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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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### THE WORLD'S NEEDS.

#### Can Spiritualism Supply Them?

A Trance Lecture by Mr. E. W. Wallis, Delivered at Fairbank Hall, Chicago, Sunday Evening, February 19, 1882.

[Reported for the Religion-Philosophical Journal.]

The world's needs—can Spiritualism supply them? Such is the topic selected for our remarks to you to-night. Never in the history of humanity, as far as we can learn, has there been so much of freedom, so much of intelligence, so much of knowledge with regard to the actual facts of life. The present is a time wherein those who are anxious to penetrate the realm of mystery, to enter the region of the unseen, to interrogate nature and wrest from her her secrets, are pushing their investigation so rapidly that they are drawing closely each succeeding day to the arena of eternal principles. Thus science with rapid strides has bridged the gulf of the past and has united it to the present, bridged the oceans, uniting continents and people, and making you members of one family the world over. Philosophy has sought to solve the mystery of being, has endeavored to respond to those instinctive inquiries of the human heart—whence came I? Why am I? and whither am I going?

Religion in past times claimed a position of exemption from all tests, asserted its right to divine authority over the reason and conscience of man; but science and philosophy, pushing on with giant strides in the achievement of knowledge, are close up to the very battlements of the stronghold of dogmatic theology; are to-day battering down its walls. The breach is already large; the opponents are pouring in and in fair prospect of taking possession of the citadel which for eighteen hundred years has remained well nigh impregnable. The warfare, then, betwixt religion and science has become so interesting that it is to-day an absorbing and burning question as to what is to come next. The world is awake, is fully alive to the necessity for the demonstration of the usefulness of all which exists. If the church cannot demonstrate the needs-be for its existence, if it is unable to substantiate its claim, if orthodox theology, dogmatic supernaturalism, cannot present some evidence, cannot take the inquirer down to the root facts and clearly prove to his satisfaction the claims which are made, to be warrantable, then the church must go, then orthodox theology must become a thing of the past and the claim for miracles, for divine inspiration and interposition, must in like manner become invalid and useless. This is being recognized more distinctly every day. On all sides the question is being asked, if a man die shall he live again? The thought of the world is turning to the great question of a future beyond the tomb, and various opinions are entertained, some affirming immortality as natural to the human soul, others declaring it conditional upon belief or the acceptance of certain formulas, while others again affirm they can find no evidence of soul, can find no room for spirit, cannot conceive the possibility of mind acting apart from organization and are unable to locate a possible heaven or probable hell. Thus, all around the world of intelligence, of thoughtful minds, of bereaved men and women, of suffering mortals, there is earnest and continual agitation of the question of man's immortality and of the authenticity or otherwise of the claims made on the part of Christianity.

It is not true that Christianity makes any distinctive claim other than that which all

systems of religion have continually made. The claim which is put forward for all religious systems, whether that of Buddha or Mohammed, or Christ, is that they are the result of the arbitrary intervention of an anthropomorphic Deity, that this God or Father is changeable, is capable of acting outside the realm of his own laws, is capricious, has chosen people and instruments, and that each one of these several heroes of the religious systems, according to the view entertained by the believer, is the only true representative of the infinite, wise and loving God. Thus each religion is founded upon the claim of divine inspiration, affirms that it is a revelation of the will of God, the complete standard of right, whereby the actions of man are to be regulated.

Now, it is affirmed as an element in the question, to substantiate this claim, that Jesus and Mohammed, Buddha and other such noble souls of the past, possessed supernatural powers, that strange and miraculous occurrences transpired in their day, and these are supposed to be evidences of the fact, that they were the chosen ones of God. But the church to-day is unable to substantiate its claim, because it cannot present miracles. It gives you no proof of spiritual presence or action; it closes the volume of divine revelation, affirming that the canons of scripture being closed you are not justified in seeking a miracle, that signs and wonders shall be no more worked, that God has left you to take care of yourselves, and if you will not receive the revelations of the past He will not work for you similar miracles to-day. Why were these miracles worked, you ask of the believer? He will tell you, as evidences of divine sanction; as evidences of the divine origin and nature of the founder, and the system of Christianity; or Buddhism, or Mohammedism; they were worked that the proof should be forthcoming that would stem the tide of skepticism, would answer the doubts of the Sadducees of those days and prove satisfactorily that man lived after the change called death. Well, if it were necessary eighteen hundred years ago that such signs and wonders as these should be wrought to combat the growing skepticism and atheism of that age, it needs but very little acquaintance with the tendency of thought of modern times and the spirit of this age to recognize that there is an exact analogy between the state of things now and then. There is equally as great necessity for demonstrations to prove immortality or the continuity of personal existence now as then. And yet the church cannot present them.

The result is, as you are well aware, many of the more advanced thinkers in the theological seminaries are compelled to give up miracles and the claim that miracles are possible. Filtering through the universities and into the pulpit itself comes the spirit of skepticism, the language of science, and more than one of the more prominent of the religious teachers who should proclaim the glad tidings of life and immortality brought to light, has been compelled to admit that he cannot any longer preach miracles because to him they are a priori impossible. Just think of it! The very foundation of Christianity, the very corner-stone of religious philosophy, of the system of dogmatic theology given up voluntarily by its representatives, who claim to be the preachers of life beyond the grave—to give to humanity the glad tidings of great joy that there is no death—unable to preach it, unable to teach it, compelled, to be consistent to their conscience and reason, to forego miracles, the idea of supernaturalism, and stand exactly where the scientific man stands, affirming the known laws of nature and their inviolability! What then? The result is, as you are clearly aware, that among Christians as well as outside of the ranks of Christianity there is a growing disposition of indifference, a conception that believers are insincere.

So deep seated and firmly rooted is this idea of the insincerity of those who fill the pulpits, that when one is found who has sufficient moral courage to proclaim his principles and dares to be a heretic to the creed which he has previously embraced, that man is at once recognized as a man of promise, is accepted as a true man and receives the support and countenance of a larger portion of the community, than those who fill the pulpits. So that heresy to-day becomes a virtue—as it has always been—and while the church denounces heresy, schismatics; while theology is proclaiming against the infidel, bewailing the emptiness of the churches and deploring the spirit of materialism that is wide-spread throughout the land; while it is exaggerating the importance of belief and declaring men in danger of eternal perdition who do not believe as it affirms; there is a still greater crime being committed everywhere than the crime of heresy, namely, the crime of hypocrisy, and the churches are full of those who dare not allow themselves to think, who close their eyes and stop their ears and will neither hear nor see, nor put to the test the principles they claim to believe or the faith which they affirm, well knowing that if they listen to the voice of reason, if they but once admitted the relentless logic of the rationalist, they must forego orthodox dogmas and theories which they entertain, come right out from that position and take their stand as rationalists among reasonable thinkers.

The need of the age, then, as it seems to us, is clearly apparent in the spirit of the age. The spirit of the age is, as you have seen, to inquire, to test, to sift to the bottom and arrive at the fundamental facts or principles of existence, and having interrogated nature, having realized order, harmony and system in the great field of her operations, men are anx-

ious to know something of the future and the value of the present life. The church, as we have seen, claims immortality, affirms life beyond the grave, is at the same time asking your belief in miracles, but produces no evidence to substantiate its claim. On the other hand, science presents you with the idea of inexorable law, of the inviolability of these principles of natural evolution and action; and as a consequence you are between two fires. Accept either horn of the dilemma and you are in a pitiable plight. Spiritualism alone can give you that which will satisfy your hungry heart, meet the needs of the hour and give you a rational faith founded upon the basis of fact, of demonstrated occurrence due to the interposition of invisible agents.

We hold that Spiritualism is first of all a science; scientific in so far that the phenomena occur in harmony with natural laws; they appeal to your senses, they bring you down to the test of observation; not merely ephemeral, not solely transcendental, not only due to spiritual agents, but of such a character that you can investigate them, that you can learn something of the *modus operandi* whereby they are produced, that you can recognize the presence of a force which, subtle though it may be, is clearly capable of being controlled and directed by intelligent agents for the production of definite consequences. Here, then, you have all the elements of science—exact observation of phenomena, the tabulation of these and the formulation from them of a conclusion which shall cover the whole ground of the fact. Those who have patiently, perseveringly and persistently investigated, in spite of all opposition and ridicule, men of culture, of legal acumen and ability, men in the highest ranks of science, whoever they may be, have come to the conclusion that there is not only something in it but that there is also no other hypothesis which will cover the whole of the facts, but that which admits the existence of disembodied intelligent personalities, capable of employing forces occult in their nature, yet potent to produce definite results in the mundane sphere of life. Now, such being the conclusion, the evidence forthcoming being so compulsory in its nature that the facts have beaten the hardest headed thinkers, have destroyed the skepticism of those who with preconceptions and prejudices in their minds have even declared that "spirit" was the last thing they would give in to. What else can you have that will cope with the materialistic spirit of the age, that will meet the demands of the hour so successfully as Spiritualism?

Now, when you come to the analysis of the question fairly and judiciously, you will learn that it is the Spiritualism of the past duplicated in the Spiritualism of to-day; that the phenomenal evidences, the psychological manifestations in trance and other directions, the power of healing by the laying on of hands, supplement the Spiritualism of the Bible and give warrant to the belief of the biblical, and stand in the position of the so-called supernatural powers, but, as we now discover, not supernatural but super-mundane.

Thus, in the field of Spiritualism you learn not only of scientific facts, of phenomena which are capable of repetition under given conditions, but that there are agents at the other end of the line who are producing these telegraphic symbols which indicate the presence of intelligent personalities, and you receive messages from these friends, the evidences of their consciousness and continued love and interest in you. True, it is difficult to obtain clear and conclusive evidence of spirit identity; yet, if there has been one clear demonstrable fact of spirit identity which has satisfactorily proved that the individual you had thought dead and gone is not dead but still living, the old adage "that dead men tell no tales" is no longer true; for the dead live and speak, and under these conditions and by these methods are able to carry conviction to your minds that they are neither obliterated from conscious existence or sleeping in the tomb until some indefinitely postponed judgment day.

These facts, answering the question of immortality will necessarily supply the need of humanity thus far, but it is not only in this direction light is needed. If there is life beyond the grave, if you are to live a personal conscious life, then you ask the question, what is the nature of that existence? What the state of our friends, and what influence does our present life have upon our future one? Thus you receive a response to your intellectual desires, the demonstration appealing to your observing faculties which carries to you conviction of the presence and power of spirit agents. This answers your heart's hunger; this meets that burning desire of your soul, responds to the affection of those loving ones who have gone before; and when you have seen your dear ones laid to rest, when in the waxen-like state of death you have kissed the cold form and laid it tenderly away in the keeping of mother nature, returning to her all that she can hold, you yet have not merely a faith, not simply a fond hope, not solely a dream of some possible life, but you have knowledge, a conviction which has become to you a mental possession that they are not dead, and receiving from them the intelligent messages which evidences that they are still living, loving and interested in your well-being, you know that life is endless in its relations. Then, what influence should such knowledge have upon your present life?

Surveying the scene as it presents itself to our mind we find that humanity to-day is in darkness morally and spiritually; we see

that while there are noble souls struggling to uplift mankind there is much of injustice and crime, craft and cruelty; we see on every hand inequalities and anomalies in the social state; we find ignorance in regard to the simplest physiological laws; we discern that men are almost absolutely ignorant of psychological powers and forces, know comparatively nothing of the nature of those psychic powers which they employ over each other. We realize that while the world is moving on in the direction of knowledge, seeking to acquaint itself with its surrounding environment, it is dealing simply with surface effects, knows practically little of causes and still less of principles. We find men thus living blindly; that diseased conditions are perpetuated; we recognize everywhere necessity for a higher philosophy and a realizable religion. The religious teachings of the past have been of such a character as to degrade man in his own eyes. He has been represented as a mere child of dust, a thing of little worth, under the curse of God, innately and totally depraved, and condemned to eternal perdition, unless believing certain dogmas and creedal ideas.

The need of saving the soul has been so exaggerated that you have forgotten the other side of the question, the salvation of the body. The result is that after eighteen hundred years of such teachings as these, the world is in darkness, morally and spiritually speaking, which is exactly the counterpart of what existed at the time of Jesus. Crime, vice, sensuality, immorality, cruelty, greed, injustice, pride and prejudice, everywhere abounding. Honesty, justice, truth, goodness and righteousness conspicuous by their absence. Not that it is all so, for there are noble souls much better than their creeds; there are good, true, loving hearts and noble, self-sacrificing men and women everywhere, who are grander than the theology they profess, who are a living denial and impeachment of the false and blasphemous theology they believe. Thus, for instance, when a good Christian believer tells you that every human being is innately and totally depraved, if you reply, "Yes, you are a very good specimen," how would he like it? He would ask if you wanted to insult him, and yet this is only practically applying the very utterance which orthodox believers continually make, affirming themselves to be miserable sinners, incapable of any good, worthy of utter condemnation and eternal damnation. If you apply it and seek to bring it as a realizable idea into their lives they resent the application most strongly, clearly evidencing that it is not really believed by them.

The natural result of such teachings has been to produce demoralization, to lower the standard of man and womanhood, to erect a false standard, instead of that of righteousness and purity, that of ecclesiastical belief and the shibboleth of creeds and dogmas. The age is moving in its revolt against this usurpation of the rights of humanity, but the tendency is to the other extreme of skeptical agnosticism. Thus even among good Christian believers, if you tell them that you have seen something which to them appears miraculous, they will tell you it is impossible. They will believe that Jesus re-appeared in a closed room at Jerusalem, but they will not believe when you tell them that you have seen a spirit. They will believe that the angels rolled away the stone from the door of the sepulcher, but they will tell you, you must be mistaken, you are deluded, hallucinated, or use some other fine term, when you affirm that you have seen a table moved without human agency or mechanical appliance. They believe that the three Hebrew children entered the fiery furnace and were uninjured, but if you tell them a medium has placed his hand in a gas flame, or has taken a live coal from the grate and handled it without injury, they will tell you there was some chemical process or that you were psychologized; that it is impossible. They will swallow whole that which is impossible. They will swallow whole that which is impossible. They will strain at the gnat of spiritual evidences of to-day.

While you, living intelligent witnesses, are prepared to state on oath and to substantiate the claim you make by the repetition of these phenomena, with the given conditions which are necessary, while you are here able to testify to what you have seen and speak what you know, they doubt your word, but they will accept that which comes through very questionable sources, which has no living witnesses to substantiate its claim and is known to be very imperfect and inaccurately translated. What does this mean? It is an evidence that in spite of itself the church is becoming utterly materialistic, that the life of the average Christian is materialistic in the very letter and sense of the word, materialistic in so far that he ignores the claims of the church and lives for what he can obtain in this world, and the majority of good Christians are just as eager to make a good bargain or to go on "change" or to do any of the various things which other materialistic, worldly wise and infidel men are doing; will meet with and act with them in every sense of the word in business as though they were honest, reliable men, and expect to go to glory through the merits of and because of their belief in the good and noble self-sacrificing Jesus.

The need of the hour then is, of a practical rational religion; a religion that can be taken into every-day life, a religion that will work on week-days as well as Sundays, a religion that will bring you down to principles, will establish you upon the basis of knowledge, will give you the power which knowledge grants, which, when wisely applied will enable you to make a veritable heaven in your

home and in your heart, to live healthily, hopefully, saintly and spiritually, even to-day. The church of the future is talked of very much at the present time, and in that church of the future, according to some of these leaders of modern thought, there is to be no prayer, no aspiration, no God, no soul, no immortality; there is to be nothing but just cold adoration of humanity, nothing but mere positivism to work out the greatest good of the greatest number. This may be very satisfactory to the intellectual egotist or hard-headed, scientific student; it may be satisfactory to the self-centered bachelor or the disappointed maiden, but for the man or woman who has known what it is to live the life of union, and understands the sacredness and the happiness of married life, for those who have undertaken the solemn and serious duties of parentage, and recognized somewhat of its responsibilities, as well as its pleasures, for those who have had the experience of the heavy hand of death crushing out before their eyes the responsive life which was ever a source of joy and comfort to them in their off-spring, those who have known what it is to go down to the tomb and to place there the remains of those who have been most cherished and dear, those who experience the need of sympathy and love, who have hearts as well as heads—for these such a church of the future will have no satisfaction in the cold chips the mere husks of intellectual thought, of scientific conclusions, of logical, philosophical argumentation and rationalistic negations. Mere negations, demunciations, criticisms, hair-splitting discussions will not satisfy the needs of the soul.

Man is something more than a mere intellectual machine, or a thinking animal. He has a heart; he is a spirit; he is full of ideas, of yearning emotions, of hopeful anticipations. His soul goes out in search of love and sympathy, and the sweetest and most enduring facts of life are those of loving affection, of mutual devotion. All the knowledge that the world can gain, all the scientific attainments that man can give are valueless to the individual who has not loved, who knows naught of the sweet emotions of affection, who is self-centered, who lives solely for self, who has no ambition outside of himself, that man may be rich in this world's goods, may be famous as the student, as the scientific discoverer, but what is he to others? An iceberg, a frozen thing, without life, animation or ought that wins the sympathy of human hearts. That which lives, which is indestructible, is not simply knowledge, but it is love and sympathy, it is helpfulness and pity; it is the affection of the soul, the sweet sentiments which recognize beauty and goodness all around.

When the nation is stirred to the very depths in sympathetic union, and the one touch of sorrow makes the whole world kin, then indeed, we see that humanity is true, diviner and nobler than theology has represented it to be, and while selfishness prevails, yet these are the bottom principles which called forth at times, give evidence of the magnanimity of the spiritual-life, and the possibilities of achievement of moral greatness.

The Church of the Future, as we understand it, however, will recognize Spiritualism as the cornerstone of all religion, will embrace this essential factor, for all religions of the past have been founded upon this stone of spiritual demonstration, upon the stone of the future must build upon it as a corner stone if it is ever to become a vital faith founded on facts of spirit manifestations. Thus Spiritualism becomes the essential prerequisite for the building of any church of any religious system; because it is the demonstration of man's spiritual nature and needs here and hereafter. It reveals you to yourself; teaches you that the other world is part of this, that you cannot separate them and take "one world at a time," but that by living up to the highest conceptions of right, in doing that which is good and true from a love of it, in appreciating that virtue is its own reward, and recognizing that right is the exercise of all powers bodily, mentally and morally is virtue, and the perversion, the ignorant abuse or misapplication of any faculty, or the abnormal tendency and development of appetites, or propensities of the physical life is vice, and recognizing that virtue is the full and only natural (and therefore ought to be the normal) expression of man's nature, and that vice is the failure to reach this high and noble standard of perfect self-government, in harmony with principles of health mentally and morally, you will recognize that Spiritualism is a religion for this world. It affirms that while you are here you must fulfill the responsibilities of the now; that if you would enter heaven at some distant time you must understand the law of harmony or evenness to-day; that if you would become angelic in the disembodied state, it is incumbent upon you to develop the angel here.

Thus Spiritualism has as the central idea of its philosophy man's spiritual nature and destiny. It gives the evidence which can alone meet the skepticism, materialistic and agnostic of the age. It answers affirmatively the question of the hungry heart that is bereft; it gives you a spiritual philosophy which indicates that all life's experiences are beneficial, are necessary to the culture of the spiritual powers; that sorrow as well as joy, pain as well as happiness, trials as well as success, temptation as well as conquest, danger and difficulty are as necessary to you as the happiness of rest, peace and contentment; that life is a conflict, wherein the participator is compelled to learn his nature, to understand the alphabet of being, to fashion the weapons which

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Memorial Tribute to Mrs. W. B. Coleman.

Her Transition and Return to Earth—Manifestations through Mrs. Bullene, Mrs. Austin, Mrs. Winchester, Mrs. Clark-Cooke, Mrs. Morton, Mrs. Robinson, and her husband, W. E. Coleman.

On the morning of January 11th, the pure, white soul of my beloved companion, Wilmet Bouton Coleman, was borne by loving angel ministrants to its haven of rest in the Summer-land. In all probability no one on earth had that complete and thorough recognition and appreciation of her many excellent traits of character which her husband possessed. She was one of the most scrupulously truthful and conscientious persons I have ever met; her soul instinctively shrank from the deceptions and falsities so universally prevalent in our corrupt social system.

The lengthened separation was a trying ordeal to us both; but we comforted ourselves with the reflection that it was but temporary—that in the fulness of time, when the full fruition of her labors had been secured, we should then spend the remainder of our earthly days in close and loving companionship. But it was otherwise decreed. Her pure and noble soul has been freed from the engrossing cares and perplexities of earth-life to bask in the more congenial radiance of the Aethereal Land above—a land for which she was far more fitted than for this cold, unsympathetic world of ours.

My beloved Willie possessed a womanly heart overflowing with love and affection. She was, as it were, the very embodiment of love. It permeated her whole being, her soul being, as one might say, saturated with the love element. A more complete exemplification of the dominance of the affectional nature I have never seen. Affection, love of truth, and refinement—in these three she was pre-eminent. Intellectually she was above the average, but not pre-eminent, as with the other attributes. She was kind-hearted and benevolent to an extreme, ever mild, gentle, and sympathetic, open, frank, and candid, devoted and true.

I had hoped to reach the East previous to her passing away, but was unable so to do. For several months I have been expecting that a transfer of officers from San Francisco to the East would carry me to her. Every week we have been looking for an order from Washington making the transfer, but the President's slowness in making changes has delayed it. We are still expecting it daily, but it will come too late to take me to her side. Instead of my going to her, she has come to me, in spirit, as will appear hereafter.

My wife was a confirmed Spiritualist in the highest and best sense. Her realization of the abiding presence of spirit friends, and of the actuality and beauty of the Spirit-land, was intense and complete. Faith was swallowed up in knowledge. She knew where she was going, she told her physician, when he informed her she could not live. She was, oh! so happy and joyful at the thought of entering that blessed land of light and love. She passed away perfectly happy, as only a thorough Spiritualist can pass away. She often assured me, before the change, how glad she felt to know that she would be enabled to come to me from the higher life and aid me in my work for humanity and counsel me concerning the preservation and utilization of our orange grove in Florida, upon which she had expended so much of her vital force and energies.

Upon her arrival in New York city a few months since she requested me to ask Andrew Jackson Davis and Mary Davis to call on her. She wished to be free from all outside or non-spiritual influences in her last hours. "I want to die as I have lived, a Spiritualist and Harmonial philosopher," she said. She expressly desired Mr. Davis to conduct the funeral exercises, that gentleman being held by her, as by myself, in reverent admiration, and her wishes were all complied with. Her last earthly days were soothed by the presence of kind, attentive friends, members of Mr. Davis's congregation, Mr. and Mrs. Austin being specially attentive. To them, one and all, my sincere and grateful thanks are due. Through Mrs. Austin's mediumship she enjoyed sweet communion with her spirit friends, bringing peace and rest to her soul. A short time previous to her departure from earth Mrs. Emma F. Jay Bullene saw and described to her five spirit friends about her, awaiting her transition, all of whom were recognized by Willie's sister, a strictly orthodox lady, most faithfully attentive to her sister's wants during her illness in New York. (I may here remark that my wife was a member of the Baptist church when I first met her, and that by conversations and through the aid of spiritual books loaned her, she became a Spiritualist before our marriage was determined on.)

Sitting one evening in conversation with Mrs. A. S. Winchester, the well-known medium of this city, before I had received any intelligence of Willie's dangerous illness, that lady told me she saw my wife very ill, and that I would soon hear news from home demanding my presence. The idea conveyed was that she would soon die. I did not accept this as true, for I had strong faith that she would live to see her Florida home a full success, which would require several years more. A few days after this I received a letter from her, informing me of her severe prostration and her resolve to leave for New York. Afterwards Mrs. Winchester described to me her surroundings during her illness, making special mention of her colored nurse, of whom then I knew nothing. From correspondence and the obituary in the Two Worlds I learn that she had a faithful colored nurse. Before she had heard a word of my wife's illness, Mrs. R. A. Robinson of this city told me positively that my wife's death was immediate and certain, that I would soon leave for the East, but that she would die before I could get away.

Since my wife's demise I have received from several San Francisco mediums evidence of her presence with me. Through Mrs. E. C. (Albert) Morton I have received various valuable suggestions concerning our affairs in the East. Through Mrs. Winchester I have received a number of excellent tests of identity both of my wife and other relatives, including names, dates, incidents, personal descriptions, etc., unknown to any one in San Francisco but myself. In the course of a short conversation she gave me a constant succession of tests indicating a knowledge of me and mine so correct in a multitude of particulars that with all my careful and skeptical discrimination of psychical phenomena, I was compelled to acknowledge their accuracy and truth. As regards the number and character of the tests given this was indeed a remarkable séance.

I have also had a very satisfactory sitting with Mrs. Lena Clark-Cooke. That lady gave me a very correct description of my wife's personal appearance, as seen by her standing near me or hovering over me. Her mental characteristics were also graphically outlined, and many pertinent words of cheer and counsel, in various directions, were given me as coming from her, such as she would be likely to say under the circumstances. A very correct description of her Florida home was also given, and various suggestions and prophecies concerning it. Other tests of personal identity were given.

During a recent visit to Mrs. R. A. Robinson she gave me a good description of my wife's personal appearance, whom she said she saw near me; also, quite a detailed description of certain peculiar mental traits of hers—traits of character not alluded to by other mediums, nor ever referred to by me; also, certain marked incidents in our joint life-history of which we are not accustomed to speak, with other matters indicative of her presence. As usual with this medium, a number of positive, definitely-expressed prophecies of future events in my life were given me, some of a marked character embracing events entirely unanticipated by me. Whether they will be fulfilled or not time alone can tell. Some I hope will be, and some I hope not. Correct descriptions of, and words of truth from, other spirit friends and relatives were also given me, some of the same spirits communicating as did a few days before through Mrs. Winchester as above referred to. Summing up my experiences with mediums the past week or two, I find that I have come into closer rapport with the Spirit-world, and have received more positive tests of identity of the communicating intelligences, and a greater number of such, than I have ever before been favored with.

Shortly after my wife's death a striking manifestation occurred while I was alone in my room. After retiring and before falling asleep one evening, all at once I heard raps on the headboard of my bed. (Occasionally I hear the raps in my room when alone.) I listened attentively. At first there was given a short succession of raps at intervals; but soon there came one long continuous shower of raps lasting five minutes or more. I never heard such a quantity of raps, without break, in my life before, there being at least several hundred in one steady stream, loud, clear, distinct. When this long roll ceased I requested mentally that if this indicated my wife's presence, three raps be given. Three raps were given. I asked several other mental questions to which answers were received, affirmatively or negatively in like manner, and then the rapping ceased. Since then it has not been heard again; but Mrs. Winchester, in the remarkable séance before referred to, knowing nothing of what had already occurred in my room, told me that the spirits present (my wife and other relatives) said that they were going to communicate with me a good deal hereafter by raps on my headboard, that is, when my mind becomes more settled than it now is.

In connection herewith the following is of some importance: During the séance with Mrs. Robinson above adverted to loud raps were heard continuously, beginning as soon as we sat down to converse. The raps were first heard on the window sill; I having expressed a possible doubt as to whether the sounds were indeed raps, they immediately began on the door in another part of the room; being asked if they could not rap on the table near which we sat, raps on the table were at once given, and from the three places simultaneously the rapping then proceeded, and were heard all through the séance. Mrs. Robinson said she had never heard any such sounds there before. Of the genuineness of these raps and those on my headboard there is no possible doubt. Query for agnostic scientists: What power produced them?

At the funeral in New York Mrs. Bullene was privileged to behold the new-born spirit, describing her condition and surroundings, and the continued delight which she enjoys with her loving friends. "Her faithful love," Mrs. Bullene tells me, "still holds her life-companion on earth in tender remembrance." Mrs. Austin informs me that she has manifested at her home circle, expressing her happiness and great joy, and saying that when sufficiently strong she would send me a message. "During her illness," says a New York friend, "a sweet smile was the dominant expression of her face; gratitude and love in all her utterances; and her only anxiety to be at rest in spirit-life, where she would no longer be a care and burden to any dear friends in the form."

The funeral services were very impressive and touching. Mr. Davis gave a brief account of his acquaintance of several years with her, "in which he portrayed a character of remarkable loveliness, where love of truth, devotedness, fidelity, and energy were conspicuous elements," and in speaking of the truly conjugal relation which existed between her and her husband—in whom talents of a high order were met in her by counterpart feminine endowments—he said, "They were not only mated, but they were matched." Mrs. Austin testified to the patience, calmness, and sweet expressions of gratitude for little services manifested in her last illness, and the sublimity of her confidence in the happy prospect awaiting her in the bright Beyond. Mrs. Bullene delivered an impressive invocation, which one of its auditors describes as "the most beautiful, touching, truly prayerful, address or invocation to the Divine, Omnipresent Over-soul it has ever been my privilege to respond to."

Through life Mrs. Coleman was beloved by all with whom she was brought into close relation. Her nobility and purity of character endeared her to all. It can truthfully be said, almost without exaggeration,—

None knew her but to love her,  
Or named her but to praise.  
WM. EMMETTE COLEMAN.  
Presidio of San Francisco, Cal.

Dr. Sage's Catarrh Remedy cures catarrh by its mild, soothing, cleansing, and healing properties. Each package prepares one pint of the Remedy ready for use, and costs only 50 cents. By druggists.

An Australian in America.

To the Editor of the Religio-Philosophical Journal:

A story is told of a sailor on board a British man-of-war which possibly illustrates my own position at the present moment. The ship had been for some months stationed in the Mediterranean, and being at length ordered home, had sighted the old coast on a grey, foggy, pattern English day, whereupon Jack thoughtfully exclaimed—"Ah! this is something like weather! Confound your eternal blue skies!" It may be from similar home custom and lack of taste that I, after nearly thirty years residence in Australia, finding myself at length paying a long-coveted visit to the Great Republic, and being kindly invited by you to place on record my occasional "Notes of travel," discover that my mood is thus far, like Jack's in Italy, one rather of criticism than satisfaction. To be sure, I must not forget that I have entered the United States by what may be termed the "back door," and that I have no right to expect to find it as trim and perfect as probably may be the front portion of the edifice. Still, I am myself a citizen of quite as young a community as this of

SAN FRANCISCO, and the shortcomings I conceive to exist, occur to me upon comparison with Australian cities. But before I refer in as gentle a spirit as possible to these, let me relieve my soul by alluding to certain characteristics of the great western metropolis from which we, dwellers at the Antipodes, may undoubtedly learn a lesson. The foremost and most noticeable of these are the hotels. The magnificent palaces which here open their portals to the traveler, have no counterparts in Melbourne or Sydney. The accessories to business, too, I am inclined to think are in advance of those to which I have been accustomed. Street cars, telephones, electric lights, transit facilities are more general and complete. But here I must stop and take up my weapon of attack for my short essay of eulogy is finished.

And the per contra is to my mind a somewhat weighty one. Apart from business—all that has reference to mere dollar-collecting—I look in vain for many of the features of a cultured metropolis, which I meet with readily in the leading cities of the great southern communities. Take Melbourne. As a city she is younger than San Francisco. The latter dates from '48; the former from '51; yet in most things manifesting public spirit, artistic taste, elegance and refinement, Melbourne is ahead of San Francisco. You cannot walk a mile there in any direction without coming upon capacious reserves laid out as parks and public gardens—not merely railed in and then left in a condition of dusty grass and poverty stricken trees, but beaming with elegant parterres of flowers, varied foliage, and flowing fountains wherein fish of splendid colors sport. I see nothing of this sort in or near San Francisco. If I take the cars and travel some three miles I reach what is called a park, but which, always excepting an enclosed conservatory of some extent, is as yet decidedly forlorn of aspect. Statuary, too, in the southern city, both in the open air and in roomy sculpture-galleries, plays a conspicuous part. One colossal bronze group by Summers, of rare merit, commemorative of Burke and Wills, the Australian explorers, occupy a commanding position. I look in vain for anything of this kind in San Francisco. The public library here, which invites destruction by fire in a flimsy hall, attached to a theatre, will not bear a moment's comparison with the stately Melbourne institution which already takes rank among the great libraries of the earth. Under the same capacious roof there is a picture gallery built specially for the purpose and containing some of the masterpieces of well-known modern artists. If I ask for the San Francisco picture gallery, what is the answer? The State University here, so far as I can judge from visiting it and perusing its register and published programme of courses, might hold its own in comparison with those of Melbourne, Sydney and New Zealand, but many of its students must be placed at a disadvantage for the lack of the materials to be found in the technological and general museums and exhaustive botanical and zoological gardens of the southern communities.

In the glorious and soul-expanding art of music this American city seems to me not to have touched the point of excellence reached not only by Melbourne but also by Sidney and Adelaide. In any of these cities the Christmas season would be marked by a really masterly rendering of one of the great Oratorios by the local philharmonic societies. I have passed a Christmas here and have had no opportunity of enjoying anything of the kind. Moreover, public bands maintained by public subscription for the general benefit, appear to be unknown. If there were a great association here like the Melbourne Philharmonic society or the Leidertafel, I do not know in what hall it could give its performances. The Melbourne Town Hall, available for such purposes, will seat 4,000 people; the space devoted to orchestra and choir alone will accommodate 500; while its organ, which cost \$30,000, is recognized by musicians as one of the notable instruments of the world.

I might extend my list of San Francisco deficiencies, but I have gone far enough. In all the public acquisitions which help to promote the amenities and *bienéances* of life, I discern a want. There is ample vulgar and ostentatious display of immense private wealth; there is sufficiency of amusement not of a very refined description; there is enormous business energy; and there are numerous exhibitions of what is called religion—religion which contents itself with professing to save souls from a future burning and does nothing to ennoble the present life. But of the true religion, the cultivation of the higher faculties and emotions of mankind, the education of the altruistic qualities which cause men to work for the general good apart from private aggrandizement, the culture of the soul and spirit which lead to the real worship—the worship of the beautiful—not in word but in act; of this unfortunately, there are not many traces here and such as there are must be looked for in solitary bosoms. All the organizations are either mercantile or essentially sectarian in their nature. The city as a whole gives no token that it has a society soul—a soul soaring above momentary aggrandizement and coarse sensuous gratifications.

In my next communication I shall leave this realm of material manifestation in which I have been disappointed, and shall have something to say of my immediate spiritual surroundings wherein my satisfaction has been abundant. CHARLES BRIGHT.  
San Francisco, Cal.

When the skin is parched and freckled by strong northwest winds and the face becomes dry and scaly, it can be restored to smoothness and good color by Dr. Benson's Skin Cure. A perfect remedy for troublesome itching and vexatious pimples.

Persecution and its Effects.

To the Editor of the Religio-Philosophical Journal:

Eric is a beautiful city, situated on the Lake Shore railroad, about 50 miles west from Dunkirk, N. Y. Spiritualism has been agitated there from time to time for twenty years or more, but I think no regular society or continuous meetings have been inaugurated until the present winter. The venom of bigotry exhibited in the arrest of Charles E. Watkins for practicing his mediumship has reacted against the enemies of truth and liberty. I had the honor of an introduction to Alderman Freeman, whose decision has been given to the world. But, as important facts need off-repeating to keep the impression fresh, it may be well to say here that this sensible, honest, impartial Alderman decided that Spiritualism is a religion, and its advocates and disciples are entitled to all the privileges guaranteed to other worshippers, and that Mr. Watkins was simply expressing his religious faith and illustrating his theory and mode of worship in the séance room. Watkins was acquitted. But I am informed the bigots still threaten further persecution and arrest if he returns to that city and attempts to practice his mediumship.

The outcome of all this has been the organization of a new spiritual society, known as "The First Spiritualist society of Erie city and county, Pa.," and a charter has been applied for which when secured will make this a legal religious body. Cephas B. Lynn spoke there twice in January, which was the first speaking under the auspices of the new society. He gave general satisfaction and the cause grew under his ministrations. He was followed by Hon. A. B. Bradford who was, I think, some forty years a minister of the Gospel (?) of fire and brimstone, and now feels that it was forty years worse than wasted. As a natural consequence he is now uncompromisingly radical and gives no quarter to the old theology. He is said to be very able, scholarly and earnest; and materialists like him, though he is an avowed Spiritualist.

Cephas gave his famous lecture on "Ingersoll and his critics," which also delighted the materialists, while C. E. Watkins and Carrie E. S. Twing drove materialism to the wall—not that they converted all materialists, but they demonstrated a power and intelligence which in the not distant future must compel every honest, sensible skeptic to accept the inevitable and acknowledge spirit communion.

Mrs. Twing gave one public lecture and one public séance, and gave some fine tests. Though only about one month old this society has already had seven public lectures and one séance, viz:—Cephas B. Lynn, two; A. B. Bradford, two; Carrie E. Twing, one, and the present writer two. They use the large Grand Army Hall on State street, and to my surprise it was nearly filled in the morning, and in the evening every seat was occupied and many went away unable to gain an entrance! They have a splendid choir organized under the leadership of Prof. Henkler and wife, assisted by Mr. Saxton and daughter, Miss Hazen, the Misses Beekers and John Depinet. The music was excellent and this young choir seem very faithful and devoted to the work they so freely and unselfishly give to the cause, and in view of the fact that they thus incur the odium and ill will of many who might otherwise be their friends they are entitled to much credit. But the lost friendship is really of small account, for the man or woman who will repudiate a friend or neighbor simply because they are true to conviction and share the blessed companionship of the ascended, is not worthy our regard. Such friendship (?) is hollow, selfish, and worthless.

At first the daily papers gave fair and quite full reports of these lectures and séances, but the "Masters in Israel" were offended and ordered a change! I am credibly informed that no less than five "Brethren of the cloth" visited one editor in one day and ventilated their spleen against Spiritualism and demanded that these favorable reports be stopped! They scolded and threatened and made it so disagreeable that the pressmen yielded and now they give but meagre and incorrect reports of our meetings and throw in such slurs and disparaging comments as seem best calculated to appease the poor jealous whining cowards whose vocation it is to mislead the honest people who trust them and throw dust in their eyes when the truth comes in conflict with their creed, and live upon the ignorance of their dupes.

There are many clergymen whom I respect and esteem, and who are above any such contemptible meanness, but for the class represented in this sneaking, cowardly, dictatorial, whining, hypocritical mockery that would steal our birthright and sacrifice truth for a "mess of pottage," I have less respect than I have for a highway robber or a common "sneak thief." Verily they have their reward! But there is hope for all, even for these dishonest clergymen. Judged by their creed, "How can they escape the damnation of hell?" but by our philosophy they are all heirs of the Kingdom of Heaven, albeit they may find a good deal of hell before they finally reach the goal. Their abuse has done much to inspire our workers and give direction to the cause, and knowing that in the end "ever the right comes uppermost and ever is justice done," we can wait, work and bear with injustice, and perhaps our example may reach and inspire the enemy and make them ashamed of their weakness, wickedness and folly. Let us pray.

LYMAN C. HOWE.  
Fredonia, N. Y., Feb. 15, 1882.

A Real Ghost.

[Letter to London Spectator, Jan. 7th.]

Sir: If I were to tell you that I have seen and analyzed the waters of a river which runs two degrees north of the Equator, and found those waters 11 per cent. of sulphuric acid and 1 1/2 per cent. of hydrochloric, I might cause some surprise but little or no incredulity, even if I were to add the little-known fact that in that region of the world there is thrown away in twenty-four hours more of those two acids than is artificially produced in Europe in a year. But if I tell you that I once saw, outside my fancy, a woman who was 2,000 miles off at the time, I shall not only be generally disbelieved but laughed at as well. I have often told the story in private life, but not till now have I told it in print. Twenty-three years ago, as I was looking out of the window of Gen. Torrico's rancho at Chorillos, ten miles south of Lima, Peru, there passed by several ladies and gentlemen on horseback. A lady, whom I will call Mrs. Morena (the Spanish rendering of a common English name) was one of the gay cavalcade. She was so beautiful that I have remembered her face with the ease with which I am able to recall the Victoria Regina, or the yellow convolvulus, or the blue orchid, as when I first saw those beautiful flowers in their native lands. I had never spoken with Mrs. Morena, or her husband, who accompanied her, and who was then on his way to Jau-

ja, from the United States, to get healed of consumption.

Three years ago, as one morning I lay nursing in my bunk in a Cunard steamer crossing the Atlantic, in full daylight, and having my eyes wide open, Mrs. Morena, came into my cabin, and, to my sorrow, went out of it as quickly as she came in. Thereupon I rose, bathed, dressed, and went up to breakfast. It was late; the saloon was nearly deserted, and I found only two fellow-passengers talking together and eating ham and eggs. I had never seen either. The common name of Morena was mentioned between the two, and I, being full of my vision, remarked at a venture to him who sat next to me, "Mrs. Morena is more plump than she was twenty years ago?" My neighbor turned on me a quiet look of inquiring surprise. Putting his hand in the breast-pocket of his coat, he drew out one of those excellent photographs for which some American photographers are so celebrated. "Is that the lady you mean?" he gently demanded. And I answered: "Certainly, and you see she's rather stouter." "When did you see her last?" was the next question, and I answered: "This morning." The gentleman with the photograph was Mr. Morena, the husband of my beautiful lady. We became friends, we had many social yarns together; he told me of his residence in Jauja, of the complete cure of his lungs, the number of his children, and many more dear, delightful, household things in which I had no interest. He invited me to his house. On our arrival at New York Morena telegraphed to his wife, who replied, while he waited in the telegraph-office, that they were all quite well at home. Nothing happened. I had not, to my recollection, thought of the Morenas for years before. Is it very difficult to understand, when two or three are met together under certain given circumstances, that a real presence may be vouchsafed to each? I am, sir, etc., A. J. DUFFIELD.  
Belle Vue House, Newlyn, Penzance.

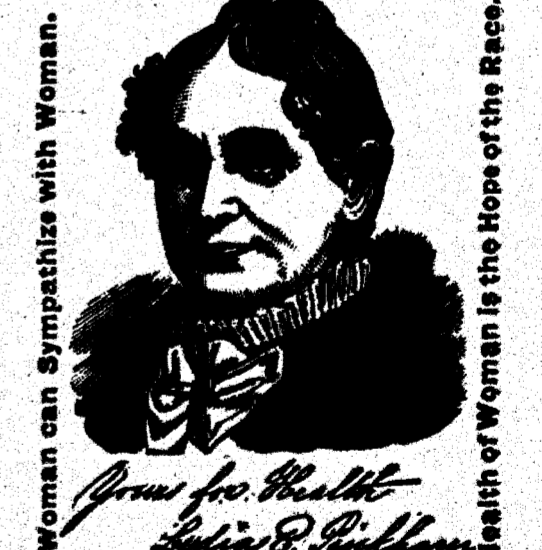


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DR. C. W. BENSON'S SKIN CURE. Is Warranted to Cure ECZEMA, TETTERS, HUMORS, INFLAMMATION, MILK CRUST, ALL ROUGH SCALY ERUPTIONS, DISEASES OF HAIR AND SCALP, SCROFULA ULCERS, PIMPLES and TENDER ITCHINGS on all parts of the body. It makes the skin white, soft and smooth, removes tan and freckles, and is the BEST toilet dressing in THE WORLD. Elegantly put up, two bottles in one package, consisting of both internal and external treatment. All first class druggists have it. Price \$1. per package. 31 4 33 5

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LYDIA E. PINKHAM'S VEGETABLE COMPOUND.

Is a Positive Cure for all those Female Complaints and Weaknesses so common to our best female population. It will cure entirely the worst form of Female Complaints, all ovarian troubles, inflammation and Ulceration, Falling and Displacements, and the consequent Spinal Weakness, and is particularly adapted to the Change of Life. It will dissolve and expel tumors from the uterus in an early stage of development. The tendency to cancerous humors is checked very speedily by its use. It removes fatness, restores, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Bleeding, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, coming pain, weight and backache, is always permanently cured by its use. It will at all times and under all circumstances act in harmony with the laws that govern the female system. For the cure of Kidney Complaints of either sex this Compound is unsurpassed. LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at 23 and 25 Western Avenue, Lynn, Mass. Price \$1. Six bottles for \$5. Sent by mail in the form of pills, also in the form of lozenges, on receipt of price, \$1 per box for either. Mrs. Pinkham freely answers all letters of inquiry. Send for pamphlet. Address as above. Mention this Paper. No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure constipation, biliousness, and torpidity of the liver. 25 cents per box. \$2.75 Sold by all Druggists. 31 4 33 3

Woman and the Household.

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

THE SECRET.

When winds are raging o'er the upper ocean, And billows wild contend with angry roar...

Far, far beneath the noise of tempest die, And silver waves chime ever peacefully...

So to the soul that knows Thy love, O Purest, There is a temple peaceful evermore...

Far, far away the noise of passion die, And loving thoughts rise ever peacefully...

O rest of rest! O peace serene, eternal! Thou ever livest and thou changest never...

[Harriet Beecher Stowe.]

PERSONALS.

Adelaide C. Hastings, M. D., an early member of Sorosis, passed to the higher life on February 28th. The funeral services were conducted by a sister member, Rev. Phoebe A. Hanford...

Three young women have taken mathematical honors at the University of Cambridge, and two have attained the standard for a first class in the moral teipos of 1881.

Hon. Edwin D. Morgan gave \$275,000 to Wells College, Aurora, N. Y., during his life time and by will. This excellent school was founded by Henry A. Wells of Wells & Fargo Express...

The Legislature of Washington Territory have appointed Miss Newell, daughter of Gov. Newell, librarian of the territory. And Gov. St. John of Kansas, has appointed Mrs. C. M. Downs as one of the Regents of the State University...

The Isaac Rich bequest for the Boston University, amounts to over \$2,000,000. In commemoration of Mr. Rich's generosity, the University has established in the academic department sixty-four free scholarships...

The New York Tribune says: Two ladies have been nominated for school directors in one of the Philadelphia wards. This is not the first time this has happened in that city. Not long ago two ladies were elected in another ward and did such intelligent and honest work...

During the past two years five women have been elected to the office of county superintendents in Nebraska, and they have given excellent satisfaction.

Miss Ober of Boston, has under her control and management the Boston Ideal Company, the Annie Louise Carey Concert Company, the Mousquetiere Opera Company, thirty lecturers and the Greek Play.

Sojourner Truth has lately passed her 106th birthday upon which date she desired to make her will. She can neither read nor write but her cross signified that her \$4,000 of property—most of it derived from the sale of the book which she dictated—was to go to the three daughters who are all that are left to her out of many children born in slavery...

Miss C. T. Gordon-Cumming's charming book of travel, "At Home at Fiji," is the first extended account of life in those lovely Polynesian isles, "where every prospect pleases, and only man is vile." As the companion of the wife of the first Colonial Governor, she went there before cannibalism was exterminated. When not fighting the natives were courteous, friendly and amiable. British influence has subdued war and its horrid adjunct. The book is fresh, lively and entertaining.

Two young daughters of the Superintendent of the Dominion Police, the Misses O'Neill, saw the upsetting of a boat upon the Ottawa river in Canada, by which seven men were plunged into the icy current. Launching their father's row boat, after dragging it a long way over the ice, they succeeded in saving all seven, just as they were utterly exhausted.

It is to be hoped that Mrs. Bullard may have the compound interest of one hundred dollars, as well as the principal. This is the story: "Mr. Kasson has introduced a bill in the House directing the Secretary of the Treasury to pay to Mrs. Mary Bullard, of Iowa, the sum of \$100, the value of a horse ridden to death by her in obtaining aid to rescue captured Union soldiers. Mrs. Bullard lived in Missouri, surrounded by rebels, her husband being a Union soldier. One day she overheard a party of Confederates describing the capture of some Unionists, and making plans for capturing others. Mrs. Bullard was ill, but she mounted her horse, leaving her children alone, and without drawing rein rode thirty miles to the Union outposts, and gave the information that was the means of releasing the prisoners and capturing their captors. "My horse died next morning," says Mrs. Bullard. "I borrowed one of a soldier and returned it afterward."

Another strong woman has recently passed over, at the age of ninety one, at Philadelphia Mrs. Elizabeth Hatzler, a veteran of the Franco-Prussian war. A German by birth, she married a cavalry sergeant in the French army, when twenty years of age. Soon after he was ordered to Russia in the memorable Napoleonic expedition, and he took his young wife with him.

The Herald describes her courage, thus: "Her hair was cut short, a soldier's uniform took the place of the feminine attire, and thus disguised she rode at her husband's side during the whole campaign. Mrs. Hatzler was present at all the principal battles and at the burning of Moscow. After the promotion of her husband to the rank of a staff officer, she had many opportunities to see the great Emperor, and on several occasions conversed with him. An accident to her husband separated them from the main body of the army at one time, and for nine weeks she dragged him on a hand sledge over the frozen ground. Through a guide's treachery they were held prisoners by the Cossacks for nineteen months. They were exchanged in time to rejoin the French army and undergo the sufferings and privations of the disastrous retreat which almost annihilated Napoleon's forces. Through all these vicissitudes the sex of the woman remained undiscovered. Mrs. Hatzler emigrated to this country in 1846, and lived for twelve years on Fort Delaware, while it was being built by Major Sanders. Up to the time of her death she retained the full use of all her faculties, and it is said that she never suffered any results of her long exposure. She spoke English, German and French fluently, and had also a mastery of Russian and Italian."

Miss Anna Parnell, sister of the great agitator is president of the Ladies Land League, which is doing all it can to help the malcontents. They are closely watched by the police, but their meetings are not broken up. Miss Helen Taylor, step-daughter of John Stuart Mills, is also a member of the organization, and has spoken on its platform.

There was lately celebrated in Newark, N. J., the 100th birthday-day of Mrs. Hester Van der Linde Jackson. This remarkable woman is well preserved, and in possession of all her faculties. Five generations came to pay their respects to this aged gentlewoman, the great grand-daughter of Philip P. Schuyler who emigrated from Holland in 1650. He was founder and first governor of Albany, and father of Gen. Philip Schuyler of the French and Indian wars. Mrs. Jackson relates that Washington was a guest of her father, who was his friend, and describes him as grand in figure and dress, and elegant in bearing and language. She also remembers LaFayette, and used to thread the crooked streets of N. Y., when it was only a thriving village. Thus are the centuries linked together.

We have all followed the story of the sad sufferings of the crew of the Jeannette, lost in the Arctic sea after twenty-one long months of imprisonment and drifting toward the northwest by the pitiless ice. The sufferings of the survivors, and their friends at home, through sympathy, have made everything relating to them of general interest. The following account of Mrs. De Long, wife of the Lieutenant in command, is narrated in the Herald, from the account of Mr. Bradford the well-known artist of the frozen realm:

"Lieutenant De Long needed and had no more competent adviser than his wife. She is a noble, highly intelligent woman, and like himself, an enthusiast upon the subject of Arctic exploration. She has read and studied everything that experience and science have made known upon that topic, is familiar with the minutest details of every endeavor ever made for the penetration of the profound veil of mystery overhanging that field of most daring adventure. Could she possibly have done so she would have been most glad to have accompanied him upon his expedition, sharing his hardships, his perils and his fate. That, however, was manifestly impracticable, as she had the good sense to recognize. I think one of the most touching episodes I ever witnessed was the parting between Lieutenant De Long and his wife, and I know that the pang of separation was heightened by her regret that she could not share his trials in the heroic endeavor for the attainment of the purpose in which her heart was as much bound up as his. It was such a manifestation of bravery on the part of a woman as I never saw before and never expect to witness again. But she has never had any doubt and has none now of the safety of her husband and his ultimate return to his native land. She was here a few days ago, and we have been in almost constant consultation or communication during the two years or more in which the fate of her husband has been shrouded in obscurity."

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

MARRIAGE AND PARENTAGE AND THE SANITARY and physiological laws for the production of children of finer health and greater ability. By a physician and sanitarian. Pp. 185, 12 mo. New York: M. L. Holbrook & Co. 1882.

The writers on this and kindred subjects, aside from those who treat them scientifically, usually are attracted to them, because their purblind minds are gratified, and the more delicately they attempt to speak, the more apparent is their innate vulgarity. With few exceptions, they write of sexual relations because their minds are inflamed by passion, and their words are a glass which conceals not their motives. Such books can accomplish no good; their influence is bad and only bad. We are glad to make exception of the present book. Its author writes because he has something to say on a question he regards as of vital importance. The subject is delicately handled because his mind is pure, and every page is a rebuke to impurity in thought or deed. The author gives a brief sketch of the history of marriage and shows how it has improved within historic times; gives the reasons for marriage; and the fundamental principles on which true marriage is based; discusses health as a factor of a sanitary marriage; physical culture as a necessity; applies the principles of science as demonstrated in the improvement of animals, to improving the race; discusses the importance of rearing good and healthy children and disadvantage of rearing sickly and bad ones; the laws of reproduction; why and how parents transmit good and bad qualities to their offspring, and the laws of sanitary marriage.

He traverses a wide field, and on every page furnishes food for thought. There is no doubt, in fact it is thoroughly proven by innumerable instances that the mental qualities and physical state of the parents are transmitted to offspring, and not only from the parents but from grandparents and great grandparents, children receive their peculiar physical conformation, and intellectual and moral natures. Nor can it be questioned that those about entering the marriage relation should thoroughly understand the relations they are to sustain to each other and the results which will flow therefrom. Light is thrown on this subject by the history of the institution. From the marriage of the savage, which is devoid of sentiment, and the relation one of mere convenience, it is a long and weary way to the complex relation of husband and wife in

the present civilization. The existence of this civilization depends on the maintenance of the family. Human beings are so long lived, multiply so slowly, and children require so much care and so many years of parental supervision, that only by strictly monogamic relations could the state be maintained, and the highest good secured. Marriage should be the union of mind and of heart and of all that is sweet and beautiful in human nature, and its basis is love, and love itself is amenable to adaptation. It is easy to theorize on the means whereby the race may be improved, but there can be in a free state only one means of putting such theories in practice. They cannot be enforced by legal enactments, and therefore the people must be educated in a thorough knowledge of the laws of life. After examining the subject, and considering how diseases of all kinds are transmitted, and the little attention given what may be called the science of marriage, or afterwards to the proper raising of children, it becomes a constant wonder that the results are not more deplorable. That the majority of children are born healthy, and mature with fair intellectual and moral attainments shows that there is a persistent force attached to the present methods; and further, that the race progresses from generation to generation, not only in intellectual attainments, but its average length of life is favorable to the present method of "selection." And after all, has not nature given man and woman subtle attractions and repulsions which properly heeded, not only produce happy marriages, but healthy offspring? If we were to criticize this book it would be on its omission of this most important question. But we do not wish to criticize, but rather to commend the book to every young man and woman.

Partial List of Magazines for March.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston, Mass.) Contents: The Story of the Hoosac Tunnel; Loki; The House of a Merchant Prince; Love and Death; Hurricanes; Hymns and Hymn-Finkers; Syrinx; Life and the Dream of Life; A Visit to Jerusalem; At Last; Among the Sky Lines; Our Winter Birds; Before the Curfew; A Difficulty in Hamlet; The Political Situation; On a Great Man whose Mind is Clouded; Captain Farquhar; Campaigns of the Civil War; Cobden; The Light Literature of Travel; Mr. Warner's Biographical Studies; The Contributors Club; Books of the Month.

WIDE AWAKE. (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece; Two Little Pilgrims; The Sixpence of a Princess; The Sawing Match; A Rogues' Sweets to the Sweet; How I Entertained Two Little Girls; Their Club and Ours; Behind the Arras; Today; Midget's Bedtime; The Story of Mamie Star; Sliding Down Hill; The Misfortunes of Yankee Robinson's Family; Short Stories from the Dictionary; "Patience"; A Pair of Gloves; March; From the Hudson to the Neva; What Grandmamma did; The Brownies; A Girl of the Period; A School for Fleas; Shadow and Echo; Beautiful Mr. Baby; Catskin; Hannah's Snare; Little Robin Aday; A Mean Little Mouse; Sunshine in the House; Tangles; Music; Magna Charta Stories; Door-Yard Folks; Old Ocean; Ways to do Things; The Traveling Law-School; Little Bothers; Health and Strength Papers; What to do about it; Chautauqua Young Folks' Reading Union; Wide Awake Post-Office.

POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents: Science and the Woman Question, by Miss M. A. Hardaker; Muscular Expression of Nervous Conditions, by Dr. Francis Warner; Sir Charles Lyell, by Prof. Grant Allen; To Eat and to be Eaten, by Charles Morris; Materialism and Positivism, by W. D. Le Sueur; The Sirens of the Sea, by W. H. Larrabee; The Machinery of Elective Government, by Prof. Goldwin Smith; Sound and Radiant Heat, by Prof. John Tyndal; Effects of Lightning on Rocks and Soils, by Stanislaus Meunier; Longevity of Plants, by F. H. Coker; Soda a Remedy for Burns, by F. H. Coker; The Panama Canal, by P. J. Gaikie; F. R. S.; Recent Wonders of Electricity, by W. H. Preece, F. R. S.; Quackery Within the Profession; Sketch of Professor B. A. Gould, by Erving Winslow; Entertaining Varieties; Editor's Table; Literary Notices; Popular Miscellany; Notes.

THE CENTURY MAGAZINE. (The Century Co., New York.) Contents: Portrait of W. D. Howells; From Morelia to Mexico City on Horseback; A Ramble in Old Philadelphia; The Copyright Negotiations; The Flemish Bells; Bismillah; Through One Administration; William Dean Howells; Come Death; My Own; Opera in New York; Leigh Hunt; Has Utah a Republican Form of Government? Bryant and Longfellow; The Black Bear; The Danish Skate-Sail; Lord Beaconsfield; Some of the Union League Decorations; A Woman's Secret; A Modern Instance; Brother Sesostris; Broken Banks and Lax Directors; Topics of the Time; Communications; Literature; Home and Society; The Worlds Work; Bric-a-Brac.

THE MAGAZINE OF ART. (Cassell, Petter, Galpin & Co., London, Paris and New York.) Contents: The Nuremberg Madonna; John Bagnold Burgess, A. R. A.; L'Atelier-Bonnat; Alnwick Castle; Book Decoration; Belgian Art; Unfulfilled Renown; Colour in Dress; Antique Spoons; Pictures of the Sea; Nuremberg Art; Byways of Book Illustration; A Note on Japanese Art; Art Notes; American Art Notes.

BABYLAND. (D. Lothrop & Co., Boston, Mass.) This pretty magazine for the youngest readers is printed on heavy paper, in large, clear type. It contains short stories and many pictures.

February Magazines Received Late.

THE STUDENT'S JOURNAL. (Andrew J. Graham, New York.) A journal devoted to the interests of Phonography.

THE BOOK KEEPER. (76 Chambers St., New York.) Devoted to Commercial Science, Business Economy and Practical Knowledge.

THE ORIENTAL CASSETTE. (L. LUM SMITH, Philadelphia.) A monthly containing selections of poetry, stories, sketches, essays, etc.

THE NORMAL MAGAZINE. (J. E. Sherrill, Danville, Ind.) A monthly magazine devoted to the dissemination of Normal Principles and to Practical School Work.

PSYCHISCHE STUDIEN. (Oswald Mutze, Leipzig, Germany.) An able exponent of Spiritualism.

THE MEDICAL TRIBUNE. (Alex. Wilder, M. D., F. A. S., and Robt. A. Gunn, M. D., New York.) Contents: A View of Vaccination; Diphtheria; Experience of a Bald Headed Man; Heat and Health; Sea-Sickness; Erysipelas; Uraemic Convulsions Treated by vapor Baths and Chloral; Treatment of Diseases of the Heart; Beatitude of Modern Science; The Eyelight of Readers; Rattlesnake Poison; The Mirror.

New Music Received.

We have received from SAALFIELD'S Music Store, 775 Broadway, New York, the following music, all of which is exceedingly taking. BUCKET OF OUR FATHERS.—Words by Frank Myrtle, Music by John M. Loretz, Jr. PRESIDENT ARTHUR'S GRAND MARCH, by Carlberg.—A very fine march, excellent for festival or school occasions, adapted for either organ or piano. With a picture of our President. BABY'S EMPTY CRADLE, Song and chorus, by J. P. Shelly. Price of each of the above, 40 cents. Mailed post-paid for half price, if ordered from the publishers.

"Mother has Recovered" wrote an Illinois girl to her Eastern relatives. "She took bitters for a long time but without any good. So when she heard of the virtues of Kidney-Wort she got a box and it has completely cured her, so that she can do as much work now as she could before we moved West. Since she has got well everyone about here is taking it. See adv.

When a man dies, they who survive him ask what property he has left behind. The angel who bends over the dying man asks what good deeds he has sent before him.—Koran.

Satisfaction for Ten. In our family of ten for over two years Parker's Ginger Tonic has cured headache, malaria, and in fact all other complaints so satisfactorily that we are in excellent health and no expense for doctors or other medicines.—Chronicle.

Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in the depths of the earth, behold, thou art there.

Aged Gratitude. FLINT, MICH., June 29, 1881. H. H. WARNER & Co., Sirs:—I am 72 years old, and have not been so well in 26 years as I am to-day, thanks to your Safe Kidney and Liver Cure, the best remedy in the world. IRWIN WILDER.

Light is above us, and color surrounds us, but if we have not light and color in our eyes, we shall not see them outside us. [Louisville Home and Farm.] Frank O. Herring, Esq., of the Champion Safe Works 251 and 252 Broadway, New York, reports the use of St. Jacobs Oil for a stiffness and soreness of the shoulder, with most pleasant and efficacious effects.

No story is the same after a lapse of time; or rafter we who read it are no longer the same interpreters.

"Golden Medical Discovery" has been used with signal success in consumption of the lungs, consumptive night-sweats, spitting of blood, shortness of breath, weak lungs, coughs, bronchitis, and kindred affections of throat and chest. Sold by druggists.

Next to invention is the power to interpret invention; next to beauty the power of appreciating beauty.

Insist upon obtaining FLORESTON COLOGNE. It is pre-eminently superior in permanence and delicacy of odor.

Affliction, like the ironsmith, shapes as it smites.

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MEDICAL DIAGNOSIS. Send lock of patient's hair, or a picture, and we will give you a correct diagnosis of character giving instructions for self-improvement, by telling what faculties to cultivate and what to restrain, giving your present physical, mental and spiritual condition, giving past and future events, telling what kind of a medium you can develop into, if any. What business or profession you are best calculated for, to be successful in life. Advice and counsel in business matters, also, advice in reference to marriage; the adaptation of one to the other, and whether you are in a proper condition for marriage; hints and advice to those that are in unhappy married relations, how to make their path of life smoother. Further, will give a full explanation of diseases, and correct diagnosis, with a written prescription and instructions for home treatment, which, if the patients follow, will improve their health and condition every time, if it does not effect a cure.

WOULD YOU KNOW YOURSELF Consult with A. B. SEVERANCE, the well-known PSYCHOMETRIST AND CLAIRVOYANT.

Come in person or send by letter a lock of your hair, or handwriting, or a photograph; he will give you a correct delineation of character giving instructions for self-improvement, by telling what faculties to cultivate and what to restrain, giving your present physical, mental and spiritual condition, giving past and future events, telling what kind of a medium you can develop into, if any. What business or profession you are best calculated for, to be successful in life. Advice and counsel in business matters, also, advice in reference to marriage; the adaptation of one to the other, and whether you are in a proper condition for marriage; hints and advice to those that are in unhappy married relations, how to make their path of life smoother. Further, will give a full explanation of diseases, and correct diagnosis, with a written prescription and instructions for home treatment, which, if the patients follow, will improve their health and condition every time, if it does not effect a cure.

DELINEATIONS. He also treats Diseases Magnetically and Otherwise. Terms.—Brief Delineation, \$1.00. Full and Complete Delineation, \$2.00. Diagnosis of Diseases, \$1.00. Diagnosis and Prescription, \$3.00. Full and Complete Delineation with Diagnosis and Prescription, \$5.00. Address A. B. SEVERANCE, 219 Grand Ave., Milwaukee, Wis. 31 10 32 17

Dr. Hunter's Practical Observations on Food and Diet, and on the Proper Treatment of the Throat and Lungs. This pamphlet is designed for the general public, and is a guide for all sick persons. The preface says: "I want to preserve the body in health, and what to do to regain health when it is lost, are problems which medical sages and philosophers of all ages have tried to solve. The aim of the writer in the preparation of this pamphlet, has been to present the reader with an epitome of his experience on these points, derived from the active practice of his profession during a period of thirty-four years. Dr. Hunter is widely known as one of the most experienced and successful practitioners in diseases of the Throat and Lungs, and his views on these subjects will be found of great interest. The contents embrace Catarrh, Sore Throat, Laryngitis, Bronchitis, Asthma and Consumption, the Prevention of Lung Diseases, 'The Early Symptoms of Consumption,' 'Can Lung Diseases be Cured?' 'Their Proper Treatment,' 'Examinations of the Lungs,' various opinions as to the nature of Consumption, 'Winter Habits and Changes of Climate,' 'Inhalation Treatment of Lung Diseases,' 'The Cure of Hay Fever,' etc. The style of the treatise is well illustrated by its opening paragraphs: 'The two great forces of life are the force of breath and the food we eat. The two great receptacles of the system for these forces are the Lungs and the Stomach. The Lungs and the Stomach work together in imparting strength and life to the system.' Orders for the trade supplied by the Western News Company, Chicago. Copies can be secured of any bookseller and at the office of the author, 102 State St. 30 16 32 15

Anglo-American Enterprise.

THE PSYCHOLOGICAL REVIEW.

A MONTHLY MAGAZINE DEVOTED TO THE INTERESTS OF SPIRITUALISM. Subscription Price in America, \$1.75 per Year in Advance. Single Copies, 25 Cents.

Published Simultaneously in England and America. AMERICAN PUBLICATION OFFICE:—Religio-Philosophical Publishing House, 92 La Salle Street, Chicago, where all American communications should be sent, addressed to John C. Bundy, to whom make payable P. O. Orders and bankable paper. ENGLISH PUBLICATION OFFICE:—4 New Bridge Street, Ludgate Circus, London, E. C., where all European communications should be sent, addressed to John S. Farmer, to whom money orders be should made payable at Ludgate Circus.

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Proved by Selections from the New Testament without Comment; also, selections from the same work on several important subjects.

A better knowledge of some of the teachings of the New Testament can be obtained from this little work in one hour than in years by the ordinary method of reading the Scriptures. Price, 10 cents; postage free.

AMERICAN COMMUNITIES, BRIEF SKETCHES OF

Economy, Zear, Bethel, Aurora, Amana, Lehigh, the Shakers, Oneida, Wallingford, and the Brotherhood of the New Life. BY WILLIAM ALFRED HENCS.

Paper cover, 176 pp. Price, 80 cents; postage, 5 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

THE PSYCHO-PHYSIOLOGICAL SCIENCES, AND THEIR ASSAILANTS.

Being a response by Alfred R. Wallace, of England; Prof. J. R. Buchanan, of New York; Darius Lyman, of Washington; Epeo Sargent, of Boston; to the attacks of Prof. W. B. Carpenter, of England, and others. Pp. 216. Paper, 80 cents; postage, 5 cents.

PARTURITION WITHOUT PAIN.

A Code of Directions for Escaping from the Primal Curse. Edited by M. L. Holbrook, M. D., Editor of the "Herald of Health," with an Appendix on the Care of Children, by Dr. C. S. Lozian, Dean of the New York Medical College, for Women, etc.

The difficulty has been not to find what to say, but to decide what to omit. It is believed that a healthful regimen has been described; a constructive, preparatory, and preventive training, rather than a course of remedies, modifications, and drugs. Price, postage paid, \$1.00.

MENTAL DISORDERS; Diseases of the Brain and Nerves.

Developing the origin and philology of MANIA, INSANITY AND CRIME. With full directions for their TREATMENT AND CURE. BY ANDREW JACKSON DAVIS.

In this volume the reader will find a comprehensive and thorough exposition of the various diseases of the Brain and Nerves, in which the author develops the origin and philology of Mania, Insanity and Crime, and presents the best directions for their treatment and cure. He subjects on the roll of modern treatments appears with more vivid force to the general reader, than they could possibly do in any other form. The author expects more satisfactory treatment from a clairvoyant than from a doctor. Price, cloth, \$1.50; postage, 15 cents. Paper, 91; postage, 5 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.



scrupulous exaction. At the funeral of her majesty Tsz An, among other ceremonies Kuang Chang was appointed bearer of regalia; Prince Yu attended to the pouring out of libation and the burning of incense at the various bridges and halting places. At starting and halting the Prince of Yun was directed to pour out wine, and offer a libation at the funeral banquet, on the arrival of the mausoleum. In fact in all countries, whether barbarous or civilized, the people have their mourning customs and ceremonies. Among Spiritualists, however, funerals have become a cheering recognition of a continued life beyond the grave, and the sadness of friends at the loss of one near and dear to them, seems to be illumined with a divine light, that casts a hopeful radiance in the chamber of death and dissipates the gloom of a future which, by some, is considered uncertain. The funerals that take place among the more liberal portion of humanity are losing to a great degree their dreary aspect, yet the addresses delivered are not so fully permeated with spiritual knowledge as they ought to be, as the following plainly shows—remarks delivered at the grave of a child belonging to a member of a Free Thought Association at Otogo, New Zealand. It appears in The Echo:

"Friends: We have met to inter the remains of the infant son of a member of the Free Thought Association, and to extend our sympathy to the bereaved. This hallowed spot teaches unmistakably that all, high or low, rich or poor, are subject to that giant leveler—Death. Whether it begins a new life, or whether personal identity ceases, death is welcome. For does it not take from us our nearest and dearest kindred? So man in his grief exclaims. But let us be hopeful. Let us trust the sublime and immutable laws of the universe. In nature's laboratory decay and change appear everywhere, evolving higher and yet higher organisms. In the realms of mind we observe gradual progression. Nature is ever moving forward. She does not go backwards; she originates nothing in vain. Let us look more upon the bright side of things, and realize that the universe is making for some glorious destiny, in which, being co-partners, we shall participate. Our grand old mother-earth invites us, in silent but expressive terms, to trust her, that all is well, no matter how unintelligible her language may at present be to us. Death cultivates the noblest feelings of our race, and draws out our most noble affections, turning them into active practical support. It thus becomes a moral lever, by which humanity is propelled to loftier endeavors. The grave teaches us the need of living together in peace. For how short is life! Even when the 'serene and yellow leaf' is reached, how quick the time has passed! It seems but yesterday. Each has his mission to perform, 'to leave the earth better than he found it.' Let us strive to accomplish this, and little or much, if done nobly and well, our fate, come when it will, will find us ready. We now consign the mortal remains of our friend's child to the grave, and standing here with our best feelings unkindled, may a halo of comfort encircle the bereaved parents, cheering them in their path through life. May they ever search for the pure, the good, and the true. May we, in leaving this spot, sternly resolve to do the right, whatever betide, exemplifying our professions in our daily lives."

Dr. Townsend's experiments and lectures on Psychology are creating a great deal of attention in Chicago at the present time. In England Psychological experiments are also being conducted with a great deal of success. A. S. Slater writes as follows to Light: "My letter of last week, which you kindly inserted, announced Mr. Younger's intention of commencing a series of mesmeric sittings for the instruction of persons desirous of becoming acquainted with the laws involved in the practice of magnetism. The company was select, attentive, and of a class of mind capable of appreciating so very exceptionally favorable an opportunity of witnessing experiments under conditions that admit of no possibility of deception. Amongst the audience we had two members of the faculty, one a personal friend of my own, who is a mesmerizer himself. I may state that the persons to be operated upon were of the working class and entire strangers to the operator. Mr. Younger wisely laid down a very intelligent programme, and prefaced his very able remarks by an earnest appeal to his audience to follow him step by step through the very varied stages or processes of the mesmeric state. Not one experiment failed, and to say the least the four sensitives were singularly open to the influence, the more remarkably so seeing it was their first experience. They passed readily into the first condition, from thence to the expressions of laughter, weeping, pain, joy, and sorrow, and even of extreme hunger, and to a state of catalepsy, affording marvellous instances of the power of will and magnetic force between one individual and another. The closing scene, where the four youths were induced to see those in the higher life to whom they were linked by natural ties on earth, can scarcely ever be forgotten by any of us. One lad whose gaze was completely fixed, as if it were a case of the absolute meeting of spirit with spirit, called out, 'Mother, mother, come back! father won't thrash you any more! Mother come back!' Surely there is a line leading from this to those infinite realms in space where we shall know even as we are known. My object in writing is not simply as a reporter, though that is by no means an ignoble office when one has truth to relate; but to make more widely known that an opportunity of learning something of the nature of those laws that underlie all the phenomena of Spiritualism is offered."

The Bradlaugh case again received the attention of the House of Commons last week. The member of Northampton took his seat pending the discussion of a motion declaring him ineligible on religious grounds, whereupon Sir Stafford Northcote moved that he should be expelled for disobedience of the order of the chair and contempt of the house. The motion was supported by Mr. Gladstone and adopted by a vote of 291 to 83. A new writ was then ordered to issue for an election to fill the vacancy in the representation of Northampton, and it was stated that Mr. Bradlaugh would again contest the seat. Several members of the government voted against the expulsion.

Current Items.

How do you like our Spring dress? An interesting communication may be found on the 2nd page of the JOURNAL, from that able Australian speaker, Charles Bright. Thirty cents pays for this paper twelve weeks to new subscribers on trial. A specimen copy sent free to any person desiring to see it before subscribing.

The Chicago Tribune says that "Mr. George C. Min has abandoned the idea that he has any influence with the Almighty, and will hereafter commune with his own 'best and tenderest thought.'"

Inquirers who desire to investigate spirit phenomena by safe methods and reach results having scientific value as well as comforting assurance to the possessor will find the JOURNAL an indispensable requisite.

Feb. 14th, Mr. Charles S. King, (son of A. J. and Maria M. King) was united in marriage to Miss Mary E. Comstock, of Norwalk, Conn. The wedding took place at the home of the bride and was a most happy affair throughout.

Every reader who has the interest of the JOURNAL at heart, will signify it by an early and earnest effort to increase its circulation. Remember, the paper is still sent to new subscribers on trial, twelve weeks for thirty cents or fifteen months for \$2.50.

A gentleman in New York having been referred to in a local paper as a "person," indignantly repels the insinuation, and produces documents to show that he is a member in good standing of the Methodist Episcopal Church. He should be given the benefit of the correction.

Peter Hatfield in sending a large club of subscribers writes—"The JOURNAL is the best spiritual, and liberal paper in the United States, I made the above effort to introduce its inestimable treasures to our reading community. Your integrity of purpose, and high moral standard, is deserving of the highest commendation, and liberal support."

C. P. Farrell, 1421 New York Avenue, Washington, D. C., will publish early in March, in one volume, a series of articles on The Christian Religion, by Col. Robert G. Ingersoll, Judge Jeremiah S. Black and Prof. Geo. P. Fisher. This very remarkable series of papers appeared at intervals in the North American Review.

Martina Jane Cook, a prominent Spiritualist, passed to the higher life Friday night, Feb. 3rd, aged fifty-nine years, eleven months and twenty days. The funeral took place at the residence of her husband, Topeka, Kansas, Feb. 6th. Col. S. N. Wood, at the request of the family, made a few appropriate remarks.

A Connecticut jury set aside a will which had been made by a Spiritualist. The ground of this verdict was that a person who is a Spiritualist is necessarily insane. The parties interested in the will appealed the case, one of the chief grounds of appeal being that the jury was composed chiefly of Congregational deacons who were prejudiced against Spiritualism.

Investigators of Spiritualism will find Mr. Epes Sargent's book, "The Scientific Basis of Spiritualism" an indispensable requisite in their researches, an early and careful study of the book will save them much money and time. It is the best work in its special field ever published. Price \$1.50, for sale at the office of this paper.

A Ceylon letter to the San Francisco Chronicle says: "In some seasons nature's greatest blossoming effort astonishes and delights the traveler in presentation of the talapat tree (carypha umbraulifera) in bloom, which marvelous flower, it is said, appears only at intervals of many years and then bursts from its sheath like a rocket, with a report like a small canon sending out immense feathery sprays of a pale yellow or white color, laden with an oppressive perfume."

A ROLLING CALAMITY.—Josiah Quincy, in the New York Independent, relates that, in 1842, the inhabitants of the town of Dorchester, near Boston, in regular town-meeting, passed the following resolution: "Resolved, That our representatives be instructed to use their utmost endeavors to prevent, if possible, so great a calamity to our town as must be the location of any railroad through it." etc. Now the town has nine railroad stations within its limits, at which about fifty trains stop daily. Poor Dorchester!

Rev. Samuel Watson's latest book, "The Religion of Spiritualism; Its Philosophy and Phenomena," now in the second edition, is a very popular work among church people who are interested in Spiritualism. Dr. Watson having been for the last thirty-six years a Methodist minister of prominence, is better able to realize the wants of his former associates than many writers, and he never shocks his readers by radical attacks upon their cherished beliefs, but presents his facts and clinches his arguments with Bible quotations. The price of this fine book of 426 pp. is \$1.25, postage 10 cents; for sale at the office of this paper.

The United Presbyterians are taking a musical census in their churches. After having agitated the question for a long time they now propose to settle it by taking a vote of the ministers and elders upon the repeal of the rule prohibiting instrumental music in public worship. Out of 140 ministers who have voted thus far, 95 were in favor of the repeal and 45 opposed it. Of the elders, 49 favor the repeal and 57 oppose it. On joint ballot, therefore, a majority of 42 favor the repeal. In Philadelphia there were 7 votes in favor of repeal and 16 against. Music, therefore, is likely to carry the day. After that important question is settled the Presbyterians ought next to settle upon some manner of improving the music, as it plays a very important part in public worship.

A French paper seriously asserts that "an American edition of the revised Testament is in circulation, in which pages of advertisements alternate with pages of text throughout the book." The American art of advertising has been carried far, but never, it is believed, to this extreme. Even the average sinner would hardly be delighted to behold the story of the Lord's supper followed by the advertisement of a hotel or restaurant; the parable of the foolish virgins by one of a lamp and oil establishment; the parable of the gleaner by the flaming advertisement of a reaper and mower, or the numerous other atrocities which the ingenuity of the advertiser would be certain to invent.

Rev. Herriek Johnson dispenses the only true gospel—according to Presbyterian standards—from the pulpit formerly occupied by Prof. Swing before that gentleman was expelled for heresy. Mr. Johnson having labored here some time without anybody knowing of his existence, finally concluded he had remained in obscurity as long as his ambition could permit. In looking about for some sensational scheme to attract attention, he hit upon the idea of abusing, misrepresenting and vilifying theatres and theatre goers. He has succeeded in getting considerable cheap newspaper notoriety, and in writing himself down as a very small specimen of his kind. In an open letter to Johnson written by Mr. J. H. McVicker and published in the Tribune, the minister is invited to narrow down his wild generalities and formulate them in such shape against McVicker's theatre as to enable Mr. McVicker to cite the libeller before the courts, where if he shall justify, Mr. McVicker offers to pay all the expenses and give one thousand dollars to charitable purposes. This fair challenge the pious pettifogger declines to accept. His forte is in making charges, not in proving them.

GENERAL NOTES. [Notices of Meetings, movements of Lecturers and Mediums, and other items of interest for this column, are solicited, but as the paper goes to press Tuesday P. M., such notices must reach this office on Monday.]

Mr. G. A. Hubbard, of Greenwood, Neb., speaks in high terms of the mediumship of Miss E. E. Morris.

Bishop A. Beals' engagement closes in St. Louis the 3d of March. He has spoken for this society all winter.

L. H. Warren of Monroe, Wis., speaks in the highest terms of the clairvoyant and healing powers of Dr. C. F. Harrington, of Madison, Wis.

B. F. Underwood passed through Chicago last week to Boston, stopping off at Toronto and other points to lecture. He reports a highly satisfactory trip in every respect.

Next Sunday evening, the 5th, the eloquent lecturer, Mr. A. B. French, begins an engagement with the West Side Association at Union Park Hall, No. 517 West Madison Street. We can safely promise both pleasure and profit to those who hear him.

Mrs. Nellie J. T. Brigham, who has so long and acceptably ministered to the spiritual wants of the First Society in New York City, commences an engagement next Sunday with the First Society of this city, meeting in Fairbank Hall.

A. J. Fishback, writes as follows from Craig, Mo.: "Ill health compels me to discontinue lecturing for the present. I am greatly overworked in body and mind. I regret exceedingly that Mr. Winans and I cannot fill the many engagements before us. Mr. Winans returns to his home at Edinburgh, Ind., and I to my farm at De Soto, Mo." We regret exceedingly that Mr. Fishback is unable to continue his lectures on account of ill health. We hope that he may be soon restored to health.

Carrie Grimes Forster, the accomplished wife of the veteran Thomas Gales Forster, writes: "My good husband has improved in health, but he has not regained the condition he was enjoying when he commenced lecturing in the city last fall. We both deeply regret the enforced silence. . . . I fear the day is still distant, when Spiritualists as a class shall cease to be novelty hunters, instead of truth seekers. One would think that the amount of fraudulent phenomena presented, mixed up in some instances with genuine mediumship, would have the tendency to drive reasoning minds to search for the philosophical ground to stand upon."

Business Notices.

DR. PRICE'S Perfumes, especially his Floral Riches, Pet Rose, Ladies' Favorite, and Alista Bouquet, are becoming the fashionable odors.

Hudson Tuttle lectures on subjects pertaining to general reform and the science of Spiritualism. Attendee's name, address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

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A CARD.—During the next six months there will be a large number of people out of employment on account of the drought; in some parts of the country there is a great deal of suffering. There are plenty of men and women in this county, who, if some friend would put them in the way of earning two or three hundred dollars during the winter months, would be grateful for a lifetime. A large Manufacturing Company in New York are now prepared to start persons of either sex in a new business. The business is honorable and legitimate (no peddling or book canvassing), \$50 per month and expenses paid. So, if you are out of employment, send your name and address at once to The Wallace Co., 60 Warren St., New York. The Household and Farm in its issue of October says, "The offer made by this Company (who are one of the most reliable in this city) is the best ever made to the unemployed." The Wallace Co. make a special offer to readers of this paper who will write them at once, and who can give good references.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address, E. F. Butterfield, M. D., Syracuse, N. Y. CURE EVERY CASE OF PILES. 32-17

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SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular. 21-2317

Spiritual Meetings in Chicago.

The West Side Association of Spiritualists meet at Union Park Hall, 517 West Madison Street. Mr. A. B. French lectures during March. Services at 7:30 P. M., March 5th.

The First Society of Spiritualists meets at 7:45 P. M. each Sunday evening at Fairbank Hall, corner of State and Randolph Streets. Mrs. Nellie J. T. Brigham lectures during March.

Medium's Meeting at Union Park Hall, 517 West Madison Street, each Sunday at 3 o'clock P. M.

Meetings are held each Sunday at 7:30 P. M., at 694 Milwaukee Avenue. G. W. Braden, principal speaker.

A Spiritual Meeting will be held every Sunday at 3 P. M., at 264 West Randolph Street. Inspirational Speaking, Tests and Experiments. Mrs. E. E. Silverstein, President.

Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY.—The Harmonical Association. Free Public Services every Sunday morning, at 11 o'clock, and 7:15 P. M., in Stock's Musical Hall, No. 11 East Fourteenth Street, near 4th Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

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

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 88 West 34th St., (near Broadway) every Sunday at half-past ten, A. M., and half-past seven P. M. Children's Progressive Lyceum meets at 3 P. M.

Brooklyn, N. Y., Spiritual Fraternity.

Held Sunday Services in the large hall of the Brooklyn Institute, at 3 and 7 P. M. Seven blocks from Fulton Ferry. Lecturers: March, Lemuel C. Howe; April, J. Frank Baxter; May, Mrs. Hannah B. Morse.

March 3rd.—Hereby we Conservations. Dr. E. C. Flower, New York City.—Swedenborg and his Teachings—Spiritualism and its Teachings. Judge Wm. Coff. W. C. Haven.

March 17th.—"A Search for Truth." W. C. Haven.

March 24th.—Spirits Visible Among Us. Prof. Henry Kidd.

March 31st.—Anniversary Exercises. Conference of studies held in the lower hall of the Brooklyn Institute every Friday evening, at 7 P. M., sharp.

All Spiritual Papers sold at all our Meetings. S. B. NICHOLS, President.

Agents want—THE LIFE and WORK of GARFIELD. And the Complete History of the TRIAL of GITEAU. By John Clark Ridpath, LL. D. Two volumes in one. Sold at the price of only 800 pages. Especially adapted to English and German. JOHN BROTHERS & Co., Cincinnati, Chicago, Kansas City. 32-14

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Holds that Spiritualism in its broad meaning is the SCIENCE OF LIFE.

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Spiritualism being a synthesis of well attested phenomena is just what every one chooses to make it; either a barren jumble of curiosities, or the very life-spring of an earnest, a pure and unadorned religion. It depends upon the state and nature of a man's own character and mind, and the care, vigilance and thought, which he brings to the investigation, whether he make of Spiritualism the greatest blessing yet vouchsafed to humanity, or pervert it into a source of errors and misconceptions. The Journal agrees with Fichte that it presents one of the highest incentives to morality, inasmuch as it does away with the old notion of arbitrary rewards and punishments, and makes every man the arbiter and planner of his own future by showing that as he leaves this life he will enter the next—enabled by his earthly discipline, or the victim of lost opportunities.

The JOURNAL while holding firmly to its own ideas, and criticizing others fairly, frankly and strongly if need be, will respect all honest opinions, give them fair hearing, and thus do justice to those from whom it may differ.

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Care, accuracy and truthfulness are indispensable. The phenomena are of a scientific character, and as such cannot be established as authentic by mere opinion but only by actual knowledge. Faith cannot become a factor in the problem.

The RELIGIO-PHILOSOPHICAL JOURNAL has received the highest encomiums from tens of thousands, including the leading representative Spiritualists in America, England, France, Germany, Russia, India and Australia. No other Spiritualist paper has ever received a title of the commendatory notices given voluntarily to the RELIGIO-PHILOSOPHICAL JOURNAL. The attention of those interested is called to this fact as an evidence both of the popularity of the paper in advocating Spiritualism, and a fair, scientific and non-partisan manner as to command the attention of the secular press, and also of the readiness of non-Spiritualists, as represented by their papers, to accord justice and a fair hearing to the subject when presented in a rational manner.

From a long list the following are selected as average specimens of

PRESS COMMENTS.

\*\*\* seems disposed to discuss questions in excellent temper and a spirit of toleration. \*\*\* Few care to investigate in its spirit of finding truth at any cost.—Inter-Ocean.

\*\*\* A paper which will command the respect of all, both friends and opponents.—Pontiac (Ill.) Sentinel.

It is considered good authority on all matters relating to Spiritual Philosophy.—Lowell (Mass.) Morning Times.

The JOURNAL has made its influence profoundly felt in the spiritual movement of the age. \*\*\* Its rigidly scientific method of investigating and analyzing the phenomena has attracted widespread attention and met almost the universal approval of the enlightened press of the country.—Chicago Daily Times.

\*\*\* Rigid scrutiny and close watchfulness over the subject of Spiritualism has raised up to the JOURNAL some enemies of the glib kind, but at the same time it has done more to call attention to and establish the truth of the phenomena than all the other journals together. \*\*\* All liberal Christians should have the paper; and every seeker after truth will find the JOURNAL of great interest.—Democrat-News Xenta Ohio.

In its editorial management, is superior, and in point of ability, beats other periodicals of its class.—Medical Tribune, New York City.

PERSONAL COMMENTS.

Dr. J. R. Monroe, Editor and Proprietor of the Seymour (Ind.) Times, and a radical Materialist, says: "It is an achievement in Journalism to earn and command the respect of those who differ from you in sentiment or on questions that earnest men are laboring to solve. This you have won!"

I read your paper every week with great interest.—H. W. Thomas, D. D., formerly a Methodist; expelled for heresy.

I congratulate you on the management of the paper. \*\*\* I endorse your position as to the investigation of the phenomena.—Samuel Watson, D. D., 36 years a Methodist Minister and now a Spiritualist.

You are conducting the JOURNAL in the true spirit of honest research.—B. F. Underwood, Materialist.

BE GOOD FOR YOU. Steer man in your ranks did not so well that I know of. Brave it is and right.—Rev. Robert Collier, Unitarian.

PROF. Wm. DESTON writes: "I believe you are doing the best, and you certainly are doing better than any other publisher of a Spiritual paper that I am acquainted with."

PROF. HENRY KIDDER, late Superintendent of Public Schools in New York City, writes: "I congratulate you on the dignified and able position the JOURNAL is now occupying before the public."

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The City of Light.

FELIX ADLER.

Have you heard the Golden City mentioned in the legends old? Everlasting light shines o'er it, Wondrous tales of it are told.

Only righteous men and women dwell within its gleaming walls, Wrong is banished from its borders, Justice reigns supreme o'er all.

Do you ask: Where is that City? Where the perfect Right doth reign? I must answer, I must tell you, That you seek its site in vain.

You may roam o'er hill and valley, You may pass o'er land and sea, You may search the wide earth over— 'Tis a city yet to be.

We are builders of that City, All our joys and all our groans Help to rear its shining ramparts, All our lives are building-stones.

Some can do but humble service, Hew rough stones or break the soil, While the few alone may gather Joy and honor from their toil.

While the few may plan the arches, And the fitted columns fair, And immortal thought embody, And immortal beauty there.

But if humble or exalted, All are called to task divine, All but aid alike to carry Forward one sublime design.

What that plan may be we know not; How the seat of Justice high, How the city of our vision Will appear to mortal eye—

That no mortal eye can picture, That no mortal tongue can tell, We can barely dream of glories Of the Future's citadel.

But for if we still must labor, For its sake bear pain and grief, In it find the end of living, And the anchor of belief.

But a few brief years we labor, About our earthly duty's o'er, Other builders take our places, And "our place knows us no more."

But the work that we have builded, Off with bleeding hands and tears, And in error and in anguish, Will not perish with our years.

It will be at last made perfect, In the universal plan, It will help to crown the labors Of the toiling hosts of man.

It will last and shine transfused In the final reign of Right, It will merge into the splendors Of the City of the Light.

On the Russian Persecution of the Jews.

O Son of Man, by lying tongues adored, By murderous hands of slaves with feet red-soiled In carnage deep as ever Christian trod; Profaned with prayer and sacrifice abhorred, And incense from the trembling tyrant's horde, Brute worshippers or wielders of the rod, Most murderous even of all that call thee God, Most treacherous even that ever called thee Lord; Face loved of little children long ago, Head hated of the priests and rulers then, If thou see this, or hear these hounds of thine Run ravens as the Gadarean swine, Say, was not this thy passion, to foreknow In thy death's hour the works of Christian men! Jan. 29, 1882.

FINDS NEAR BAGDAD

Ten Thousand Tablets in an Enormous Building—Possibly Antediluvian Records.

On Monday evening, during a discussion which took place on a paper read at the Victoria Institute, Mr. Rassam, the well-known discoverer of Assyrian relics, said: "In March last I went out again to the east, as you know I am always doing, for the purpose of finding out the old cities which lie buried there. As I was journeying on one occasion in pursuit of this object, I met with an Arab who told me that he knew of an old ruined city, the place of which were to be found within five hours of Bagdad—that is to say, taking the computation of three miles an hour, the place he knew of was 15 miles from Bagdad. As we were traveling along the route pointed out by the Arab, we came at a distance of four hours' journeying upon an old ruin that I had never seen before—a ruin of great magnitude—so large, indeed, that it must be about three miles in circumference. I at first thought that this was the place of which my guide had spoken. We went onward, and at last the Arab showed me a most wonderful ruin. I set to work and excavated, there, but I saw nothing of any antiquarian value. "I afterward went back to the place I had first seen, and commenced a thorough search there. The result was after digging for four days we came upon the top of some walls. This induced us to persevere with increased ardor, and we soon found that we had come upon an enormous building in which we began to find inscriptions. I may here say that I am not an Assyrian reader. I am only a discoverer of Assyrian relics, which I send to the British Museum, where those who have made Assyriology a study, interpret the inscriptions I find. We first of all discovered four rooms, and then came upon a fifth. They were what I should call generally of the Assyrian or Babylonian order, and paved with bricks or stones, but the fifth was paved with asphalt, the discovery of which brought to my mind Solomon's saying: 'There is nothing new under the sun.' Previous to this I had always thought that asphalt was a modern invention. Singular as this discovery was, we dug through the asphalt, and in a short time we were rewarded by coming upon a coffin, on which we found inscriptions. From this coffin we took two cylinders. These were covered with inscriptions which are supposed to be the most important records of the oldest city in the world, founded, as historians tell us, by Noah after the flood, and where, according to tradition, Noah buried the antediluvian records. Well, I had to come home; but I left some workmen continuing the operations at the spot, and I have ascertained that they have found, after a few days more digging, that in one of the rooms there was a chamber and inside that chamber there were records inscribed on nearly 10,000 tablets. These tablets are all coming to England, but we cannot, of course, as yet say what they contain. They may contain something of even greater value than anything that has hitherto been discovered in the course of our eastern researches. It may be, indeed, that we shall really find on them the antediluvian records of which I have spoken. After I have been out there again I shall be happy to give you further information as to this interesting discovery on my return. I hope to be going out in another month, and then, I trust, I shall be able to make still further advance on what we have already discovered.—London Times.

Chas. C. Milled writes: I gratefully appreciate your endeavor to have the subject of Spiritualism discussed philosophically in your paper. Pseudoscience and empirical dark counsel and invites pseudoscience; but the free exchange of honest opinions is the electric light that illumines mental darkness and exposes hidden fallacies.

BLOOD-STAINED TREASURE.

Which Ghosts are said to Guard—The Story of a Cruel Crime—An Assassin's Expiation.

YONGESTOWN, O., Feb. 15.—In the side of a ravine near the village of Mount Nebo, ten miles southeast of this city, is a cave which is an object of horror to the superstitious and of peculiar interest to the adventurously inclined. One night twenty years ago, so the story goes, two men sought shelter in the cave from a blinding snow storm. One was a simple-minded old peddler who for years had supplied the farm-houses in the vicinity with his wares, which he carried in a pack upon his back. The other was a friend whom he had long known and whom he had met a hour before, he hated like himself and seeking shelter from the storm. Once in the cave a blazing fire was soon started, which effectually shut out the cold blasts of wind and snow, and the two men prepared to pass the night as comfortably as possible. The peddler drew from his pocket a handful of money, and after counting it, slipped it into a money-belt which he wore about his waist. He made no effort to conceal the fact that the belt was full of gold, and talked as simply and unsuspectingly as a child of the time, soon coming, when he could forsake his pack forever, and with the money he had saved, end his days in peace and comfort. After readjusting the belt about his waist he laid down and was soon fast asleep, his pack serving him for a pillow. His companion, whom the sight of the gold had excited to desperation, feigning sleep, and talking of the peddler's assurance of him of his complete unconsciousness. Satisfied of this, the man, his eyes glittering fiercely in the firelight, drew from his pocket a large clasp-knife, opened the blade and drove it, with devilish precision, into the sleeper's heart. It was all over in a moment. The dark blood gushed from the wound in a thick stream, there was a nervous twitching of the hands, the eyelids half opened, and the eyes turned inwardly, the neck stiffened and drew the head back, and all was rigid and still again. The murderer groped for the belt and drew it out, wet and slimy with blood. He hastily poured the gold out and looked at it, and ran it through his hands. In the fascination of the gold he forgot all else, and only remembered the crime and the victim when a stream of blood trickled down from each corpse's breast and formed a pool where the gold lay. Then, a consciousness of his position dashed upon him, and he tossed the body into the darkness in the back part of the cave, and with the bloody clasp-knife dug a hole and buried the gold for which he had paid so terrible a price. He would not remain in the cave with the body of his murdered friend, and he rushed out into the snow, intending to return some time and recover the fortune—for there were some thousands of dollars in the peddler's hoard. The clasp-knife he still retained, and with it he "blazed" trees along his path so that he might be able to find his way to the cave more easily on his return. A month later he was lying in a hospital at Cleveland, legged and helpless. He had been found in the snow, five miles away from the cave, and he had badly frozen that amputation of his hands and feet was performed in a desperate effort to save his life. Pitying Samaritans had cared for him, little suspecting that the object of their sympathy was a murderer. He lingered in the hospital for months, and then they told him he must die. The remembrance of the crime which he was expiating so terribly became too much for him to bear. He went for his niece to whom he told the story, and died. Scarcely waiting to see the maimed body of the murderer consigned to the grave, the niece and her husband hastened to Mount Nebo and made inquiries concerning the disappearance of the peddler. By means of the blazed trees which the murderer had described they found the cave, only to discover that the walls and rock had been scoured and the entrance was a yawning chasm. The husband set to work, assisted by farm hands who lived in the vicinity, to remove the rocks. After they had progressed a few feet they were startled by unearthly voices and lights that sounded and gleamed through fissures in the rocks from the darkness in the interior of the cavern. The exploring party immediately abandoned the work, and a moment later the rocks again fell in, filling up anew the space which had been cleared. Since then many unsuccessful attempts have been made to open the cave. One was by Mr. Conrad Dittmar, who owns the premises upon which the cave is situated. He declares the place is undoubtedly haunted, and testified to having heard and seen the voices and lights which frightened the first exploring party. A party of four men living near Mount Nebo expressed to open the entrance, and had the temerity to camp out over night at the mouth of the cave. After dark, while sitting around their camp-fire, they distinctly saw the ghostly figure of a man standing a few feet from them. Upon being addressed the figure faded away into nothingness. The hair of one of the party became instantly perfectly white, and a day or so later he died, so they say. The survivors declare that the figure corresponded exactly to the descriptions of the murdered peddler given by those who remember him. One individual who ventured to the place after dark exhibited scars and bruises for weeks afterward in proof of his story that he had been picked up bodily by unseen hands and tossed into the creek that runs along the bottom of the ravine. A "spirit medium" who visited the place said that the fortune would not be recovered for many years to come. The trees standing on the hillside immediately around the cave are black and lifeless, and have the appearance of having been burned with fire. The story of the murder is well authenticated, and the ghost stories are implicitly believed by the residents of Mount Nebo and vicinity.—Cincinnati Enquirer.

When two young people love each other and marry, they restore the picture of the apostolic church. They are of one heart and soul. Neither do they say that anything they possess is their own, but they have all things in common. In the mutual trust that each other draws all that is best in both. Love is the angel who rolls the stone from the grave in which we bury our better nature, and it comes forth. Love makes all things new; makes all cares light, all pain easy. It is the one enchantment in human life which turns Fortunio's purse and Aladdin's palace, and turns the Arabian Nights' into mere prose by comparison. Before real society can come, true homes must come. As in a sheltered nook in the midst of a great sea of ice which rolls down the summit of Mount Blanc is found a little green spot full of tender flowers, so in the shelter of home, in the warm atmosphere of household love, spring up the pure affections of parent and child, father, mother, son, daughter; of brothers and sisters. Whatever makes this insecure and divorces frequent, makes of marriage, not a union for life, but an experiment which may be tried as often as we may choose, and abandoned when other draws all that is best in both. Love is the angel who rolls the stone from the grave in which we bury our better nature, and it comes forth. Love makes all things new; makes all cares light, all pain easy. It is the one enchantment in human life which turns Fortunio's purse and Aladdin's palace, and turns the Arabian Nights' into mere prose by comparison. Before real society can come, true homes must come. 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Happy Hours.

An accurate observer says: Mankind are always happier for having been happy; so that if you make them happy now, you make them happy twenty years hence from the memory of it.

Those persons who have attained to eminence in any vocation of life have followed a uniform course, that of earnest work and unwearied application.

Whenever our neighbor's house is on fire it cannot be amiss for the engines to play a little on our own.

His Last Dose. Said a sufferer from kidney troubles, when asked to try Kidney-Wort, "I'll try it, but it will be my last dose."

History can be formed from permanent monuments and records; but lives can only be written from personal knowledge, which is growing every day less, and in a short time is lost forever.

"Men must work and women weep, So runs the world away?" But they need not weep so much if they use Dr. Pierce's "Favorite Prescription," which cures all the painful maladies peculiar to women.

The soundest argument will produce no more conviction in an empty head than the most superficial declamation; as a feather and a guinea fall with equal velocity in a vacuum.

Lydia E. Pinkham's Vegetable Compound will at all times and under all circumstances, act in harmony with the laws that govern the female system.

It cuts one sadly to see the grief of old people; they've no way of working it off; and the new Spring brings no new shoots out on the withered tree.

Women everywhere use Parker's Ginger Tonic, because they have learned by experience that it overcomes despondency, indigestion, weakness in the back and kidneys, and other troubles of the sex.

Rules may teach us not to raise the arms above the head; but if passion carries them it will be well done; passion knows more than art.

Dr. Pierce's Compound Extract of Smartweed cures rheumatism, breaks up colds and fevers, and is the best liniment for burns, sprains, and bruises.

When the nation gives birth to a man who is able to produce a great thought, another is born who is able to produce and admire it.

Faded Colors Restored. Faded gray hair gradually recovers its youthful color and lustre by the use of Parker's Hair Balsam, an elegant dressing, admirably adapted for its purpose.

It so falls out that what we have we prize not to the worth while we enjoy it; but being lacked and lost, why there we rack the value.

Horsford's Acid Phosphate IN TORPIDITY OF LIVER, And extreme gastric irritability, resulting from malarial poison, has given good results.

If the religious mental growth of the world was subject to the dictations of man, progress would be impossible, but happily for the race, no one man, can control the tide of human thought.

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As a Blood Purifier it is unequalled, for it cures the organs that make the blood. This remedy, which has done such wonders, is put up in the LARGEST SIZED BOTTLE of any medicine upon the market.

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ELASTIC TRUSS. No day will cure it. For years established, 1000 cured. State case, Dr. Marsh, Quincy, Mich.

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CONTRIBUTORS: Moncure D. Conway and George Jacob Holyoake, of London, will write for The Index every month during 1882.

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Continued from First Page.

which he shall struggle against those forces which environ him, until with knowledge, by the exercise of reason, judging carefully and accurately the nature of the forces with which he is dealing, wisely applying the truth that has been gained, entertaining tentatively any ideas or philosophical conclusions or metaphysical thoughts which may come to him, knowing that he is progressive in nature, that his mind cannot by any means grasp the infinity of knowledge or the absolute; that he can only arrive comparatively and relatively at conceptions of truth and beauty; or recognition of principles of divine government, he will know that dogmatism must be a thing of the past, and that toleration and mutual helpfulness are the soul's necessities, realizing the fact that there is no impossibility, but in the realm of the apparently impossible he is likely to make the most discoveries, to gain the most knowledge, to advance most rapidly.

Thus the religion of the future will take in the great realm of the invisible, will take in as a scientific study the nature of the potent force of the will, will aid the psychologist in his endeavor to discover where sensation changes to consciousness, where consciousness is transmuted to volition, where volition is outwrought into action. But the church of the future will realize the necessity for aspiration. If you can pray aspiration, if prayer is the earnest yearning of the soul for knowledge, for progress, for strength to act up to the highest light which the soul has received, then the church of the future will be a church whose prayer, whose aspiration, whose appreciation and praise will go forth in recognition of the wisdom of the divine order, which leads you up the steep hill of difficulty, out of the slough of despondency into the delectable mountains of the city called beautiful. It will enable you to rightly estimate the beauties of the great field of life around you, to read "sermons in stones, tongues in trees, books in the running brooks and good everywhere." It will teach you of the perfectibility of human nature; of the obligation you owe to society, as well as yourself to exert an influence for good and aid the work of reformation, to help in the education of offspring, to endow them with rich and good heritage of moral balance and tendency.

The workers everywhere will strive to put as much magnetism of good and of love into everything they touch as possible, and humanity will recognize the value of goodness, of character, of right action and purpose as a real religion of life and love. When this love of justice, goodness, truth and purity, when this recognition of man's innate nobility, when the knowledge of the community of interests takes hold on mankind, when the fact that death is but an incident in the career of the immortal soul and that you are in the spiritual state just what you are as the consequence of the life in this earthly state, is practically outwrought and exercises its full influence upon motives and deeds, then it will be that man will recognize the duty of saving the soul by saving the body.

To set the example of moral purpose and conduct must be the motive of the hour; and if it brings you pain, suffering, ostracism and misrepresentation, what matters it? You have the peace that passeth all understanding, the peace of a quiet and approving conscience, the knowledge that you have acted up to moral principles and the highest light and sense of right which you possessed, that you have been a benefactor of the race though the race crown you with thorns and crucify you as it crucified its saviors of past time.

The need of the hour is of such men and women as will recognize principles and devote themselves to them—hear their cross no matter what the consequences may be. The need of the world is of earnest, whole-souled, strong, vigorous workers; it is sick of mere professors and sentimental talkers, workers are needed. You can be those workers if you will; you can exert an influence in the direction of the right and just and true; your homes and hearts may become centers from which shall radiate a moral atmosphere that shall be a blessing to humanity. The love, the sweet affection, the devotion each to the other, the cheerful, genial spirit, the self-sacrificing earnest labor which the world approves in its heroes, but which it fails to carry out in practical every-day life, is that which will last, which will live immortal; while wealth, place, power and social precedence will fade away with those conventional conditions which called them into being.

On the shores of spirit-life the soul stands disclosed to itself; recognizing the principles of justice and right; each one is there known as he is known to himself, for what he is worth. No masks can be worn there; no sham or shadow of deception can enter there; each one goes to his own place with a heritage of love and sympathy, with the remembrance of a life well spent, or with the chains of habit and selfishness, with the stains of immorality, with the cries of anguish of the hearts of the oppressed ringing in his ears and with the consciousness of injustice committed to earth's sufferers and toilers. It is for you to lay up your treasures in heaven. It is for you to learn that you cannot escape these consequences. You cannot enter heaven on the crutches of a vicarious atonement, or with the plea of the temptation of the devil. You cannot enter even with the excuse of circumstances and incapacity. You can enter heaven only by walking the straight and narrow way, the path of duty, obedience to principle and earnest and conscientious efforts to use aright the powers entrusted to your keeping.

Notes of Travel—Geneva, Ashtabula, and Corry, Pa.

To the Editor of the Religio-Philosophical Journal:

On Sunday, the 12th inst., I lectured in Geneva, Ohio. The day was unfavorable and yet there was a large attendance. More than twenty years ago, I gave my first lecture there. I saw many faces in the audience I have frequently seen during these years—others I longed to see were not visible and yet I felt they were present in spirit. Time has scattered and divided our forces in Geneva as elsewhere. Some have moved to other places—some have crossed with the boatman to the other shore, while a few remain and others have joined them, but the balance can hardly be said to be in our favor.

Our people own a good lot, and a hall which will seat some three hundred; and are out of debt. This hall was built many years ago and some of our able lecturers have occupied the rostrum. Here the eloquent S. J. Finney once lectured several months and the echo of his voice is still ringing in the ears of those who hold him in kindly remembrance. Miss Gleason, who is a young lecturer of much promise resides in Geneva. She is capable of doing much good and should be kept at work. Bros. G. H. Geer and C. B. Lynn have lectured there during the present winter with excellent success. O. P. Kellogg resides only a few miles distant and often favors them with his able lectures. Miss Jen-

nie Hagan from the East is now in the vicinity, and will favor them with several lectures. Let the friends in Northern Ohio remember this young lady and give her a hearty welcome. I am assured by those who have heard her she has rare gifts.

Dr. Edson, an old practitioner in the village, is a zealous Spiritualist. He related to the writer many wonderful tests he had received in his own family. One of these I must mention. He had a patient in the last stages of Bright's disease. All hope of recovery had gone. He received a communication directing him to give the patient weak cinnamon tea. The medicine was given, and the effect was almost marvelous. His patient began at once to recover and is to-day a healthy man. Many other cases have since been cured with the same remedy. What will the savants say? Here is an unknown fever prescribing an unknown remedy; and by curing a disease supposed to be incurable. What explanation can they give?

ASHTABULA, OHIO.

On the evening of the 17th, I lectured in Ashtabula, Ohio. The audience was small, but the interest was good. I there met Bro. C. B. Lynn who had lectured the previous evening with good success. His lectures are always able and instructive, moreover, I am glad to note he is not disposed to eulogize the follies in Spiritualism, while he condemns the same tendencies in the church. Spiritualists are not numerous in Ashtabula, but they are full of zeal. Mr. Webb and family, Mr. Tinker, Mr. and Mrs. Cowdry and others, are zealous in the good work. Mr. Parsons is an enthusiastic Spiritualist and being possessed of a large estate, he generously aids the worthy mediums and workers as occasion demands.

CORRY, PA.

On the 15th inst. I met my old friend A. Bower and wife, at their spacious farm house three miles from Corry. Mr. Bower lived many years by the home of my childhood and their presence called up memories of life's morning so vivid that I almost felt again the ruddy glow of its rising sun. They are zealous Spiritualists, and after returning home from the Cassadaga camp-meeting, resolved to revive the dormant work in that region. In connection with other friends of the cause they organized a society which has now near one hundred members. He owns the Stewart Tavern House which has a hall capable of seating three to four hundred, and this he generously donates for lectures. I lectured there on the 19th inst, but the day was stormy and the audience small. I met Mr. and Mrs. Webb, Mr. and Mrs. Pearce, Arnolds, Mr. and Mrs. Caffee, Daniel Scott and wife and others, all of whom I found to be intelligent and active Spiritualists.

In this region of country our cause has many friends. Twenty miles distant is Titusville, where Mrs. E. L. Watson lived so many years. She has lectured in nearly all the little villages that nestle among the hills in this land of oil and pine trees. I wonder if she realizes how many dear friends she left behind when she set her face for the golden gates of the distant West? Could she have been a mouse in the garret she would have heard many express their gratitude for her labors in the Stewart house on that dark and rainy Sunday.

The angels, however, have not permitted this people to be left alone. Another Mrs. Watson is rising in their midst. It is Mrs. Clara Watson, of Jamestown, N. Y. She has given several able lectures to the society and is to continue her work. All speak of her lectures in unmeasured praise, and I can but hope she is just entering upon a long and useful career of public labor. I am also informed that Daniel Lott, of Loitsville, is a speaker of more than ordinary ability, and that he is frequently called upon to defend our philosophy before the public.

The friends in this region are all looking forward to the Cassadaga Camp Meeting with as much zeal as a Musselman turns his face towards Mecca. A. B. FRENCH.

Science and Art.

The town of Godalming, in Surrey, has just been successfully lighted by electricity produced by the aid of water power, a method of generating the current not hitherto publicly adopted in England.

According to Prof. Young, the total quantity of light emitted by the sun is equal to 6,300,000,000,000,000,000,000,000 candles. Such an array of figures, however, seems meaningless, so faint is human conception of the number.

The director of the mint has authorized the purchase at the several mints at Philadelphia, San Francisco, Carson, and New Orleans, of mutilated and uncurrent United States silver coin of standard fineness at the rate of \$1 per ounce Troy, when presented in sums of \$3 and upwards.

Mr. De Khotinsky proposes to prepare oxygen from permanganate of potash (either by the Du Motay process, or by a practical method that he is now studying), and to deliver it in a condensed state to dwellings by wagons. Each consumer will be provided with a reservoir made specially for the purpose.

A locker, in seamen's parlance, is a place where stores are kept. Jones is a corruption of Jonah and Davy is "daffy," the name among West Indians for a spirit or ghost. "Gone to Davy Jones' locker" is, therefore, "gone to a place of safe-keeping, where Davy Jones was sent." The expression is generally applied to one lost overboard, the reference to Jonah being obvious.

The loss of vines through the ravages of the phylloxera is forcing the wine makers of France to strenuous efforts to find a substitute. M. A. Deleuil, a member of the Agricultural Society of France, insists that an acceptable substitute has been found in a variety of red beet root, which he describes as "unrivaled in the whole world for its incomparable qualities, which will in time replace all that we have lost in the vine."

Dr. Manuel da Gama Lobo, of Rio Janeiro, physician to his majesty the Emperor of Brazil, has been prosecuting some microscopic investigations relative to the land origin of yellow fever. He has found at Vera Cruz, Mexico, and Havana, Cuba, sufficient evidence to warrant him in stating that these localities are fruitful sources of a poison which causes the disease. The toxic agent is derived from a species Infusoria, the spumula Mexicana, which belongs to the family of Bacillarie.

For a long time a mystery gathered around the nutmeg, not lessened by the fact that it was successfully imitated in wool, thereby giving a pseudo name to a Yankee State. They grow on little trees which look like pear trees, and are generally not over twenty feet high. The flowers are very much like the lily of the valley. They are pale and very fragrant. The nutmeg is the seed of the fruit, and mace is the thin covering over the seed. The fruit is about as large as a peach. When ripe it breaks open and shows a little nut inside. The tree grows on the islands of Asia and tropical America. They bear for seventy or eighty years, having ripe fruit on them all the seasons. A fine tree in Jamaica has over 4,000 nutmegs on it every year.

Recently a high wind destroyed the famous "Gold of Ophir" rose tree, in Grass Valley, California. A Santa Rosa paper says that the stem was 26 inches around, and the shrub itself had grown over and around an oak 50 feet high, only stopping in its upward progress from lack of something to climb upon. When in full bloom nothing could be seen but a mass of golden flowers, forming an object of almost indescribable beauty and splendor. It was, as may well be supposed, the pride of its owner, who, when once before a strong wind partially uprooted the supporting oak, went to considerable expense to restore it to its upright position. But the recent injury was irreparable, and lovers of the beautiful in nature regret the loss.

Persons unfortunately caught in snow storms should remember that there is more warmth in the snow than out of it, and if they can once establish themselves in a snow drift, if well wrapped they may remain more comfortable than in buffeting the winds. A story comes from Leadville, of a man who in a trip to the Indian country came near freezing to death in a blinding snow storm. He recollected hearing old hunters tell of the warmth in a snow drift, and excavating a deep hole in one crawled in. Presently he began to feel more comfortable, and the delightful but ominous drowsiness which preceded death by freezing stole over him. He fought against it in vain, and at last became unconscious. The next morning he awoke, not in eternity as he had confidently expected to do, but in the snow drift, as warm and snug as the traditional bug.

Any person in possession of a spring producing a supply through the year of from one to one hundred square inches of pure water may grow, with right appurtenances and requisite knowledge and care, from 6,000 to 60,000 trout in one year, worth, at present prices for stocking ponds and streams, \$100 to 1,000, or 500 to 50,000 to weigh a pound each, worth \$1 per pound. The first thing necessary in trout culture is the construction of a pond, which must be fed by pure spring water, and must be kept clear and fresh. It is essential to the preservation of the trout that the temperature of the water be preserved at from 40 to 50 degrees. The success attendant upon the culture of trout is instanced in the establishment of Seth Green, Livingston Stone, and other noted fish culturists, who realize large profits from this source.—Sea World.

Four barrels of water of the Great Salt Lake will leave, after evaporation, nearly a barrel of salt. The lake was discovered in the year 1820, and no outlet from it has yet been ascertained. Four or five large streams empty into it, and the fact of its still retaining its saline properties seems to point to the conclusion that there exists some secret bed of saline deposit over which the waters flow and that thus they continue salt—far, though the lake may be the residue of an immense sea which once covered the whole of this region, yet, by its continuing so salt with the amount of fresh water poured into it daily, the idea of the existence of some such deposit from which it receives its supply seems to be only too probable. For the past fifteen years, until last year, the lake has been gradually rising; but in 1870 it receded two or three feet—a most unusual occurrence—owing to the exceptionally warm weather. There are no fish in the lake, but myriads of small flies cover its surface. The buoyancy of the water is so great that it is not at all an easy matter to drown in it. The entire length of the Salt Lake is eighty-five miles, and its breadth forty-five miles.

Brooklyn (N. Y.) Fraternity.

The announcement that Prof. Henry Kiddle was to lecture on the subject, "Spirits Visibly Among us," at our conference meeting, Friday evening, February 24th, attracted the largest audience that ever assembled in Brooklyn in ten years to attend a spiritual meeting. Prof. Kiddle was unable to keep his engagement, being confined to his room by severe sickness. The large hall of the Brooklyn Institute was packed solid with cultured men and women. Judge A. H. Dayley, on very short notice, took the place of Prof. Kiddle, and for an hour or more held his audience in rapt attention. Judge Dayley has a fine presence; is magnetic; has his audience in full sympathy with him. His argument abounded in logic, sarcasm and keen analysis. He reviewed the claims and pretensions of orthodoxy, and showed that man's reason and intuition both regarded its dogma as false, its conception of God and the future life puerile and unworthy the support of reasonable thinking beings. He showed how it had by its dogmatism, kept weak men and women in its fold. That the spiritual philosophy alone met the wants of the age, and that it was the only religion that had facts and phenomena to back up its claims. He showed clearly and conclusively that Modern Spiritualism and Christ's teachings and works were in unison and harmony, and urged upon all to investigate our facts.

He said he had seen genuine materialization and also transfiguration; that we should be cautious in our condemnation of our mediums, and should also guard against too much credulity. He closed with a fine peroration, contrasting the building of the Brooklyn bridge, uniting the great cities of New York and Brooklyn, with the bridge now built by ministering angels, spanning the two worlds, and over which our loved ones were ascending and descending.

The Judge was frequently applauded, and all present were impressed with the deep sincerity of the speaker.

D. M. Cole made one of his happiest speeches. Among other things he related how, in his own home, a medium personated the death scene of the wife of a gentleman present, giving the very words that his dying wife said to him as her spirit passed to its heavenly home. He told also how his minister undertook to scare him when he began his investigations of Spiritualism, and told him that if there were any spirits, they were all evil. He said that he asked him how they were able to get out of the endless hell of orthodoxy, and if evil spirits had found a way to come to earth that the wise and good could by the same law bridge the chasm. He said his minister tried to frighten him by saying that Spiritualism might do to live by, but it

would not do to die by. He said that he rebuked him and his theology for proclaiming and making men fear death; that Spiritualism showed that death was the entrance to a new and higher birth; that in the eternities the human soul could know more of God, and know more of his love and work; that Christ was a Spiritualist endowed with rare medial gifts; that Jesus had no creed—no theology—and for three hundred years after Christ the signs did follow them that believed; that Tertullian and Origen were Spiritualists, and he urged upon all to study the laws of spirit presence and communion, and that our faith destroyed not only the fear of death, but it conquered death itself.

Dr. F. W. Monk was invited to the platform and after making a short address, healed a dozen or more suffering ones, all of whom announced that they had received relief and also that they were entire strangers to the doctor and most of them said that they were not Spiritualists.

Dr. Monck has been very successful in his treatments in our city. Just now there is a pentecostal revival of an interest in our cause in Brooklyn. The Brooklyn daily Eagle has opened its columns to the defense of our faith and its issue of Feb. 24th, had three communications on the subject, all in its favor. Lyman C. Howe, the "John the Baptist" of our cause, will occupy our platform for March. We are making arrangements to celebrate the Thirty-fourth anniversary March 31st, in a manner worthy of the cause. Shall have able speakers and representative mediums and an attractive programme.

S. B. NICHOOLS. 357 Flatbush avenue, Feb. 25, 1882.

"Dr." R. C. Flower, now in New York City, is an adventurer, a schemer and a falsifier, wholly unworthy to associate with decent people. Coming out of the Disciple church, his real affiliations, intellectual and moral, incline to the Bennett school of Materialists. He once lived at Alliance, Ohio, when he brought suit against Mathias Hester for libel, for publishing allegations improper to name in a family paper unless demanded for the public good. At the trial the jury found for the defendant, whereupon Flower claimed that the jury were prejudiced against him on account of his religious belief. This allegation on the part of Flower is false and without foundation in fact. In April, 1880, Mr. A. W. Coates, one of the leading business men of Alliance, Ohio, and once a patron of Flower, in a letter concerning the latter speaks of him in the following plain language: "...I have found him to be a deceiver of a very malignant type indeed." We have refrained from advertising the true character of the fellow so long as he kept in the background, but we now find it time to put our Eastern readers on their guard.

The following named friends have our thanks for lists of yearly and trial subscribers. James Monroe, Peter Hatfield, M. N. Taylor, A. B. French, J. S. Vinson, K. Parsons, J. S. Burr, S. McConiga, S. Simmons, Geo. Foster, S. W. Evans, S. D. McKee, Herman Snow, L. Burg, R. M. Pritchett, A. J. Clark, S. A. Thayer, L. B. Field, Dr. J. M. Peebles, Charles Haggood, Nelson Field, Henry Underwood, G. H. Bliss, E. D. Hughes, Mrs. C. M. Benton, Miss C. L. Pratt, Mrs. M. M. Manning, C. B. Uplike.

Rev. J. H. Harter, of Auburn, N. Y., speaks on Temperance and Prohibition in the Baptist church at Johnson's Creek, N. Y., on the evening of March 4th, 1882.

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