Eruth Beurs no Musk, Pows at no Human Shrine, Seeks neither Place nor Applause: She only Saks a Hearing.

VOL. XXXI. {JOHN C. BUNDY, EDITOR AND }

CHICAGO, NOVEMBER 12, 1881.

1 \$2.50 In Advance. . 1 Single Copies Five Cents.

NO. 11

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Mormonism by the Light of Spiritualism -Origin and Early Progress of the Faith.

BY HERMAN SNOW.

In its primitive stage the term Mormonism does not seem to have rightly belonged to this religion. Indeed, all through its story the term w erally accepted by the people themselves; it was rather the designation used by the outside world. The "Latter Day Saints" was the self-assumed title of this people, the main basis of their faith not being upon the Book of Mormon, but upon an asserted renewal of open communication with the angelic world, and of an exercise of the miraculous gifts of early christian times. What the general public called the "Mormon Bible" has ever occupied a subordinate position to these great claims of a renewal of the supernatural, and of a continued succession of prophets and seers of the latter days.

Joseph Smith, the first of this line of "Prophets, Seers, and Revelators," was born in Sharon, Vt., in the year 1805 When he was about ten years of age, the family removed to Palmyra, and afterwards to Manchester, N. Y. Soon after, being now in the fifteenth year of his age, while the neighborhood was convulsed with a religious revival, young Smith being greatly exercised with doubts and difficulties upon the subject, and having prayed earnestly, in response to the injunction, "If any of you lack wisdom let him ask of God," sees a vision, which it will be better to give in his own simple, and manifestly sincere

"I at length came to the determination to 'ask of God,' concluding that if he gave wisdom to them that lacked wisdom, and would give liberally and not upbraid, I might venture. So, in accordance with this my determination to ask of God. I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of 1820. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray

After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely over-come me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such a marvellous power as I had never before felt in any being. Just at this moment of great alarm, I saw a pillar of light exactly over my head above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two personages, whose brightness and glory dery all description, standing above me in the air. One of them spake unto me, calling me by name, and said (pointing to the other) 'This is my beloved Son, hear him."

"My object in going to inquire of the

Lord was to know which of all the sects was right, that I might know which to join. No sooner therefore did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right (for at this time it had never entered into my heart that all were wrong), and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said, "that all their creeds were an abomination in his sight; that those professors were all corrupt, they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof."

This vision he finally relates to one of the revival preachers, who treats his story with

revival preachers, who treats his story with contempt, and from this time forward he is compelled to endure the scorn and persecu-tion of the various religionists, and of the

world generally.

Thus the time passed for about three years, until the 21st of September, 1823, when he is favored with another vision, resulting in a revelation of the existence and whereabouts of the famous gold plates of the Book of Mormon. Smith's own account of this vision is as follows:

"While I was thus in the act of, calling upon God, I discovered a light appearing in the room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my world generally.

the room was lighter than at noonday, when immediately a personage appeared at. my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were noted and his arms also, a little above the mgly white and brilliant; his hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

"Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light but not so very bright as immediately around his person. When I first looked up-on him I was afraid, but the fear soon left me. He called me by name and said unto me, that he was a messenger sent from the presence of God to me, and that his name was Nephi. That God had a work for me to do, and that my name should be had for good and evil among all nations, kindreds and tongues; or that it should be both good and evil spoken of among all people. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fullness of the everlast ing gospel was contained in it, as delivered by the Savior to the ancient inhabitants. Also, that there were two stones in silver bows (and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim) deposited with the plates, and the possession and use of these stones was what constituted Seers in ancient or former times, and that God had prepared them for the purpose of translating the

"Again, he told me that when I got those plates of which he had spoken (for the time that they should be obtained was not yet fulfilled) I should not show them to any person, neither the breastplate with the Urim and Thummim, only to those to whom should be commanded to show them; if I did, I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly, that knew the place again when I visited it.

"After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was again left dark, except just around him, when I instantly saw as it were, a conduit open right up into heaven, and he ascended up till he entirely disappeared, and the room was left as it had been before this heavenly light had made

"This vision is repeated until a third time, when the Seer is continued, the angel telling him that Satan would try to tempt me (in consequence of the indigent circum-stances of my father's family) to get the plates for the purpose of getting rich. This he forbid me, saying, that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive but that of building his kingdom, otherwise I could not get them. After this third visit, he again ascended up into heaven as before, and I was again left to ponder on the strangeness of what I had just experienced, when almost immediately after the heavenly messenger had ascended from me the third time, the cock crew, and I found that day! was approaching, so that our interday was approaching, so that our interviews must have occupied the whole of that night." The directions thus given by clairvoyant vision and otherwise had been so plain that the buried plates were easily discovered. It was not allowed, however, that they should be removed until after the lapse of four years, during which young Smith was required to visit them yearly to receive further information from the

THE PROPHET RECEIVES THE GOLDEN PLATES.

On the 22nd of September, 1827, the specified time of delay being completed, the plates and the mystical accompaniments are given into his hands with strict charges concerning their safety and his own fearful responsibility. The appearance and general character of these resords are thus described in the language of a Mormon

"They were engraved in Egyptian characters on plates having the appearance of gold, and measuring about seven or eight inches in length and breadth, not quite so thick as ordinary tin. All were held together by three rings, and formed a volume of about six inches in thickness, one portion of which was sealed. The characters or letters on the unsealed part were very diminutive, but perfectly engraved. By the gift and power of God Mr. Smith translated them into the English language; but as he could not write well, he received the aid of a person who wrote down the translation which he gave by word of mouth. This important work is called the Book of Mormon, from the name of an ancient prophet who, by Divine command-ment, had been engaged in its compilation. We there find the account of two distinct races who inhabited the American continent. The first came from the tower of Babel; but after fifteen or sixteen centuries their iniquity became so great that they were entirely destroyed, even as the Lord had threatened them by the mouth of the holy prophets, the last of whom left their history engraved on plates of gold. These were found by the second race, who were a remnant of Joseph led forth from Jerusa-lem during the first year of the reign of Zedekiah, king of Judah. Their history is brought down to the year 420 of the Christian era, when, by commandment of God, it was hid in the earth till revealed, as before stated."

TRIBULATIONS OF THE PROPHET IN KEEP-

According to the standard Mormon accounts—which it should be borne in mind I am constantly following in this sketch of their early history—many severe trials attended the newly developed prophet in keeping possession of the plates, and getting the matter of them translated and printed.
According to these accounts, the Devil
must have been exceedingly busy just then in his efforts to thwart the designs of God in giving this new story of the "Everlasting Gospel" to the world. Inquisitive, and not very scrupulous neighbors invent various devices to get a sight of the "Gold Bible" as they call it; and on several occasions the prophet is waylaid and violently attacked when he is supposed to have the plates with him. And when at length the translation has been partially completed, an event takes place which strikes consternation into the hearts of Smith and his friends. A certain Martin Harris who had been acting as amanuensis, until some-thing over 100 pages of the work were completed, and in whom until now the greatest confidence seems to have been placed, having gained the reluctant consent of the prophet, carried the manuscript home with him to show it to his wife and a specified number of special friends. But instead of exercising the promised care, he makes quite a free use of the precious document, and at length it wholly disappears from his keeping. A dilemma, indeed, is this; for it is evident that the manuscript is not lost, but only abstracted and carried off by some agent of the evil one. No new translation can be made without "the power of God," and Smith is extremely doubtful whether this will be granted him a second time, and if it be some instrument of the evil one who holds the missing manuscript, it would be doubtless so altered as fatally to differ from a newly-made one, and so a damaging discredit be thrown upon the whole affair; at least it is so declared by revelation through the Prophet himself.

Of the actual result of this affair, we are not informed; all that I was able to learn from the work from which these particulars have been gathered, is that Martin Harris becomes disgraced for his share of the proceedings, being repeatedly called "a wicked man" by the revealing Spirit; and that Smith himself after having been severely chastised by the angelic power, is enabled to go on and accomplish his translation, employing Oliver Cowdery instead of Martin Harris as amanuensis.

A PROFESSOR'S OPINION OF THE HIERO-GLYPICS.

The following statement is taken from Smith's own narrative, the language, however, being that of the messenger em-

"I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to Professor Anthon, a, gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic, and he said that they were the true characters. He gave me a certificate, certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.

angel of God had revealed it unto him.

"He then said unto me, let me see that certificate, I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them, he replied 'I cannot read a sealed book.' I left him and went to Dr. Mitchell who sanctioned what Professor Anthon had said retioned what Professor Anthon had said respecting both the characters and the translation."

The volume was at length published in the year 1830, with two certificates inserted, to the effect that the signers had seen the plates of gold, which were showed them by an angel from heaven; and that they "knew" that the engraved characters were

translated "by the power of God,"

The first of these certificates is signed by Oliver Cowdery, David Whitmer and Martin Harris. All three of these individuals eventually became disaffected and were regarded as enemies of the cause; to the second one eight signatures are attached-three Smiths and four Whitmers, with one other; thus it appears that of the eleven attesting witnesses, eight belonged to the two families of Smith and Whitmer. There is no claim that the certificates were given under the legal form of an oath.

As to what eventually became of the gold plates, it is claimed that the angel received them back, after the translation; and it is stated by Smith himself, in 1838, that the angel still had them.

I make no comments; I leave these to the intelligence of the reader.

THE BOOK OF MORMON. I do not propose, in this connection, to go into a full criticism of this strange pro-duction; to do this would be but a tedious ly of space that can be better improved. I shall therefore but briefly state some of my

own impressions after reading the book. To my mind it is clear, from internal evidence, that no inconsiderable portion of this book must have had its origin in an age not very remote from our own. Its general claims have already been stated; in its subject-matter and prevailing style, there is manifested a studied effort to imitate as closely as possible the Old Testament Bible history. Here we have re-produced in all their minute and repulsive details, the wickedness and wars of an un-worthy people of God constantly tending toward increased degeneracy, until their final extinction. The imitation is so close and slavish that some of the worst and most doubtful phraseology of King James' translators of our Bible is followed to the letter; and not only so, but iterated, and reiterated, until good sense and good taste being alike outraged, a feeling of disgust takes possession of the mind.

But this book is not all an imitation of the Bible; in some parts of it the stereotyped language of modern orthodox creeds is found in quite free use. Indeed, if the claims of this book are allowed, then must it be admitted that the chosen people of God of this Western hemisphere have a decided advantage over their Oriental brethren; for here we learn in plain lan-guage all about "the plan of salvation" which must have been known in all its details even at so early a date as when these wandering tribes were separated from the original Jewish stock.

In the course of the narrative, Christ himself is made to appear upon this West-ern scene of action. To him the aborigines of the land are the lost sheep of the House of Israel whom he visits immediately after his death and resurrection at the East. Three days of preternatural darkness, the rending of rocks and upheaval of moun-tains, the destruction of cities, and other lerrible events intended as a punishment of the wicked, precede his coming. His faithful ones he gatheres around him telling them in plain language that he is the "God of Israel," and encouraging them to worship him as such. He speaks to them quite familiarly of what he has been doing in the land of Judga and clearly intiracted in the land of Judea, and clearly intimates that to these "lost sheep" he will be specially gracious and plain, that there may "be no disputations among them." Now follows a; rehearsal of the Sermon on the Mount, with varietions and additions by Mount with variations and additions by which it is made wonderfully to harmonize with the doctrines of the Mormon Church. For instance, although in the New Testament version of this discourse not one word is said about Baptism, here the Teacher lays great stress upon it and the exact method of its performance, telling his disciples that they must go down into the water and "immerse" the subject. He also works miracles on an enlarged scale, gathering vast crowds of the sick and infirm and healing them together with a single effort of his God-like power. In short, there is in this part of the Mormon book, a repulsive mingling of the New Testament gospels with unimportant and trivial sayings and doings, bearing almost invariably upon the peculiar tenets of Latter Day Saints.

With a single brief example of the familiar, gossiping style of this new version of the supposed teachings of the Christ of Christendom, I will pass on to other matters. It shall be from his closing address to his Western twelve apostles upon whom

he has conferred all needful power and authority, especially to baptize and to impart the Holy Ghost by the laying on of hands. "So great faith have I never seen among all the Jews, wherefore I could not show unto them so great miracles because of their unbelief. Verily I say unto you there are none of them who have seen so great things as ye have seen, neither have they heard so great things as ye have

THE LOST KEYS OF THE KINGDOM RESTORED It was while yet engaged in the translation, that the Prophet, together with his amanuensis, having learned the true method of Baptism from some passages of their work, became strongly desirous of submitting themselves to that rite. But a puzzling dilemma here presented itself; there was no one now on earth authorized to administer the rite, as all alike were gone astray, being deniers of a present revelation, a doctrine upon which alone a true religion could be founded. From this dilemma, while looking to God for light, they are again delivered by an angel who proves to be John the Baptist, and who, laying his hands upon them, ordains them with these words: "Upon you my fellow-servants, in the name of the Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels and of the gospel of repentance; and of Baptism by immersion for the remission of sins; and this shall never be taken from the earth until the sons of Levi do offer again unto the Lord an offering in righteousness." "Accordingly" adds Smith, whose account I am now following, "we went and were baptized; I baptized him (Cowdery) first, and afterwards he baptized me; after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the priesthood, for so we were commanded."

A CHURCH ORGANIZED; IT'S EARLY TRIBU-

The organization of the Mormon church took place, April 6th, 1830, in Fayette, Seneca, Co., N. Y., followed immediately by the ordination of elders, these consisting at first mostly of the prophet's brothers, all of whom were thus ordained, although the yourgest was but 14 years old. As proselytes increased, settlements were formed, first at Kirtland, Ohio, in 1831, also in Jackson Co., Mo., at about the same time. In both these places a considerable degree of prosperity seems to have been attained, and temples were built for public worship. At a period somewhat later, a settlement was formed in Caldwell Co., also in some other parts of Missouri. But from all these places this hapless people were driven by the spirit of persecution stirred up, as they aver, by the sectarian preachers whose flocks had been disturbed by the advent of this new gospel in their midst. Such persecutions generally culminated in a mani-festation of mob law, attended—especially in Missouri-by some of the most shameful exhibitions of brutality and bloodshed the country has ever witnessed. Finally, these Mormon settlers, who had purchased their lands from the United States government, and paid for the same, were driven from Missouri and took refuge in Illinois.

It was in the spring of 1839, that this people established themselves upon the east bank of the Mississippi river and began building up the chartered city of Nauvoo. But the mob spirit would not let them rest even here; it was not long before it broke out with renewed violence, their old enemies from Missouri combining and cooperating with kindred spirits, many of whom were then to be found on the western borders of Illinois. The violence was now mainly directed against the prophet himself; the result was that he together with his brother Hiram, whilst confined in the Carthage jail—on a charge of treason I think it was—were brutally murdered in prison. Of the two "Apostles" confined in the same cell one was severely wounded. having received four balls in his body, and the other escaped unharmed. This was on the 27th of June, 1844. But even here, as in other c ses, maddened violence and brutal murder did not tend to destroy, but to strengthen a persecuted faith, adding to it the sacred seal of martyrdom. Such persecution did, however, succeed in driving the Mormons into a distant fertile valley, there to increase in numbers and power until they should become a perplexing problem of our national life.

THE MORMON HEGIRA.

It was in Feb., 1846, that Brigham Young, the newly elected head of his church, to-gether with his twelve apostles and several thousands more of the persecuted exiles, left Nauvoo on their journey westward, not knowing where their next home would be. Their general course, however, was toward the Rocky mountains and the interior of Calfornia, concerning which but little was then known. It was a leading purpose with them to get beyond the jurisdiction of the United States into Mexico, that they might be better able to maintain an independent position. In this, however, they ultimately failed, owing to a new settlement of boun-

daries at the close of the Mexican war.

As it was in the winter when they left, and having nothing but their tents and wagon-covers for shelter, there was much exposure, attended with severe suffering, even unto death among the people. But they still persevered, steadily pushing on-

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EXTRACTS FROM LECTURE DELIVERED IN "THE WOMAN'S LECTURE COURSE," PROVIDENCE, R. I., BY ELIZABETH CHURCHILL.

Mrs. Churchill prefaced her lecture by speaking of the present century as most remarkable for its discoveries in all directions, and its application of them to the improvement and comfort of life; but unless character also improves, outward advantages will be of little value. Unless people steadily tend upward, growing more truthiul, chaste and noble, their talking through telephones and their rapid transit will avail but little in the long run. Great advance has been made in knowledge of our bodies, and we seem to be on the borders of psychological knowledge of which it is bewildering to think. If the knowledge of physiology in all its branches, and of heredity, could be applied to the production of wiser and better people, it would be a fitting culmination of this glorious century. This can be done if women can be induced to lay side those scruples which are plainly traceable to their having always regarded them-selves as subordinates, of importance to the world only as they were connected with men. Volumes of exhortation to women upon the duties of motherhood have been written, but few of them begin at the beginning. . The important question is not how to train sickly and evil-disposed children to a tolerable state of health and tolerable morality, but how to secure the birth of children with healthy hodies, sound minds, sweet tempers and noble natures. How can one who knows the strength of the undercurrents about us; the sorrow and despair caused by evil-souled children; the influence which one noble or ignoble character may have on a wide circle; who also knows that the laws controlling character are instituted by a holy God—how can she shrink from their investigation? We used to be taught that children came into life like sheets of white paper, ready to receive whatever im-press mothers wished or were able to make. That is all wrong. The proof that the mental power and moral tendencies of children are determined before birth is overwhelming. Until this knowledge is accepted and women conscientiously act upon it, they will go on lopping off the branches of evil, instead of uprooting it; dipping away at the broad current of vice instead of stopping its sources. How shall women learn without teachers, and who will teach if the work is viewed as an of fense against good taste? The present reticence of women concerning improvement of race tends to increase licentiousness. What ever subject men find' women discussing in the light of duty, soon assumes to them a se-

Writers on heredity have been strangely reluctant to credit women with other share in shaping the nature of children than that of nourishment. Whether the electrical currents, traversing the blood, convey to the germ impressions from the mother, or there is a more mysterious process by which her moral and spiritual nature may stamp themselves, we know not; what we do know is that the influence of a weak mother, or a wicked one, often completely nullifies nobler qualities imparted by the father; as her struggle for selfcontrol and goodness, under adverse conditions, often becomes the child's birthright, where the father is weak or base. The black sheep in pious families could always be accounted for if the state of mind of their mothers before their birth were taken into account. Physical monsters are caused by arrested development through a shock of some sort experienced by the mother. May not moral monsters also be caused by sudden illtemper, or the indulgence of evil propensities? The stream of tendency may be deflected from its course by accidental causes. Marcus Aurelius, one of the noblest and wisest of men and emperors, was the father of the drunken, brutal wretch, Commodus, the explanation being that the empress was a profligate woman. Who could have thought that the life led by Lilithe Bonaparte, a comparatively obscure Corsican woman, during a short period would have influenced the destinies of millions and changed the map of Europe: but from her life on horseback, sharing the military expeditions of her husband, made by circumstances intense, ambitious and warlike in feeling, came the selfish, insanely-ambitious and powerful Napoleon, the only one of her large family whose character was abnormal in those directions. It seems to be established that the sentiments most active in the mother during pregnancy become most prominent in the child, rather than those latent and natural but for the time little exercised. If this rule were generally understood, surprise at the widely varying children of the same family would cease. Musicians have been born into unmusical families, made such by the effect of exquisite music, often heard, upon the mother's sensitive mind, as poetical children, refined and beautiful, are born into coarse, unlovely families from similar accidental influences. Byron's life was ruined by the misanthropy and unreason derived from his halfinsane mother; while in Goethe the seeds of his intense selfishness, which led him to pluck women's hearts only to cast them aside like weeds, may be traced to his mother, who with rare gifts wished never to hear of any trouble, not even of a fire in the next street, until there was danger that she would be affected by it. Charles Kingsley is an eminent example of an intense love of nature, being transmitted by the mother's exquisite enjoyment of beautiful scenery. The artful Rebecca stamped craft upon one son, and perhaps through him upon a nation, while the gentle, devout Hannah gave birth to a saint. Upon John the Baptist were brought to bear the highest possible influences through the exalted frame of his mother, so that he was fitly framed for the indwelling, in a peculiar degree, of the Divine Spirit. May it not be that one reason why there were so many saints and sages among the Hebrews was that their women universally desired children, each one hoping that to her might come the expected Star of Israel, and also to the fact that they were treated by men with tender consideration. Many a mother before Mary hid in her heart hopes which wrought upon her child to make him holy. What will be the effect upon our national character of the almost universal aversion to childbearing? The crime of feeticide is shockingly prevalent. In many cases some of which were known to the speaker, children who escaped the murderous intentions of their more ignorant than wicked mothers, have been crippled in body or dwarfed in intellect, and have grown to manhood helpless victims, with their hearts full of hatred for those who rnined their lives. Surely the lash of Neme-sis forever falls upon the heart of one who has so sinned. In other cases the murderous purpose is reflected in the moral nature of the child, and a cruel soul is born whose hand is against every one until he dies. Many mur-

ers who think feeticide no wrong. Overwork and worry dwarfs many a child, while idleness and self-indulgence is equally bad. In the case of two lads who seemed cases of arrested development rather than

derers are stamped with that nature by moth-

complete idiocy, the only cause assigned for their condition was the excessive devotion of their mother before the birth of each, to dancing and gayety. The energy and magnetism of many mothers goes into dainty clothing for the expected infants. Instead of the daily exercise in open air, which they need more than at any other time; improvement of their minds by study or reading, they ruffle and plait and embroider until they throb with fatigue. It must be a poor consolation to the defrauded man or woman, going through life subject to inherited ailments, or with mental incapacity, that his or her baby body was wrapped in dainty and elaborate garments. They cost too much.

Many children are born tired, their mothers having constantly worked in the household to the verge of exhaustion. This is wrong and cruel. Liars are made before birth by the strategies and equivocation to which women

resort to obtain from ungenerous husbands necessary money which is rightfully theirs. The benevolent activities of women of our days will influence the unborn toward goodness, but personal freedom would give a better harvest. Think of the delicate processes of nourishing a human body and soul until birth, and then reflect upon the ordinary conditions of motherhood; an overtaxed, ailing, often fretful and perhaps unwilling mother, who has little rest, almost no pleasure, and perhaps has to bear the fault-finding of her husband at her condition, and decide if humanity would not be immeasurably elevated by mak ing men and women familiar with the laws of human development. Imagine all prospective mothers happily situated, with bodies and minds healthfully exercised; surrounded by affection; every child beloved and longed for. Then suppose the little one properly fed clothed, exercised; its mind developed wisely, its powers of observation and reflection en couraged and directed; its will educated and its religious faculties trained. How much crime would there be by the time the second generation of this sort came into active life? Our prisons would be almost empty, knowledge would increase and goodness become the law of life. To spread abroad such knowledge is incumbent on all, both married and unmarried. To live purely and righteously with reference to future children should be urged upon the youth of both sexes; and above all things should women frown upon the sneers and contempt, the low jests with which this tender subject is almost universally treated. The birth chamber should be as sa-cred a place as the chamber of death. The

Spirit of God is there.
(Soon after the delivery of this lecture Mrs. Churchill, a woman greatly respected and esteemed, grew ill and passed away last March.)

The Faith and Prayer Cure, Or, Independ ent Spirit Healing.

BY S. D. HAY.

To the Editor of the Religio-Philosophical Journal.

I herewith transmit for such notice or insertion as you may deem them entitled to, sundry articles which I have clipped from the secular press, relating as you will see, to what is popularly known as "the faith and prayer cure" and as the subject has created some interest in certain localities, both in this and other countries, I propose, in this communication, to examine it in the light of our spiritual philosophy, that we may see just where the truth lies

in regard to the matter.

A noticeable feature of the movement, so far as the same has come under my observation, such cures, represent them as occurring in some one of the Christian denominations Now, as faith and prayer have, in all Christian lands, and from time immemorial been regarded as of the life and essence of the Christian system—as, in truth, underlying "the plan of salvation" itself, the question naturally arises, why has this great remedial agent for healing of the sick, been so slow in coming to the churches? Spiritualism, with its all-embracing philosophy, answers all such questions, whilst the churches, standing outside of this philosophy can render no answer, unless they should, as I believe they do, claim them as miracles, but this would come with bad grace from those who have so long flippantly flouted in the face of the Spiritualist the hackneyed phrase, "The days of miracles

have passed." I have before me a number of the RELIGIO PHILOSOPHICAL JOURNAL, in which is a list of the names of some sixty persons thus advertised as healing mediums, and I have reason to believe there are as many more who are regularly in the field healing the sick by spirit power, who are not thus advertised. Many of these have been healers for more than twenty years. Do these healers pray! Yes. If a sincere desire for the cure of their patients, though such desire be neither uttered nor expressed, constitutes prayer, then they may be said to pray without ceasing. And what of their faith! That they exercise just such as the practical business man exercises when in his daily avocations he uses the requisite means for the attainment of the desired ends; only this, and nothing more. Conceding the genuineness of the cures alleged to be the product of faith and prayer yet denying, as we must, the efficacy of these in the sense in which they are claimed by their advocates, it remains for us to determine the category in which such cures should be rank-We assume, and shall endeavor to maintain, that the faith and prayer cure belongs to that large and ever growing branch of Spirit ualism which comes properly under the head of "The Independent." By this I mean that class of spirit power and spirit manifestation which are wrought without any specific agency upon the part of the medium, and, not unfrequently, independent even of his expecta-Such, for instance, is the independent voice, independent music, independent writing, and the independent development of me diums. This last mentioned manifestation is quaintly described in the New Testament, as the Holy Ghost falling upon them; and a no-table instance of independent healing, was that which represented the woman as believing that if she could but touch the hem of the garment of Jeaus she would be cured, and when Jesus felt the virtue (magnetism) go out of him; and this I apprehend it was, and not her faith that healed her.

The experience of more than one genera tion in spirit communion has shown that some degree of preparation—some intelligent cooperation between mortals in the flesh and those who have left it, is indispensable to the attainment of the best results. In a word harmony, quiet, and passivity of mind, and unity of purpose and desire on the part of those who would be the recipients of spirit influence, constitute the conditions necessary to ordinary spirit intercourse; but these are ob ordinary spirit intercourse; but these are obtained by knowledge and not by faith or prayer. To a knowledge of these conditions and to our observance of them, we are indebted to-day either directly or indirectly for all we know of immortality and the after life, for all we have learned of the endless variety of the manifestations for the literature and the manifestations, for the literature and the philosophy of modern Spiritualism, which are everywhere received by thoughtful minds as the crowning glory of the age.

Of the loving purposes and wise designs that characterize the ways of the Infinite, perhaps there are few that more fully challenge our regard than that which makes the progress and the happiness of large numbers of departed spirits dependent upon the good they are enabled to do, by returning to earth and ministering to those they have left behind. More than one billion of immortal spirits within the last generation, have drifted into spirit life and taken their apparent places there. Of these what mind short of the Inflnite can compute the number of those who

'On errands of supernal mercy sent," would gladly return to earth and minister to their brethren in the flesh if the door were but open to them and the invitation given. Faith and prayer can never open this door. Earnest investigation, and a knowledge of the laws of spirit intercourse, alone can.

The most interesting and startling case of independent spirit healing that I have ever heard of, is that of Miss Magnolia Hibruner of Guyandott, West Virginia, a detailed account of which you will find in the inclosed slip from the Catlettsburg Democrat. In this remarkable cure there was involved neither faith nor prayer nor hope, for whilst to all human seeming she is in the very jaws of death a band of angels which she hears, sees and describes, comes to her bed and miraculously

restore her to health. There are some dozen of those Faith and Prayer Institutes in the United States and Europe—the most prominent of those in the latter, is the one at Knock in Ireland, and that at Lourdes in France: but in none of these, either at home or abroad, is such a thing as spirit mediumship recognized or practised. The old Bible doctrine of the ministry of angels and the practise of healing the sick by the laying on of hands so largely practiced by our healers to-day, and the clairvoyance which locates disease, and the spirit intelligence that prescribes for it-all these are ignored and repudiated by this modern therapeutic school of faith and prayer. With the Catholics the prayer is made to the blessed Virgin, with the Protestants to God and Jesus; and though the latter is credited with having 'paid it all' while on earth, yet he is invoked to return and settle other ills and bills that daily accrue for

the violation of the laws of health. Amid all this darkness and unbelief, it is pleasant to reflect that the Christian world does move," and that the light from the Spiritworld may be seen resting upon a few of the eminences that overlook "the marsh lands of

Woodbury, Ky., Oct., 1881.

Can Spirits Suffer after Leaving Material Bodies?

To the Editor of the Religio-Philosphical Journal:

Will you allow me the privilege of expres sing my views through your widely circulated paper to its numerous and intelligent readers. upon the above interesting question. From a perusal of the many papers published in defence of Spiritualism, I find many who express their firm belief in a hereafter enjoyed by the spirit, free from pain, misery, sorrow or death, but a career of unlimited pleasure and freedom of will wheresoever the spirit may list. In my aged search after truth, I cannot believe that death or change will absolve us from any obligations imposed upon us by the eternal law of our being. The spiritual ele-ments of our nature are the only criterion by which we can judge or experience either pain or pleasure. Sensation is not a natural element of the material body after the spirit or Ego, has left, and is no more sensible of pleasure or pain than the material rock or tree. When all intelligence of feeling or life has departed from the material body, dissolution of its organized form goes on, until each atom unites with its proper affinity, to build up another form, for the I am of eternal life to manifest through, to gain the intelligence of earth's experience. The occupant of the former body of this rudimental sphere has passed on to be born again, or re-incarnated into a more etherialized form, just as natural to his spirit sensation, as the form of earth was, to earth-vision; not one faculty or expe rience lost. All of his organs with one more added for the second sphere are ready for active operation for the unfoldment of the spirit to scenes of higher life. The dualism of the soul and spirit can never be dissolved. When the soul and spirit are properly born into a new sphere, it must become a threefold being, possessing the outer, inner, and the innermost The outer form is produced by the intelligence of the sphere into which the inner and innermost will enter. The spirit may enter the second sphere before a body has been prepared; in such case the spirit can return to earth and take possession of our bodies, feed upon our food, and drink of our drink. Some are incorporated into our nature as guardian spirits, while the others may be called familiar spirits. A triune spirit who has been properborn into spirit-life cannot take possession of our bodies or control us, except by impression, similar to mesmerism and psychology.

The natural body after the spirit has left it is not subject to any of the sensations which belong to the spirit; all have left, and decom-position of the body soon takes place; each particle goes to its proper affinity there to wait until called forth by the inherent law of its being to higher forms of active life. The Ego or soul, with the spirit covering, has left the outside form, without as much as saying by your permission, Mr. Form, and has entered its destined locality with all the experiences and faculties which it possessed in its physical state of existence. The spirit coming in possession of more intricate and active conditions for progressive unfoldment, does not render it less exposed to atmospheric changes and events incident to further experience, and progression which exists every where throughout the realms of Nature. I heaven and hell are the mental actions of the soul, it has no better chance for creating its own happiness or misery in its new condition, than when a denizen of earth enshrined in flesh. All the possibilities of his inherent nature can only be made manifest through experience, which is always attended with more

or less suffering. Upon entering the second sphere, we have by no means reached the ultimatum of our progressive existence; neither is the door called death, forever closed to our advancing intellect. Death has followed us through all gradations of ascending life, from the atom up to our present state, and is so interwoven in our very nature, that it is a part and parcel of ourselves. Life could not be eternal without its negative, eternal death, change, sleep or rest. Active life is destructive by its continued exertion, and must be recuperated by the change called death. Let the minds no further advanced in wisdom, advocate the popular idea that there are existing in nature many things which are wrong and should be destroyed: their belief or disbelief will make no difference with the great evolutionary wheel which moves slowly but surely on, and with each revolution casts a shadow in advance, indicative of its eternal unfoldment; also that there can be nothing lost outside of nature in the mineral, vegetable and animal kingdom, for all things have eternally existed in some form

and eternally will exist, as nature is unbounded, having no outside locality where some-thing can be changed to nothing, or where no thing can be made into some thing. There is not a particle of matter or life existing in any shape, but what will always exist in some form, rising from the lower to the higher conditions through each successive chain of development. The mineral advances to the vegetable, and then through the lower order of the animal, and so on up to man, and on through the ascending scale, to be associated with the highest order of beings who have gained their knowledge by passing through the experience of eternal progressive forms of existence. We can not buy or sell knowledge. Infinite experience can only be gained by partaking largely of the trees which are by partaking larger,
called good and evil.
With due respect for the opinions of others,
I remain as ever, the friend of progression
M. L. Sherman.

Adrian, Mich., Oct. 22nd, 1881.

In Memoriam.

To the Editor of the Relig . - Philosophical Journal:

An interesting and unique service in com-memoration of the translation to a higher sphere, of Wm. Green, Esq., of Brooklyn, on Oct. 14th, was held at Steck Hall, N. Y., Sunday, Oct. 29th, at 10:30 A. M.—Andrew Jackson Davis, president of the Harmonial Association, the beloved and loving friend of a quarter of a century, conducted the exercises.

On the centre of the desk facing the audience, was the last photograph taken of Mr. Green. Tasteful hands had surrounded it by an exquisite wreath of roses, daisies, smilax and ivy, the language of which is life immor-tal, and the stand was covered with a wreath of rare vines, flowers and delicately tinted au-tumn leaves. The audience included many old friends of our venerated brother, among whom was his wife and several of his children. His former friendly associate, Peter Cooper, was prevented by the lowering skies from attending.

The soulful strains of the organ, evoked by the organist, James M. Farnsworth, and the soaring, bird-like voice of Miss Conron, were but a fitting prelude for the discourse. How different the whole atmosphere from that where old-time beliefs prevail? Here, death is only a birth, a dropping off of the outer encumbering fleshy garments, so that the glo-rified spirit is no more hindered and clogged by matter. The air is filled with hope and joy and a sacred religious awe at the wonderful. but natural process.

Mr. Davis gave a graphic but succinct sketch of the life, character and labors and unfoldment of Mr. Green, from which we cull the following data, of one who passed on at the ripe age of eighty-five years.

Mr. Green early developed great business capacities, and acquired wealth by means of which he could carry out cherished humanitarian and religious projects, in connection with his friends, the Tappans, William Goodell, Rev. Charles G. Finney, and other prominent philanthropists, With these men he had much to do with the erection of the old Broadway Tabernacle, which was largely built from his purse. That has been one of the most important churches in this country. In the chapel which was the nucleus of this church. Mr. Green himself originated the modern Sabbath school system, which has since become so popular. This distinction has frequently been given to others.

In the year 1833, Mr. Green assisted in the ormation of the Americ ty, in Philadelphia. He suffered the obloquy and opprobrium which fell upon his friends Garrison, Tappan, and many others. For some time his windows were barricaded, and a tank of hot water was kept in the top of the house to withstand the assaults of those infuriated mobs that were the exponents of popular fury against anti-slavery workers. He was a man of action, rather than of words. Others have gone down to history with greater renown. who did less. His purse, his great executive ability, his matchless courage, his love of truth, made him the Cromwell of that stormy

The simple grandeur of his character and his absolute devotion to truth, rendered him capable of examining everything new, however unpopular. So, in due time, having be come a good deal liberalized, he investigated modern Spiritualism, and received indubitable evidence of its truthfulness. Regarding it as a means, not an end, he went on to broad in vestigations and generalizations. He landed in the Harmonial Philosophy. Here he found that which satisfied the needs of his expanding soul, during the tranquil remainder of his life on earth. In its grand revelation he rejoiced exceedingly. He demanded pabulum for reason; here it was. His strong, truth-loving nature rejoiced more and still more in its eternal principles. As the natural man faded and drooped, the spiritual man grew sweet and strong and more in unison with the Harmo nial Philosophy.

Mr. Green was immovable in upholding anything which tended to advance the race through inculcating the principles of the philosophy which was so dear to his heart. He hailed with joy the organization of the Harmonial Association, and came over to New York, infirm as he was, to become qualified as trustee. With deep emotion, on that occasion, he declared himself thankful that he had remained on earth long enough to become one of its founders. The most venerable of them, he is the first who has been called higher, to continue his work in a broader way and in

At the close of the discourse, on motion o member, a committee consisting of three, Mrs. Mary F. Davis, Mr. S. R. Filley and Mr. Vm. T. Van Zandt, were appointed to draft the following resolutions, as embodying the sentiments of the Association:

Resolved, That in the long and well-round ed life and sterling character of our departed friend and brother, William Green, we recognize the legitimate and practical workings o the central ideas and principles inculcated by the Harmonial Philosophy, of which he was a profound student and unwavering supporter, in his loyalty as a citizen under a Republican government, in his active sympathies with the ppressed and down trodden, in his charitable leeds and self-sacrificing efforts in behalf of universal emancipation, in his loving fidelity to the tender relations of husband, father friend, guardian; and, lastly, in his fearless adoption and uncompromising public advocacy of whatever seemed to him to be the truth however discredited and unpopular.

Resolved, That in his withdrawal from earth to enter upon the nobler ministrations of a higher existence in the spiritual universe we feel that humanity has gained an unchang able friend and advocate, whose influence for the accomplishment of good works will be widely realized here in conformity with the wisdom and philanthropy of Celestial Broth. erhoods.

Resolved, That as a sacred commemoration of his departure, which occurred in the ripeness of life and in harmony with the Divine plan, we solemnly pledge ourselves individually, and not less as the Harmonial Association, of which he was the most venerable and

venerated officer, to keep fresh in our remembrance his exemplary life; to accept and to profit by his advice to his children "to cultirate integrity of character, as the only guarantee of happiness in this or any other world," and to be influenced in our daily walk and conversation by those eternal principles which were and are so dear to his heart and understanding.

Resolved, That we herewith express our profound sympathy with the children whom he held so dear and who cherished for him such reverent affection, with his companion, left lonely at eventide, and with all others who are sorrowful in their loss, which, in the light of our religious principles, is to him a blessed translation and an infinite gain.

During the preparation of these resolutions. Prof. A. Wilder gave an interesting sketch of particular phases of philanthropic and religious periods, in which Mr. Green was a prominent actor. He was followed by Mrs. J. C. Croly, President of Sorosis, who paid a beautiful tribute to Mrs. Cornelia Green., the wife of Mr. Green, whom she pronounced to be one of the loveliest of characters. To Mrs. Green was owing the greatest inspiration and help of her own early life.

During the address of Mr. Davis, he called upon Mrs. Van Horn to read a letter which Mr. Green had left, to be opened by the family after the departure of his spirit from its worn tenement. We give it as a characteristic example of its author:

To my beloved children:

I leave this, my last communication with you (during my residence on earth), to express my special wishes in regard to my funeral. For nearly forty years I have repudiated the religious system of christendom, because its very foundation is false, inasmuch as its fundamental doctrine is, that all mankind are born at enmity with God, and that their eternal happiness depends solely upon belief in the atonement, or, in other words, upon belief and trust in what another has done for them, instead of upon personal integrity. I deem every falsehood, held as a basis of religlous belief, to be eminently injurious to man-

kind. The history of this belief, for more than 1,500 years, has clearly demonstrated that its natural effect has been, persecution, the suppression of knowledge, and a brake upon the progress of the world; and to day is only held in check, by civilization, which is the child of science. Therefore my wish is, not to have any of its clergy present, nor any of its theological tenets expressed, at my funeral; on the contrary, I desire, in this way, to repeat my protest against such a system of religion. To this request, I trust that all my children will cordially accede, and no one of them bow

down to the "Idol St. Custom." I have engaged my old friend. Andrew Jackson Davis, to make all remarks that need be made on that occasion. I would like to have cheerful music, appropriate to a glorious, joyous second birth; to have a few flowers, not a superabundance of them; to have my body interred in a plain mahogany coffin, without ornamentation, and no more carriages than will be needed for the occasion, so that there may be no appearence of parade. Mourning costumes I disapprove of in all cases. As for yourselves individually, my advice is, to cultivate integrity of character; for in accordance with it, will be your happiness in this, or any other where you may dwell.

Farewell. Your affectionate father, WILLIAM GREEN. 1268 Pacific St., Brooklyn, Dec. 4th, 1876.

At the close of these F. Davis announced that Mr. Davis had heard from his dear friend, since the translation of the latter to a higher existence. A voice came in the early morning, sounding its message of happy triumph to the one who had tenderly accompanied his elder brother to the very shores of that stream which bore him to his home in the Summer-land. His announcement finished with this

MESSAGE FROM WM. GREEN.

Tuesday, 5 o'clock, A. M., Oct. 25, 1881.
"Not/death, but translation! It was all accomplished for the most part painlessly, in consequence of the affectionate attentions and care of my children, in the hours of my greatest helplessness. (After a silence of 8 or 10 minutes, he con-

inued:) "My anticipations are more than fulfilled. My cup is overflowing. In truth I may say I am overwhelmed with an indescribable sense of novelty and satisfaction.

(A few moments delay, he added:) "To my great suprise the first to meet me was Thomas Trusdale. Many of my early associates and acquaintances are in this vicinity. (So I am told.)
"At last I am conjoined to my Cornelia as

if we had parted but yesterday. "To all my dear family and friends, love from William Green." With a tenderly eloquent apostrophe to our ascended friend, Mrs. Davis closed the deeply

impressive service.

THE SPIRIT OF WASHINGTON.—In one of Josiah Quincy's "Leaves from old Journals," published in the Independent, he says that his father, while occupying for a night the room in which Washington died, saw the the spirit of the father of his country. "If," explains the writer, "I gave the particulars, I should feel bound to give a full explanation of them by Dr. Hammond or some other expert in cerebral illusions; and this would occupy too much space for an episode. It may be worth while to say that nothing my father saw, or thought he saw, was useful in confirming his belief in a spiritual world. His assurance in this matter was perfect, he believed that brain action (it that is the correct expression) was at times set up in us by friends no longer in flesh, and that his own life had been guided by these mysterious influences. Shortly before his death, he spoke of reunion with those he had loved, as men speak of what they know; not as they speak of what they hope or

A curious accident happened at the Electrical Exposition in Paris. A gentleman was leaning over to examine closely an interesting machine, when his gold chain made a connection between two conducting wires which happened to be exposed. The chain immediately became red-hot and set fire to the waistcoat, against which part of it rested.

."Is Darwin Right?" by WilliamDento n price \$1.00, postage 8c. This last and best book of Mr. Denton grants the great merits of Darwin, accepts evolution, but shows how imperfect the Darwinian theory is unless there be a Central Mind to guide the wondrous process. It is the only just criticism of Darwin, and the first and only book in the world that calls the great scientist back to The Soul of Things and up to a spiritual philosophy. These, and many other books, are on sale at our office.

ONICAGO.

# Woman and the Household.

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

### NOVEMBER.

Who said November's face was grim? Who said her voice was harsh and sad? I heard her sigg in wood-paths dim, I met her on the shore, so glad, So smiling, I could kiss her feet! There never was a month so sweet.

Where short-lived wild flowers bloomed and died The slanting sunbeams fall across Vine broideries, woven from side to side, Ahove mosaics of tinted moss-So does the Eternal Artist's skill Hide beauty under beauty, still.

And, if no note of bee or bird,
Through the rapt stillness of the words
Or the sea's murmurou-trance, be heard,
A Presence in these solitudes,
Upon the spirit seems to press The dew of God's dear silences.

With soft relenting, comes a day Whereto the heart of June is given— All subtle scents and spicery, Through forest crypts and arches steal, With power unnumbered hearts to heal.

And if, out of some inner heaven

This is the month of sunrise skies Intense with molten mist and flame: Out of the purple deeps, arise Colors so painter yet can name; Gold lilies and the cardinal flower, Were pale, against this gorgeous hour.

What idleness to moan and fret For any season fair, gone by! Life's secret is not guessed at yet; Veil under veil its wonders lie. Througa grief and loss made glorious The soul of past joy lives in us. Lucy Larcum.

### A WOMAN'S CONGRESS.

The ninth annual Congress of the Associa tion for the Advancement of Women, was held in Buffalo, N. Y., on the 19th, 20th and 21st of October. This society has often been mentioned in these columns, but it seems to demand more than a brief notice, Originating in Sorosis under the inspiration of its President, Charlotte B. Wilbour, it was hoped that its interests and aims should be national and general in character. In the little circular called "A Messenger," which was scattered over the country, the objects of the society were thus set

"The necessity of fellowship and concerted action among women interested in the advancement of the race, and more especially of their own sex, is so apparent, that we do not hesi tate to assert that by far the larger portion of our efforts in that direction are fruitless, because they are solltary and isolated.

"Thousands of noble and beneficent women scattered all over our country, are to-day thinking, writing and speaking the truths which all women need and many are waiting to hear. and which would at once be a renovating force in the land, if the believers could, in a congregated body unite upon practical methods for their incorporation into government, bustness and social life."

### THE FIRST CONGRESS.

In response to this call, a multitude of earnest, thoughtful women responded, and the miss meeting was held in the city of New York, October, 1873, with Mary A. Livermore President. It was a dignified body of able women, So far as the speaker knew, the existed no live the present association. society at large. Since then eight other meetings have been held in as many cities. The society has not outgrown entirely a certain narrow management which is, perhaps, incidental to all tentative understandings, but it would be impossible to state how much it has stimulated thought, hope and effort in the hearts of women; influenced public opinion, and enlarged the borders of women's aims, opportunities and progress.

# THE CONGRESS AT BUFFALO.

is fully repeated in the Express of that city, in several columns, sandwiched between "Po lical Machine Work," "October Racing." and "The annual meeting of the Association of Congregationalists;" things so widely diverse, jostle each other in this world. Evidently the reporter was surprised to see such a body of noble matrons, conducting their deliberations in a calm, rational and temperate spirit. From the first, the liberal class of thinkers have been largely represented, and they are such as believe in harmony and order. Mingled with them are a more conservative class, though holding advanced opinions upon woman's duties, responsibilities and labor. These win the audience to think upon topics very ably presented, for each one speaks of what she has special interest.

LIST OF ESSAYS READ DEBATED. 1. Influence of Foreign Study on American

Girls, Mrs. Lucinda H. Stone, Mich. 2 Work of Women in the Reforms of the Past Century, Mrs. Lois G. Hufford, Indiana. 8. Guardianship of Children, Status of the Mother, Mrs. Belva A. Lockwood, Washington. D. C. 4. The Ideal Home, Mrs. Edna D. Cheney,

Massachusetts. 5. "Rescue Work," by Mrs. Dr. Elizabeth

Blackwell, England.

6. Political Education of Women, by Miss Mary F. Eastman of Massachusetts. 7. Women of Eastern Europe, by Mr. Julia

Ward Howe. 'The Pursuit of Art," Sarah W. Whitman "Temperance," Rev. Antoinette B. Blackwell. J., and Rev. S. M. Perkins of Vt., (both Unitarians: "Factory Girls," Mrs. Elizabeth B. Chase, R. I.; "Sericulture," by Mrs. Caroline M. Severance, showing that in the rearing of the silk worm lay an inviting and remun-erative field for woman's work. As the report of the last day's proceedings has not come to hand, the crowning topics and speakers of that day cannot now be given. It is safe to say, by the experience of other years, that such topics as these were treated: "Law as it affects Woman; Woman in the Pulpit, as Physician, as Teacher etc. Enlightened Matherhead." as Teacher, etc.; Enlightened Motherhood; Woman's Work in Philanthrophy, Prison Reform, Temperance and Peace; Co-operation; Organization of Household Labor, etc.

# MEMBERS OF THE ASSOCIATION.

It is impossible to give a list of the humani tarian and cultured women who are enrolled among the workers of this society. Among those best known to the readers of the JOURNAL, not mentioned above, are Sara A. Spencer of Washington, Mary F. Davis, Mrs. S. C. Hoffman and her sister, Mrs. Bascom, wife of Prof. Bas-com, Madison, Wis., Mrs. Lita Barney Sayles, correspondent of the Journal, Rev. Phebe Hanaford, Jersey City, Kate N. Doggett and Ellzabeth Boynton Harbert of Chicago, Rev. Caroline A Soule, Catharine A. F. Stebbins, and Charlotte Fowler Wells, Among medical women are Drs Susan G. Edson-remembered

Miller, Holcombe, Hastings, Austin, Bond, Botsford, Loring, New York State, and many from other parts of the Union. The list of

names given is necessarily meagre.

To go back to Buffalo and the meeting there, it is, perhaps, as well to give verbatim extracts from the daily papers of that beautiful city, which is rather conservative in regard to wo-man's work. We premise that the masculine reporter seems much impressed by the fact that the assembly were well dressed and good looking. He says:

### DISTINGUISHED WOMEN.

On the stage were artists, poets, preachers, writers and workers—noble women all. At the left, the secretary, Mrs. Kate Gannett Wells, comely and with fine sympathetic features, and dressed in a plum colored silk which was extremely becoming; with her, the assistant secretary, Miss N. E. Blatchford. Near them sat Mrs. Edna D. Cheney, a lady of remarka-ble power as a writer and lecturer in the field of art. Miss Abby W. May, another well known lady, was easily distinguished from her sisters by the severe simplicity of her dress, both in texture and fashion. Towards the rear of the stage was Mrs. Sara H. Spencer, a Washington lady of elegant appearance, and who may with great respect be called the Roscoe Conkling of the convention. Her brilliant style of speaking comports with the dash of dress, of broad brimmed Gainsborough, and the tastefully worn bits of color which contrasted strongly with the quietness of costume worn by Miss May. Miss Mary F. Eastman, in plain bonnet, with ribbons tied under a very strong chin, was a prominent figure She is a well known platform and pulpit lecturer, and her calculating gray eyes do not belie the strength of thought and logical reasoning which mark every thing she does. She is one of the most fluent, masterly woman speakers in the country. Near Mrs President Howe sat Mrs Henrietta L. T. Wolcott, the treasurer of the association, and a lady of elegant and dignified bearing. Other ladies were coming and going on the stage as the exercises pro gressed.

THE PRESIDENT'S ADDRESS.

The President, Mrs Julia Ward Howe, stepping to the light reading stand at the front of the state, brought the audience to quiet order at a word. She wore a black silk dress, trimmed with fringe and satin folds, and her white hair was drawn well back beneath a bonnet of seal brown. Mrs. Howe's face is a strong but motherly one, her manner quiet, easy and dignified, and her voice soft and not at all penetra ting. Her address of welcome was direct and

simple in style, and was in outline as follows:
The work of the Association for the Advancement of Women is essentially the solu-tion of a problem of life. That problem is before us, and it is our business to solve it. Whether we gather for a brief season to consult together, or whether we study in the isolation of our homes, the object is the same it is to learn what it becomes us as women to do, and then to do it. As the church is an assemblage of worshipers whose duty consists in the individual practice of their religion, so is this congress an assemblage of women whose work is individual in their homes and immediate surroundings, wherever they may be. The members of the association should, first of all, remember the freedom under which they meet. A comparison with the condition of women in other lands would show more fully

the papers read, constitute, when published in pamphlet form, a remarkably profound and True, in Germany was a somewhat similar orsively by women, and it looked to a public opinion from its own sex. The very nobility of its position thus occupied brings difficulties, and there was danger, in the speaker's opinion, that they show their likeness to the other sex by now and then mistaking sound for sense. (The representative of the worser sex hereupon looked more lonesome than be-

fore.) Under the heads of economics, ideals and methods, Mrs. Howe reviewed the field of available work for women As for the first, in active business and trade, women had been pushed to the wall. In the realm of lideals. foremost came religious doctrines. And here lay inequality at the start. Men, knowing themselves to be sinful, have little time or taste for repentance, and have, by a time honered custom, virtually requested the women to settle the sins of the men as well as their own. After full consideration of these points, she passed to that of methods, showing what could be done towards making education humanizing and elevating. The women of this congress all find their first duty in the restricted region of home; were all home loving and home serving. She believed that the time when it was necessary to make this statement to controvert an erroneous public opinion had gone by.

It seems invidious to mention only a portion of the papers presented, but it is unavoidable. At a future date we shall make further extracts from essays which are worthy of universal consideration. We close this brief notice with a little more upon our favorite topic,

THE HOME. Women, and men too, may well listen to Mrs. Cheney on the Ideal Home. Her ideal home is not the shining castle of the poet's fancy, but a many-purposed family life. The monogamic family must form its basis. Love must be its inspiration. The recognition of the equality of members must be its law She pictured the home of different grades of society: the nomadic tent of the patriarch, the half civilization of the Moor, the wrong home ideas of the Roman, the Athenian The errors of Fourier and the Associationists were pointed out and the principal evils of modern home life depicted. Mrs. Cheney pronounced an earnest phillipic against tobacco, and which we doubt not many a good wife will ding in to the ears of her fumigating spouse from this on for many days. The true reciprocity of the family relations were shown, and a picture drawn of the ideal home which would be like a seed in good ground, becoming a mighty tree whose leaves were for the healing of the nations.

Discussion followed the heading of these papers, which in many respects were fully as interesting as the essays themselves.

Magazines for November not before Mentioned.

The Phrenological Magazine. (L. N. Fowler, London, Eng.) Contents for October: Al-fred Tennyson; The Face as Indicative of Character: The Teachings of Phrenology: Lectures on Phrenology; Influence of Tobacco on the Functions of the Brain; Breathing; Overwork; A Long Sleep; Poetry; Little Kate and

I; Facts and Gossip. The Herald of Health. (M. L. Holbrook, M. D., New York.) Contents: Hygienic Treatment of Consumption; An Ancient Health Book; Dangers and Diseases of the Schoolas the nurse of President Garfield—and Alida C. Avery of Denver; Drs. Blake, Clisley and Zakrzewska of Boston; Blackwell, Webster, ment; Studies in Hygiene for Women;

Wide Awake. (D. Lothrop & Co., Boston.) Contents: Frontispiece; Riga in the Chimnev: How they drowned out the Woodchuck: An Explanation for Mamma; Miss Tipty-Toes: How the Little Steadmans Had a Good Time: Boys and Bantles; To Day; All Halloween; Sharon; A Brave Boy; A Little Shopper; Hitty's First School; Grandmother's Bear Story; Grandfather's Bear Story; Some Morning Orders; Having His Own Way; The Man in the Moon in Folk Lore; The First Thanks-giving Day; Rix's First Errand; Making the Jack a lantern; The Boy King of Egypt; Polly Cologne; Home, Sweet, Home! Tangles; Music; Magna Charta Stories; Door yard Folks; Ways to do Things; Little Biographies; The Travelling Law-school; Health and Strength Papers; What to do about it.

The Popular Science Monthly. (D. Appleton & Co., New York) Contents: The Industrial Type of Society, by Herbert Spencer; Deterioration of American Oyster Beds, by Lieutenant Francis Winslow; Volcanoes, Their Action and Distribution (Illustra ed); Physical Education, by Felix L. Oswald, M. D.; A Half Century of Science, I. By Sir John Lubbock; Organic Remains in Meteoric Stones, by Francia Birgham; The Available Energy of Nature, by Sir William Thomson; The Duration of Human Life, by M. De Solaville; Worry, by Dr. J Mortimer Granville; American Climate and Character, by Edward C. Towne: Sketch of George Jarvis Brush, by Professor T. R. Lounsbury, (with portrait); Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

The Phrenological Journal. (Fowler & Wells, New York') Contents: James A. Garfield; Lucretia Garfield; The Mould of Mind; Presidential Nasology; People who live in Grooves; Alvan Clark; The Puritan Child; Old Aunt Dinah; Mother and Daughter; Vegetarianism and Teetotalism: Danger of Excessive Fatness: Why we get Sick; Eccentricities of Bullets: Notes in Science and Agriculture; Poetry; Editorial Items; Answers to Correspondents; Personal; Library.

The Book-Keeper. (Office No. 76 Chamber street, New York.) A fortnightly magazine devoted to Commercial Science, Business Economy and Practical Knowledge.

The Student's Journal. (Andrew J. Graham, New York) Devoted to Phonography, Music, Hygiene, Philology, Bibliography, etc.

Revue Spirite Journal D'Etudes Psychologiques. (M Leymarie, Paris, France) This Magazine is devoted to the Spiritual Philosophy, with able writers.

Psychiche Studien. (Oswald Mutze, Leip-

zig Germany.) An able exponent of Spiritualism, having as contributors some of the leading writers of Europe. Our Little Ones. (The Russell Publishing Co., Boston, Mass.) A magazine containing

beautiful illustrations and stories, for the youngest readers. Golden Days. (James Elverson, Philadelphia, Pa.) An Illustrated weekly for boys and

Babyland. (D. Lothrop & Co., Boston, Mass ) A magazine for youngest readers filled with short stories and illustrations.

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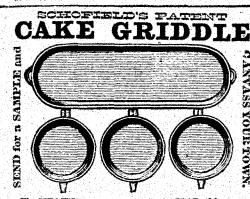
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### G. B. Stebbins.-Editorial Farewell.

With this issue my editorial connection with the Religio-Philosophical Jour-NAL ceases. My wish and expectation has been to remain to the close of the year, but illness compels me to leave. My eyes fail, and my hand protests by its stiffness against its too severe task. At sixty-four one cannot do the work which was a pastime at forty, and it is too late for me to undertake editorial duties or to be active in the pioneer lecture-field. Of the arduous labor and constant care needed to conduct the Joun-NAL its readers should have a just appreciation, leading to its active support.

Those who have thanked me for my efforts here, in the past few months, I gratefully thank in return and those who have criticised me frankly and in good faith are equally entitled to my thanks.

In a few days I leave for my home at Detroit. Michigan, where my postoffice address will be after Nov. 18th.

GILES B. STEBBINS.

The Prayer Test-What the Seymour Times has to say on the Position of the Religio-Philosophical Journal.

Concerning the editorial on "The Prayer Test and the Science of Medicine." which recently appeared in the Journal, the Seymour (Ind.,) Times has raised objections. After praising the good sense of the main portion of the article, it says:

....What a melancholy commentary on sanity and the defenceless condition of the human intellect in the whirlwind of hallucination is presented when he gravely and with apparent sincerity, adds the follow-

How readily would a clairvoyant have pointed out the position of the ball, and with now much more certainty than the electric balance! And yet with what contempt would this proposition have been received! On which it makes the following com-

mentary: That a clairvoyant could have pointed out the position of the ball quite as accurately as the electric balance is quite probable. The electric balance isn't yet a reliable instrument, and surgery has to be backed up by common sense. But the greatness of the patient appalled the surgeons and common sense took flight. Then they fought wild. Had Garfield been a poor man in the hands of an average physician in a country village he would have re covered. Very little surgery was required in his case. All he wanted was a medical attendant who had learned the art of letting

his patients alone: But to assume that what is called clairvoyance, a pretended trance state in which the animal brain is adapted to the enter-tainment and control of an invisible inhabitant of the air, a disembodied spirit which by virtue of its escape from a ma terial, human brain, sees things hidden from mortal eye and ken—to assume that this pretended trance state enables the me dium to receive and impart the knowledge possessed by a "spirit," is to admit the demonology and witchcraft so ably set

forth in the Holy Bible The only explanation is (for most people with cranks are sincere and honest), that insanity is the rule and perfect sanity the exception with the human animal. A man or woman able to take a level considera tion on all subjects is the exception. Most of us are constructed with obliquities and weaknesses and imperfections that pervert warp and dwarf our judgment, blind our perception and distort the impressions made upon the brain by our surroundings And the knowledge of this, our pitiable condition, should soften us into tolerance and charity for our fellows and fill our hearts with sympathy and loving kindness for all who are struggling for truth and the elevation of our race to a nobler man-

hood and a purer happier life. The editor of the Times is a materialist and as such he is, perhaps, a little more

we know of. There is something about Materialism which tends to such results: converting a man to a first-class egotist. The editor has expressed his opinion, and in such a way it would seem that he thinks it a finality, and there is no chance or need of reply. Luckily, however, it is after all only his opinion, and he brings not a single proof to support his bare assertions. Even his bare statement that the President would have recovered if let alone, is in conflict with the known facts of the case. His physicians might not have known the condition of the wound, but that had nothing to do with the result, for the wound has been pronounced by those who are thoroughly competent to judge in the matter, to have been necessarily mor-

But this is not as essential as the next position denying clairvoyance, and the power of a clairvoyant to locate the ball. "Clairvoyance," he says, "is a pretended trance state," and that any one should believe in shows that "insanity is the rule and sanity the exception with the human animal." Aside from the main question, we pause to express our gratitude that we have a knowledge of a philosophy which is above the appalling view of man here expressed. After all he is to the editor of the Times only a "human animal," a thinking beast, to go down to death like the brute, die and go back to dust. With this poor "animal" "insanity is the rule," "sanity the exception," and only such men as the editor of the Seymour Times, are fully sane, and their sanity is proved by their denial of everything that exalts life above the gross

realm of the material senses. We said Dr. Monroe brought no proof; he does at last, however, and says: "....to assume that this pretended trance state enables the medium to receive and impart the knowledge possessed by a 'spirit,' is to admit the demonology and witchcraft so ably set forth by the Holy Bible." In his intense hatred of the Bible, that Spiritualism has anything in common with it, to him is sufficient evidence that it is false! That is all the proof he offers against it; and this proof we regard as in its favor, for it explains the Bible and all other so-called sacred books, and offers a key whereby the secrets of the soul may be unlocked.

Dr. Monroe unconsciously admits a state of true trance when he calls clairvoyance a pretended trance." What this state is he does not attempt to define. He has never investigated Spiritualism or clairvoyance; he will have nothing in reference to them in the columns of his paper. In this he is as "hard-shelled" as any churchman and as violent in his expressions. Mark the following passage and remember that it is from the columns of a liberal paper:

But while we cannot discuss nor suffer to be discussed in our columns the merits or temerits or clairboyance and Spiritualism these being subjects foreign to our purpose while priestcraft is all predominant, we cannot suppress our wonder that modern believers in demonology, spirit existence and communication with human beings, seeing into the future and the impenetrable by the clairvoyant eye, and healing by the aying on of hands, as did the "Savior" and his apostles, should reject the Bible and modern Christianity.

The Times is too occupied in proving man a "human animal," with beastly attributes and desires, and destroying all aspirations for spiritual existence, to give place to a line in their favor. Its editor believes with Bennett and others that error in the form of "priestcraft" can be destroyed with the bludgeon, and that the proper way to rule it is by the rude manners of brutal force. They know nothing of the silent power of pure spiritual energy; while it is notorious, and has been abundantly prominent to Materialists themselves, that Spiritualism has wrought greater changes in public opinion from superstition and bigotry, to free thought and knowledge, than any other special

movement of the century. The editor of the Times is again wrong in his statement that Spiritualism "rejects the Bible and Christianity." Some Spiritualists may do so, but Spiritualism itself regrets only error and accepts truth wherever found. Whatever is true in the Bible, it makes its own, and while it eschews the methods of churchianity, it has nothing but praise for true Christianity. Because selfishness has made capital out of the blood of the martyr Jesus, it does not regard it as a reason for denving his existence or his service to mankind, in giving his life for the truth. Oh! no, Brother of the Times, it weeds out of Christianity all that belongs to the "human animal," and takes for its own what is essentially spirit-

We fully appreciate, as will every Spiritualist, the sadness of the Times when it contemplates the "obliquitles," "weaknesses," and "imperfections that pervert, warp and dwarf our judgment, blind our perceptions and distort the impressions made on him by our surroundings," only the object on which it is bestowed is different. We feel all this when looking over the dreary columns of Materialist papers. We feel sad when we see a man of the acumen of the editor of the Times, devoting his energies to prove himself and his subscribers "human animals," and attempting to blot out all the infinite longings and pure aspirations of the spirit for immortal life. We are sad when we see one who boasts of liberality as a leader of free thought, with the same bigoted narrowness of the conservatism he hates. close his columns against what, if true, is the grandest system of belief of the ages. Contrast this with the bigoted than any church deacon or priest | policy of the Religio-Philosophical | promoter of rapid transit.

JOURNAL, which gives Materialism fair and impartial hearing, not being afraid of its triumph so long as Spiritualism is rep-

resented by its advocate. We might indefinitely enlarge this article by an array of facts substantiating the claims of Spiritualism and the capabilities of clairvoyance, but the RELIGIO-PHILO-SOPHICAL JOURNAL has for years been a repository of such facts, and will furnish the re der with an overwhelming amount of evidence. This evidence has convinced such men as Crookes, Varley, Zollner, Butlerof and a host of others equally eminent, and we earnestly ask the Editor of the Times if it is not at least slightly rash to pronounce all this grand army of leaders in science, philosophy and letters, "insane." Would it not be wise for him to investigate the subject as they have? As he now stands, he reminds one of a man with eyes tightly bandaged, declaring there is no light, and angry at those who assure him there is. He neither will let any one else remove the bandage, nor take it off himself: and although spiritually blind, declares his sight better than the best.

### Anti-Spiritual Orthodox Darkness.

A subscriber and valued friend in Wes tern New York sends us the following from a journal called The Countryside:

"Mankind have always tried to peep into the future life, but it is a question if the veil to that world is not mercifully closed. If immortality of the soul be granted, the theory of departed ones' still having knowl edge of this life involves consequences more awful than pleasing to the thoughtful mind....If we fully believed it and com prehended all the consequences, it would make a tremenduous difference to our lives Many a man and woman would then prefer

The editor selects, to point the moral of his strange conclusions, a doleful and most unnatural story from Macmillan's Magazine, entitled "Lost," the gloomy crisis of which is the anguish of a wife who looks back to earth and sees her husband with a second companion. One thing is noteworthy. This "Countryside" man is original. The noblest pages of the Bible, the most golden inspirations of the great poets of the ages, the tenderest thoughts of gifted preachers, Protestant and Catholic, and the divinest words of the classic Pagans, all dwell on the sweet joys of immortality and the undying hope that those in the life beyond can see us and care for us; but this poor "lost" editor has reached new darkness! Did he ever wish to be cut off from all knowledge, in this life, of what his relatives and friends are doing daily, lest he might suffer pain from their misdeeds? Do not the joys of social life, and the pleasures of human grace and goodness far overbalance the frailty and error that we constantly see? How miserable this man would be, isolated from all knowledge of his kind! Does he want to make his ancestry and his departed friends miserable by cutting them off from all knowledge of his life?

The one sweet grace in the Roman Catholic Church is the idea of the intercession of the saints—who see us and help us in their heavenly abodes. Their power to do so, which the Catholic devoutly believes, adds rich enjoyment to their angelic exist ence—the enjoyment of practical useful-

Mrs. Mary Fletcher, a co-worker with John Wesley and a woman eminent in goodness, said: "Nor doth it seem contrary to reason to suppose a spirit in glory can turn its eyes with as much ease, and look on any object below, as a mother can look through a window on her children and see their ac tions in a court beneath," and she suggests that spirits can impress us and "converse with our spirits," as easily as when they were on earth.

But these good souls and great teachers did not have the benefit of orthodoxy running mad against Spiritualism. They never dreamed of such foggy nonsense as the 'Countryside" delights in!

# Well-Earned Promotion.

Mr. John M. Eddy is one of the rising railroad men of the West. In noticing his recent promotion the Chicago Tribune says:

"Mr. J. M. Eddy, formerly General Agent of the Atchison, Topeka and Santa Fe Railroad in this city, and for the past year Superintendent of the Construction of the extension of the Texas and Pacific to El Paso, has been appointed Superintendent of the Missouri, Kansas and Texas Division of the Missouri Pacific railroad from Hannibal to Minnesota, and from Junction City to Parsons, with headquarters at Sedalia, Mo. He will assume the duties of his new office Nov. 5th. The promotion of Mr. Eddy to so important and responsible a position will be a source of great satisfaction to his many friends in this city, and the general verdict will be that he deserves his good luck. Mr. Eddy is an able and energetic railroad man. a skilled civil engineer, and is thoroughly posted in the operations of railroads, in which he has had a long experience. That the old Missouri, Kansas and Texas will prosper under his management, and will soon become one of the best handled lines in the country, there is no doubt among those who know what kind of material Mr. Eddy is made of."

As a boy, Mr. Eddy was an expert in sliding down hill. Some of the ladies who recall with pleasure the skill and enthusiasm he displayed in engineering the sled down hill and his patience and perseverance in dragging it up again, claim to have predicted therefrom his future greatness as a Boston Bile and Blubber.

The R. P. Journal, of Chicago, has not ascertained as yet that this paper has been, the addition of four pages, enlarged one half of its former size; but it, on the contrary, has room for a gratuitous fling at us, which clearly shows the animus of that sheet.—Banner of Light, Nov. 5th.

Thus tearfully scolds the ancient sen sitive who edits the "oldest spiritual paper on earth." Alas! his youthful friend out West cannot please him though he should sit up nights to try. The JOURNAL quoted from its illustrious contemporary one of its most eloquent, truthful and heartmoving editorial paragraphs, embodying more truth than Bro. Colby generally gets into the same space. We quote it again in proof of this assertion:

"Had it not been for donations we have occasionally received from generous hearted souls, to-day would find us financially in the slough of despond."

Instead of being pleased at this courtesy from his modest Western contemporary the dear old man of Boston waxes wroth and calls it a "gratuitous fling." Well, well! children are hard to suit, whether in their first or second childhood and so his petulance must be overlooked.

Regarding Theodore Parker's or rather Bro. Colby's first assertion that we have not "ascertained" that the organ of Hazard. Reed, Crindle, James & Co., has "enlarged one half," we wish to say confidentially, we have been made aware of the mournful fact. Indeed we "ascertained" the necessity of such an enlargement on the part of our high-spirited contemporary simultaneously with it own illumination, towit: The moment Dr. Eugene Crowell announced the publication in New York of The Two Worlds. For shame, Dr. Crowell! You, a wealthy and retired gentleman to thus come forward and materialize new perplexities and burdens for a poor soul on the ragged edge of the "financial slough of despond." O Parker, Greeley. Lincoln, Socrates, Raymond, Swedenborg, Gruff, Billy-the-Boot-black, Blackhawk, Hermes. Texas-Jack and all the rest of the noble "band" alleged to be in charge of the old B of L, why is this thus, why have you allowed your favorite organ to be thus tried? Is it for sooth, that Hazard, Reed & Co., may be obliged to put forth further exertions, "financially" as it were, on the treacherous banks of the "slough of des-

The RELIGIO-PHILOSOPHICAL JOURNAL circulates, not only among intelligent, clearheaded Spiritualists, but is largely read by equally intelligent, clear-headed, truth-loving investigators who, through its impartial, scientific and philosophical treatment of Spiritualism are being gradually led into new 1 tht. Hence we hesitated to let them know that spiritual literature was being cursed by an additional flood of inacity and intellectual small beer; fearing to disgust those who are turning from the weed-grown fields of orthodoxy, eagerly seeking for the golden wheat they have been told lies beneath the chaff in Spiritualism. But we hesitate no longer, for is it not better that we soothe the sensitive soul in Boston than that we convince thousands of the fact that man continues to live beyond the grave and can return and communicate? Yes, indeed! Let the dear old man commune in peace with the spirit of his favorite friend Mr. N. E. Rum, let him defend "Crindle," James et id omne genus to his hearts content For is it not a less calamity that the world remain ignorant of the saving truths taught in the Journal, than that the forlorn Boston bachelor should be thus annoyed?

# Mrs. Crandall, alias Crindle in Trouble.

The thorough expose of Mrs. Crandall-Crindle"-Reynolds, at Clyde, Ohio, as de tailed on the eighth page, may possibly convince some of her enthusiastic admirers, of the wisdom of the Journal's refusal to advertise her as a physical medium until she had demonstrated to its editor the truthfulness of her claims. That she may be a medium is quite possible; that she is an unprincipled, dangerous character is certain. The Banner of Light, by its wilful and persistent support of such tricksters is largely responsible for the disgrace constantly being heaped on the spiritual movement. In the opinion of the editor of the Banner apparently, mediumistic power, be it ever so little, covers all the sins in the decalogue and entitles its possessor to the right to prey upon a gullible public and be puffed in the B of L.

### Woman Suffrage State Convention at Champaign, Ill.

A well-attended State Woman Suffrage Convention was held at Champaign, Nov. 3rd. Mrs. E. B. Harbert of the Inter-Ocean editorial staff, presided, and Mrs. Elizabeth Loomis, of Chicago, was Secretary. Capt J. S. Lathrop made a welcoming speech. Mrs. Harbert, Mrs. Dr. Wardner, of Anna, Ill., Mrs. E. C. Harned, of Champaign, County School Superintendent, Mrs. M. C. Haggart, of Indianapolis, and others spoke. Senator Castle, of Sandwich made an able argument, and Mrs. Haggart's address is spoken of as "a brilliant plea." The main object of the meeting is to present the subject of woman suffrage to the people of the State irrespective of party.

We regret to learn that the wife of our talented contributor, W. E. Coleman, is probably a hopeless invalid. She is now in New York for treatment, but the physicians give no encouragement. Mr. Coleman is detained in California, but hopes to get East very

### In Memoriam-Clara A. Clark.

A Port Huron, Mich., Journal comes with a paper "In Memoriam" on Miss Clara A. Clark, daughter of Samuel D. Clark and wife of that city, who passed away on Sunday evening, Sept. 25th, aged twenty-four years. She is spoken of as highly gifted and amiable. The paper was read before the Lotus Club, of which she was a member. The Literary Club and the Public School teachers, met and gave testimonials to her worth, and the schools adjourned to attend the funeral. She had been a teacher among them for five years, and a large concourse of people attended the services.

The discourse, by Dr. Spinney, of Detroit, is spoken of as follows:

Dr. Spinney's sermon was very elequent, both in thought and expression. He took the most advanced spiritual view of death and life again, spoke comforting words to the almost inconsolable family and gave bright gems of advice to the young associates of the deceased favorite. His tribute to her charming personal character and accomplishments was very affecting. She was patient, industrious, good and pure. She loved the beautiful in life and in nature. She loved painting and commenced to learn the art. She loved poetry and he read her favorite poem, Longfellow's "Resignation." A few lines in her handwriting, found that morning in her scrap book, seemed to exactly suit her nature:

"Be good, dear child, and let who will be clever. Do noble things, not dream them all day long, And so make life, death, and that vast forever, One grand, sweet song.

Her parents are well-known Spiritualists. May the light beyond the clouds reach

### Mrs. F. O. Hyzer on the friends of Mediums.

This lady, long and well known as an eloquent speaker and as a medium, in a late lecture to the Brooklyn, N. Y. Society is reported in The Two Worlds as follows:

"During her address, she diverged from her regular line of thought to answer a question that was laid upon her desk, concerning the duty of that society to mediums, and in answering it she said, in substance: 'Try the spirits, and try the mediums, and see if both are true. Distrust any of them who shrink from investigation, for if there is any mission in mediumship, it is to remove doubt. Always honest, generally correct; when you can say this, it is enough. Conditions, the fallibility of mortals and spirits, will cause mistakes. Expect them; but demand honesty. Not all who claim to be mediums can prove their claims. Many of these may have powers that, while they are of no value to the world are to the individual; and these we must not call impostors, though we have no use for them. Your duty is to investigate thoroughly, honestly, and truthfully. Whoever does this, we hold to be the friend of the medi.

# Current Items.

Dr. Geer says: I notice the thinkers all like the Religio-Philosophical Jour-

Mr. A. B. French has our thanks for a copy of the Clyde, O., Enterprise containing the Crindle expose.

The Two Worlds is to be enlarged next week, and will be on sale at our counter,

price eight cents. Mr. G. H. Geer spoke for the First Society of Spiritualists of Geneva, O., during October. He is engaged by the same society for

Mrs. Maud E. Lord holds seances at No. 10 Throop street (near Madison street), on

Sunday, Monday, Wednesday and Friday evenings of each week. Carl Tuttle, son of Hudson Tuttle, is at-

tending the Western Reserve Medical University, and gives great promise of eminence in surgery for which he manifests peculiar A. B. French having finished a very suc-

cessful course of lectures at Philadelphia speaks during November in Alliance, Ohio. Efforts are making to induce him to visit the Pacific coast during the winter. A. J. Fishback writes as follows from

Milton, Ill.: "We are engaged to lecture in Milton, Ill., Nov. 3rd, 4th, 5th, 6th and 7th; and in Time, Ill., on the 10th, 11th, 12th and 13th. We then go to Pittsfield, Ill., for a course of lectures.

Judge Folger, now Secretary of the Treasury, is reported as strongly favoring woman suffrage, but the treasury portfolio is not big with the fate of that movement. To the woman suffrage cause one small congressman would be worth a dozen secretaries of the treasury.—Times.

The Boston Sunday Herald says that the Sunday Schools, by their indiscriminate use of the Bible, start questions among the pupils which the teachers are unable to answer, and gives this reason why "the ranks of infidelity are constantly recruited from the church."-Unity.

The demand for extra copies of the Jour. NAL dated October 29th has entirely exhausted our supply. The report of the speeches on the subject of Spiritualism at the English Episcopal Church Congres lately held at Newcastle-on-Tyne, which was printed in that number, caused the demand. Rev. H. W. Thomas, D. D., tells us he spent two hours on that report and wished the JOURNAL had printed more of it.

Probably the oldest twins in existence in this country are George and Edmund Grave ly, who in good health are still living within five miles of each other and within three miles of where they were born at Leatherwood Postoffice. in Henry County Virginia They will be 93 years old the 1st of December, 1881. Their mother lived to be over 100, and their father died at the age of 90.

Volney's "Ruins, Meditations on the Ruins of Empires." This able work, by an eloquent French infidel, so called, is full of interest. Price, \$1.00

"Religion," by Dr. E. D. Babbitt, unfolds the inspiring ideas of natural and practical religion in clear and earnest words. It is a gospel of spiritual life and immortality. Price \$1.00

Mrs. Geo. B. Nichols's residence is now at 217 South Sangamon St. Mrs. Nichols will continue her faithful work in behalf of Spiritualism. Her residence in the East during the past summer has strengthened her mediumistic powers.

An American flag will be borne in the procession which forms part of the inaugural ceremony of the Lord Mayor of London, this year, and the American National anthem will be played during part of the procession, in recognition of the friendly sentiments existing between England and Amer-

OLD MEN AS SCIENTISTS.—Recently Prof. Huxley said that ninety-nine men out of every hundred became simply obstructive after sixty years old, and were not flexible enough to yield to the advance of new ideas. The world, he thought, would be benefited by any man who had taken part in science being strangled after sixty.

Warren Sumner Barlow's Poems. The Voices of Nature, of a Pebble, of Superstition and of Prayer, 1 volume, \$1.00; gilt, \$1.25. Full of spiritual insight in quaint and clear verse. If, Then and When: From the Church Doctrines; Orthodox Hash, with change of diet; sparkling poems, 10 cents each. All richly worth having.

The Inter-Ocean says that a drug clerk in this city put up a prescription with morphine instead of calomel, causing the death of an infant. Doctors send us all to these druggists for prescriptions, league together for the profits, and then want "doctor's laws" to rivet our chains, and slaughter the innocents "regularly."

West End Opera House mediums' and speakers' meeting last Sunday afternoon was full. Music, instrumental and vocal, by a choir, singing in some strange tongue by Mrs. Isa W. Porter and Mrs. Wilson, tests by Mrs. Porter and Mrs. Maud Lord. and brief talks by Judge Holbrook, Mrs. DeWolf and others filled the two hours to the manifest interest of the large audience.

The last Mormon conference appointed 100 missionaries, sixty for Europe and the balance for the United States. Twentyfour are now in New York ready to sail to Europe. The forty for this country have gone South to get dupes among the "poor whites." We hope intelligent southern men will warn these people against these villainous polygamists.

Epes Sargent's books. All full of interest, of accurate and faithful research, deautiful narrations of spiritual facts, and eloquent arguments for spiritual philosophy. Scientific Basis of Spiritualism, \$1.50; Proof Palpable of Immortality, \$1.00; Planchette, or The Despair of Science, 75 cents. These valuable books sold as this office.

Mrs. R. C. Simpson has arranged her plan of making engagements so as to better accommodate transient visitors to the city, and those whose time is limited. Mrs. Simpson is located at 24 Ogden Avenue, and is readily reached by either the Madison or Randolph St., horse cars. She is one of the very best tests mediums, and delights in convincing all reasonable skeptics.

The new Society of Progressive Spiritualists of Chicago held their first Sunday meetings this week, with an address by Mr. Brooks in the morning, and an interesting conference in the evening. The audience was quite as large as was expected, and the interest is promising. At 599 Milwaukee Avenue, Mr. Brooks will speak each Sunday morning, with evening conferences.

The Windham County Reformer comes from old Vermont with an article taken paragraph, headings and all, from Mrs. Poole's Woman's Department of the RELIG-10-PHILOSOPHICAL JOURNAL, without credit. If the editor can't "give honor to whom honor is due," he makes poor use of the

privilege of being on our exchange list. Ireland has a Land Bill. Scotch and English farmers and tenents want one and now comes up a like demand fro m Russian peasants, and Poland joins in the cry. It is "the beginning of the end" of primogeniture and the grinding injustice of landlords. Give the tenant a fair chance and then let there be peace, let him labor faithfully under just laws and win his way to being a landowner.

The sales of stamps, wrappers, envelopes, and postal cards at the Chicago postoffice during the last month aggregated \$149,306, as compared with \$118,029 in October of last year. During the month 191 carriers delivered 25,326 registered letters, 2,412 657 mail letters, 516,571 mail postal cards, 525,-416 local letters, and 354,673 local postal cards. The total postage on local matter was \$17,261.

At Economy, Pa., the home of that once large and active community, the "Harmonists," founded by Father Rapp, about one hundred old men and women still linger, most of them on the brink of the grave. The business affairs of the society have alwave been well managed, and its accumulated wealth is now enormous, in the neighborhood of \$10,000,000, it is said. To a recent visitor's inquiry as to the final disposition of this property, an old white haired man replied that he did not doubt that Pennsylvania would gladly settle the society's affair and take the assets for its trouble.

Liberalism-Spiritualism in the East.

To the Editor of the Religio-Philosophical Journal:

The city reeks with mud and steams with fog, yet rejoices. The water famine is over. We can once more go on wasting the Croton as usual, until another drouth. Why is it that we fail to prize free gifts? They are the richest of all, yet valueless, until we have to work for them or pay for them in the product of work—money. The glorious sunshine, the ambient air, health, comfort, the play of the affections, the aliment of the intellect, the far more precious heritage of spiritual life-all are accepted without gladness until withdrawn. Then we fret and complain. Such is undeveloped human

But I did not intend to moralize in this strain, only to tell you a little about the liberal element in Gotham. In this category, comes Prof. Adler and his society. The enthusiastic young Hebrew is elequent and winning; he is sincere, studious and gifted. He is attracting many from the creeds, to a creedless religion—the religion of humanity. Why is he more successful than many others in stamping his views upon a large class of bright, intellectual people? We must sadly confess that this is true of a man who is yet unconvinced of the grandest of all truths-that of progressive immortality.

THE SECRET OF POWER.

I opine his power lies in his readiness to make religion practical. He is absolutely in earnest, this fiery young apostle of humanitarianism. He shames merely wordy theories, by his vital grasp of wrong. With his brilliantly sharpened sword, he tries to cut off the Hydra head of evil at one sweep, and hacks and hews away right manfully. He is worn and weary, though enthusiastic as Savanarola, for he lops at the heads, and not at the hearts of the monsters he would vanquish. He tops the tree, not uproots it —and so do all who are not grounded in the Philosophy of Religion. However, we hail him as a right noble liberalizer and worker. Too many Spiritualists can sit at his feet and learn how to order their lives after godliness, which is true godliness. Words words!! words!!! We are fain to exclaim, as we listen to one speaker and another, who belong simply to the spiritualistic ranks. The time is coming when ethical teachings must become something more than teachings. There must be a seizing upon principles, a growth, a striving after vital spirituality, which shall quicken the lives and behavior of the rank and file, or all lecturing will be vain as sounding brass and tinkling cymbals. I tell you, dear Edi-tor, "the time is coming and now is," when there must be growth and blossoming and fruit, or-decay. Such is the ordering of Nature.

Moralizing again! This will never do! The other liberal halls in New York, seem to be well patronized. Mrs. Brigham's affluent inspirations attract one order of minds, and she is successful in impressing those who are yet church-bound, by the womanly tact which she always dis-plays. Mr. Wallis, the English lecturer, made an agreeable impression, and Cephas Lynn took his place last Sunday. The Children's Progressive Lyceum meets in the afternoon, under the leadership of that faithful worker, Mrs. Mary A. Newton. The time will come when interest in this most necessary work will be aroused anew. It is a state of transition now. The period between theories and truths; phenomena and philosophy; materiality, (under another name) and spirituality, is drawing to a

Moralizing again! Forgive me for thinking aloud.

STECK HALL. Mr. Davis lectured on Sunday night upon "The effect of Habits upon the Character, both in this life and that which is to come." It really set me to thinking. For we were assured that we had will and power to overcome the effects of hereditary evils, entailed upon us by our ancestors. Nay, more: we were told that we had power to resist evil, even if we were mediumistic .told that evil and undeveloped spirits did not incite people to drunkeness and other demoralizing habits. Why, Mr. Editor, that puts us upon our own responsibility We can't go and have a "high old time." and then lay it upon some spirit who tempt ed us, or compelled us, rather! That's uncommonlyinconvenient; it puts a man upon his own metal, sends him to the bar of his own conscience, tells him to go to work! It is much more easy to believe in obsession, and when we want to "go as you please," blame some one who has gone where he can't dispute it, as easily as we can assert it. I do not know how we can get along with such a code of morals, which involves self-government and labor and-

There! more moralizing! BROOKLYN SOCIETIES are also alive and full of vitality. At the next meeting of the Fraternity Mr. Kiddle will give one of his scholarly lectures, and your correspondent, Mrs. Poole, was heard last week. It seems to the writer that an improvement could be made by letting the lecture end the services. A general conference afterwards is like taking custard and cream after a full meal-more than one can digest, if the meal is worth eating. Bro. Nichols is working hard, and the other friends are willing he should. He who can work, ought. But there is, or there will be, more moralizing. Mrs. Hyzer, who has many friends in Brooklyn, is still the acceptable speaker at Everett Hall, and the conference confers every Sunday afternoon at the same place.

OTHER MATTERS. The U. S. Medical College of New York city, of which mention has been made, will probably absorb the New York Eclectic College, which has lost its ruling spirit in the departure of Dr. R. S. Newton, the Dean of its Faculty. The strength of this leading medical school, will therefore receive reinforcement, and it will become the ruling school of the entire East.

FROM LEIPZIC. Upon the desk of a friend I found a card from abroad containing this information: The Harmonial Association in Leipzic arranged a picnic in order to celebrate the natal day of A. J. Davis and Dr. B. Cyriax. your well-known sometime correspondent, which occurred upon the 11th of August. A large number of members and their friends accordingly assembled in a suburb-an wood, where they had a delightful, social, and fraternal re-union. After a toast to Mr. Davis, Dr. Cyriax gave a sketch of the life and works of the Seer, and defined the Harmonial Philosophy. The occasion ended with the sending of many kindly messages, from those assembled, to Mr. and Mrs. Davis, who must be gratified to know that they have "kin beyond the sea."

New York, Nov. 5th.

### Business Actices.

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swered. Send for explanatory circular. 21-23tf

IMPORTANT NOTICE TO NEWSPAPER READERS. The first number of Maxson's Subscription Journal, published at West Liberty, Iowa, has made its appearance. It is a twenty-four column paper, devoted mainly to the subscription business. It will save you money to write for a sam-ple copy before making your selections of news-papers and magazines for the coming year. Ad-dress John. Maxson & Co., West Liberty, Iowa.

THE WONDERFUL HEALER AND CLAIRVOYANT. Diagnosis by letter.—Enclose lock of patient's nair and \$1.00. Give the name age and sex. Romedies sent by mail to all parts. Circular of testimonials and system of practice sent free on ap-plication. Address, Mrs. C. M. Morrison, M. D., P. O. Box 2519 Boston, Mass.

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CURES EVERY CASE OF PILES.

Convention of Spiritualists of New Hampshire.

The New Hampshire State Spiritualists Association will hold a Quarterly Convention at Putney's Hall, Sutton Mills, Saturday and Sanday, Nov. 19th and 20th, 1891. Good speakera are expected.
Entertainment will be provided for visitors during the Per Order, ANNA M. TWISS, M. D., Secretary.

Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Cartier's Hall, 23 East 14th At 11 A. M. and 7.45 P. M. Good speakers every Sunday. Seats free.

NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, in Steck's Musical Hall, No. 11 Kast Fourteenth St., near Fifth Aye. 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. The public invited.

P.E. FARNSWORTH, Secretary.

Address Box 4400 P.O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No 55 West 35rd St. (near Broadway) every Sunday at half past ten, A. M. and half past seven P. M. Children's Progressive Lyccum meets at 3 P. M.

Brooklyn, N. Y., Spiritual Fraternity.

Sunday Services in the large hill of the Brooklyn Institute, corner Washington and Concord Streets, seven blocks from Fulton Ferry. November and December, Mrs. R. Shepard-Lillie will speak under spirit control at 3 r. m. and 7 r. m. Prof. J. T. Lillie, an accomplished planist and vocalist, will have charge of music.

Conference Meetings held in the lower hall of the Brooklyn Institute every Friday evening.

Nov. 18th, Organization a Necessity, Judge H. Dailey, Nov. 25th, The Sabbath. Deccon D. M. Cole. Dec. 2nd, Col. Wim. Hemstreet.

S. B. Nichols, President.

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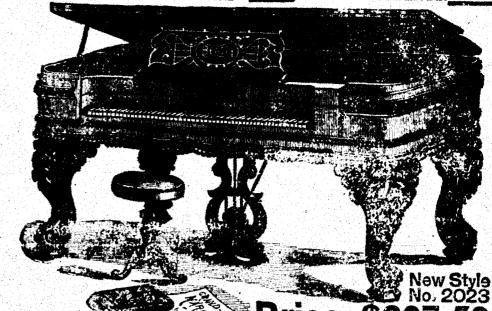
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# Poices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

### A Flight.

BY EMMA TUTTLE.

At last the busy house is etill; Its inmates walk the vales of sleep, Ordream upon some heavenly hill; Without is darkness deep.

I, too, should close my staring eyes

And seek them in the vales so still, But up beyond the midnight skies My coul yaults strong of will.

I seek the white souls of the dead Now that the living need me not; On downy pillows sinks each head But mine is tired and hot. I cannot rest—so let me fly
Up through the midnight into light.

I do not weep, I do not sigh, But, oh—I need a flight! Not one will miss me if I go Joy hunting for one little hour; I long for something heavenly so,

A face, a song, a flower, I care not what, so I may rise To win its sweetness—not stoop down. I'd rather rise and take a cross Than steep and take a crown!

### D. D. Home.

To the Editor of the Religio-Philosophical Journal:

I am just now in receipt of a long note from D. Dunglas Home, author of "Incidents in My Life," which you have on sale and which I found the most interesting book I ever read, and thinking that many of your readers would be glad to have from this most celebrated medium, I have taken the liberty to send for publication such extracts as will not be deemed a violation of the confidence reposed in a private communication. His letter is dated at Geneva, Oct. 9th. 1881. "Your kind and right welcome letter came to

me last evening after having traveled about in Austria, France and Italy, but at last reaching its destination...As you are aware I have never been strong, and during the past nine years I have been a great sufferer from acute neuralgia. The baths of Levico (not Lerico) combined with the baths of Loceke have greatly benefited me, and I hope again to be able to do some work for the cause of truth. The first volume of Incidents was my best book. I was surrounded by only quieting influences and the whole atmosphere of Societies was at that time purer for the great Spiritualism was at that time purer, for the great tidal wave of imposture had not assumed a form. Previous to writing the second volume my health had become impaired by the mental strain endur-ed and caused by the Lyon vs. Home suit. My last book, 'Lights and Shadows,' was a work not in the least congenial. I wrote it as a duty and in more than one instance I was too lenient. You can have no idea of the shameful abuse which I have had to bear on account of that book, though

no one has been able to show that I have exaggerated in even the slightest degree.

"A few days since a friend wrote me desiring to have that work published in French, and kindly furnished the means to defray the expense. The work will appear the coming spring...Although a little stronger I am still an invalid...
When the translation is completed, it is my intention to commence a more complete volume of 'Incidents,' giving details and correspondence. This will probably be my last work, for I know right well that the day of rest is not far distant. Mine has been such a strange, weird life—I seem to be so little my own master, that the ways and means all seem to be supervised and shaped by a power from without which I, of course, consider as being God's providence. In ten days we go to Russia to pass the winter with our dear old uncle Aksakoff, father of Alexander Aksakoff, whose name may be known to you...You speak of the shuse heaped on me; it does me no harm. I have but one object in view, and that is to have the cause of truth respected and respectable."

We have the prejulty alludes to the steken

Mr. Home then painfully alludes to the sickening details of imposture that come to him from correspondents as "very hard to hear," but adds. "He doeth all things well." From some remarks he makes about his son (in allusion to my own son) I should not be surprised to hear his name mentioned as widely as that of the father, for his fame as a painter.

In a recent séance at Yonkers we had a message from Rev. John Tyerman, formerly of Melbourne, Australia, who, when requested to preach against Spiritualism, concluded first to examine the subject; did so and became a celebrated lec-He passed over about six months ago. Almost every week we have satisfactory com-munications from our departed neighbors—from two last evening: Wm. H. Post, who was murder ed by the Utes, formerly a merchant here, and another well-known merchant. As Mr. Home signs his letter to me, I repeat, "Yours for the

Secretary Yonkers Spiritualist Association. New York, Oct. 25, 1881.

# Letter from an old Subscriber.

To the Editor of the Religio-Philosophical Journal: Being an old subscriber and constant reader of your highly esteemed paper, allow me to trespass upon your valuable time a few moments in asking a fayor of brother William Emmette Coleman, whose writings I have always admired. His philosophy and logic have found in me a responding heart. In the RELIGIO-PHILOSOPHICAL JOURNAL of Oct. 22nd, I found a piece from Bro. Coleman, entitled. Mediumistic Prescience. He gave the readers of the JOURNAL certain predictions made by Mrs. R. A. Robinson of San Francisco; said predictions being literally fulfilled, and becoming facts, all of which he would vouch for. Now I wish to ask Bro. Coleman, through the medium of your most excellent Journal, if the facts of our experience had an existence before being worked out by us. I would like to have him give us his ideas and philosophy on this subject. That predictions are fulfilled, I have no doubt. We have too much evidence in its favor to disbelieve it, but I never could reconcile it by any philosophy of my own. Can we arrive at a fact by reasoning from cause to effect before that fact had an exist ence, and if the facts of to-morrow are in exis ence, then what? I ask for further light, that I may be raised to a standard where I can behold the truth as it is recorded in the great book of natural laws. Clayton, Mich.

# Letter from Enterprise, Kansas.

A. D. RICE.

C. B. HOFFMAN.

To the Editor of the Religio-Philosophical Journal: Could we get a good test medium here, quite number of the most prominent men of the county would investigate. Mrs. Diggs writes me that she stopped over with you. She undoubtedly has told you of our hopes and aspiration in the liberal cause here. If only all the Spiritualists would wake, we could work a grand success. We must reach the meases by phenomenal proofs, that they can not gainesy, and then becoming interested they will believe. Test mediums are what we need for doing the pioneer work. If at our next annual meeting, in connection with a good lecturer, we had a good test medium, not one who goes off on the stage in public and talks a lot of nonsense—we have plenty of them—but one who in private could give tests, such as Mrs. Simpson, Slade, and others give, a great deal of good would come from it. People like Mrs. Diggs, enthusiastic for the liberal work, clear liesded, morally strong and clean, working hard for the elevation of the human race, are ready to accept Spiritualism when proven to them. I believe one good test medium one year in this state could almost en-tirely revolutionize the liberal body. This pre-diction is based upon a quite extended observa-tion. Is the plan possible? Can not something

like this be done?

### A Ghest at Noonday.

(From the "Pall Mall Gazette," London.)

We have received the following extraordinary narrative from a correspondent for whose good faith and professional acuteness of observation we can youch. He substantiates his story with full details of dates, names, and places, which, however, for the sake of the survivors, he does not wish to be published. Without any further pre-face, we lay his letter before our readers:

"As my wife and I were sitting at breakfast with a friend whom I will call Mr. A. then on a visit for the first time to our house and neighborhood—our maid-servant passed out of the room on her way to the kitchen. As she closed the door Mr. A. startled me by saying, 'I saw a spirit of a man following that woman, who, as he passed, said distinctly in my hearing, "God judgeth not as man judgeth. I was innocent of the murder for which I have hear hanged. I was there but I did which I have been hanged. I was there, but I did not strike the blow." 'What was it like? I asked.' He replied by describing a young Irishman whom I recognized at once as the husband of my domestic, who a year or two before had been executed on the charge of murder.

"Mr. A., a complete stranger to the locality, had conly met me for the first time two days before and

only met me for the first time two days before, and he was totally ignorant of the crime in which my servant was so deeply interested. For obvious reasons the subject was never alluded to in our household, where the widow was regarded with feelings of sympathy, which led us to avoid as much as possible all reference to her husband's fate. I had previously good reason to doubt whether the evidence against him justified his execution. He had died profesting his innocence. His wife and friends were firmly convinced that, although he had been in the fight, it was not by his hand the fatal blow had been dealt.

"In addition to this, I had good reason to be-

lieve that the real murderer was still at large. You can easily imagine my astonishment when Mr. A. thus suddenly ventured upon forbidden ground, and abruptly declared that the spirit of a man who had suffered the capital penalty, and whose personal appearance exactly coincided with that of the unfortunate Irishman, was actually following the servant about the house proclaiming his innocence in accents which, although inaudible to me, my guest declared were perfectly audible to him. I had heard that Mr. A. had been a 'seer,' but I was not a little startled at this striking illustration of his peculiar faculty. I remarked that it was very strange, and informed him that the woman whom he had just seen for the first time with her ghostly companion was really the widow of an executed felon. Some time of terrwards he evelstimed. 'There he is again. time afterwards he exclaimed: 'There he is again, repeating the same words!'

"Intensely interested by this sudden and apparently supernatural confirmation of my suspicions, I determined to put the seership of my guest to what I regarded as a crucial test. I told Mr. A. that shortly afterwards I was going into the town, and as I should be passing the spot where the murder was committed perhaps his ghostly visit-ant might indicate the place where the dead man

lay.
"Some time afterwards we started for the town.
"Some time afterwards we started for the town. When we left the house Mr. A. remarked, 'There he is following us,' alluding to the 'spirit.' When we had proceeded part of the way along the road, which was quite unknown to my friend, I made detour to make a business call and went along another street, Mr. A. following me. Just as, without a word on my part, we were turning out of the main road, Mr. A. said, The spirit is standing at the corner. He says we are not going the right way towards the place where the murder was committed, and which he has promised to point out to me.' I replied, 'Oh, we shall come out in the main road again by and by before we reach the spot.'

"We proceeded on about a quarter of a mile, and having done my business and struck the main road again—which differed, I may remark, from none of the other roads we had traversed—Mr. A. soon after declared. 'There is that man just on there, waiting for us.' As we continued our walk, I purposely retrained from uttering a word, or even from thinking, as far as I could, about the murder, so as to prevent any possibility about the murder, so as to prevent any possibility of my companion obtaining any clew. As we were passing through one of the lowest parts of the town Mr. A. Suddenly exclaimed: 'He tells me that it was here the murder was committed. It was just there (pointing to the place in the road where the murdered man fell). I see the hubbub and confusion rise up before me as a picture, with the people round. He, however, again tells me that he did not strike the fatal blow. He does not excuse himself from being morally critics as heirog myrelly critics as heirog myrely up with those who morally guilty as being mixed up with those who accomplished the death of the man, but strongly maintains that he was not the murderer.'

I will only add in relation to, the last incident that Mr. A. described the exact spot where the murder was committed, and the circumstances in connection there with. How can you account for that? Mr. A. had never been in the town before: he had never lived within a couple of hundred miles of it; he did not know till within a day or two before he arrived that he would ever visit it; he could not by any possibility have known that the poor woman in my employ was the widow of a man who was hanged. He had no conceivable interest in deceiving me, nor was he concerned to prosecute the matter any further. I have in vaio attempted to account for his story, nor can I on any of the popular hypotheses explain to my own satisfaction how he saw that ghost at noonday. That he did see it he assured me, much to my surprise, when no one expected any such revela-tion; and, whatever he saw, it certainly led him to the exact place where the murder was com-

### A Short Tribute to the Memory of President Garfield.

From the address given by N. J. Morris, at the family gathering of Wm. C. Maynard (home of Mrs. Nettle C. Maynard) at Arbefetta Farm, Springfield, Onio, Sept. 26th, 1881, we extract as follows:

Gathered as a family, our words can but feebly express the sorrow we feel and the honor we wish to show to him who has just passed from our mortal sight. From every home this day will arise heart-felt expressions of respect and honor for the Nation's dead. Our beloved President has been stricken down in the pride of his manhood, and at the very zenith of his fame and giory, by the bullet from the hand of an assassin. As we bow in sorrow to day, let us supplicate the power above to speedily influence human hearts, and help to unfold them up and out of these low conditions, so that the recurrence of a like calam-

ity may never be seen again.

Not only this Nation suffers loss, but the world mourns because a representative human charac ter is withdrawn from the labors and activities which must result in humanity's progress. His great heart, full of philanthropy, knew no narrow boundary lines of race or class. He was

ever ready to clasp the hand of every human being, rich or poor, black or white, bond or free.

A devoted and affectionate son, a loving husband, a kind and wise father, he fitly helped to form the characteristics that make up a repre-sentative American home circle. The loss of this great and active soul in earth life, is to be made up by the influence he will wield in the days and years to come over the hearts and lives of man-kind. His power for good is increased, and at times the world will feel the uplifting influence of that life we so deeply mourn to day. The judgment, the devotion, the heroic conduct of his affectionate wife during all these long weeks of intense suffering and anguish command our ad-

J. B. Cone writes; In the Journal of the 8th October, an error occurs which makes me say, "Moody and Sankey Pentecostal rantings," in-stead of "Moody and Bankey, Penn & Co." rantings. Penn & Co. are a troop of "Texas Evangelists," compassing sea and land to make a prose-

lyte. A. Moore writes: The Journal furnishes the mental stimulus necessary for me to overcome the ills of life with greater ease than I could with-

W. H. H. Sagers, in renewing subscription for another year says: I like the Journal better every year.

Dr. E. W. H. Beck writes: I would not de without the Journal for double the price.

### The Secret Out.

To the Editor of the Religio-Philosophical Journal:

The nation has agonized and prayed. Our deep-est sympathies have been touched as they seldom have been. The practical uses of prayer have been tested and found wanting. Never was the "prayer gauge" so faithfully accepted and so confidently applied. By public announcement the churches united on specific days to pray for the restoration of our honored and beloved chief magistrate. For weeks the painful suspense vibrated between hope and fear. Believers trusted in God and prayed, but took the daily bulletins for their guide and manifested more faith in the surgeons report than the promises of Holy Writ. The President died. The autopsy showed that the authority of science (?) was no more trust-worthy than the Christian's prayer. At the meet-ing of the State Eclectic Medical Society, Oct. 26, 1881, Dr. Robert A. Gunn said, "The history of Garfield's case was a disgrace to modern surgery "Who shall decide when doctors disagree?" This same class of surgical and medical blunderers, in whose hands no life is safe, whose assumed sci ence is chiefly guess work, are constantly tinker-ing with our legislation to protect their ignor-ance against progressive students and the super-ior skill and success of those healers they are pleased to call quacks. Their infamous class legislation, though manifestly unconstitutional, has done much harm and secures them in the right to kill scientifically!
A good woman in New York was arrested and imprisoned for extracting a eliver from a child's

foot, and applying a plaster, in the absence of any "regular" to do it scientifically and then extract his fee! The clergy, brave and anxious to appear consistent, and fortify their faith against the facts, resolutely come to the rescue and explain the causes that defeated prayer. By especial ap-pointment a prominent ciergyman in this city re-cently preached a sermon on the reason why the prayers of the church falled to restore the wounded President. It is very simple and easy to com-prehend. Strange they did not think of it before. It would seem that any child might have under-steed it without the aid of the minister. But lest some may still remain in the dark I will expose the secret as given by this eminent divine: It was "because he was shot in the back!"

The surgeons attempt self justification by similar plea. It is assumed that the wound was fatal, and therefore the stupid malpractice is not responsible! But had the President been treated by a "Quack" and got well, these same "Reguwould have seen to it that the doctor was fined and imprisoned for curing without their special permission, especially if he lived in the Empire State. It is the success of the unauthorize i that troubles them, not their failures. If "Quacks" were unsuccessful, if they killed half and injured all they treat, the regulars would not molest them, for then they would not be danger-ous rivals. Medical blgotry is as bad and dangerous as religious bigotry, and they are closely allied. Is it not time the people were aroused to a sense of these abuses? Shall we not thunder in

the ears of these stupid law makers? LYMAN C. HOWE. Binghamton, N. Y., Oct. 28, 1881.

### Dr. Kayner Retires from the Lecture Field and Medical Practice.

To the Editor of the Heligio-Philosophical Journal:-After some hesitation and with many personal egrets in severing the ties which have so long and closely bound me to my many patients and friends all over the country, I am at last compelled to announce my entire withdrawal from the fill.

for the present at least, in the capacity of either physician or lecturer. Circumstances beyond my control have rendered this step necessary. My feeble health for some years past has prevented me from carrying forward an extensive work in that direction and necessitated my laboring in other fields. In doing this other work I have been led step by step into a greater familiarity. been led, step by step, into a greater familiarity with the practical workings of nature's forces through which all progressive growth is attained. Face to face with the chemistry of nature, I have learned that in order to comprehend the hidden powers of being, and know the vast resources at our command, we must, with faith believing that we shall receive, fearlessly knock at the doors of her laboratory to be admitted to the unlimited thence be inducted into the grand mysteries garnered there as fast as we can learn and understand

their significance and uses. This system of analysis has extended into the investigation of ores and metals until it has opened out into a practical application of natural chemistry to the arts and manufactures. It is in this field I am now called to labor, and the magnitude of the undertaking will demand all my powers and abilities, leaving no time to attend to the work to which I have hitherto devoted all the energies of mind and body. I have made full ar-rangements to superintend the laboratory work of the Champion Reaper & Mower Co., at Spring-field, Ohio, which will occupy all my time, so long as I remain with that company, and must therefore reluctantly take leave of my numerous patients and friends who have heretofore reposed such confidence in me, leaving them in the hands of loving angel guardians who will henceforth, as in the past, lead and guide them in the way of all truth Let FORWARD forever be your motto, and the attainment of the highest truth ever be your alm, and sometime in the near or far future, as it may be, patient loving faith and earnest effort will bring the happy fulfillment of all our desires which are based upon the laws of permanent

growth within the soul. With these heart-felt adieus 1 now take my leave of a generous colorie of my friends, and though I shall be secluded in my laboratory from outside work in the spiritual vineyard. I trust that I may still be considered as working with the spirits of this and other spheres for the advancement of the interest of a common humanity. D. P. KAYNER, M. D.

Chicago, Nov. 1st, 1881.

# Prayer.

To the Editor of the Religio-Philosophical Journal: In your issue of Oct. 22ud; in referring to "The Prayer Test." we are left to infer that because the prayers of 50,000,000 of Christians proved a "pitiable failure" as a health restorer in the case of President Garfi-ld, that the whole scheme of prayer is a failure. Now, to our mind this simply proves 50,000,000 failures, and not that prayer is at all times a failure; neither does it follow that ecause there were 50,000 000 failures in this in stance, that prayer is a "sad superstition." We might as well say that the repeated failures of Edison and other scientists are follies and sad superstitions, or that because mediums oftentimes fail, that mediumship, as our orthodox friends claim, is a "sad superstition." Prayer is the communing with God through the medium of angels, and is the only way that we can communi-cate with the Infinite. To our mind the reason why there are so many prayer failures is, that the materiality of the message is such that it is im-possible for these spiritual messengers to under-take its delivery. R. Fisher. Bement, Ill.

# Note from Michigan.

To the Editor of the Religio Philosophica! Journal:

The cause moves on in this section nicely. Prof. Seymour is with us, spoke here the 23rd, also two evenings and Sunday the 30th. The Professor is doing a good work. Wherever he goes the people become interested. We have regular meetings every month, and oftener when we can. We are in good shape for another year's work, provided with hall, etc., under our own control. Since the Christians national prayer day, and our President died, and the Lord changed not, all is quiet in the "valley of dry bones." As Spiritualists and Liberalists we have the credit of causing the death of our President, despite their prayers and an infinite God. In his death the whole Christian an initial God. In his death the whole Christian world have met with a defeat before unknown in the annals of history. His change to spirit-life has opened the eyes of millions who will leave the stalls of superstition for an open field; where the beauties of our philosophy so natural and true, will at once be embodied by them.

Charles A. Awdres.

CHARLES A. ANDRUS. Flushing, Mich., Oct. 24, 1881.

### May His Kind Increase.

Better late, perhaps, than not at all; certainly only just to the cultured speaker, to say that the First Association of Spiritualists of Philadelphia have been enjoying for several Sundays the very intellectual effective, elevating and refining lec-tures of Mr. A. B. French, of Clyde, Ohio, a gentleman possessed of most excellent abilities, a soul cultured and refined, broad and penetrative thought, trenchant reasoning powers and inclaive convincing logic; a natural orator, his flights and spirit poss are perfectly sublime. There are seasons when he seems to lose self entirely and he floats off smid a boundless sea of the loftiest inspirations, carrying his audience breathless

and enchanted with him.

Mr. French also gave to some of his discourses a local interest to us, very effective, pleasing and happy. Good angels encamp about him always, and in their hands bear him up and keep him above all harm. We loved the man from the first time we met. His presence is refining, his touch magnetic and healing. Oh! how the spiritual rostrum does need more such souls, such clear clean minds to elevate it above the rash petulant and sensuous murky atmosphere glosming round it. Societies that prefer to be upbuilded and strengthened in real social culture and kindly fellowship, should be careful to invite into their midst such inspirational men as A. B. French, in-stead of persons of doubtful character. Men or societies who wish to live above and remain un-contaminated with scandal and its deleterlous effects, must not associate with nor endorse it,

nor those with whom it is associated.

Society does not laugh enough. The world is far too serious. Men live and act as if the circuit of life was simply for the solemn business of money getting. There is one muscle for drawing the mouth up; two for drawing it down. Why should we not live natural—elongate the face less, laugh and broaden and round it more, and persequence live longer and enjoy our living bet-

I have just read with much pleasure your edi-torial contained in JOURNAL of 22nd inst., under the head of "Give our Mediums Time to Rest." Bless you for the timely and essential suggestions contained in that article. They are replete with happy, healing, unctious thought and affectionate advice from the angel world, who so often camp round us with healing in their wings. It should be perused and pondered and gratefully acted on by every medium in the land. Fraternally, M. D. REIGHNER.

Oct. 23, 1881.

### English Ritualism.

The continued confinement of the Rev. Mr. Green, rector of St. John, Miles Platting, Man-chester, in Lancaster Jail, is still cause of much excitement and irritation not only among his own excitement and irritation not only among also wan parishioners, but largely throughout ecclesiastical circles in England. Among non-conformists Mr. Green's case is regarded as a sort of practical commentary upon the unsound condition of the English Established Church. Mr. Green has, by persistently indulging in certain prescribed ritualistic practices and by stubbornly refusing to pay any attention to the monition of his Bishop, and the exhibition that followed, set bimself up in the exhibition that followed, set himself up in open defiance of the laws of his church. It is true that he says that the laws under which he has been cast into prison are unconstitutional. But this is a poor way of justifying the course which he has so persistently pursued. As the law now stands, and as the law is now administered, Mr. Green is a transgressor; and as a transgressor he is now suffering. But the non-conformist naturally enough asks, "Why keep up all this excitement?" He had refused to put himself in the hands of his own Bishop two and a half years ago, and what he could not do then he would not do now. Mr. Green insists on continuing a minister in the Anglican communion, and yet he will not sceept the ruling of the Archbishop's court, nor the opinion of the assembled Bishops of the Anglican communion throughout the world, nor the determination of his own Bishop, nor the in-vitation of the Archbishop of his own province, hence he must remain in prison, simply because his opinion differs somewhat from those in au-

# Auother Wonder.

(London Telegraph.)

Wonders will, never cease. By aid of the dio-cope, an ingenious instrument, brought for the first time to public notice during the Parisian E ectoral Congress, patrons of the drams who are reluctant to leave their comfortable firesides and temporarily revolutionize all their domestic arrangements in order to attend theatrical performances in loco, will henceforth be enable see as well as hear their favorite operatic and his-trionic artists without stirring a yard from home. The apparatus consists of a small "objective" lens, fixed up in a position commanding the stage of no matter what theatre, and connected with an electric wire with a diminutive white glass plate, which may be framed and set in the panel of a private drawing room, however distant from the play-house in question. Total darkness having been obtained in the room furnished with a dioscope, a perfect picture of the stage, its scenery, actors, etc., faithful in color, and absolutely re-producing the whole performance, will become visible upon the surface of the glass plate. Supplemented by a telephone communicating with the theatre, the dioscope will therefore enable its owner to spend his evening at the opera in dressing gown and slippers, if such be his ideal of com-fort, seated in an easy-chair. To those—and their name is legion—who detest premature dinner, hurried dressing, and a couple of hours' cabbing "there and back," as the hitherto inevitable concomitants of a visit to the play, the condition of things rendered feasible by the invention of the dioscope will present itself as a truly blissful addition to the pleasure resources.

# Fishback-Winans.

To the Editor of the Kenglo-Philosophical Journal:

Messrs. Flahback and Winans were here during the past week and we have no doubt of the honesty of both of these gentlemen. Mr. Fishback as a lecturer has but few equals, but in our opinion it is a mistake to introduce Mr. Winans before a skeptical public audience. He is the most sensitive and susceptible person that we have ever met, and can be influenced by any kind of a spirit in or out of the body, and is liable to be controlled by influences that make a bad impression upon those who are ignorant of psychological laws.

His private séances and tests while here have been a success in every instance, so far as we have been able to learn, and some have been convinced of the fact of spirit presence and spirit communication.

R. FISHER. Bement, Ill., Oct. 27, 1891.

Nathaniel N. Pierce, inspirational speaker and healer. writes as follows: I wish to congratuand heater, writes as follows: I wish to congratu-late you on the good work you are doing through the columns of the Journal—exactly what is and has been needed in the spiritual ranks for a long time, and I hope you will continue your fearless course. I am an inspirational speaker and heal-ing medium; have been in the field constantly at work for the last thirteen years, principally in the New England and the Middle States for the last six years. I have been engaged in giving psychometric readings on business and health. have performed many remarkable cures. I instruct my patrons how to cure all forms of disease without any medicine whatever, and can in-struct any medium in one hour's time to do the same. No trouble about Doctors' Laws; let them get silly Legislatures to pass all the laws they wish, to regulate the practice of medicine. I have a discourse on "Common Sense Thoughts and Criticisms on the Religious Teachings of the Present Day," and would be glad to deliver it before any of the liberal societies in New England.

The evidence that Mohammed was a good man. devoutly religious, and a noble specimen of the human race, is too great to be put saide by prejudice; and it is possible that inspiration, as now understood and explained by Spiritualists, might have had very much to with his career.

### A Remarkable Epitaph.

Scientific men just now, are anxious to show that they act according to Herbert Spencer, in that they neither affirm nor deny anything in regard to religious questions. Prof. Clifford, who recently died near London, had the following

placed on his tombstone:
"I was not, and was conceived; I lived, and did
a little work; I am not, and grieve not."

### Notes and Extracts.

Growth and improvement are possible every-

Nothing really succeeds that is not based on reality; sham, in a large sense, is never success-

Nothing can be more manly than honor, trust and love, working out truth, purity and gentleness.

The Hindoos, who taught the existence of fourteen spheres, were by no means at sea in their speculations concerning the unseen.

All do not need the same form of discipline, but all require a discipline adequate to develop

every grace of the spirit. A man is neither a fool nor a rascal for being an atheist. He is following his logic honestly, and his honesty will bring him out all right after

Is it to be expected that any great baptism of the spirit will be vouchsafed to those who only in terrogate spirits prompted by motives of idle cuclosity or greed of gain?

Spirits who inspire trance-speaking and other mediums, ought not to be expected to be perfect eucyclopedias of information on all scientific, historical and theological subjects.

A good portion of our so called religion of to-day is inherited from fetish worshipers. There are fetish days, fetish books, fetish priests, fetish robes, fetish buildings—all too sacred for average

A boy came home from school much excited, and told his father that he believed all human beings were descended from apes, which made the old man so mad that he replied, angrily, "That may be the case with you, but it ain't with me, I can tell you that, now."

This is an age of rapid transition. Each month reveals some new and startling intelligences. There is a power invisible and strong within our minds which is sweeping humanity along in its pathway up the difficult, ascent through which human development must be

Give the world a rational spiritual religion, throw away the doctrine of an atonement, let the people have the truth, let them understand there is no forgiveness of sins—that every man is responsible to every other man, and every other man is responsible to him for the manner in which the problems of life are being solved.

The child many times is made to believe that God is offended with him; he starts out in life with the idea of an angry God, and as if this was not enough, the theory of a devil is added; so you see first man, and an angry God hurling thunder-bolts at him, which he attempts to dodge, and no doubt would succeed were it not for his ubiquitous majesty, who comes up on the other side and defects all previous plans of essence. defeats all previous plans of escape.

As the lion and elephant would starve in Lapland, so the reindeer could not survive in India; and as the Hindoo could not endure the severity of Greenland, so the Icelander would be unable to exist in Ceylon. To every flower, animal, or man, there is a congenial spot which he fain would call his home, and away from which he feels an exile; nature having so adapted localities to their inhabitants, that not a living thing is without a home somewhere.

Our Bible, the Korau, and other sacred books acknowledge God to be omnigorent in power, oraniscient and omnipresent; and this constitutes a very broad platform. Such a power must have a perfect knowledge of the results of every force, principle or law, in action throughout all worlds; to him there could be no disap-pointments, no surprises; therefore it is absurd to speak of that sublime intelligence as beng angry at any time.

The Rev. John W. Chadwick, in a recent sermon, says: "No doubt, if once the evolutionary theory of man's descent should obtain the universal suffrages of scientific men, it would be insisted that the Bible taught this theory, and that the church has always taught it. I could name more than one Bible text that seems almost impatient for the honor of anticipating the Darwinian hypothesis, and it should be more apt than many a text which is to-day esteemed prophetic of scientific truth."

The American Board of Foreign Missions late. ly held their Annual Meeting in St. Louis. The statistics of the year's work are good. Number of laborers of all classes in mission work, 2,131; pages of tracts in native languages, 25,000,000; churches, 272; church members, 18,446; added during the year, 2,161; pupils in school, 33,360. The financial statement shows total receipts of \$451,214; of this the sources were, donations from churches and individuals, \$245,016; from legacies, \$92,268; from the Woman's Board, \$102, 037, and the remainder from Sunday schools and miscellaneous receipts.

A Paris physician relates the particulars of a curious case he has under his charge. It is that of a young girl, eighteen years of age, who is afdicted with what is termed nychatopia, that is to say she loses the faculty of sight in daylight and recovers it in darkness. Although her eyes do not present any special morbid character, she is forced to keep her eyelids closed during the day and to cover her head with a thick veil. On the other hand, when the shutters of a room are hermetically fastened she reads and writes perfectly in the deepest darkness. She feels no pain be-yond a slight lassitude when the solar light strikes her visual organs.

To us nothing is more clear than that morality depends not on any system of faith; it requires no miraculous evidence; it is independent of theological dogma; no supernatural halo can heighten its beauty; no ecclesisstical influence can strength. en its obligations; it is confined to no one country, Hmited to no one age, restricted to no one form of faith, the exclusive possession of no one class. sect, order. nation, or race of men; it requires no single individual authority; theology cannot add to it, neither can it take from it. It has its indestructible basis in the nature of man as a feeling, thinking, acting being, and in society as an aggregation of such beings, with the manifold relations and acknowledged rights and duties that spring therefrom,—B. F. Underwood.

What we want is not to get up a heaven of all sorts of whitewashed saints—a paradise com-posed largely of the unterrified democracy of rascality; to tell the truth, that heaven is as much a myth as hell. You and I live under natural laws, and we are just as much subject to them as the trees of the forest. Decay is decay. A rotten tree cannot blossom; you may transplant it to a garden of Eden, if you will,—it is dead, rotten, flowerless, fruitless. You may transfer your decayed souls where you will they are decayed, dead, fruitless and hopeless. Immortality is the sustenance of our life forces—the soul power, which is a part of God. Keep yourself as a part of God and you cannot be destroyed—you are immortal.—Olive Branch.

No dream of poet, no conception of religious teacher, can ever portray with adequate vividness, the real torment awaiting the vicious and the ut-terly selfish in the world beyond death. That any suffering is everlasting, we utterly deny; the thought of an angry Judge and a burning lake is altogether foreign to the truth. No external person or thing will be there to condemn you. Conson or thing will be there to condemn you. Conscience, memory, effect,—these abide; and the realization that you are not what you might have been the stinging conviction that all happiness was possible unto you, and would have been your had you not spurned it, the full assent of your reason to the justice of the doom that has overtaken you, these considerations are your punishment; but they are also your salvation, for out of the prisonhouse of misery, well-nigh of desnair, the anivit house of misery, well-nigh of despair, the spirit may extricate itself alone by desires to atone for past wrongs, atonement being never impossible. W. J. Colville.

Heber Donaldson, a lawyer in Emlenton, Pa., has been expelled from the Presbyterian church for walking through a quadrille, he could not dance. He has carried his case up to the presbytery and the synod. made eloquent speeches in his own defense, tried to show that walking in a dance is not so very bad but is deposed each time, and now proposes to appeal to the General Assembly. Grand work for that pious body, with its 600 clergy or more. . If he were only a Rock River Methodist preacher charged with lying, how pleasant would his path be! But to dance is a grave

The successor of Dr. Holland as editor of The Century (late Scribner's Magazine), is Richard Watson Gilder, associate editor from its start, born in Bordentown, New Jersey in 1844, son of a Methodist clergyman; self-taught and an editor and author of acknowledged ability. The December Century will be largely a memorial of Dr. Holland and President Garfield. It will appear Nov. 19th, with fine portraits of both and matters of interest in their lives.

"Real Life in the Spirit Land," price 75c., postage 8c., 210 pages; and "The Principles of Nature, as discovered in the development and structure of the Universe, the Solar System, the Earth, Laws method and history of their development. An Exposition of the Spiritual Universe, given inspirationally," Three volumes, \$5.00; postage 33c. Both these valuable works are by Mrs. Maria M. King, and should be widely read, for their rare interest and instruc-

The Second Day Adventists' organ, the Review and Herald, thinks that the Lord is getting ready to burn up the world because there are here and there surface indications of petroleum, and petroleum will burn! On which the Alliance says: "If all the fools were as afraid of petroleum as is the Review and Herald there would be fewer kerosene explosions."

The Chinese imitate their Caucasian brethren in more ways than one. There has existed in San Francisco for some time a Chinese religious society called the Sing Tong. Dissensions arose among the brethren, and one faction seceded and started an organization under the name Hop Sing Tong, whereupon the Sing Tongs raided the joss-house of the seceders, smashed their idols, and destroyed things generally.

The decrease of the public debt since June 30 has been \$41,742,886. In the month of September it was \$17,483 641. This is reduction at the rate of \$167,000 000 a year.

There are political outbreaks so popular with the whole people that the state dare not interfere. The breaking out of pustules, pimples tetter and the like on the face, can be pleas antly cured by Dr. Benson's Skin Cure. Also good for the hair and scalp.

In Rome the Catholic pilgrims are insulted in the streets. Before the eyes of the Pope is manifest the decay of Catholicism. The insults are wrong, but they are the reaction against spiritual slavery and priestly arrogance.

# Truth is Mighty.

When Dr. Pierce of Buffalo, N. Y., announced that his "Favorite Prescription" would positively cure the many diseases and weaknesses peculiar to women, some doubted, and continued to employ the harsh and caustic lo-cal treatment. But the mighty truth gradual-ly became acknowledged. Thousands of la-dies employed the "Favorite Prescription" and were speedily cured. By druggists.

The Duke of Sutherland is at the head of a company of Englishmen, with £2,500,000, who have bought sixty square miles on the St. Paul and Omaha Railroad, sixty miles east of Sioux City, for a colony; price, \$163,000.

# Tronblesome Children,

that are always wetting their beds ought not to be scolded and punished for what they can not help. They need a medicine having a tonic effect on the kidneys and the urinary organs. Such a medicine is Kidney-Wort. It has specific action. Do not fail to get it for them.—Exchange.

Rev. Mr. Piper was once called upon to marry a man to his fourth wife. As he approached the couple, he said: "Please to rise." The man wriggled about in his chair a moment, and finally spoke: "We've usually sot!"

# "And the Leaves were for the healing of

the Nations. Dr. Pierce's Extract of Smart-Weed breaks up colds, tevers and inflammatory attacks, and is specific for colic, cramps, diarrhos, and dysentary. By druggists.

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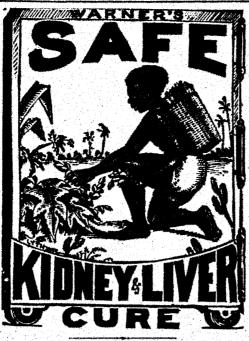
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The leading Scientists of to-day agree that most diseases are caused by disordered Kidneys or Liver. If, therefore, the Kidneys and Liver are kept in perfect order, perfect health will be the result. This truth has only been known a short time and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

It is an excellent and aste remedy for femsless during Pregnancy. It will control Menstruation and is invaluable for leucorrhose or Failing of the Womb.

As a Blood Purifier it is unequated, for it cures the organs that make the blood.

This Remedy, which has done such wonders, is put up in the LAR HRST SIZED BOTTLE of any medicine upon the market, and is sold by Druggists and all dealers at \$1.26 per bottle. For Diabetes, enquire for Warners's SAFE DIABETES CURE. It is a POSITIVE Remedy.

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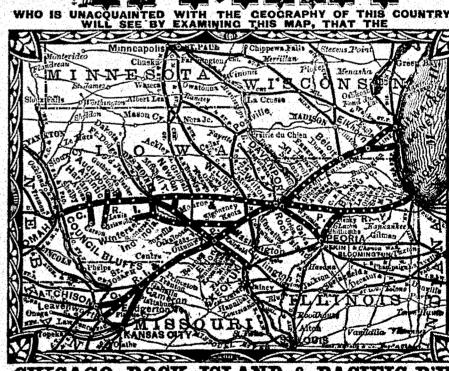
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ward from one stage to another of their ourney. As spring opened they formed temorary settlements, putting in hasty crops of tain, that those who were to follow might be provided for.

It was at about this time that what might be called a severe calamity befell them; it was a requisition from government made upon them for 500 troops to go on through the wilderness and take part in the Mexican war then in progress. Thus was taken from them the very flower and strength of the company, and at a time when these strong men were especially needed to provide for, and protect them against the dangers of their

perilous journey. It was not until the 24th of July, 1847, that the pioneers of this company entered the Salt Lake valley and at once fixed up-on it as the future home of the "saints." Henceforth this was to be a Zion for the modern Israel, toward which the footsteps of the faithful from all parts of the world should tend. And here the great body of this people have dwelt to this day, enjoying, for the most part, a good degree of prosper-

ity and happiness. From the very first, systematic land active missionary efforts have been put forth, extending to almost every part of the civilized world and with a degree of success that may well astonish the thoughtful ob-server. At the time of my sojourn in the valley (1863 4), probably not less than 100 missionaries were employed in foreign parts and from 3,000 to 5,000 converts were being annually imported into Utah.

HOW TO SOLVE THE PROBLEM.

Honestly and justly I mean—this is the great, the puzzling question; indeed it cannot be rightly answered excepting by those who are cognizant of spiritual ideas and facts as they are being revealed by the Spiritualism of to day. I do not say, however, that even with this help such movements can be fully understood, but Spiritualists can certainly make a nearer approach to a rational solution than can others. Wishing in the present instance to obtain all possible aids to my efforts, I presented the especial point of inquiry by letter to a friend in Utah—once a Mormon Elder and foreign missionary, but now a come-outer a retormer, and an out-spoken Spiritualist. His rely was so satisfactory and exhaustive that I determined to give his letter nearly entire, as being far more satisfactory than anything I myself could offer. It is as fol-

"Many times have I heard persons express their minds like this: I am surprised to find so many well educated and refined persons who rank as Mormons! How in the world such could embrace Mormonism, is a mystery I cannot fathom.' To such I reply: Mormonism in its original state, was not the Mormonism of to-day. To me, it is no wonder that many, very many intelligent and noble-hearted men and women with their whole souls embraced it as the truth of heaven and drank freely of its spirit.

"What was it, but the unadulterated doctrine of Christ and his apostles? That, and that only. Faith, repentance and baptism for the remission of sins, followed by the laving on of hands, for the reception of the Holy Ghost, which the candidates were assured should give them a knowledge of the truth, and they should no longer be groping their way in the darkness of doubt and uncertainty. They were also assured that the gifts and powers pertaining to the gospel, as exemplified in the lives and minwhich was the power to heal the sick by the laying on of hands, should be made manifest in these last days among true believers as a witness that the gospel was truly restored to earth in its pristine purity.

"While the Christian world, with few exceptions, laid no claim to such powers, declaring that those things usually styled miracles, were only permitted in the days of early Christianity, for the purpose of establishing its divinity, since which they were not permitted to be; here came the Mormon Elder with the Bible in his hand or at his tongues end, quoting the words of Christ: 'Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned. And these signs shall follow those that believe.

"'Now,' says he, 'which is right? The religious teachers tell you these things were only for the early believers, and have no place, nor must they be looked for in this our day, while Christ distinctly and emphatically said they were to follow all believers throughout the world.

"The truth is here; the so-called Christian sects have all gone astray—apostatized from the truth as it is in Jesus-have become lifted up in the pride of their hearts and while they worship in costly churches and array themselves in gay apparel, they are those of whom the Scriptures speak, having a form of godliness, but denying the power thereof.

"But know ye that God hath seen fit to restore the pure gospel in these last days; and in answer to the fervent prayers of an humble and illiterate youth, whose mind was not cramped by the creeds and dogmas of the times, hath caused his servants Peter, James and John to appear to him, to lay hands on and ordain him as His chosen servant, to open a new dispensation and restore the gospel to earth in all its original purity. That young man was Joseph Smith. Having been chosen and ordained under his hands, I stand here and ask you to believe on the Lord Jesus Christ, to repent and be baptized for the remission of your sins; have hands laid upon your heads by those ordained under this new dispensation, for the gift of the Holy Ghost, which shall bring past things to your remembrance, and show you things to come; and I promise you in the name of the Lord, whose servant I am, that the spirit shall bear you witness and you shall know for yourselves the truth whereof I speak.

"Now I ask what fairer terms could be offered, what more simple means devised by which to test the truth, and lift the veil of doubt and darkness, which had so long hung like a pall over the theological world resulting in little short of chaos?

"What wonder that many listened with deep interest, and gladly embraced such an opportunity to test the truth, that peradventure they might bask in the sunshine of knowledge, concerning heaven and immortality?

"Nothing seems more natural; and many like myself accepted the invitation, with what results, it must be my purpose briefly here to make known to you. Remember in those days the believers loved truth for truth's sake, their hearts beat in unison. and their love for one another was pure and heavenly. When they met to worship there was unity of spirit, and when as one they knelt in worship there was a fervency in their prayers, which seemed to lift earth to heaven, or draw heaven down to earth. "Scarcely a ceting would pass without some manifes ation of the spiritual gifts; sometimes by prophecy given in an un-known tongue, i. s., unknown to the person through whose powers of spreah it was uttered; when another one through the gift of the spirit would interpret the same to the understanding of those present. Sometimes an afflicted brother or sister would call for the ministration of the Elders by the laying on of hands, while one of the number would voice the united prayer of all present for the healing of the afflicted one, commanding in the name of Jesus Christ, the disease to depart, when lo it was even so, and the afflicted one would be there made whole. Not only in meetings were these things done, but in innumerable instances in the home family circle; the blind were made to see, the deaf to hear, the lame to leap for joy, etc. Thus was fulfilled before our eyes the promise of the Elders; for verily did "these signs follow those who believe?"

"What wonder we shouted Eureka! Was not here enough to confirm and enable us to say, verily God hath ordained and sent us a prophet to open up a new dispensation, by the restoration of the unadulterated gospel of Jesus?

"Such were my feelings, and doubtless were those of hundreds of others, who, though honest at heart and willing to become as children, that they might enter into the kingdom of heaven, could not just ly be classed with the foolish or illiterate. You will bear in mind that this was several years before the tiny raps at Hydesville announced to a sleeping world the approach of a glorious era in the world's history, when we should hold sweet converse with dear ones gone before!

"The conclusion arrived at, at that time must seem legitimate and inevitable to a candid and inquiring mind. You, my friend, may well believe me when I tell you that from the first dawn of the spiritual light at the little village of Hydesville, I became deeply interested and watched with eager interest the rapid spread and increaseager interest the rapid spread and increasing brightness thereof; and ere long I discovered that 'these signs' followed also the believers in angel communications, though not within the narrow limits of the Mormon church. The leaders of the church also saw this, and that something must of necessity be done to preserve their exclusive claims from the world at large exclusive claims from the world at large, or their influence would soon be lost, and the church as a body would cease to exist. They felt compelled to admit the truth of spiritual communication, and the accompanying gifts and powers, among those outside the pale of the church; for to do otherwise in the face of indisputable evidence, would have been madness, and they chose the wiser part, of declaring all such to be the work of Satan, who now, as ever before, seeks to counterfeit the works of God and his chosen servants, that he may deceive the very elect, draw them from the fold of Christ and lead them down to perdition. Solemn warnings were often uttered and reiterated, 'beware of Spiritualism and its mediums as you value your soul's salvation.' Time was only a few years ago, that a spirit medium would have been in great danger of personal injury, in exercising his gift in Utah; and I fear from some hints that I have heard, that some did get cut short. But thanks to an overruling Providence and Uncle Sam, that day is past. Really, what a convenient fellow this devil is! He is as indispensable in the theological world with its machinery, as is steam a motor to the engine.

ou may probably be ready to ask, what I think of Joseph Smith the founder of Mormonism, after the experience I have had and the means of observation at my command for many years.

"In brief, I will say, my conclusion is this: I believe him to have been a medium possessed of both clairvoyant and clairaudient powers; and by no means a wilful impostor though with some traits of character which might justly be considered faults or failings. Ambition and egotism were promi nent among these.

"That he had communication with spirits who appeared and talked with him, I have abundant reason to believe, and that they represented themselves to be such as he de clared, I find no reason to doubt; though 1 do seriously doubt their having been really the personages they led him to believe they were. Such instances of false personation by spirits are by no means uncommon, as you must be well aware. I doubt whether Smith really comprehended the nature of his powers and strange experiences, but his ambition and egotism led him to conclude that he was a specially chosen instrument in the hands of God to reform the world; and he at once sought to become the nucleus of a grand army of chosen people, to whom, through him and him only could the word of the Lord come."

My own views of the case do not material ly differ from those of this letter. It is sufficiently clear to me that, in its origin, the Mormon faith came from the exercise of a mediumistic capacity, the action of which was but very imperfectly understood. The vision of angels was a reality to Smith and not: a pretense. Of this the honest simplicity of his narrative is in itself a strong proof; besides, the visions described, in almost all their features, harmonize with those now so well known

among Spiritualists. But it is evident that pretense and fraud soon began to creep into the experiences of Smith and his coadjutors; how far these mingled with what is claimed in regard to the discovery of the gold plates, their translation, and the final disposition of the same, I will not attempt to decide. It is quite possible, however, that the fraud was not wholly confined to those in the mortal body, but that it may have been some of the "Diakka" of our genial and unambitious seer, A. J. Davis, who stood at the invisible helm of affairs, not only then but through much of the subsequent his-tory of the self-styled "saints." At any rate, it is clear that the simplicity and earnestness of the primitive prophets, soon began to be obscured by schemes of ambition and arbitrary rule, whilst corruption of doctrine went on with rapid strides, until at length under the rule of Brigham Young in Utah, the system became largely a min gling of arrogance and absurdity, as we shall presently see. But certainly, the primitive Mormonism described by my correspondent, harmonizes much more perfectly with the primitive Christianity of Jesus and his apostles, than does the prevailing orthodoxy of the day; and the Mormon preachers have ever been ready to show that such is the case, especially in debates with the ministers, though it has been but seldom that they could secure such an opponent in

The great secret of the early success of Mormonism undoubtedly finds its most satisfactory explanation in the fact that. largely involved in the movement, was a knowledge and use of some of the phenome-nal facts and laws of modern Spiritualism,

especially that of the gift of healing by will-force and the laying on of hands. It was not then understood that this is by the action of general law; so it was quite natural that both the Elders themselves and the people whom they addressed, should have regarded this as a proof of supernatural power and of especial authority to declare new revelations of the truth.

As a result of my large opportunities for observing, I am satisfied that a large proportion of the Mormon preachers have been persons more or less largely endowed with what we now call medium power-however imperfectly understood and unwisely used —and that this fact accounts largely for the extended success of their efforts. It is a far better explanation than that which attributes the growth mainly to an extraordinary prevalence of ignorance and stupidity among the people; for I can assert with confidence, that the Mormons as a whole, though many of them sadly deficient in a right education of their faculties, are yet in point of general good sense and native capacity, fully up to the average of the middle and laboring classes to which most of them belong.

From what has thus been said, it will readily be seen why it is that the Mormon leaders, though perfectly willing and glad to cope with the popular orthodoxy, are yet exceedingly shy of the growing Spiritualism. It comes too near them-in its phenomenal facts I mean—and threatens to tear down their walls of exclusiveness in this respect. There is but one short excathedra way of escape, a method thus expressed in the oft repeated language of Brigham Young himself; "The Lord never ordains any important work, but the devil gets up an imitation; the 'Latter Day Saints' works are wonders of the Lord; those of the spiritual mediums are the devil's imita-

The Mormon leaders are doubtless right in dreading an intelligent Spiritualism in their midst, for it is that which even now, under the name of a Reform Party is sapping the very foundations of their power. As a significant fact bearing upon this point, I will state that during my six months sojourn in Utah, not even the slightest intimation was given that it would be agreeable to "the Saints" to hear from me in public, although my ministerial profession, as well as my Spiritualism, was well understood. And yet it was something like an established custom that any passing Christian minister should be invited to occupy the platform of the Tabernacle, the Mormon Elders being careful to retain an opportunity of replying to what might be said. An occurrence of this kind happened when I was present in the congregation, the invited preacher being a Presbyterian D. D., on his way East from California. I can assure the reader that it was a pretty close investigation that followed this man's

sermon, though quite good naturedly done.
As to myself, all the opportunity of preaching I enjoyed was in private conversation. mainly because of my Spiritualism as I have reason to think.

### AN EXPOSURE.

Two Dishonest Mediums Caught at their Tricks.

THEY ARE ARRESTED, PLEAD GUILTY. AND ARE FINED.

That notorious character and most consummate humbug, Mrs. Elsie "Crindle," has again been exposed in her efforts to impose fraudulent materializations upon Spiritualists; this time at Clyde, Ohio, the home of A. B. French, the distinguished spiritual lecturer. She had been there previously, and even then her seances were not by any means satisfactory, being regarded by the prominent Spiritualists of Clyde as the basest impositions. After this exposure. what can fraud-defenders say in her behalf? The Clyde (Ohio) [Enterprise, of Nov. 3rd., Bays:

Considerable space is given on our local page to an account of an exposure of pretended spiritualistic mediums, made in this village last Saturday night. The matter is one in which our people have felt a large amount of interest, hence the pains taken to get as complete an account as was possible. One feature of the matter should be distinctly understood, and proper credit given for it namely, that the entire investigation and exposure was made by parties who are themselves believers in the spiritualistic doctrine. The effect of the exposure will be to bring more or less popular ridicule on this form of belief, hence the greater amount of credit due those who have made it, regardless of this consequence to themselves. In doing what they have, their own honesty has been demonstrated, and their good will toward people of other be-liefs. From an orthodox standpoint, we desire to put on record this conviction of the sincerity of those Spiritualists of Clyde who were concerned in the exposure, and of the obligation their fellow citizens are under to them for having been thus concerned.

It was fortunate that the affair occurred at the home of people so utterly beyond and above all suspicion of collusion with the professed mediums, as are Mr. and Mrs. Dennis Drown.

The following, taken from the local columns of the Enterprise, gives a plain and concise statement of the whole exposure: Saturday evening a very small circle gathered, as none of the local Spiritualists would make any effort to induce other people to attend what they themselves believed to be a fraud and swindle. The opening act was the performance of the young man Harry Crindle, of some of his manifesta tions. For this purpose a curtain had been drawn, previous to the assembling of the circle, across a corner of the audience room reaching perhaps half-way to the ceiling. In front of this curtain, when the scance opened, the young man seated himself with Mr. Geo. E. Sweetland close at his side. The manifestations consisted in the throw ing of bells, horns, tambourine, and other things over the top of the curtain from behind into the circle, these throwings being

the alleged work of spirits.

The house of Mr. Drown has a long porch on the east front, from which windows open into the rooms used. Through one of these windows Messrs. Chester and Wm. A. Hunter, who had stationed them: elves out-side for the purpose, saw hands reach from the circle room through an aperture in the curtain, take the things from off a table placed there, and throw them upward and forward into the room, thus performing the tricks for which the spirits were getting credit. Mr. Hunter is confident that he saw both a right and a left hand used in this way. Thus were these manifestations accounted for.

Presently the materializing began, the same rooms being used, with everything prepared as above described for Friday evening. Messrs. Hunter now took their stations at a window on the north side of house, which gave them a view into the room used as a cabinet. The light from the circle-room shone through the transom above the door, and also through apertures in and at the sides of the curtain. Themselves standing in the darkness outside, by this light they could see every move made by the medium. They saw her dress and undress, change masks and costumes for the different characters, and appear at the aperture in the curtain representing one mahouse, which gave them a view into the erture in the curtain representing one materialized spirit after another. The proof was positive and convincing, there could be no doubt about it—the whole performance was deception and a fraud. Leaving his brother to keep up the watch on the outside. Mr. Wm. A Huntan culculum and a fraud. side, Mr. Wm. A. Hunter quietly entered the room, and with an apology for his late-ness joined the circle. As the manifesta-tions progressed, he professed deep interest and absorption. When the actress of the previous evening, Julia Dean Hayne, appeared, she came clear out of the cabinet, walked to the head of the circle, caressed one or two persons there, then returned behind the table, beckoned first young Crindle and then Mr. Hunter to her, and began gently stroking the latter's head. This was his opportunity. He seized the spiritualized actress by the arm, found it a good healthy arm of flesh and blood and held on to keep her in view of the remainder of the circle. At this moment young Crindle, who was sitting in charge of the light as on the previous evening, sprang forward, struck Mr. Hunter a blow in the neck, and by keeping up a struggle compelled him to let go his hold of the woman, who quickly got back into the cabinet room, shutting and fastening or holding the door. By this time the disenchantment was complete, the seance was broken up, and the whole matter speedily made known to those present.

Mr. Hunter then started up town to procure a warrant for the arrest of Mrs. Crindle and her son. In his absence of an hour they got out of the house. It was now ten o'clock, and a watch was kept on the 10:15 train west, but they did not get off on Circumstances led the officers, Constable Harnden and night watchman Ganter, to think they might be in the house of Mr. Geo. Sweetland, corner of Forest and Main. Thither they went, and learned from Mrs. Sweetland that neither Mrs. Crindle nor her son were there, but that the paraphernalia they had used was in the This was reported by the officers to Mr. Hunter, who was waiting outside. The three then entered the house and asked to see the things. Mr. Sweetland produced them, with the remark that her husband had said "not to let Mr. Hunter know they were there, but let the poor devils go." Mr. Hunter directed the officers to take charge of the things and carry them to the Mayor's office, which was done. The lot consisted of seven masks or false faces, a flexible rubber tube about five feet long, a lot of white gauze, and a silk and satin vesture with a string of cheap imitation diamonds attached—the same worn by Mrs. Crindle in personating the spirit of Julia Dean Hayne at the moment of being arrested in her career of deception. The large tin horn, a music box, tamborine, two bells, two wigs, and some other things were brought into the Mayor's office Sunday and Monday.

Sunday the parties were arrested in Fremont, whither they had walked, by Marshal Hocke on a telegram from Marshal Nuneviller, and about dark Sunday evening the latter brought them back to Clyde. The young man was lodged that night in the calaboose, and Mrs. Crindle securely locked n an upper room of the Nichols House, Monday morning they were arraigned be-fore Mayor Bush, on a charge of seeking to obtain money under false pretenses. E. B. Williams, Esq., of Fremont, appeared as their counsel, and by his advice they pleaded guilty, and were fined \$5 each and costs, about \$23 in all. They did not have money to pay the fine, but Mrs. Crindle pledged a gold watch as security, which with their "working tools" yet remains in

possession of the Mayor. The woman Crindle is an adroit, bold operator, with an assurance that nothing can abash. She is a splendid singer, and it is manifest that she possesses great powers of ventriloquism. Her son, if he be her son, promises to become an adept equal to herself, unless he shall take to some more honest and honorable way of earning a living. Their trunks were left at Fremont when they came here, which in connection with other things, makes it plain that the masks, wigs, and clothing used by her in dressing for the various characters were all carried concealed about her person. It is not probable that any exposure would or could have been made except through the efforts of the Spiritualists themselves. The Messrs. Hunter, both of whom as is well known are pronounced Spiritualists, were warmly endorsed and encouraged in their action by all the Spiritualists of the village. Whatever may be the effect of the exposure, the credit belongs to those people who have thus demonstrated the sincerity of their own belief in Spiritualism, and an honest desire

When the matter became noised through the village, which was pretty thoroughly done on Sunday, much interest and some excitement were manifested. People were flocking to the Mayor's office Sunday afternoon and evening, and all day Monday, to have a look at the captured implements of deception, and to talk the matter over. The prisoners were brought in Monday morning for examination an hour before the appointed time, and the proceedings were very brief, so that a great crowd at that time was avoided. As a topic of conversation and comment, the matter has been kept lively all the week, and appears likely to be some time longer.

to protect themselves and others from im-

A CARD TO THE PUBLIC.

The undersigned, citizens of Clyde, who were conversant with the circumstances attending the late exposure of the fraudulent performances of Elsie and Harry Orindle, professed Spiritualist mediums, have read the account of the exposure printed in the Clyde Enterprise of this date. We believe this account to be substantially correct, in all particulars, and endorse it as an expression of our knowledge and sentiments in regard to Elsie and Harry Orindle.

and of their operations here.

J. B. Bush, Mayor; Z. Perin, Ex-Mayor;
Mrs. F. A. Perin, Postmistress; Chester Hunter, Wm. A. Hunter, Mr. and Mrs. Dennis Drown, J. W. Wolcott, S. A. Bell, Mrs. John McGrew, T. Nuneviller, Marshai; N. R. Ganter, Night Police.

Frank Lodeke, of Trenton, Ill., struck William Woerners a playful blow on the side of the head with his open hand, which broke his neck, and he died instantly.



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