a life eternal, God is none the less true, nor truth any

the less glorious. Canastote, N. Y., Jan. 9th, 1882.

A Correction.

To the Editor of the Religio-Philosophical Journal: In your last issue I noticed a criticism by In your last issue I noticed a criticism by Mr. J. G. Jackson concerning a statement made by Mr. A. J. Davis, as reported by Mrs. S. W. VanHorn and printed in your Journal some weeks ago. I have the pleasure of the acquaintance of both Mr. Davis and Mrs. VanHorn, and with both I have conversed in relation to the statement and the criticism. I find that Mr. Jackson's learned (scientific?) remarks were evolved by a mistake in the report, which Mrs. Van Horn prepared for the press from her few notes, aided for the most part by memory of Mr. Davis's discourse.

The statement he made was substantially this: "The Moon is not old, but compara-tively a new body. It is in a mineral stage, and will be for a long period. The first exudation of the mineral constituents is of the consistence of starch; a metaloid or salt in many places miles deep. In the order of progress, water will come as a further development, then vegetation and ultimately animal organizations."

That man is an inconsistent investigator who adheres to science alone, denying the results of clairvoyance. The first deals with external phenomena purely, and has times without number been convicted of the grossest mistakes. The second devoted to the investigation of the interior life of things, has as often discovered truths which science has finally been compelled to accept.

Col. Iugersoll.

ORATION AT A CHILD'S GRAVE.

Washington, D. C., Jan. 9.—In a remote corner of the Congressional Cemetery yesterday afternoon, a small group of people with uncovered heads were ranged around a newly-opened grave. They included Detective and Mrs. George O. Miller and family and friends, who had gathered to witness the burial of the former's bright little son Harry, a recent victim of diphtheria. As the casket rested upon the trestles there was a painful pause, broken only by the mother's sobe, until the undertaker advanced toward a stout, florid-complexioned gentleman in the party and whispered to him, the words being inaudible to the lookers-on. This gentleman was Colonel Robert G. Ingersoll, a friend of the Millers, who had attended the funeral at their request. He shook his head when the undertaker first addressed him, and then said suddenly, "Does Mrs.

Miller desire it?" The undertaker gave an affirmative nod Mr. Miller looked appealingly toward the distinguished orator, and then Col. Ingersoll advanced to the side of the grave, made a motion denoting a desire for silence, and in a voice of exquisite cadence, delivered one of his characteristic eulogies for the dead. The scene was intensely dramatic. A fine drizzling rain was falling, and every head was bent and every ear turned to catch the impassioned words of eloquence and hope that fell from the lips of the famed orator.

Col. Ingersoll was unprotected by either hat or umbrella, and his invocation thrilled his hearers with awe, each eye that had previously been bedimmed with tears brightening and sobs becoming hushed. The Colonel said:

My Friends: I know how vain it is to glid a grief with words, and yet I wish to take from every grave its fear. Here in this world, where life and death are equal kings, all should be brave enough to meet what all have met. The future has been filled with fear, stained and polluted by the heartless past. From the wondrous tree of life the buds and blossoms fall with ripened fruit, and in the common bed of earth patriarchs and babes sleep side by side. Why should we fear that which will come to all that is? We cannot tell. We do not know which is the greatest blessing, life or death. We cannot say that death is not a good. We do not know whether the grave is the end of this life or the door of another, or whether the night here is not somewhere eise a dawn. Neither can we tell which is the more fortunate, the child dying in its mother's arms before its lips have learned to form a word or he who journeys all the length of life's uneven road, painfully taking the last slow step with staff and crutch. Every cradle asks us "Whence?" and every cofin "Whither?" The poor barbarian weeping above his dead can answer the question as intelligently and satisfactorile. question as intelligently and satisfactorily as the robed priest of the most authentic creed. The tearful ignorance of the one is just as consoling as the learned and un-meaning words of the other. No man standing where the horizon of a life has touched a grave has any right to prophesy a future filled with pain and tears. It may be that death gives all there is of worth to life. If those who press and strain against our hearts could never die, perhaps that love would wither from the earth. Maybe a common faith treads from out the paths between our hearts the weeds of selfishness. and I should rather live and love where death is king, than have eternal life where love is not. Another life is naught, unless we know and love again the ones who love us here. They who stand with breaking hearts around this little grave need have no fear. The largest and the nobler faith in all that is, and is to be, tells us that death, even at its worst, is only perfect rest. We know that through the common wants of life, the needs and duties of each hour, their grief will lesson day by day until at their grief will lesson day by day until at last these graves will be to them a place of rest and peace, almost of joy. There is for them this consolation. The dead do not suffer. If they live again their lives will surely be as good as ours. We have no fear; we are all children of the same mother and the same fate awaits us all. We, too, have our religion, and it is this: "Help for the living, hope for the dead."

At the conclusion of the eloquent cration the little coffin was deposited in its last resting place covered with flowers.

Judge Barlow is Delighted.

The proceedings of the Church Congress as published by you delight me. They took me by surprise that so praiseworthy a step had been ventured upon by prominent persons identified with the Episcopal church. Verily, light is passing the portals and entering the dark chambers of a system of benighted worship in our land. It is indeed hopeful and very desirable that the example set by those inquirers should be followed by all who would bless the world with a more enlightened Christianity, and a more truthful understanding of pure and undefiled religion. Let documents of that kind be scattered broadcast over the land. We must obtain some for this part of the vineyard.

Canastota, Jan. 9, 1882. To the Editor of the Religio-Philosophical Journal: Canastota, Jan. 9, 1882.

Elegance and Purity.

Ladies who appreciate elegance and purity-are using Parker's Hair Balsam. It is the best. article sold for restoring gray hair to its original color, beauty and lustre.

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A Varied Perfomance.

Many wonder how Parker's Ginger Tonic can perform such varied cures, thinking it simply cesence of ginger, when in fact it is made from many valuable medicines which act beneficially on every diseased organ. See other column.

Mr. B. F. Underwood, editor of the Index of Boston, Mass., lectured at Union Park Hail, Sunday evening, to a comfortably filled house, although it was was a stormy evening. Mr. Hudson Tuttle introduced Mr. Underwood to the audience, in a few well chosen, felicitous remarks, saying that Mr. U. was one of the free thinkers whom he was proud to call friend, and in whose lectures and writings he always found food for thought and instruction. Mr. Underwood then responded by saying that more than twenty years since he read Mr. Tuttie's "Arcana of Nature," which he pronounced a very remarkable book, one of the very best, if not the best, put forth by any Spiritualist, and, he was sorry to say, not yet fully appreciated by a great many Spiritualists; that at that early day Mr. Tuttle advanced the theory of evolution, and even anticipated partially some of those discoveries which have made Darwin famous. He then gave his lecture upon Radicalism and Conservatism, which was listened to by the audience with profound attention.

He enumerated the important history of human progress, and dwelt on the relative influence of the radical and conservative forces in the intellectual social and moral development of the enlightened nations of the world. He made discontent, based upon a perception of error and wrong and a disposition to substitute for them truth and right, the essence of Radicalism. He ascribed to the radical spirit and principle all the great onward stops in the career of historical development, sketching in illustration, a number of scientific and social reforms, but at the same time recognizing the need and value of the conservative element which was the sure guarantee of the permanence in individual character and the social organization, of all that is inaugur. ated and accomplished by radicalism. Socrates, Jesus, Mohammed, Luther, Jefferson and Paine, Garabaldi and Gladstone, were ranked among the great typical radicals of history. John Stuart Mill and Herbert Spencer were regarded as representatives in philosophical radicalism, and Darwin, Huxley, Heckel and Wallace as noble specimens of the radical spirit in science.

The construction of the sentences in the Japanese translation of the Scriptures is decidedly perplexing to those who may not remember that the language reads from right to left. For instance, the sentence. "There was a man sent from God whose name was John," in the Japanese is thus arranged, "God from John called man sent

The Interior says that the wandering evangelist, who sadly inquires, "What is the state of your soul?" should be gently lifted by the collar and invited out, ver fast, into the open air. This would be rough on many of the lay brethren of those churches who seek notoriety through socalled revivals.

Zusiness Fotices.

Ir persons knew the character of the cheap baking powders sold, there are very few who would prefer the adulterated article to Dr. Price's Pure Cream Baking Powder.

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Colonel Ingersoll is evidently progressing. His address at a child's grave, as re. ported on our 8th page, has more spirituality connected with it than his lectures generally have.

"More Light about the House we live in," is the title of a pamphlet!(32 pages), just issued by N. B. Wolfe, M. D., of Cincinnati Ohio. Price 10 cents. The Doctor is an eminent physician, and fully capable of furnishing "light" on any subject upon which he writes. He is the author of that excellent work. "Startling Facts in Modern Spiritúalism."



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