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Earth bears no mask, bows at no human shrine, seeks neither place nor applause: She only asks a hearing.

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CONTENTS.

FIRST PAGE.—Constructive and Destructive Spiritualism.
SECOND PAGE.—The Truth about Ghosts.—The English Press Thoroughly Discussing the Vexed Question.—Straws Indicating the Drift of Public Sentiment. A Strange Sect.—Curious Religion in Leadville.—Commemoration of an Ancient Sacrifice. The Fear of Death. Organic Homoties in Meteoric Stones. Some Thoughts from Emerson. Miscellaneous Advertisements.
THIRD PAGE.—Woman and the Household. Letter from New York. Book Reviews. Magazines for December not before mentioned. Miscellaneous Advertisements.
FOURTH PAGE.—Notice to Subscribers. "Spirits in the Flesh." Manslaughter in the First Degree. A Pair of Delicate Scales Wanted to Weigh the Honor in the Baptist Church. The Grindle Affair at Clyde. A Bell's Sad Message. The Attainment in a new Light. Reception to Mr. and Mrs. J. K. Robinson.
FIFTH PAGE.—Holiday Books. Lecturers and Mediums. Miscellaneous Advertisements. Social Notices.
SIXTH PAGE.—Faith and Prayer Cures.—No to the Christian World. Gracie's Crookedness.—Admirals from the Principal Witnesses to Mrs. Kiste Granda's—"Grindle"—Reynold's late Materialization Fraud at Clyde, Ohio. Letter from California. The Leading-Strings Fallacy. Horrible Cruelty. A Correction. Clairvoyance Given and Taken Away. An Incident in the Life of Garfield. Notes and Extracts.
SEVENTH PAGE.—List of Prominent Books for sale at the office of the Religio-Philosophical Journal. Miscellaneous Advertisements.
EIGHTH PAGE.—Mr. Charles Bright. Mormonism by the Light of Spiritualism. Current Items. The Second Secular of Books. Miscellaneous Advertisements.

Constructive and Destructive Spiritualism.

BY A. E. SPINNEY, M. D.

The proof—the fact—of spirit communion comes to us through the use and knowledge of the higher laws of mind; the power of minds after death, as well as before, of communion with each other and with mortals here. The knowledge of this open door and of the laws of spirit control, is mostly modern, though glimpses of the truth have come to us along the past in various ages of the world and through many religious systems, and in various stages of intellectual development. These phenomena and different methods of manifestation, from the tiny raps, slate writing, picture painting, trance and inspirational speaking, to materialization—all combined—have proved to us immortality; that death is only a change of form; that all we are in thought, character and being still continue—memory living entire, and the whole work of life and its efforts following us.

This scientific, demonstrable fact has given reason for a new philosophy of life—new ideals, objects, aims and purposes. It has relieved us of the fear of death, devils, hells and angry gods. It has taken away religious cant, external piety, sacredness of days and forms. It has caused desertions from old altars, sacraments and creeds. It has broken the seal of infallibility claimed for books, churches, popes and priests. It has made each person a law unto himself, a searcher after truth and the right. Thus the destructive work goes on, and each Spiritualist finds himself amid a city of ancient ruins, full of rubbish, jewels and sacred books, each book claimed, by its votaries, to be infallible and inspired; sacred altars whereon human hopes have been lifted, human hearts trusted, sacred prayers and offerings offered; moral codes and beautiful sayings, which have been held up to the world as from dying Saviors or Gods. All are placed now beneath the power of reason, and as man-made, are seen to be but the highest perceptions of man's spiritual nature and in keeping with his intellectual unfoldment.

Modern Spiritualism in its present unorganized and chaotic condition, often reminds me of a mighty river swollen beyond its banks by a spring freshet. Such great relentless streams arise from hundreds of rivulets; some of these from mountain springs, which are clear as crystal, and as pure as the ice or snow! Others come from swamps, mixed with decaying vegetable and animal matter; some flow over rocks, leaping, falling, dashing, and growing more pure. Others meander through alluvial soil, mud and silt, bearing along what comes in their course. Spring after spring, rivulet after rivulet, small at first, flow into each other until a mighty, powerful, irresistible torrent is formed which sweeps through field, plain, swamp and valley, bearing every thing onward that comes in its way. The stream does not form the rock, timbers, jewels, dirt or silt which it bears on its surface, or in its waters; all these were formed from other and previous conditions. So with modern Spiritualism: this scientific, beautiful truth does not form

or cause all the many vagaries, false reasonings, superstitions, and lax social and moral theories, which have been, and are now too often attached to it. Many have said, "Let the wheat and tares grow together," but the good farmer learns that the wheat is often ruined thereby. It is cultivation that develops the full corn in the ear.

I have seen a large, hard granite rock, firmly imbedded in the soil; the mighty waters came; at first no movement; a steady continued current and at last the soil was washed away and the rock moved from its stronghold. So I have seen strong, pure men and women mingle in this turbid, mixed stream, thinking they could stem the torrent, purify the flood save the jewels and not be affected or tarnished, but often like the mighty rock they are swept from their foundations, save the jewels which they may have saved from the swollen stream, are worth less than they cost. Our enemies have attributed all these impurities and moral obliquities to Spiritualism, when the facts are that the rottenness already existed, being the outgrowth of previous formations, organizations and conditions.

This new, free, broad religion may, where each one assumes to be a law unto himself, give license to all to exercise their natural tendencies and peculiarities; hence, while everything about the philosophy of Spiritualism or what may be deduced therefrom, leads to regeneration and upbuilding of all that is grand in the human soul, yet for the want of conservation of the truth, cohesive power, and true elimination, everything that human ignorance, superstition and moral rottenness have produced in the past, or is a part of the individuals who have endorsed or believe in spirit phenomena, has by our opponents been laid at the door of our philosophy, and pointed to as the fruits of our religion. Too often these charges have really too much truth. We have as writers, lecturers, mediums and teachers, given too much time to the destruction of the old dogmas and superstitions of our orthodox neighbors, and not enough to teaching our own philosophy, and building our own spiritual temples.

I ask the mighty army of spiritual workers who are seeking and receiving angel aid, where are your lyceums, colleges, schools, asylums and organizations, which shall feed the mind, guard and strengthen the soul, and help the bodies of deformed and suffering humanity? Are you not largely an army of destroyers, who have not yet learned to construct or build? The majority of orthodox believers and workers admit that their organizations cling to the old superstitions and untenable dogmas, but they say truthfully, "We are teaching good morals, temperance, sobriety, virtue and marriage sanctity. Though our weapons are antiquated and often unscientific, yet they make men and women moral, industrious, pure and noble—we as a church organization and people are striving for a higher life. Impure men and women are in our ranks, but we do not endorse them or their errors. We feed our people socially, and hold society together not by our creeds, dogmas or theology, but through our sermons, lectures, music and social life." Can we not, as Spiritualists, commence a plan of construction, which shall far eclipse our orthodox neighbors? Let us examine carefully what is now destructive and constructive in our ranks:

1. Negation and ridicule of the follies and ignorance of past religions, with nothing to put in the place of what we tear down, is destructive. The ignorant Methodist exhorter, with his Bible in his hand, all of which he believes to be inspired, who goes into the country schoolhouse, takes the old book as his foundation and then teaches temperance, virtue and industry, and who shows by his face and sets that he thus lives himself, is doing more to reconstruct society, than the most eloquent scientific scholar who may ridicule the apple, quail, whale and bear stories, and give no high moral religious ideal in place thereof, to light, stimulate and encourage each one to lead a pure life.

These questions are before us as Spiritualists:
Are you a better man and woman?
Do you have greater peace of mind and purity of thought now than when you were a Methodist, Baptist, Congregationalist or Presbyterian?

Has this new philosophy made you more honest, charitable, pure, virtuous and moral, than when, by blind faith you were seeking the way to salvation and heaven?

I have seen some in our ranks go from the church, with its blind faith and creedal belief, into that perfect knowledge and perpetual sunlight of angel communion, and into all the fullness of spiritual growth, peace and perfected life; others I have seen, who, as soon as a fear of hell, an angry God, and the power of church criticism was withdrawn, dropped down into careless undisciplined animal lives.

2. Hence the importance of moral teachings, higher ideals, and more of the great vital truths of our philosophy. If we have a truth, philosophy or religion, it should be known, taught, and lived, and upon it organic action be based. Has Spiritualism a moral code? If so, why have I so often heard taught by its teachers that each one should live true to his or her intuitions, angel guides or influences? Intuitions are largely the result of surroundings, appetites, habits and hereditary tendencies. Angel guides, spirit friends or influences are what earth life or after-knowledge has made them. Hence we need to profoundly realize and earnestly teach that perfect lives and the highest moral code consist in perfect obedience of all, physical, mental, social and moral laws.

Science, reason, experience, facts, intuitions and the Spirit-world may assist to show us the way and the truth, but only through a spiritual life and continued consecration to the right, shall we attain the end sought. Thus while the greatest charity should exist and be exercised toward all, as none are perfect, yet our flag should have true colors, our mottoes be correct; and our flag bearers as fast as they fall in the strife, be strengthened or replaced by stronger ones. We should not carry nor unfold a dirty, tattered flag to the breeze. We should never display colors of a doubtful character, and thus expect to rally our own forces or attract or capture the enemy. Our philosophy teaches that every thought or act which wrongs any one, must cause suffering, deformity and darkness either here or hereafter. There is no spiritual home, heaven or happiness except such as we have earned or fully merited. Life is a school, with helpers here and from the beyond, yet the effort, fulcrum of power and basis of work must come from within, from ourselves.

3. While reason ignores all infallible bibles, popes and creeds, it should not ignore man's religious nature and wants, nor should it attempt to feed the same on hero or spirit worship alone. The religious sentiment in man reaches after something higher than that which comes from his animal nature; the aspiration for spiritual food points plainly to the fact that the body is only the house, its members servants, and its organism a medium through which the immortal spirit acts. No people, then, have so pure, simple, beautiful, prayerful and devoted a worship as the Spiritualists should have. Each lofty thought, wise saying, beautiful poem and spiritual truth, that has actuated prophets, martyrs or teachers in the past, should assist and inspire us, and their words and deeds be held sweet and sacred. Every part of Nature with its wondrous beauty, laws of adaptation and harmony, should find a rhythm in our own souls. Everywhere in our association with our fellow beings, we should seek not their faults, weaknesses and imperfections, but rather make our lives so holy and truly religious that we shall strengthen their spiritual natures and receive from our associates their purest and richest gifts.

Though science and reason may not comprehend and define the infinite force which permeates all Nature; though we can only behold the phenomena and watch their results, yet our spiritual nature can reach up and onward as we cultivate, unfold and truly learn to live and worship. As the body grows, strengthens and repairs itself from food, air and sleep, through the instrumentality of its complicated laws, so the spirit grows larger and stronger with more lofty ideals, purposes and aims, in proportion as it drinks and feeds from the infinite fountain. Hence we need in the construction of our new temple, more true worship, more continual prayer—not how to die, but how to live; more harmony; more gathering in of spiritual life, power

and food; more of the truly Christ spirit, the God manifested in the flesh. We need to realize that each angel and spirit friend is but an elder brother or sister.

4. No more demoralizing condition can exist than when mediums and others rely entirely upon spirits. It is like a pupil relying upon his teacher to learn his lesson. Spirits illuminate, inspire, and often show us the higher and better way, but leave us to help ourselves; they do not pull us up.

Mediumship is one of heaven's most noble gifts, yet like all others it may curse as well as bless its possessor and those who worship at its shrine. Paul warns us against witchcraft when speaking of the works of the flesh, yet commands and encourages the cultivation of spiritual gifts. By witchcraft is meant a selfish, material, mercenary, deceptive and passionate use of this power. Our cause has been cursed and put in bad repute by mediums who had rare gifts, but who allowed egotism and avarice to destroy their usefulness and purity. While I believe in defending and supporting all honest, true and devoted mediums, whether their gifts be small or great, I also believe in holding mediums just as much responsible for their conduct as any one else. Proper conditions, charity and patience with the sensitiveness of mediums, is right, while covering up, excusing and putting forward as mediums and teachers, those whose lives, examples, habits and influence, render them unfit for our children, wives and husbands to associate with, is wrong. "Ye cannot draw pure water from an impure fountain; by their fruits ye shall know them." I feel that greater effort should be made to help, sustain and cultivate those mediums who are honest in purpose, for through their means our cause will be blessed and elevated, and higher truths will come to us. We should draw the line clearly between those who have prostituted their mediumship, and those who have made a high, intelligent and sacred use of their gifts. I know full well that this is a very sensitive and tender point, but I have no fear of harming those who are found worthy, by demanding proof, tests, and endorsements of their ability and character. All over our land there are hundreds of Spiritualists who have been swindled and disgraced by frauds and by those who are mediums, but who through their laziness, immoral habits and dishonesty, have done ten times more injury to the cause than all their wonderful phenomena have done good. No wonder our opponents look with suspicion upon mediums, and fear to publicly investigate. It is the duty of all spiritual journals and Spiritualists, to avow their sentiments on these subjects, and to act charitably, yet justly, until each medium shall be found a true standard bearer, or else obliged to exist by some other avocation.

5. Another fearful superstition and one just as demoralizing as many of those our orthodox friends hold, is this: The child-like faith with which many Spiritualists believe, endorse and act upon every thing that comes through mediums, never stopping to think that each communication must partake largely of the instrument through which it comes, even though it might be word for word and thought for thought in keeping with the purporting control. Are spirits infallible? Are there not more ignorant than wise persons passing to the life beyond? I have seen wonderful proof of knowledge, far beyond that of the mediums, and characteristic of the spirit purporting to control, give advice upon business and prescriptions, all proving continued existence; but I have often seen far too much importance attached to communications; had the same money been paid to a good lawyer or a well educated physician, far safer would have been life and property. Clairvoyant power and mediumship of various forms, are often hereditary or natural gifts, but mediums instead of trusting alone to their gifts and indolently remaining in ignorance, claiming that "The spirits will not allow them to read," should improve all their gifts and faculties by culture; that higher influences may be brought in sympathy with them, and a greater amount of good be done.

Inspirational and trance speakers often make but little improvement compared with what they might, because they lean entirely upon the spirits and make not the needed effort for knowledge and culture. This accounts for so many addresses pur-

porting to come from Thomas Paine, Geo. Washington and other important personages, showing that in the Spirit-world they have deteriorated instead of improved. The speakers may have been quickened, inspired and partially controlled by those spirits, yet they were powerless to give their thought through such undisciplined and uncultured brains. The same is true in relation to clairvoyant physicians. I have seen mediums who had no knowledge of anatomy, physiology or therapeutics, diagnose disease perfectly, the description and explanation of pathological conditions plainly showed that the controlling spirits when in earth-life, had known the nature of disease and the human system, but the instruments were so devoid of medical training and knowledge that they could transmit the ideas only in a very imperfect manner.

While the unprejudiced investigator could plainly see manifested knowledge superior to that of the medium, he could also see that the controlling influences could do but little compared with what they might have done, on account of a want of medical thought, study and culture on the part of their instruments. Hence, while I would defend and protect by law every trance speaker, magnetic healer and clairvoyant physician, I would encourage them for their own good and that of others, to become cultured and educated. Many Spiritualists have a kind of sickly sentimentalism upon this subject, ignoring books, colleges and school rooms, and this is the curse of mediums, of the cause and of the world, as it retards the work that the Spirit-world would do. Hence the importance of mediums, healers and clairvoyants organizing, not only to protect their rights by defense against unjust laws, but for the purpose of establishing schools wherein due improvement can be made through the aid of human and spiritual helpers, until they shall become competent teachers and physicians. Then charlatans, frauds, shysters, and worthless, immoral persons could not hide themselves under the name of mediums and clairvoyants.

6. In looking over the history of all great and successful reforms, I find that their distinctive and basic ideas were well defined; certain primary vital truths were made the lever of power, and the ideal which attracted and caused the assimilation of the masses around one common standard, to support, promulgate and defend one common cause. Investigators having come to our ranks with various shades of thought, prejudices and educational tendencies, it is not strange that each one should have a Spiritualism of his own; hence the want of harmony, organic and cohesive force in our ranks.

How shall we correct this defect and make ourselves a constructive people, with premises upon which all can stand and unitedly work for the good of each other and the world? This can only be accomplished as we endorse, advocate and predicate our faith upon such ideas, phenomena and practical truths, as all can readily agree with and defend, letting their previous habits of thought be what they may. What has cured and retarded the progressive and salutary influence of Spiritualism, has not been the influence of its enemies, but the course pursued by its advocates, in fostering, teaching and partially assenting to every form and shade of fanatical thought upon all subjects, as a part of Spiritualism. This fact needs no illustration, it is patent to all who are conversant with the progress of our cause during the last thirty years. While it may be profitable to maintain a free rostrum for the consideration of all shades of spiritualistic, liberal, social, moral, and scientific subjects, yet the only true and successful method of organizing and doing aggressive and reformatory spiritual work, is purely and truly sectarian, with basic, vital principles as a foundation, which should be taught and well understood by us, and held out to the world as our distinct creed; but all collateral subjects however worthy of discussion and investigation, we have no right to assume as Spiritualism.

7. Experience has demonstrated to us that public circles are injurious, as a rule to the cause, and unfavorable to the highest condition of mediumship and often detrimental to health, yet no duty is more important and attended with better results, than the maintenance of private circles

Continued on Eighth Page

THE TRUTH ABOUT GHOSTS.

The English Press Thoroughly Discussing the Vexed Question—Straws Indicating the Drift of Public Sentiment.

We recently gave a somewhat lengthy review of the discussion about ghosts, now going on in English journals, of which the Daily Telegraph takes the lead. We again refer to the subject, not only because the subject matter to be gleaned from the columns of the Telegraph are of intrinsic value, but because the fact that a newspaper like the Telegraph, with a circulation of half a million copies so boldly publishes matter hitherto regarded as beneath respectable journalism and unpopular, indicates the set of the tide of popular opinion, and that, too, in a direction which pleases the Spiritualists. What is still more agreeable, the affirmative have the decided advantage on the side of the ghost seers, every day fresh recruits appear, with parallel experiences of corroborative evidence. The Telegraph is instructing a vast audience, and that audience evidently are eager for just such mental food. Our correspondent replying to a skeptic, signing himself "David Hume's Ghost," truly says: "Science admits she has not passed the threshold of this subject. But we know the liberality of science, and in the death of evidence suspends judgment." It is to be hoped a few American "scientists" will take heed of this valuable statement. He continues:

"I can only say for myself, that I am not altogether ignorant of physical science; and yet I myself have witnessed phenomena for which I could not account. After the death of a female relative, whose husband at the time was lying paralyzed, the room in which she died gave birth to all kinds of noises; the furniture was moved violently about, etc., while the room itself was locked, and the key in my possession. This lasted until the death of her husband, when the house resumed its normal condition. These sounds were not heard by one pair of ears, or by the inmates of the house only. And here I am reminded of another fallacy in the reasoning of ghost scoffers. They say that a man, by prolonged concentration of thought on one particular object, may project a picture of that object on to the retina. But from this view how is the following explained? A friend of mine came home one evening, and told me that he saw his father walk down the corridor leading from the boxes of a certain theatre. He was much surprised, as he imagined his father to be some miles in the country at the time. The next day he received intelligence of the death of his father at the hour when he saw him in the theatre. His father was in perfect health when he saw him last."

The Australian ghost story is confirmed by another witness, who enters into details, and the "Drummer Boy" of the house of Airle is as thoroughly sustained as it is possible to do so by human testimony. Mrs. Ann Day gives an interesting experience during an evening spent at the Castle.

"Early in the year 1845 I went to Cortachy Castle in attendance upon Miss Margaret Dalrymple, who was paying a two days' visit to the Earl of Countess of Airle. We arrived late in the evening, and Miss Dalrymple had only just time to dress for dinner. As she rested for a few minutes on the sofa, however (this she told me some time after we had left the castle), she heard distinctly, as if immediately beneath the floor, the sound of fifes and afterwards the beating of a drum. While at dinner, she remarked to Lord Airle, who sat near her, 'What is that strange music you have about the house? You assuredly have an excellent piper?' Lord Airle, without replying, dropped his knife and fork and retired from the dining room. Later in the evening the place seemed to be all in confusion, and I learnt that Lord Airle, after leaving the table, went to the library and dined in solitude. The next morning, whilst the family were at breakfast, I was quite alone in Miss Dalrymple's room, and as I stood before the fire I heard, as I thought, a carriage drive up, and stop dead, directly under my feet. Immediately there followed the sound of another carriage driving up, and stopping in exactly the same manner. And then, as if following the vehicles, came the tramp, tramp, tramp of marching soldiers. Then I heard some shrill notes of the fife so distinctly that I looked round instinctively, expecting to see a piper in the room. In another moment I was still more startled by the beating of a drum. About this there was something indescribably disagreeable; it seemed as if the drummer were making his way through the floor. Being a perfect stranger to the place, I thought there might be a coach road and an entrance door to the castle, near the room in which I stood, and that some distinguished guests were arriving or departing. On looking out of the window, however, I found there was no door or coach road near, and not a human being was to be seen. I concluded, therefore, that the sounds must have been echoed from a distance. The next morning before our departure, Lady Airle came to the door of Miss Dalrymple's room, to give her a £5 note for an orphan school in which she was interested. Neither of us ever saw the countess again. She was confined of twins at Brighton some months afterwards, and died. It was not until Miss Dalrymple, a few days after we left the castle, asked me if I had heard 'the strange music there,' that I disclosed my experience, and then for the first time I learnt from her the tradition about the Airle drummer boy. She told me that she herself had been totally in ignorance of it until her attention at the dinner table to the music she had heard elicited from another guest an explanation."

An "incredulous" writer thinks Miss Dalrymple was in error in supposing she had not heard about the legend of Airle, and that she had probably told it to Mrs. Day, and that the associations of the visit revived these memories, and they imagined all they thought they heard. As supposition this explanation has no weight, yet a writer from S. Audley street destroys what little force it has by saying that Miss Dalrymple related the event at the time and also spoke of the "painful impression it made in Lord and Lady Airle—not weak people."

SPIRITS APPEARING SOON AFTER DEATH. The appearance of spirits soon after their separation from their earthly bodies, is among the most frequent forms of manifestations. They seem at that time to possess a power which is afterwards diminished or lost. A correspondent narrates an exceedingly interesting case in point:

"I supernatural manifestations are incredible, I should like to have a satisfactory explanation of the following incident, which I can substantiate. Some years back, my sister and I were pupils at a well known ladies' school, I being at the time seventeen years of age. One night my sister, who shared my room, was taken ill, and I thought it necessary to inform the mistress of the school. On reaching her bed room I found her sitting up in bed, sobbing bitterly. She told me that her only brother, living in Canada, to whom she was devotedly attached, had just appeared to her, bidding her good-by, and giving her some instructions in regard to certain insurances

and investments. I immediately wrote, at her request and at her dictation, the words her brother had spoken. A fortnight later a letter was received from Canada stating that this brother had died at the very time at which my schoolmistress saw the manifestation, and that his last words were those I had written down. This remarkable circumstance was known by all in the school, and by many others. I may add that my schoolmistress had received a letter only a few days previously to the "manifestation," stating that her brother was coming to England shortly, and was in good health."

A lady contributes a story having a similar bearing:

"Some years since, my husband being absent on post-office business in the country, I thought it an excellent opportunity to have a juvenile party at our then residence, Bellthorpe, Barnsbury Park, and invited Mr. and Mrs. H., the parents of two of the little people to assist me in the entertainment. The table was spread, all things were ready, but we waited for one little girl who had not yet arrived, and hearing footsteps in the hall, I myself went up from the breakfast-room to greet the tardy comer, when, instead of the expected guest, I found standing on the doormat a very old friend of my husband's, who, in the earlier days of our married life, had well come to our home almost as a brother. Unfortunately his career became, from some unexplained cause, one which we could not approve, and we no longer received him under our roof. How, and why then, should he after a lapse of seven years be standing there on the doormat, looking not one bit older, just as handsome, just as well attired, as in the early days of our friendship? Being astonished and somewhat startled by this unexpected appearance, I called Mr. H. from the breakfast-room, that he also might welcome an old friend. Imagine my surprise on turning my head round to the spot where my visitor, Mr. H., had stood but a second before, to find it vacant! No sign—no indication of any kind of the so recent visitation. Not a sound was heard, not a door had moved. He had been, and he was gone; but how and wherefore? For a moment I stood aghast, then, with an indescribable feeling, which I tried in vain to dispel, I descended to the breakfast room to entertain my little party; but my heart was ill at ease, my mind preoccupied with my unexpected visitor, his mysterious coming and going; and I was scarcely surprised when I heard a knock at the hall door, and the servant handed me a card, 'Mr. G. S.' Entering the drawing room with the expectation of meeting our old friend, I beheld in the only occupant of the room a gentleman quite unknown to me. 'I expected to find Mr. G. S.,' I explained to the stranger. 'I am Mr. G. S.,' he replied. 'I am poor George's cousin and namesake. Remembering your husband's great kindness and friendship, I am come to seek advice and assistance about the funeral. I feel assured you will grieve to hear that George expired about an hour ago.'"

A SPIRIT APPEARS FROM INDIA.

On the same subject another correspondent contributes two startling facts: "In the year 1851, I was a merchant in Calcutta. My wife and I were in excellent health, and our letters to friends at home, up to the first mail thence, in April, testified to the abounding good spirits of a young and exceedingly happy couple. Two days after that mail's departure my wife was seized by cholera, the attack proving fatal within fourteen hours. In England, the latest news from us being the brightest and most assuring complexion, my wife's sister—herself then in robust health—on the morning of April 9th, about one o'clock, wide awake and ready to sleep, saw her married sister appear at her bedside, exactly in the apparel she wore in Calcutta, gaze earnestly at her for a few moments through the opened bed-curtains, and then vanish. She felt assured that her sister was dead. Pre-telegraphic times afforded but one communication—namely, the overland mail. The letter announcing my wife's death, arriving some weeks later, was addressed to an aunt of the two sisters, who immediately sought her niece, and very cautiously attempted to break the sad tidings to her. The good old lady was met at once by the calm remark, 'I know what you are come to tell me; my sister is dead. I saw her on the 9th of April, about one o'clock in the morning, at my bedside.' The death in Calcutta occurred in my presence, at about seven o'clock in the morning of that day, the time in each case, allowing for the difference of longitude, being about identical. Permitted to add a further instance, also within the range of my personal experience. In the summer of 1857, the Mutiny year, I was at home in India for some few months, and at the country house where I was then staying, on a calm, warm night in July, dozing neither asleep nor actively awake, I distinctly saw the coffin and in it the corpse of a valued friend of mine, lying in a bedroom of a bungalow at Muttra. The features of the dead were exactly in the condition that might be looked for after death by one who was an old friend, in whose memory his living countenance was enduringly familiar. He was an officer, in the 9th Bengal Cavalry, and I had left him in India, in May, in good health. I now felt assured that he must have died, and my anxious glance at the obituary of the Calcutta Englishman, received by the next mail, revealed his name, rank, and date of decease at Muttra, in exact fulfillment of the preceding weird intimation."

MAMMA SEEN AT HOME.

A spirit mother, with her family in earth life would remain near them, and would retain the same feelings toward husband and children as she possessed before death. This is the teaching of Spiritualism and it appears that the "ghosts" are teaching the same doctrine, as the following experience by a trustworthy lady fully confirms:

"In June, 1873, I was married to a gentleman whose wife had died the previous year. I was told on first going to the house that 'Mamma' had been seen walking about the house. I was quite a skeptic at that time, and treated what I heard as a delusion, but I soon found that I was mistaken. The first night I slept in the house I was awakened in a remarkable manner, and I saw a figure standing not far from the bed, looking very calm but very sad. It distinctly looked at me and then vanished. I was too awed to awake my husband. This occurred over and over again. On going about the house and up and down the stairs I have repeatedly passed the same figure. On coming down from my bedroom I have seen the drawing room door open, and the figure pass out and go down the stairs before me. Not only myself but everyone in the house was cognizant of its presence. It was the cry of servant after servant, 'This house is haunted; there is some one walks down the stairs every evening.' Not one of the children would sleep alone. Occasionally we heard slight noises, but in general it was a quiet passing in and out. At first we were frightened, and slept one night at an hotel, but the latter part of the two years that we occupied the house we became familiar with it. At another house we saw it once but for the last five years we have seen nothing at all of the apparition."

SAW A LIVE MAN IN AN EMPTY CHAIR.

"An observer," would have it accepted that all such instances are hallucinations, and relate his own experience in evidence. "When, once upon a time, I was reading for a difficult examination, my tutor left me one night at about eleven o'clock, after some hard work, saying, 'You can finish that problem before twelve.' His empty chair was beside me. After about half an hour I perceived distinctly that his figure was in the chair again exactly as he used to sit beside me. He was leaning his head on his left hand, with his eyes directed to the paper before me. I was greatly interested in this apparition, which, of course, was the result of excitement in my work. I need hardly say on looking at the figure for a little time it vanished, leaving nothing but the chair, and that I closed my book and went to bed. The tutor is alive and hearty unto this day."

Now, what does this fact prove? Hallucination? It has been so regarded by those who only look on the surface of things, but they who look deeper discern a law by which such apparitions are produced. The psychometric spheres of the teacher remained in the chair after he had gone, and it was this which acted on the mind of "observer." The spiritualists will at once admit his statement but not his conclusion, and their theory constantly affirms its correctness by never failing to correlate and assimilate all these diverse and multitudinous facts.

Thus far "ghosts" have been in the ascendency; a new and vigorous writer introduces "spirits" in their place:

"Twelve years ago two cases of houses haunted by 'manifestations' and by apparitions came under my immediate notice; one was the house of an intimate friend, the other the house of a relative. The manifestations, which I witnessed myself, but will not attempt to trespass on your space by describing, were found to proceed from a member of the household, a girl aged fifteen, who was herself unconscious of the strange power residing in her. She was removed from my friend's house and placed in a religious institution; here the manifestations continued, and the poor creature was eventually confined in an asylum. In the other case there were extraordinary manifestations and apparitions, seen not by members of the family only but also by their friends, relatives, and others. There is perhaps, just now a revival of interest in the subject of supernatural phenomena. When savants and distinguished professors prosecute mediums in police courts, and when the British Association turns its back on the illustrious co-author of the theory of natural selection, it is surely time for a reaction against such intolerance."

We can reiterate the statement that it is time for reaction, in England especially, and there is need enough also in this country. That reaction has come. There is everywhere a revival of interest. Spiritualism is the great question of the present age. It will not succumb to the execution of the clergy, the ridicule of the press, or the scorn of "scientists." Finding that it is permanent, based on the holiest aspirations of the human heart and supplying its greatest need, they will arrange themselves sooner or later under its banner. What a strange and beautiful theory of life is it? It brings the key to all mysteries, and while it explains the ebb and flow of religious thought through changing races and fleeting ages, translating the meaning of the sacred books and making plain the doctrine of the saints, it correlates the uncanny stories of haunted houses, and ghostly visits, and affirms the great spiritual laws which run through all, and dispels the mystery which has hitherto enshrouded the domain of spirit."

A STRANGE SECT.

Curious Religion in Leadville—Commentation of an Ancient Sacrifice.

For over two years past there has existed in our midst, without attracting any attention, an extraordinary religious sect, whose rites are quaint enough to stamp them as one of the human curiosities of the age.

The sect of which we speak are Danes, and number about twenty. In their own tongue they are known as Skagerites, and last Saturday evening they celebrated, at the cabin of one of their order, on Upper Chestnut street, what is termed "Duneth day." There are in all probability very few people in Leadville who have the slightest idea who these people are or just where they came from, but a student of history could tell them that in the reign of Margaret, in 1389, and Eric in later years, a fanatical band of people called Skages sprang into existence. They believed in an omnipotent being, who represented the earth as the source of life, and the sun as the source of heat. The priests were more than teachers—they were despotic rulers, and horrible to relate, once a year, they demanded the sacrifice of a human being. This victim was chosen by them without warning on the night of the sacrifice, and termed "dull"—or translated, "something that atones"—a "peace offering."

Several times this crude and barbaric religion died almost away, to be revived by some enthusiast in the lapse of generations. At last they were exiled to Laaland, a little island in the Baltic sea, where a sort of monastery built by them is still standing, and frequently visited and described by travelers. Long ago the idea of human sacrifice was dropped, although a singular reminiscence of it still remains and forms the basis of what we write. The sect in this city numbers, as has been stated, about twenty members—steady, hard-working families, the men being employed altogether in the mines.

The religion is simply a worship of nature, believing that when they die and are entombed in the mother earth, the body resolves itself into the original elements and forms part of that from which it came—to spring into life again as a plant, a tree, or a flower.

On Saturday night, between 7 and 8 o'clock, the members gathered at the little cabin owned by Charles Nason, just in the rear of where the old Swan hotel formerly stood on Upper Chestnut street. It was their purpose to celebrate a sort of annual feast, occurring on the 19th of November, and tracing its origin as far back as the days of the ghostly duel. The room was a weird picture in itself. The people sat close to the wall around the sides, while in the centre, on a pine table, was a common earthen bowl and some sprigs of pine. The scene was illuminated by two tall candles, one on either side of the bowl. After the company were seated, Nason arose, and without any preliminaries began a sort of chant or hymn in the Scandinavian tongue, and in a loud monotonous voice, the others keeping time with him in a low, in fact, almost inaudible, voice. For upward of five minutes this was kept up, when Nason suddenly ceased and began addressing the visitors in Norwegian. The tenor of what he said was in explanation of the day and its significance. At the conclusion of the address he stepped solemnly to the table and bared his left arm. Then with the right he drew the blade of a small knife across the skin just above the wrist. The blood came freely, and

was caught in the bowl until about an ounce had flown, when bandages were applied to either side of the slight wound, and tightly compressed. The effect was to stop the flow of blood, after which the coat alone was pulled down as if nothing had happened. More songs were then sung, and at the conclusion of about an hour of these exercises, each one present arose and, breaking off a little piece of the pine, dipped it in the blood in the bowl and carried it away. The entire ceremony had occupied about an hour and fifteen minutes, and there was no lingering whatever at the house at its completion. Mr. Nason, who led in the ceremony, is a man of marked intelligence, and an enthusiast in his belief. He is employed somewhere on Iron hill, although the majority of the sect live on Upper Chestnut street.—Leadville Chronicle.

The Fear of Death.

Church-people, whether actual members of church or only nominally Christian, entertain the opinion that none but Christians die in peace.

Among the undimmed recollections of my boyhood days there remains the indelible impression, made by the clergy, that infidels, on account of their belief, die horrible deaths—in proof of which, the death-bed scenes and recitations of Voltaire, Rousseau, Hume and Paine, are solemnly affirmed. While these stale falsehoods are but seldom repeated nowadays from the enlightened pulpit, nevertheless belief in them among the common herd is remarkably prevalent. That an actually had man should shrink from the abyss which separates the living from the dead is not a matter of wonder, for "conscience makes cowards of us all;" but he who in life obeys the enlightened conscience, as that "inner light," needs nothing else to calm his dying moments as he passes over into the "valley of the shadow of death."

I have stood at the side of dying Christians, and those who to the last affirmed their belief in Christian dogmas, and Christian faith and, as between the two classes, I am unable to see any advantage the one has over the other.

Orthodoxy is responsible for investing death with terror. Death, doubtless, is our weakest point; and, as drowning men will clutch at straws, so have many been caught by orthodox chaff—they sink into oblivion in spite of all. Doubtless others like myself have, in discarding creed, found it difficult to entirely discard the mind of the tormenting fears of the devil, hell and that awful "judgment day," when a bookkeeper god shall come down to square accounts, and other like nonsense imbibed from catechism, catechetical instructions, learned at Sunday school, or taught directly from the pulpit. Life, imbued with such notions of love and divine mercy, is hell enough on earth, to say nothing of an eternity of it. It is cruel to instill in the minds of the young such infamous absurdities to haunt them through life, and Liberals owe it to their own little ones to see that they remain free from these pious hoggoblin stories. The church, however, is to be congratulated that a happier day has arrived in the evolution of theology, when the brimstone sermon is relegated to the past as unfit for this more cultured age.—Algeron, in "Mirror of Progress."

Organic Remains in Meteoric Stones.

The great problem, whether or not other celestial bodies besides our own planet are or in past ages have been inhabited by animate beings, must be a subject of the deepest interest to every thinking being. This question has for some time past been answered in the affirmative with great probability. The complete analogy of physical conditions which has been proved to exist in some other planets of our solar system, and which without doubt must also occur in innumerable planets of other solar systems, allowed the very probable deduction that not only on our own earth a higher organic process of evolution has taken place. Still, this conclusion by analogy had hitherto remained a simple, unproved hypothesis, although supported by good evidence.

But now at last it seems that we have obtained a direct answer to this question, and that we are able to see with our own eyes the veritable remains of animate beings from another celestial body.

It has been conclusively demonstrated that the meteoric stones which from time to time drop down on the earth have at no time formed a part of this planet, and it is now generally conceded that they are the remains of other celestial bodies—probably those of a destroyed planet.

In such meteoric stones, and especially in the class called chondrites, on account of the peculiar spherical inclosures found in them, the eminent German geologist, Dr. Hahn, has recently discovered an entire series of organic remains. By a laborious process of grinding down and polishing these fragments he succeeded in producing a large number of thin laminae or delicate stone shavings, which he subjected to a careful series of investigations under the most powerful microscopes. He has recently published a book on this subject, containing on thirty-two plates more than one hundred representations of these laminae of meteorites, every one of which contains different forms and figures, which Dr. Hahn positively identifies not as mineralogical but as organic, and, in fact, as zoological formations belonging to the different classes of sponges, corals, and crinoids. These pictures, which have been reproduced from the original laminae by photography, without any alterations or additions by a draughtsman, must cause great surprise to every geologist and paleontologist, who will at once recognize the structure of well-known coral types on several of the plates. The majority of the meteorites containing these forms are part of the celebrated great meteoric fall of Knyahinya in Hungary, which took place on the 9th of June, 1866.—Mr. FRANCIS BIRGHAM, in Popular Science Monthly for November.

Some Thoughts from Emerson.

Can't is useful to provoke common sense. Write it on your heart that every day is the best day in the year. The essence of friendship is entireness, a total magnanimity and trust. Truth is too simple for us; we do not like those who unmask our illusions. Souls are not saved in bundles. The Spirit asks of every man, How is it with thee?

A loving heart and a pleasing countenance are commodities which a man should never fail to take home with him. They will best season his food and soften his pillow. It were a great thing for a man that his wife and children could truly say of him, "He never brought an angry or illtempered word across his threshold." The best likeness of heaven ever seen on the earth is a well-conducted, happy family.—National Record.



How DR. C. W. BENSON'S Celery and Chamomile Pills Build up the Nervous System and positively cure Sick-Headache, Nervous Headache, Neuritis, Nervousness, Sleeplessness, and Dyspepsia. It has been proved that they successfully ward off all danger of Paralysis, Apoplexy and Sudden death. Their effect upon the Nervous System is something wonderful, and there is no wonder the thousands of people avail themselves of such a valuable remedy, while it can be found, in these days of Nervous Diseases. The simplicity and purity of these pills are at once in their favor, as they do not poison.

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Woman and the Household

BY MRS. M. POOL, Metuchen, New Jersey.

WHY DO I SING?

Dost ask what first breathed song into my soul? Me thinks it was a breath of the divine, Where summer roses blushed distilling sweets...

OUR COUNTRY WOMEN.

The fine taste and intelligence of Mrs. S. J. Newton makes the women's column of the Two Worlds a valuable department of that paper.

Mrs. Abba Gould Woolson is giving courses of lectures in Boston and adjacent towns upon the "Influence of Foreign Nations in Literature."

The National Liberator, the Chicago temperance monthly, has a fine picture of Mrs. Sarah K. Bolton in its November issue.

We are indebted to the Woman's Journal for this as well as some other items of interest: Thompson's Bank Note Reporter notes the fact that in the list of banks the following named ladies hold positions as bank officers...

Mrs. Grace Alexander of Winchester, N. H., has been a bank clerk for ten years, doing the greater share of the work, beside keeping the books of her father at his place of business.

Mrs. Celia B. Whitehead of Bloomfield, N. J., is devoting a good deal of time lately to lecturing and writing on Dress Reform.

Quite a number of young women have studied architecture from choice, but Margaret Hicks, who was graduated at Cornell a year since is now taking up the profession as a life work.

Miss Jennie Henrie secured a tract of land in Kansas and had very little money left after the purchase. But she went to work by the week, and earned sufficient to make improvements.

The Art School at Smith College is under the direction of the professors of Yale College, who make weekly visits to Northampton to teach and lecture.

In this country one hundred and fifty-three colleges and universities practically endorse co-education. In most of them reports show the standing of the young women is fully equal to that of the young men.

Eastern papers report that the two largest tax payers in the very wealthy city of Providence, R. I., are women, paying a per centage on property amounting together to \$1,800,000.

Mrs. Julia Ward Howe is lecturing in the East this winter, on various social, reformatory and religious topics. Mrs. Howe, one of the editors of the Woman's Journal, and President of the Association for the Advancement of Woman, is an elegant and accomplished woman who takes a temperately radical position in regard to social matters.

The following is vouched for by those who know Mrs. Osgood. A MAINE WOMAN. A brown faced and pleasant looking woman, with short, well built figure and firm step, fastened a plump bay horse in front of the Boston Tea Store, and tossed a molasses jug out of her wagon.

Our Brooklyn friends seem to think that Mrs. Lillie is the mouth-piece of Horace Greeley (who still takes the old-time interest in the masses), and of E. V. Wilson in the respective lectures of the 20th and 27th of November.

Mrs. Lillie is easily inspired and an agreeable lecturer. While entranced, last Sunday evening, she spoke in the name of the veteran medium, and described spirits, who were generally recognized. That was at the Brooklyn Institute; at Everett Hall, Brooklyn, Mrs. F. O. Hyzer continues to fill satisfactorily her engagement for, I think, the fourth winter.

Three liberal rostrums out of four, in the two cities, it is curious to note, are filled by women, all able, ready, fluent speakers, all attractive to the general public. Quite a breaking away from the old, biblical, "Let women keep silence in churches."

horse loads in season to get down here at 4 o'clock and market a lot of berries."

"Do you cut hay with a machine or with a scythe?"

"Both; I can mow either way. I have a one horse mower."

"Do you have any help?"

"Only what I get from the children. There's a girl of 14 years and a boy of 11 years who help me a little."

"Is the girl going to make a farmer?"

"I don't know. I want to make a farmer of her, but she don't like the idea very well."

"How much of a farm have you?"

"I have about forty acres. I have planted this year half an acre of onions, two acres of potatoes and three-fourths of an acre of beans, and sowed half an acre of oats. I have done all the work myself. I have run the farm five years and I haven't paid out one cent, not one cent, for help, going to the store."

"Does your farm pay well?"

"Yes, it's beginning to pay pretty well. It was all run down when I came there and commenced. It only cut hay enough for a cow and a horse. Now it cuts twelve tons. I have dug out the rocks and leveled off the fields with my own hands so I shan't be thrown out when I ride my mowing machine. I keep two cows, a horse and a lot of sheep, and there are a lot of hens running around."

Mrs. Osgood is a woman who finds time between planting her acres of potatoes and onions, moving a dozen tons of hay, chopping ten cords of wood in the snow knee deep, and all the hard work of running a forty-acre farm, to take care of the milk of two cows, make butter and bread, and all the cooking and mending and making for a family of children.

In a contemporary magazine, Lucy Larcum, the spiritual minded poet, who began to write when a factory girl at Lowell, Mass., gives the best of all descriptions we have ever seen of the lives of American mill girls. These intelligent and interesting young women sought culture in circumstances which would have depressed those who possessed less aspiration.

"Work began at five o'clock on summer mornings and at daylight in winter. Breakfast was eaten by lamplight during the cold weather; in summer an interval of half an hour was allowed for it, between seven and eight o'clock. The time given for the noon meal was from half to three quarters of an hour. The only hours of leisure were from half past seven or eight to ten in the evening, the mills closing a little earlier on Saturday. It was an imperative regulation that lights should be out at ten. During these two evening hours, when it was too cold for the girls to sit in their own rooms, the dining room was used as a sitting room, where they gathered around the tables and sewed, read, wrote or studied. It seems a wonder, to look back upon it, how they accomplished so much as they did in their limited allowance of time. They made and mended their own clothing, often doing a good deal of unnecessary amount of fancy work besides. They subscribed for periodicals, took books from libraries; went to singing schools, conference meetings, concerts and lectures; watched at night by a sick girl's bedside, and did double work for her in the mill if necessary, and on Sundays went to church. Strangers who had been sitting beside them were often heard to say, 'But where were the factory girls?'"

Not much time given to unnecessary ornament there! Miss Larcum concludes: THE WORLD'S WORKERS, however humble their toil, are a more honorable company than its idlers. Refined employments, when pursued without inspiration, are no more elevating than coarser ones; for occupations, like bodies, receive their value from the soul that animates them. We have all seen how the homeliest labor may be glorified by a great motive, or by that sympathy of toiler with toiler through which, often, the human flower comes to its richest perfection in lowliest situations. . . . The members of a republic like ours owe it to one another that every kind of useful labor shall be held respectable, and also that the moral surroundings of the laborer shall be so looked after that he or she may be able to keep both work and personality worthy of respect.

"With especial emphasis, in a Christian republic, should womanhood mean sisterhood. Every woman among us owes every other woman who in seeking an honorable maintenance, at least such sympathy as she would wish for herself in like circumstances."

Letter from New York.

To the Editor of the Religio-Philosophical Journal: December has come at last. The days grow shorter and shorter, and the long winter evenings are at hand. With a blazing fire of logs, with a friend or two to drop in and discuss things on earth or in heaven, past, present or to come, and a JOURNAL at our side as a text, after the duties of the day are over, time passes all too quickly. By the way, your last number is an excellent one. I wonder if the average reader ever thinks of the care and labor expended on one issue! To collect, sift, cull, correct; to give the gist of many things; to crack the outer kernel and give the meat, is no light affair. Beside, there are "cranks" to dismiss, questions to answer, difficulties to overcome, perplexities to smooth out, friends to entertain, and a thousand and one things to attend to, of which the ordinary mortal has no knowledge. I thought, perhaps, I should rather a few friends and start a new paper with the New Year, a model one, you know. It should be just perfect; courteous, suave, mild, bold, outspoken and fearless; it should unfold every theory and give expression to nothing but what would stand the test of time; in short, it should be established on wheels, so as to front every way according to the way the wind blows. But, upon reflection, no, thank you? I will not try it this year; I will let the JOURNAL and the Two Worlds live and not ruin you both.

Well, New York is preparing for Christmas. Luxury, pomp, wealth; poverty, degradation and suffering; gambling-hells, churches, saloons and benevolent societies, Christmas gives wind-falls to all these. There was never a time when more money was spent, more foolishly, when the simple virtues were buried under more flummery than now. Underneath it all, beat gentle, kindly hearts, a little bewildered, maybe by show and surroundings, but yet honest and sweet at the core. Only they need wisdom, reason, intuition, to get at the true life of things, to express themselves wisely, soberly, godly, in the foam and sparkle of modern civilization.

SPiritualism in BROOKLYN. Our Brooklyn friends seem to think that Mrs. Lillie is the mouth-piece of Horace Greeley (who still takes the old-time interest in the masses), and of E. V. Wilson in the respective lectures of the 20th and 27th of November.

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The Children's Progressive Lyceum meet every Sunday afternoon, both in Brooklyn and New York. What a pity and shame it is, that the most necessary of all movements is not better protected and cared for by parents!

On the 24th Mr. Davis spoke on "The Potencies of the Mind." The discourse was illustrated by diagrams. Pictured heads showed the six Loves and the six Wisdom principles, the latter the potencies. The lecturer showed by these heads, the difference between a harmonical and a low type of organization, and told of the five attractions which may or may not be exalted by these potencies, viz.: Sex, Money, Beauty, Authority, and Fame. The lecture was axiomatic, epigrammatic and most instructive. Those who have read the Harmonia of the Ser know the ground work upon which he works out his details. I never cease to wonder when I take up one of those volumes, why they are not more carefully and generally read, for they certainly evolve a philosophy worthy of consideration.

A UNIQUE WEDDING PRESENT. We have been permitted to see a letter and card from a liberal thinker and highly educated gentleman of Calcutta, by name Jostindra Nath Rose. From the first we take the liberty to copy: "On the occasion of the marriage of one of my younger sisters, which took place a few days ago, I had a number of cards printed and sent one to my brother-in-law, as my wedding present to him. In so doing I wrote, 'Enclosed is a piece of valueless paper, but the noble words it contains will, I heartily trust, prove valuable to you. There are few men who can take marriage in its hidden, profound, spiritual sense. I sincerely hope that you will be able to realize conjugal union in its best and purest significance, and that it may have such a gloriously ennobling influence on you as 'my Wedding Present' describes.' I have a sincere wish that educated countrymen should begin to see marriage in its true light."

What a grand thing it is to be loved! What a grander thing, still, to love! The heart becomes heroic by the might of passion. Henceforth it is composed of naught but what is pure, and is only supported by what is elevated and great. An unworthy thought can no more germinate on it than a nettle on a glacier. The wedded souls, inaccessible to vulgar emotions and passions, soar above the clouds and shadows of the world, follies, falsehoods, hatreds, vanities and miseries, dwell in the azure of the sky, and henceforth only feel the profound and subterranean heavings of destiny as the summit of the mountains feel earthquakes.

God is the fulness of Heaven: love is the fulness of man. VICTOR HUGO.

With these profound and impassioned presentations of a subject so little understood, permit me to close by stating that in a few days will be solemnized the marriage of Dr. J. R. Buchanan, so widely known, among liberals, and Mrs. Cornelia H. Decker, the psychometrist.

New York, Dec. 3rd.

What is love? Oh! love! It is to be two and yet but one, it is a man and a woman blending into an angel, it is heaven itself.

When love has blended and moulded two beings in an angelic and sacred union, they have found the secret of life; henceforth they are only the two terms of the same destiny, the two wings of one mind. Love and soar.

What a grand thing it is to be loved! What a grander thing, still, to love! The heart becomes heroic by the might of passion. Henceforth it is composed of naught but what is pure, and is only supported by what is elevated and great. An unworthy thought can no more germinate on it than a nettle on a glacier. The wedded souls, inaccessible to vulgar emotions and passions, soar above the clouds and shadows of the world, follies, falsehoods, hatreds, vanities and miseries, dwell in the azure of the sky, and henceforth only feel the profound and subterranean heavings of destiny as the summit of the mountains feel earthquakes.

God is the fulness of Heaven: love is the fulness of man. VICTOR HUGO.

With these profound and impassioned presentations of a subject so little understood, permit me to close by stating that in a few days will be solemnized the marriage of Dr. J. R. Buchanan, so widely known, among liberals, and Mrs. Cornelia H. Decker, the psychometrist.

New York, Dec. 3rd.

What is love? Oh! love! It is to be two and yet but one, it is a man and a woman blending into an angel, it is heaven itself.

When love has blended and moulded two beings in an angelic and sacred union, they have found the secret of life; henceforth they are only the two terms of the same destiny, the two wings of one mind. Love and soar.

What a grand thing it is to be loved! What a grander thing, still, to love! The heart becomes heroic by the might of passion. Henceforth it is composed of naught but what is pure, and is only supported by what is elevated and great. An unworthy thought can no more germinate on it than a nettle on a glacier. The wedded souls, inaccessible to vulgar emotions and passions, soar above the clouds and shadows of the world, follies, falsehoods, hatreds, vanities and miseries, dwell in the azure of the sky, and henceforth only feel the profound and subterranean heavings of destiny as the summit of the mountains feel earthquakes.

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New York, Dec. 3rd.

The Southern Medical Record. (R. C. Word, M. D., Atlanta, Ga.) Contents for Nov: The Nature, Pathology and Treatment of Dyspepsia; Some of the uses of Nitro-Glycerine; Abdominal Surgery and Listerian Black Hair; Incised Wound of Intestine; Recurrent or Obsolete Malarial Attacks; Camphor and Hydrate Chloral; Obstetric Aphorisms; Abstracts and Gleanings; Scientific Items; Practical Notes and Formulae; Editorials and Miscellaneous.

Psychische Studien. (Oswald Mutze, Leipzig, Germany.) Devoted to the Spiritual Philosophy, with able contributors.

Our Little Ones. (The Russell Publishing Co., Boston, Mass.) A beautifully illustrated magazine for the youngest readers.

Wide Awake. (D. Lottrop & Co. Boston, Mass.) Contents: Frontispiece; Bob's Father; Griselda in Pound; To Day; Going into Winter Quarters; Sharon; Wee Willie Winkle; How Alice Spent Twenty-Five Dollars; On the Farm in Winter; A Truly Church; Having His Own Way; Prince Puss in Boots; The Baby's Escapade; Hitty's Last School; Polly Cologne; Dolly Has a Shower Bath; The Children's Prize Pictures; Tagles; Magna Charta Stories; Ways to do Things; Door-Yard Folks; Old Ocean; Little Biographies; The Travelling Law-School; Health and Strength Papers; What to do about it.

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Religio-Philosophical Journal

JOHN G. BUNDY, Editor. J. E. FRANCIS, Associate Editor.

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"Spirits in the Flesh."

Psychological questions are being more thought of and studied, as they should be, for our popular psychology is weak and fragmentary, based on no adequate conception of man's inner life.

The National Labor Tribune has a correspondent, "No Sign," from whose communication, under the title at the head of this article, we quote. He says:

"Sympathetic impression is as old as humanity. 'As face answereth to face in water so the heart of man to man,' is one of the many ancient recorded declarations of this fact. 'Jesus knowing their thoughts' is an incidental reference to the fact that the mind of one man receives and understands the thoughts of another man's mind. The world is full of proofs of these wonderful things, if people will but investigate carefully and consider the facts rationally. Persons of fine organizations may be saved much trouble if fully informed and instructed in these matters. Thousands of people, during thousands of years, have testified that they heard spirits, or heard voices, or heard people talking, when others could see nobody and hear nothing. These have been called crazy. Many of them have been put into those prisons, miscalled asylums, there to end their days—and why? Was it not because their superior mental receptivity enabled them to appreciate the delicate electrical vibrations occasioned by the evolution of thought or by the words of, perhaps, far distant talkers? Of course, all those less highly endowed with mental perception (or reception) would be mentally or electrically deaf to such silent sounds, although hearing ordinary audible sounds well enough.

"Asylum superintendents say those who hear voices or people talking are the hardest to cure. No wonder they are hard to cure, if, as seems almost certain, they really do hear, or possess such mental hearing. Then they know they hear; and to cure them (make them think they did not) would be to delude their minds—and then they would be, so far at least, crazy sure enough. The ignorance of the patient and the ignorance of those treating such cases have gone hand in hand. Everything not understood has been called imagination or the dis-temperated fancy of an unbalanced mind. Consequently, such things have never received the attention given to less important mental phenomena, and have never yet been subjected to a thoroughly practical and searching investigation of a scientific character calculated to determine the truth or falsity of what such patients strenuously contend for as facts which everybody ought to believe in."

This is a good plea for abused patients, victims of the ignorance of keepers of Insane Asylums; but we should remember that these keepers are only in an ignorance common to the multitude, and so not judge them too harshly. Light for them, and for all, would be a blessed relief to their poor patients. As the correspondent from whom we quote says: "It is almost certain the exact truth would open the prison doors and let the oppressed go free—not, it is to be hoped, without reasonable compensation for years wasted in durance while being robbed of liberty and the pursuit of happiness."

The Tribune correspondent's statement suggests a fact that Spiritualists will do well to bear in mind—the mind-reading faculty of finely attuned natures. There is a tendency among some of us to attribute too much to the spirits and too little to our own powers. We belittle ourselves in our

zeal to magnify our spirit friends. There is no doubt that a part of what is called mediumship is mind-reading, with no spirit aid, and whatever is in and of our own life we should credit to that life, and so exalt our conception of human capacities and possibilities. It is enervating indeed to get into the way of concluding, as some Spiritualists do, that any wonder of eloquence or power, any fine sagacity, any insight of character or knowledge of the thoughts of others must come from outside spirits from a higher life. All this makes a man at best only an inspired idiot, and when the flush of inspiration dies out he lapses back to his normal idocy.

"There is a spirit in man that giveth him understanding," and his own unaided powers are capable of lofty flights, of stupendous achievements, of acute penetration even into the very souls and minds of others. Self-reverence is but justice and wisdom, and it is folly to count ourselves paupers, that spirits beyond us may be inventoried as rich and toss your spare pennies now and then. Study psychometry and mind reading and know how wonderful is man!

But this "No Sign" evidently thinks there is no sign from the life beyond, no spirits visible to mortal eyes, no celestial voices that our dull ears can hear, no insight of our very thoughts. Here is his mistake, for the Spiritualist has volumes of facts that no human mind-reading can solve, no powers of ours accomplish. We want the greatness of man in the flesh, and the greatness of man in his future celestial body upheld and illustrated, that we may reverence ourselves as we are and as we are to be.

Manlaughter in the First Degree.

The New York Times of the 17th ult., under the above caption, states that "a party of drunken fellows became excited while discussing topics of religion in a saloon, when the discussion degenerated into a free fight and one of the party was stabbed and died." This was a religious war on a small scale. The soil of Europe in nearly every part has been crimsoned with blood shed by professed religionists; just as if the Divine Power which actuates the universe was incompetent to protect his or its own name and glory, without their meddling and their murders. Apropos of this, it may be mentioned that the New York Observer, professing to be "religious," in a recent number undertook to befog its readers into a belief that the Government (of the U. S.) acknowledged the necessity of a belief in God "by requiring the chief magistrate and every other officer to acknowledge God before they can begin to rule or serve the country." This is one of the many sly attempts to foist upon the consciences of the people the absurd dogmas of pseudo-religionists: one of the entering wedges to get a God into the constitution. No subject now mooted would be so likely to deluge this country with blood, as this preposterous change of the constitution. Failing of success before the people, its advocates now are attempting to secure their aim by arguing that it already exists, by implication, in the constitution. Of course the statement of the Observer was a false statement, and it has been compelled by Oliver Johnson, a Spiritualist, to retract it. Mr. Johnson's letter published in the Observer of the 17th ult., clearly shows that the requirement of the constitution in such case is simply "I do solemnly swear (or affirm)," and that there is no mention of God in the Christian, or any other sense about it. So the whole attempt tumbles to the ground, and Mr. Johnson deserves much credit for compelling the Observer to take a back seat in its ignorant or fraudulent use of the language of the constitution. Murder in the first degree is the proper verdict against all who aid or abet the foisting of religious tests on any unwilling citizen. Blood in some manner is sure to be shed in consequence. Such is the lesson of history.

A Pair of Delicate Scales Wanted to Weigh the Honor in the Baptist Church.

It certainly would gratify the curiosity of all honest men to know exactly the amount of "honor" among the members of the Baptist church of Morgan Park, a suburb of Chicago. When their church building was in process of erection, \$3,000 was needed to complete the structure, and a gentleman, Mr. Sard, was appealed to for his signature to a mortgage-note, a number of other persons having indorsed the instrument. He was assured that his responsibility in the matter would be merely nominal. When the mortgage became due it was foreclosed by the holder, and of all the men who had indorsed the note, Mr. Sard was the only one with any visible property. He was sued, and obliged to pay \$1,700 as his share of the debt. The Rev. Mr. Goodspeed, Dr. Everts and other prominent Baptist divines were co-securities with Mr. Sard. At the regular weekly meeting of the Baptist ministers in this city, Rev. Dr. Burhoe (chairman) said he did not see any chance for Mr. Sard to regain the amount he had paid. When we find a pair of scales sufficiently delicate to weigh the amount of honor in the Baptist church—especially with reference to this transaction, we will give the same in figures to the world.

A welcome Christmas present to the editor and publisher would be the payment of arrearages, and a renewal from those who are owing the JOURNAL.

The Crinicle Affair at Clyde.

To the Editor of the Religio-Philosophical Journal:

Permit me a word in regard to the Crinicle expose in Clyde. As Madam Crinicle through her "organ" persists in connecting me with her expose, I will state for the benefit of those who desire the truth, that I was not in Ohio at the time; nor did I know Madam Crinicle was in the State; nor that she had been caught in her tricks, and had plead guilty to the same in open court, until two days thereafter, and then I learned it from a Cleveland paper on my way home. My only action in connection therewith was to purchase and mail half a dozen papers containing an account of the affair. I never saw Madam Crinicle but once, and then at a seance given by her at the residence of C. Hunter, in Clyde. I was fully satisfied her performances on that occasion, were the cheapest kind of trickery, and I do not now believe she ever was or ever will be, the instrument of a genuine materialization.

A slanderous sheet which undoubtedly lives on the price of fraud, has undertaken to blacken an entire community, in her interest. It has assailed a whole village, the average intelligence of which is such, the editor of this ulcer on the body of respectable journalism would have to spend an ordinary life time in intellectual and spiritual growth, before he could rise to the dignity of a common alderman within it. A more wicked and desperate effort to defend an adventuress has never been made.

These parties who have been so traduced by the organ of a woman who plead guilty to her own fraud in open court, have made their affidavits to the facts in the case and forwarded the same to you, and I hope you will publish them as an act of simple justice, and for the benefit of those who wish to know just what did transpire.

Fortunately the facts of spiritual intercourse are too well established in every phase, to be in any way affected by the exposure of Madam Crinicle.

A. B. FRENCH.

Clyde, O., Dec. 8, 1881.

It is not surprising that Mr. French in common with other Spiritualists of Clyde, should say: "I do not now believe she ever was or ever will be, the instrument of a genuine materialization." In this opinion Mr. French and his townspeople will find themselves supported by thousands of Spiritualists and thousands who are inquiring. Yet the JOURNAL believes from the evidence in its possession that Mrs. "Crinicle" is a medium for form materialization, and that often some very small portion of her customary exhibition is bona fide materialization. This medium of power inhering in an individual devoid of the moral sense, results in producing a character more dangerous to the welfare of the community than is the bank-note counterfeiter or the skilled confidence operator in the financial world. "Crinicle," with just enough of the genuine to serve as varnish for her wares, trades upon the sacred love of the living for the dead. With the coyness of a devil incarnate she plays upon the strained heart-strings of her dupes until she has excited their imaginations, and then deliberately proceeds to display to their longing, blinded eyes a few old rags, masks and sleight-of-hand tricks, and walks among them as a materialized spirit-form, aided possibly by some spirit confederate for whose acts she is responsible, and usually with perfect immunity from all danger of detection so skillfully does she play her part.

The Clyde affair once more demonstrates the wisdom of the JOURNAL's course in insisting that for the purposes of investigation, the conditions attending the exhibition of physical phenomena should be such that it matters not what may be the moral standing of the medium, that is to say, there should be such conditions as render it impossible for the medium to assist the manifestations, and nothing taken on trust or left to depend upon the integrity of the medium. Only in this way can conclusive results be obtained and full justice done, (1) to the medium, (2) to the investigators and observers, (3) to Spiritualism.

The JOURNAL ventures to say that not so very long ago some of the good people of Clyde looked upon it as too rigorous in its demands for accurate methods of observation and test conditions. They thought the JOURNAL should display "Charity" in its treatment of such matters, not knowing, or forgetting that charity cannot be a factor in demonstrating the existence of alleged spirit phenomena.

Many good, well-meaning people have been led to look coldly upon the JOURNAL either through their limited experience and knowledge of the matters discussed or from the frenzied ravings of fraudulent mediums, their abettors and dupes. This the JOURNAL was prepared for and takes philosophically and as a matter of course; knowing that the education of the masses in such matters is a slow process. The JOURNAL affirms that it knows what true charity is and challenges comparison with any other paper in the dispensation thereof. When, however, it is called upon to decide which is most entitled to charity, the tricky medium or a deceived, outraged people and a disgraced cause, the JOURNAL does not hesitate to say that its sympathy for the people and for Spiritualism, is as much greater than for the trickster as the interests of humanity transcend in importance the selfish interests of a single member thereof.

The difference between the RELIGIO-PHILOSOPHICAL JOURNAL and certain other papers lies in the fact that the JOURNAL is a newspaper and not an "organ." Being a newspaper and devoted to the interests of its subscribers, it publishes all the reliable news relating to Spiritualism. It not only gives a weekly exposition of the phenomena and philosophy of Spiritualism, but with equal impartiality gives an exposition of the frauds and shams perpetrat-

ed in the sacred name of Spiritualism, and brands the perpetrators so that its readers may henceforth know them. As time passes the spiritual public is coming to know and appreciate the immeasurable superiority of a newspaper over an "organ," and to demand that papers published professedly in the interest of Spiritualism shall not only expound the truth but point out deception and teach their readers both to know the truth and to detect fraud and restrain its perpetrators.

* The affidavits will be found on the sixth page of this paper.—ED. JOURNAL.

A Bell's Sad Message.

The slow tolling of the funeral bell, Nov. 30th, in the tower of the Roman Catholic church of the Annunciation, in Philadelphia, Pa., told a sorry tale of death and woe. Almost simultaneously with the first sound of the herald of death a coffin was borne up the steps of the church, and as it moved through the aisle to the altar a long line of people, with grave and reverent mien, followed in the rear. But there was one mourner, unseen in the edifice, whose tears fell thick and fast. Across the street from the church are the cold gray walls of Moyamensing prison. In one of the corridors of the institution an inmate was pacing when the first muffled tones caught his ear. This man was William Cannon, who in three weeks time would have completed the term of imprisonment to which he was sentenced for offering a bribe of 75 cents to an elector; and the funeral which was then in progress was that of his wife and the mother of his four children. Some time ago, when she was lying at the point of death, earnest but unsuccessful efforts were put forth to induce the Board of Pardoners to allow his discharge; and after the vital spark had fled the Judge by whom he had been sentenced was compelled by want of authority to deny the man permission to cross the street from the prison to the church, that he might look for the last time upon the face of the partner of his joys and sorrows. These thoughts added poignancy to his grief, and all the efforts of his keepers to soothe him were of no avail. "I know it's her funeral," he said, when the men from kindly motives were inclined to mildly prevaricate. "When I heard the first tolling I felt that all was over, for up to then I had hoped that I might have been allowed to go across there. Do you know," Cannon said subsequently to one of the keepers, "that for nights I have walked the floor of my cell until morning, hoping against hope that I might be allowed this one request. Sleep was out of the question; but all is over now"—and again his emotion got the better of his efforts at self-control, and he sank back exhausted.

The above pathetic account of the imprisonment of Cannon, and the death of his wife appears in the Philadelphia Record of December 1st. In an unguarded moment he had violated a law of the State, and yet in very many respects, he may have been superior even to the judge who condemned him, or the man he attempted to bribe. But the law must take its course, and while in some cases it is despotic and cruel, without its guardian care, society would be wrecked. Would it not be well, however, to have the law administered more kindly and charitably, especially in such cases as the above, and thereby do more towards reforming those criminals who have kind hearts and generous natures, and whose offenses would not be repeated? Cannon's grief was heart-rending to witness. As the Golden Rule well says: "We feel grief, but cannot speak it. It finds no solace in the crowded streets or halls of fashion. Grief buries itself in our deepest affections, like the grave of its object. It listens to the moaning night wind as an echo of its own voice. It is always watching for the face it shall never see. How rare the home that knows it not! The more affectionate the home the deeper is the sorrow. Grief is always the child of love; and its depth is measured by its silence. Tens of thousands look into the clear sky every night, and only the angels see them. They who sing the sweetest in Heaven, leave the saddest hearts here." There are thousands of worse men than Cannon outside of the walls of a prison, and who, too, have never been charged with an infraction of law. Verily, there is a wise Judge in the higher Courts, just beyond the veil, where each one will be assigned his true status in the scale of existence; and where each one will learn that there are sins of "Omission," as well as those of "Commission."

The meetings of the Progressive Society at 904 Milwaukee avenue are steadily growing in interest and increasing in numbers. Those who attend are entirely ignorant of Spiritualism, but manifest a spirit of investigation, which in the end will bring conviction. At the close of the lectures, those present enjoy a short conference meeting, which is very interesting, as some who take part are members of churches, and they express themselves as being surprised at the great truths that belong to Spiritualism. Last Wednesday the society had a social, and next Thursday a reception is to be held at Mr. Carlton's, 232 Wilmont Avenue.

Hon. J. G. Waite, of Sturgis, Mich., one of the staunch and tried Spiritualists of that State, was pleasantly surprised a few days since on the occasion of his seventieth birthday by a large gathering of his friends, who filled his house and by every token of kindness and good will showed their esteem for their friend.

The Atonement in a new Light.

The Tract Society has peculiar ways of reaching sinners, and among them is the little "railway" tracts, printed on the smallest sized page, and thrust into the hands of passengers, or deposited in depots and on cars, by callow aspirants for ministerial honors; young theologians who, unable to preach, are pensioned by the missionary fund to work in this portion of the Lord's vineyard. Recently one came into our hands which certainly illustrated in a homely way the doctrines of the atonement. It began as follows:

"A short time ago, I was waiting at the Stoke Station, when I overheard a violent dispute about a gentleman's over-luggage. The owner of the luggage evidently wished to defraud the company; and an officer was very properly refusing to allow him to proceed until the amount was paid. I felt pleased with the manly conduct of the officer, a tall Irishman; and after the noise had subsided, I entered into the following conversation with him:—

"I said, 'Then I suppose the passenger cannot go on unless the over-luggage is paid to the full. How much is it?'

"Seven and sixpence," was the reply; 'and it would not be right for me to take less than the full amount.'

"Very true," I replied; 'but if a friend were to pay the full amount, would you hinder him then?'

"Oh dear no, Sir! should I not be very glad to see him go along?'

"And the porters all along the line, do you think they would stop him?'

"Oh, not at all, Sir; he would be as welcome to travel on as though he had paid every farthing himself."

"Well, now," I said, 'suppose you and I were about to take a journey to day, say from this world to the next, what about the over-luggage—I mean our sins; if put on the scale of divine justice, do you really think you would pass?'

"Well, now, Sir," he said, 'that is what often troubles me when I come to think of dying. I go to church, you know, Sir, on Sundays, but still I fear my sins would be too heavy for me to pass on to heaven.'

"Then what have you towards paying the over-luggage?'

"Oh, Sir, I have nothing at all, for I am a sinner."

"Let me then," I said, tell you what another has done."

The writer then goes on to show that the weight of the sins of man were so enormously great, that only the Son of God himself could balance them, and as it would not be right to let the passenger pass on until his extra luggage was paid for, it would not be right for God to allow the sinner to pass into heaven until his sins or over-luggage were paid in full. Jesus Christ, the beloved Son of God, has paid the sinner's debt in full, and now God can allow the vilest to pass.

A cause must be reduced to its last extremity when its advocates make use of such sophistry! The methods of God need no justification; being infinite in comprehension his ways can know no wrong or right, but must move onward with the certainty of inexorable law. The difference between a man's moral and intellectual nature as expressed in his will, and the "over-luggage" he carries, is too great to admit of comparison, and because the baggage-master allows the trunk to pass for extra payment, it by no means implies that the sins of its owner can be ransomed.

Reception to Mr. and Mrs. J. R. Robinson.

On last Sunday evening, Mr. and Mrs. S. B. Perry, of Prairie Avenue, gave a reception in honor of Mr. and Mrs. J. R. Robinson, who left this week for Houston, where they are to make their home, Mr. E. being editor of the Railway Review, a promising paper lately started in that city. Mr. Robinson was formerly President of the First Society of Spiritualists of this city, and in that capacity exhibited the tact, zeal and executive ability so necessary to the success of such an undertaking. In the days of his administration, some fifteen years ago, the society was strong, the meetings crowded and the Children's Lyceum, with Dr. S. J. Avery in charge, as prosperous as could be wished. Mrs. Robinson has a wide circle of personal friends who, drawn to her at first through her mediumship, have come to esteem her for those qualities which always attract the good, and to value her both for her spiritual gifts and personal worth. Owing to the delicate health of both Mr. and Mrs. Robinson, only a limited number of invitations were extended for the reception, and these naturally to their oldest friends. Mrs. Perry's beautiful and artistically furnished parlors were, however, comfortably filled by a most harmonious and sympathetic company, and an enjoyable reunion was the result. During the evening, Dr. S. J. Avery made an eloquent little speech, recalling the services of Mr. Robinson in connection with Spiritualism, and assuring him and Mrs. Robinson of the continued interest of their Chicago friends.

Mrs. DeWolf, under spirit control, made appropriate remarks in the same direction. Mr. Robinson replied to these kindly expressions of good will, with a pathos which showed how deeply he felt the parting. Mrs. Robinson also thanked the friends in a few warm words, tremulous with emotion. She also permitted one of her spirit

friends to talk with the company, giving little messages and brief descriptions of spirits present. Other mediums present followed with spirit demonstrations, adding greatly to the interest and enjoyment of the evening.

Holiday Books!

The holidays are approaching, and though they may be accompanied with a clear sky, pleasant weather, and good fat turkeys well cooked and nicely served, yet without the sunshine of the heart that always accompanies a holiday gift, they would lack half their accustomed cheer.

"Transcendental Physics" (price \$1.50), containing an account of the experimental investigations of Prof. Zollner with Dr. Slade. This is a valuable work, scientific and thorough in treating of the phenomena of Spiritualism as manifested through the mediumship of Henry Slade, and it cannot fail to prove of great interest to believer or skeptic.

"The Religion of Spiritualism" (price \$1.25, postage 10 cents), by Rev. Samuel Watson, of Memphis, Tenn. The earnest and sincere method adopted by him in his investigation of Spiritualism, and which finds full expression in this book, renders it well worthy of perusal.

"Scientific Basis of Spiritualism" (price \$1.50, postage 10 cents), by Epes Sargent, is a most excellent work for the student or the investigator of spiritual phenomena. Mr. Sargent was thoroughly in earnest in his investigations. His clear analytical mind was not slow in detecting the truth or exposing error.

"Ethics of Spiritualism" (price 60 cents); "Arcana of Nature" (3 vols., \$1.25 each, postage 8 cents), and "Arcana of Spiritualism" (price \$1.50, postage 10 cents), by Hudson Tuttle, are staple articles in the literature of Spiritualism and are in great demand.

"Animal Magnetism" (price \$2, postage 15 cents), by Deleuze, is an excellent work on this subject. Sometimes treated of under the head Psychology, Mesmerism, Hypnotism, Somnambulism, Trance, Hysteria, Syggnoscism, etc., it has become a subject of deep interest. The magnetic sleep can be induced in a dozen different ways, and why? is a question not easily answered.

"After Dogmatic Theology, What?" (cloth 75 cents, paper 50 cents); "Poems of the Life Beyond" (zilt \$2, plain \$1.50, postage 10 cents); "Chapters from the Bible of the Ages" (price \$1.50, postage 10 cents), by Giles B. Stebbins, are all valuable works; the large demand for each, is sufficient evidence of their intrinsic worth.

"Modern American Spiritualism" (price \$1.50, postage 15 cents), by Emma Hardinge. As a historical production it is of great value. Those who are interested in the early movements in the ranks of Spiritualism, will relish a perusal of this work.

"Principles of Nature" (3 vols., \$1.75 each, postage 10 cents), by Mrs. Maria M. King, contain statements of deep interest to every reflective mind. Mrs. King is controlled by a high order of influences, and she delves deep into the mysteries of Nature.

"Our Planet" (price \$1.50, postage 10 cents); "Radical Discourses" (price \$1.25, postage 10 cents); "Is Darwin Right?" (price \$1, postage 10 cents), by Wm. Denton. Prof. Denton is well-known as a scientist, and whatever emanates from him, is well worthy of careful consideration.

"Poems of the Inner Life" (gilt \$2, plain \$1.50, postage 10 cents), by Lizzie Doten, constitute a gem of rare merit, golden and beautiful. We always take pleasure in recommending this work.

"Startling Facts in Modern Spiritualism" (price \$2, postage 14 cents), by Dr. N. B. Wolfe. This book is the result of careful, conscientious labor on the part of a veteran Spiritualist.

"Truths of Spiritualism" (price \$1.50), contains the experiences of one of the most remarkable seers of the present age, E. V. Wilson. When once read, it will be considered as a household treasure.

"Identity of Primitive Christianity and Modern Spiritualism" (2 vols., price \$2 each), by Eugene Crowell. As a historical work, it cannot be excelled. He draws parallel lines with scrupulous care, and suspends thereon Primitive Christianity and Modern Spiritualism, and their resemblance is perfect even to the casual observer.

"Morning Lectures" (price \$1.50, postage 10 cents), by A. J. Davis, are especially interesting. All of his works are of undoubted merit, many of them having been translated

ed into several different languages for the benefit of investigators in Europe.

"Our Homes and Employments Hereafter" (price \$1.50, postage 10 cents), by J. M. Peebles. This work purports to give us a glimpse of the future, and will be read with interest by many.

"Modern Thinkers" (price \$1.50), by V. B. Denslow. Able and valuable to liberal thinkers.

"The Voices" (gilt \$1.25, plain \$1, postage 8 cents); "Orthodox Hash" (price 10 cents), and "If Then and When" (price 10 cents), by Warren Sumner Barlow. "The Voices" stand high as a poem, and are deservedly popular. The rhythm is pleasant, the ideas presented are grand, and the conclusions at which the author arrives, are irresistibly fascinating.

"Home: Femme Heroic and Miscellaneous Poems" (price \$1.50, postage 10 cents). This work is really entertaining and instructive.

"A Short History of the Bible" (price 75 cents, postage 4 cents), by Bronson C. Keeler. A work which every critical mind should have. It contains a vast amount of valuable information.

"The Philosophy of Existence, the Reality and Romance of Histories" (price \$5, postage 25 cents), by E. G. Kelley, M. D. A valuable work, worth its weight in gold. "Real Life in the Spirit Land" (price 75 cents, postage 8 cents), being life experiences, scenes, incidents, and conditions illustrative of spirit-life and the principles of the spiritual philosophy, by Mrs. Maria M. King. This is an exceedingly interesting work. The incidents presented give us a vivid idea of the real life towards which all are tending.

"Harper's Cyclopaedia of British and American poetry," edited by Epes Sargent. This work engrossed a large share of Mr. Sargent's thoughts and time for several of the last years of his life on earth and almost up to the last day, the preface having been written while the Angel of Death was approaching. We cannot do better than to quote from the appreciative words of Harper Brothers in their "Publishers' Note." They say: "Mr. Sargent was eminently fitted for the preparation of a work of this kind. Few men possessed a wider or more profound knowledge of English literature, and his judgment was clear, active and discriminating. He designed this volume especially for household use; and he would have desired no kindlier remembrance than that associated with the innocent pleasure and refining influence it will carry to many a domestic fireside."

The volume is a large octavo of 558 pages, red edges, cloth bound with beautifully illuminated cover, making an elegant holiday gift of permanent value. Price \$4.50, 28 cents postage; or it will be sent by express, charges for expressage payable on delivery. These and others on our list, or any standard work, will be promptly sent, as ordered, or we will be glad to furnish friends and subscribers at our book-store, and give the greetings of the holiday season personally.

Lecturers and Mediums.

Dr. Samuel Watson has received an invitation to lecture in St. Louis, Mo.

Lyman C. Howe will speak in Birmingham, N. Y., Dec. 18th, and in Corning, N. Y., Jan. 1st.

Mrs. Sarah E. Bromwell, trance and test medium, has returned to the city and may be found at No. 671 West Lake street.

Dr. J. K. Bailey informs us that he has been speaking and healing at various points in Indiana and Michigan, during October and November, closing the latter month at St. Louis, Mich., where he may be addressed, in care of P. O., box 306, until further notice.

W. Harry Powell, slate writing medium, of Philadelphia, says he is meeting with great success in Detroit, Michigan, where he will remain about ten days longer. He will then visit Cincinnati, Ohio. He wishes to notify the friends between Cleveland and the above named city wishing to make arrangements with him en route, to address him at Cleveland, Ohio.

A. J. Fishback writes as follows from Shelbyville, Mo.: "We have given four lectures in this place. We are to lecture at Shelbyville, Mo., Dec. 9th, 10th, 11th and 12th; in Meadville, Dec. 15th, 16th, 17th and 19th. Mr. Winans is a great help to me and has improved much since we started. Let friends address us at Meadville, Mo., for the present."

Dr. C. D. Grimes writes: "I am happy to inform you that my health is slowly improving and I am now able to travel and speak occasionally. My charts are highly appreciated by all thinkers. I gave two lectures at Middlebury, Mich., October 16th; two at Rockford, November 13th and two at Grand Rapids, December 4th. I have engagements at Vicksburg and Mendon, and am contemplating a tour through Northern Indiana and Illinois, from Warsaw, Indiana, to Decatur, Illinois, and return by way of Chicago and Michigan City."

How many of the warm friends of this paper will send a Christmas offering of a new yearly subscriber? The editor awaits response to this inquiry of the publisher. A Boston paper says that "at Harvard University, in the last fifty years, no smoking student has graduated at the head of his class."

Mr. T. C. Buddington of Springfield, Mass., passed through Chicago last week on his way to Nebraska.

Annoyance Avoided
Gray hairs are honorable but their premature appearance is annoying. Parker's Hair Balsam prevents the annoyance by promptly restoring the youthful color.

Hopeless love is like a name too deeply cut in a tree, which makes the tree itself perish.

A Smooth Complexion
Can be had by every lady who will use Parker's Ginger Tonic. Regulating the internal organs and purifying the blood, it quickly removes pimples and gives a healthy bloom to the cheek. Read about it in another column.

A mother should be like the orange tree, which blooms even after it is loaded with fruit.

Business Notices.

Hudson Tuttle lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

Dr. Parrot's Ailista Bouquet, or his Pet Rose have the charming odor of dainty buds.

SEALED LETTERS answered by R. W. Flint, No 1237 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular. 31-231f

BUY NO HOLIDAY PRESENT without seeing Dr. Scott's beautiful (pure bristle) Electric Hair and Flesh Brushes, during the next 30 days. Everybody may have them on trial, and if they fail to cure Headache, Neuralgia, Rheumatic Pains, etc., in a few minutes or quickly cure Dandruff, Falling Hair and Baldness. The Price will be returned, at Drug and Fancy Stores, or sent postpaid on receipt of \$3.00 by G. A. Scott, No. 842 Broadway, New York. Pamphlets free.

DR. PRICE'S Special Flavoring Extracts have stood the test of science, and now are taking precedence over all other flavoring extracts.

THE WONDERFUL HEALER and CLAIRVOYANT—Diagnosis by letters—Enclose lock of patient's hair and \$1.00. Give the name age and sex. Remedies sent by mail to all parts. Circular of testimonials and system of practice sent free on application. Address, Mrs. C. M. MORRISON, M. D., P. O. Box 3519 Boston, Mass.

DR. PRICE'S Cream Baking Powder is, if the opinions of chemists and physicians are worthy of acceptance, the purest and best Baking Powder ever placed in our market.

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

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its cause, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y. CURE EVERY CASE OF FLYERS. 37-18

Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Carter's Hall, 23 East 14th Street. At 11 A. M. and 7:45 P. M. Good speakers every Sunday. Seats free.

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

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

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 10 West 3rd St. (near Broadway) every Sunday at 11 o'clock. At 7 P. M. and 7:30 P. M. Children's Progressive League meets at 7 P. M.

Brooklyn, N. Y., Spiritual Fraternity.

Sunday Services in the large hall of the Brooklyn Institute, corner Washington and Concord Streets, Brooklyn, from Fulton Ferry, November and December. Mrs. R. Sheridan makes public lectures in this form. Both near P. O. Prof. J. T. Little, an accomplished pianist and vocalist, will have charge of music, held in the lower hall of the Brooklyn Institute every Friday evening.

Passed to Spirit-Life.

John Mescham, of Battle Creek, Mich., passed suddenly away on Monday, Dec. 5th.

Leaving his home in usual health at half past seven, in crossing the Central R. Road near by he was struck by an eastward train and life instantly, and probably fatally, terminated. He was born near Philadelphia, Pa., Oct. 25th, 1806, he was seventy-four years of age. He came to Battle Creek in 1835, one of the first settlers, was farmer, surveyor, magistrate, and county clerk for four years; competent and faithful in every place and to every trust; widely known, highly respected and greatly beloved in private life. Unassuming and quiet in manners, seeking no applause or praise, but eminent in honor, truthfulness and upright fidelity. He wronged none, he helped many; he was faithful to his own convictions. More than twenty years ago he became a Spiritualist, and firmly stood his ground. "through good report and through evil report," enjoying public teachings and greatly prized personal experience in his own home and neighborhood. From its beginning to the end of his life, he was a devoted reader of the RELIGIO-PHILOSOPHICAL JOURNAL and approved its general course. The funeral services at the house were largely attended, leading pioneers, personal relatives and friends being present. Appropriate words were spoken by G. B. Stebbins of Detroit.

New Advertisements.

70 ALL NEW STYLE CHROMO Cards, beautiful designs, name on 10c. 50c. 10c. 25c. 50c. 75c. 1.00. 1.50. 2.00. 2.50. 3.00. 3.50. 4.00. 4.50. 5.00. 5.50. 6.00. 6.50. 7.00. 7.50. 8.00. 8.50. 9.00. 9.50. 10.00. 10.50. 11.00. 11.50. 12.00. 12.50. 13.00. 13.50. 14.00. 14.50. 15.00. 15.50. 16.00. 16.50. 17.00. 17.50. 18.00. 18.50. 19.00. 19.50. 20.00. 20.50. 21.00. 21.50. 22.00. 22.50. 23.00. 23.50. 24.00. 24.50. 25.00. 25.50. 26.00. 26.50. 27.00. 27.50. 28.00. 28.50. 29.00. 29.50. 30.00. 30.50. 31.00. 31.50. 32.00. 32.50. 33.00. 33.50. 34.00. 34.50. 35.00. 35.50. 36.00. 36.50. 37.00. 37.50. 38.00. 38.50. 39.00. 39.50. 40.00. 40.50. 41.00. 41.50. 42.00. 42.50. 43.00. 43.50. 44.00. 44.50. 45.00. 45.50. 46.00. 46.50. 47.00. 47.50. 48.00. 48.50. 49.00. 49.50. 50.00. 50.50. 51.00. 51.50. 52.00. 52.50. 53.00. 53.50. 54.00. 54.50. 55.00. 55.50. 56.00. 56.50. 57.00. 57.50. 58.00. 58.50. 59.00. 59.50. 60.00. 60.50. 61.00. 61.50. 62.00. 62.50. 63.00. 63.50. 64.00. 64.50. 65.00. 65.50. 66.00. 66.50. 67.00. 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Voices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONICAL PHILOSOPHY.

The Star of Hope.

(By James A. Garfield, in 1864, at Williams College, Mass.)

Old Autumn, thou art here! Upon the earth And in the heavens the signs of death are hung; For o'er the earth's brown breast stalks pale decay...

Before the driving blast The mountain oak bows down his hoary head; And flings his withered locks to the rough gales...

Thus passes life. As heavy ages come, The joys of youth—bright beauties of the Spring— Grow dim and faded, and the long dark night Of death's chill winter comes.

Faith and Prayer Cure—To the Christian World.

To the Editor of the Religio-Philosophical Journal:

Three or four years ago what was known as "Prof. Tyndall's Prayer Gauge" question, was generally discussed by the press of Europe and America.

The most wilfully ignorant on the subject of healing by prayer are the clergy, as yet they claim that the Bible is the infallible word of God, and that it is as much a guide to faith and practice to-day, as it ever has been.

It may be said that the above is an exceptional case; that the power was given only to the twelve. Let Christ answer: "If ye ask any thing in my name, I will do it."

My Christian reader, if you are honest in your profession of faith and believe in prayer, suppose you put your profession into practice and relieve the sick.

Do you abide in Christ? Prove it by your works, and the world will then believe in you.

The Bible teaches of a "hearing and a praying" to God. "The same day as ever, unchanged, and unchangeable, and that the prayers of the righteous availeth much."

"Is any among you afflicted, let him pray; if any is merry, let him sing psalms." "Is any sick among you, let them call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord."

"And the prayer of faith shall save the sick, and the Lord shall raise him up." "The effectual, fervent prayer of a righteous man availeth much."

First, righteous men are few and far between, and second, when they are found, the fervent prayer is wasted away by the winds before it reaches heaven.

"Not every one that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

Here is an allusion by Christ, to direct work; laborers in the vineyard are what is needed. Lip service is of no avail. The heart must be in the prayer.

"Verily I say unto you, that the publicans and harlots go into the kingdom of God before you." "The Christians are not only required to heal the sick by prayer, but to raise the dead."

"The sick, the leprous, the dumb, the deaf, the cast out devils, freely ye have received, freely give." "The thing that hath been, it is that which shall be, and that which is done, is that which shall be done."

This subject was called to mind by the recent discussion in the JOURNAL on the Prayer Cure. It is passing strange to the writer that professed Christians should ignore the subject of healing by prayer, laying on of hands, etc.

Allen F. Hall writes: I would not like to miss the visits of the dear old JOURNAL. I like your course and spirit in not doubting or defending fraud in any way.

D. Edson Smith, formerly of Community, N. Y. is now located in Barnum, Cal. He writes: I am much pleased with the climate, etc.

Thomas E. Hussey writes: I have seen enough of fraud in Spiritism to be heartily in earnest in putting it out of the way—out of practice and out of sight.

Daniel Weeks writes: I heartily indorse the JOURNAL's policy.

CRINDLE'S CROOKEDNESS. Affidavit from the Principal Witnesses to Mrs. Elsie Crindle—"Crindle"—Reynold's Late Materialization Fraud at Clyde, Ohio.

In view of the attempts on the part of the chief criminal and her allies and dupes to break the force of the late exposé, it has been deemed advisable by Mr. A. B. French and other well-known and reputable Spiritualists, to publish a more detailed account of the affair in the form of sworn testimony.

AFFIDAVIT OF CHESTER HUNTER.

Chester Hunter being by me first duly sworn, says: I have been a Spiritualist for more than thirty years, and am a well-known and reputable Spiritualist. I live in Clyde, Ohio, and have resided in said village for eighteen years, and am proprietor of the Clyde Elevator and Star Flouring Mills.

Wm. A. Hunter, being by me first duly sworn, says: I am a resident of Clyde, Ohio, and have resided in said village for more than five years, and am proprietor of the Clyde Turkish Bath Rooms, and am a Spiritualist, and am the same as Wm. A. Hunter mentioned in the Clyde Enterprise of Nov. 21, 1881, in connection with the exposure of Mrs. Elsie Crindle and her son Harry.

Wm. A. Hunter, being by me first duly sworn, says: I am a resident of Clyde, Ohio, and have resided in said village for more than five years, and am proprietor of the Clyde Turkish Bath Rooms, and am a Spiritualist, and am the same as Wm. A. Hunter mentioned in the Clyde Enterprise of Nov. 21, 1881, in connection with the exposure of Mrs. Elsie Crindle and her son Harry.

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Wm. A. Hunter, being by me first duly sworn, says: I am a resident of Clyde, Ohio, and have resided in said village for more than five years, and am proprietor of the Clyde Turkish Bath Rooms, and am a Spiritualist, and am the same as Wm. A. Hunter mentioned in the Clyde Enterprise of Nov. 21, 1881, in connection with the exposure of Mrs. Elsie Crindle and her son Harry.

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caught Mrs. Crindle, I did not know of a single person in the circle who would defend me at the time, except my brother, whom I knew to be outside the house, and there was no collusion or understanding between myself and any one in the circle.

Sworn to and subscribed before me this 3rd day of Dec., A. D. 1881. THOMAS P. DEWEY, Notary Public. Sandusky county, Ohio.

AFFIDAVIT OF GEO. W. SWEETLAND. STATE OF OHIO, SANDUSKY COUNTY, ss: Geo. W. Sweetland being by me first duly sworn, deposes and says: I know Elsie Crindle and her son Harry. I first met them at the residence of Dennis Drown in Clyde, Ohio, on Saturday evening, Oct. 23, 1881, and there witnessed her pretended spirit materializations.

Sworn to and subscribed before me this 6th day of Dec., A. D. 1881. THOS. P. DEWEY, Notary Public. Sandusky Co., O.

AFFIDAVIT OF DENNIS DROWN HELEN DROWN AND LOUISA MCGREW. STATE OF OHIO, SANDUSKY COUNTY, ss: Dennis Drown, Helen Drown and Louisa McGrew, being by me first duly sworn, say: We have heard the affidavit of Chester Hunter, Wm. A. Hunter and G. E. Sweetland in the exposé of Mrs. Elsie Crindle and her son Harry, and we do not believe the facts stated therein, and that the facts stated by them are true as far as they could see or know.

Sworn to and subscribed before me this 6th day of Dec., A. D. 1881. THOS. P. DEWEY, Notary Public. Sandusky Co., O.

AFFIDAVIT OF T. NUNEVILLER. STATE OF OHIO, SANDUSKY COUNTY, ss: T. Nuneviller, being by me first duly sworn, says: I am a well-known and reputable Spiritualist, and I have resided in Clyde, Ohio, for more than twenty years.

Sworn to and subscribed before me this 6th day of Dec., A. D. 1881. THOS. P. DEWEY, Notary Public. Sandusky Co., O.

AFFIDAVIT OF Z. PERRY. STATE OF OHIO, SANDUSKY COUNTY, ss: Z. Perry, being by me first duly sworn, says: I have lived in Clyde, Ohio, for twenty-five years past.

Sworn to and subscribed before me this 6th day of Dec., A. D. 1881. THOS. P. DEWEY, Notary Public. Sandusky Co., O.

AFFIDAVIT OF MARY A. SWEETLAND. STATE OF OHIO, SANDUSKY COUNTY, ss: Mary A. Sweetland being by me first duly sworn, says: I am the wife of G. E. Sweetland, of Clyde, Ohio. I have read in a certain scurrilous sheet a letter from one Mosely, full of wicked and malicious lies against me.

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In said village six years and postmaster in said village four years, and have been a Spiritualist for more than twenty years. I attended the séance given by Mrs. Crindle at the residence of Chester Hunter, in Clyde, Ohio, on Saturday evening, Oct. 23, 1881, and there witnessed her pretended spirit materializations.

Sworn to and subscribed before me this 6th day of Dec., A. D. 1881. THOS. P. DEWEY, Notary Public. Sandusky Co., O.

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To the Editor of the Religio-Philosophical Journal. Having perused an article in your paper written by a man named Harding, in regard to the poor house and the influence under which it is kept, I find statements therein said to have been made by me, but which I did not make.

Sworn to and subscribed before me this 6th day of Dec., A. D. 1881. THOS. P. DEWEY, Notary Public. Sandusky Co., O.

AFFIDAVIT OF DENNIS DROWN HELEN DROWN AND LOUISA MCGREW. STATE OF OHIO, SANDUSKY COUNTY, ss: Dennis Drown, Helen Drown and Louisa McGrew, being by me first duly sworn, say: We have heard the affidavit of Chester Hunter, Wm. A. Hunter and G. E. Sweetland in the exposé of Mrs. Elsie Crindle and her son Harry, and we do not believe the facts stated therein, and that the facts stated by them are true as far as they could see or know.

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AFFIDAVIT OF DENNIS DROWN HELEN DROWN AND LOUISA MCGREW. STATE OF OHIO, SANDUSKY COUNTY, ss: Dennis Drown, Helen Drown and Louisa McGrew, being by me first duly sworn, say: We have heard the affidavit of Chester Hunter, Wm. A. Hunter and G. E. Sweetland in the exposé of Mrs. Elsie Crindle and her son Harry, and we do not believe the facts stated therein, and that the facts stated by them are true as far as they could see or know.

Sworn to and subscribed before me this 6th day of Dec., A. D. 1881. THOS. P. DEWEY, Notary Public. Sandusky Co., O.

AFFIDAVIT OF T. NUNEVILLER. STATE OF OHIO, SANDUSKY COUNTY, ss: T. Nuneviller, being by me first duly sworn, says: I am a well-known and

Continued from First Page.

and seasons. In the place of the family altar and daily prayer, each Spiritualist's home should have family reading, singing and circle, that the equalization of nerve forces, harmony of thought, gentleness of affection and the communion of loved ones may all combined, cheer, strengthen, encourage, elevate and inspire each member. There are thousands of extremely sensitive mediums all over our land, that cannot endure the inharmonious and magnetic conditions of public gatherings and circles; these rare spiritual flowers can be made to bloom under home culture and gentle sympathy, thus becoming a well-spring of life to themselves, and an ornament to the world, a source of joy and comfort to those gone before.

8. Executive business ability and shrewd management, are exhibited in the organization and financial work of other religious bodies, by which they build churches and colleges, and thus make their organizations a social, moral and intellectual power. I think Spiritualists would do well to learn from them methods and business systems; hence the importance of a basis of action, and then tact and legitimate use of means, and we can call together men and women of wealth and influence. Our opponents are cautious, and place their best men and women at the head of all important enterprises, realizing that the good of the cause, and not special individuals, should be considered. Phenomenal Spiritualism can and does convince the skeptic of the truth of a scientific fact—spirit communion—but this alone does not feed, arouse and hold the young and old together as a social and moral power, therefore, phenomenal Spiritualism in and of itself alone, cannot fill the place of the old church with its dogmas nor train and hold together the young in a social manner. Not until Spiritualists leave the phenomenal plane of thought, and enter into the practical use of the philosophy, can they deserving claim or merit the sympathy, business support and a practical place in society that shall make them a distinct element of progressive civilization. Thus, while we abhor the expensive, avicious, tyrannical, and vain methods of old church systems, in building colossal edifices and leaving starved, ill-fed and uneducated children to go down to prostitution and crime, there is a middle ground, which we can pursue in building plain churches and halls, and employing the best of scientific and spiritualistic thought, thus teaching, elevating and holding the same moral and intellectual power as does the pulpit.

Again, instead of the church social, we should have amateur concerts, theatres, and readings, with well conducted dances, and tableaux, thus bringing the highest spiritual truth, the best intellectual culture, and most refined and choice amusements together as a moral and social power, and in keeping with our philosophy; still further, we should organize and sustain lectures and reading rooms, where our best books and papers can be read, bought and loaned, thus keeping our own and other families from forming the pernicious habit of reading low, trashy books and papers. Indeed, the harvest is ripe and the hour has come for constructive, redeeming and progressive Spiritualism.

9. Our spiritual speakers should organize as a lecture bureau or association, and thus each become the other's helper. They should select one of their number to act as secretary, or choose some uninterested party who is not a speaker, to act in that capacity; then each one could furnish a list of lectures, and the secretary could circulate them and thoroughly advertise all as cheap as one, to societies; this plan, well managed would bring a good reward to speakers and societies.

Another very important thing; the small interest a large portion of Spiritualists take in sustaining meetings, paying speakers, taking papers, or buying books. They seem to think, and feel satisfied to know, that spirit communion is true, without realizing that they have a work to do here for others and themselves in order to be prepared for the future world. True construction will make all feel that they should act from a sense of duty, not from curiosity or selfish objects, sustaining all the means and instruments of Spiritualism with the same devotion as church members sustain their church papers, pastors and cause. Either must we seek a plain, simple, correct and proper plane of action, with the correct principles of basic work for all Spiritualists who desire a home, service, worship and organization of their own, or else the spiritual minded and anxious workers in the field of humanity, will be absorbed by the liberal churches and organizations which they will adopt as the means through which they can have religious and social life. It seems to me that the time has come for Spiritualists to move up higher, leaving the phenomenal plane as secondary to the philosophy, and the practical fruits of the same upon ourselves and humanity.

I have not written this article for the purpose of hurting the feelings of any, or to cast reproach upon our cause, but hoping it may awaken an interest in the hearts and minds of those who love the truth and would like to act together in teaching, living, and organizing upon a high, religious, educational, social, and moral basis, with spirit communion and progressive life here and hereafter as our watchword. Many things that I have said may not seem true to you, but they are the result of my best thought and experience. If you have better ways and thoughts, I would gladly hear them. Surely we need some power, method, and action to bring all this chaos into cosmos.

Detroit, Mich.
Mr. Charles Bright:

To the Editor of the Religio-Philosophical Journal:
Mr. Charles Bright, the leading free thought and spiritual lecturer of Australia for some years past, has just arrived in San Francisco. Mr. Bright has been actively at work in the good cause since 1850, and has done a vast amount of excellent pioneer work in Australia in the field both of liberalism and Spiritualism. For the last three years he has lectured regularly in Sydney, N. S. W., to audiences averaging a thousand, his farwield address attracting some fifteen hundred persons. Ill health necessitated his reluctant abandonment of his Sydney engagement, and he has come to America for a twelvemonth for recuperation, as well as to form an acquaintance with the Spiritualists and free thinkers of our country. His health permitting, Mr. Bright proposes, after a period of rest, to favor the San Franciscans with some of his eloquent and logical efforts in behalf of the new gospel. In the Spring our brother will leave California for the East, and we bespeak for him a cordial welcome at the hands of our brethren of the Orient. For many years I have been familiar with brother Bright's good work

in Australia, and can testify to his zeal and earnestness for rational truth combined with an enlightened culture and scholarship worthy of the cause he so ably champions.

WM. EMMETT COLEMAN,
Presidio of San Francisco, Cal.

Mormonism by the Light of Spiritualism.

BY HERMAN SNOW.

(Continued.)

A SYNOPSIS OF THE DOCTRINES, as given by the Mormon apostle, Orson Pratt, is substantially as follows: There are innumerable Gods as regards persons. All these are equal and stationary in knowledge; and when the saints become one with these Gods they also will become fixed in this stationary equality. This is the end and fulness of all knowledge, and the saints will reach it. As to their attributes, all these Gods are eternal, and so perfectly united that when we worship one, we worship all. But as to their persons they have had their origin at different stages of the growth of the universe. The present God and Father was begotten by a previous God and Father; and so on *ad infinitum*, and all these Gods were primarily ushered into existence as spirits, in some renovated world; and have all passed through the other three stages of existence already described. Also their number is constantly being augmented through the same ever recurring process of birth and growth.

THE MORMON IDEAS OF "EXALTATION." It now becomes necessary to a better understanding of our subject, that we strive to obtain a more clear perception of the sense in which this term "exaltation" is used in this strange system. It is often used by the Mormon writers and speakers, and in a sense which clearly implies that, to be exalted is to become the heads of extensive families, kingdoms or worlds, as the case may be; and as it is a part of their belief that there is no marrying in the life after death—although such relations when rightly entered into here are continued there—it is therefore of the utmost importance that these embryonic Gods of Mormonism be here provided largely with wives, that their spiritual kingdom in the hereafter may not want for the means of proper "enlargement," to use another favorite term of Mormon phraseology. I trust that this elucidation is rightly understood and appreciated by the reader.

Let it not be forgotten that we are to regard this endless progeny which thus finds its origin in the renovated and resurrected life, although born of corporeal parents, as in itself composed wholly of spirits who can have no material bodies until they shall have passed into the secondary stage of man's existence and before this takes place, some of them are supposed to exist perhaps millions of years in their anomalous form of being. Nay, unless they shall have faithfully kept this their first estate, we are told that they will never be permitted to enter upon the second, but will be cast out with the great multitudes of fallen spirits of whom are composed the hosts of Lucifer, whose especial business it is to oppose the beneficent work of the Gods.

It is taught that these fallen spirits have power to approach the earth, and to influence its inhabitants; and that these, as well as those in the stage of disembodied spirits, are they who communicate through the spirit-mediums. And it is sagely remarked by one of the writers, that some of these spirits—especially those who co-operate with A. J. Davis and his set—are very intelligent and, therefore, much to be feared.

I wish to say before I proceed further in this attempt at a condensed statement of the Mormon faith, that I am following the Brighamite authorities, or the doctrines of the followers of Brigham Young, who are far more numerous than all the other Mormon parties combined, and who consider themselves emphatically as the "orthodox" body of the movement. Also, I wish to state that I have good reason to believe that some of the most objectionable of these doctrines are of comparatively recent origin, and they being the somewhat dubious fruits of the perpetual power of revelation which is supposed to dwell ever in this church. I now refer more especially to the views concerning a plurality of Gods and their human form and origin; also those respecting the origin of the race. Nearly all of these doctrines are vigorously rejected by the "Josephites," who are also violently opposed to polygamy, with which the doctrines are closely connected. It is almost certain that the whole brood of monstrosities including polygamy, was introduced into the faith, at about the same time, as being important for mutual and a much needed support.

The Mormons believe that there must be A ZION OF REFUGE, and a gathering of all the saints, that the Lord may pass them over in the general destruction which speedily awaits the rest of the world, preparatory to the ushering in of the millennium, an event which, as confidentially predicted by the prophet Joseph, was to take place before his generation should pass away. They do not, however, like the Second Adventists of the Millerite stamp, fix any exact time for the event; but their idea seems to be that through the ordinary agencies of wars, of pestilence, famine, earthquake, and other fearful calamities, an end will be put to the nations of the world gradually, but that the time or place of gathering of the saints will not only escape the general destruction, but become so purified and beautified as to be the future home of the resurrected saints over whom Christ shall, in his own person, reign in resplendent glory.

It is the belief also that Jerusalem, the elder Zion, shall once more be restored, and the scattered tribes of ancient Israel be gathered therein, so that all the lost tribes—including the branch of Joseph upon this continent, and from whom the Book of Mormon claims its origin—shall be restored and united together as the chosen and privileged people of God.

THE MORMON MILLENIUM. During this millennium, or thousand years of righteousness and peace, Satan is to be bound, whilst the departed saints in their now restored and renovated bodies, in company with those still living upon the earth, are to live in a gorgeous and somewhat sensual paradise; the wicked in the meanwhile, including and this term all who have continued to reject the gospel according to Mormonism, having been swept from the earth, are now numbered with the spirits in prison who are tremblingly awaiting their resurrection and final judgment.

(To be Continued.)

Current Items.

The first of a regular line of Chinese steamers has arrived in the Thames with a cargo of 2,000 tons of tea for London. The office of *Woman's Words* has been removed from Philadelphia to Washington, D. C., where it will be hereafter published. Alexander Boyden, the inventor of malleable iron, died lately at Foxboro, Mass., aged 91. He has been in the town almshouse a number of years.

The Young Scientist has an article on "Some of Ingersoll's Mistakes." The Colonel better be careful now that the young scientist has an eye on his statements. The Pope has made his complaint that he cannot reside in the ancient capital of the pontiffs with security to his person, or outward show of decency for his position.

A curious article in the *Catholic World* for December reasons from the religious antiquities of Mexico that St. Thomas, the Apostle, once preached the gospel in that land.

An English paper says that a man wearing dark colored clothes is more liable to infection from contagious diseases than he who wears light colored garments. All ministers take warning.

The horrors of the Inquisition are still made use of in the civilized world, it seems. Ten persons were recently horribly tortured in Roumania until they finally acknowledged themselves guilty of a crime of which they were really innocent. At their trial which followed they were acquitted, however.

Annie Sprecht, a young German girl, employed as a domestic in Lincoln, Nebraska, became impressed lately with the horrible thought that she would be burned alive. Her insanity is the result of constant meditations on religious subjects. It is believed that by proper treatment her reason can be restored.

Der Sprechsaal, the new spiritual journal published at Leipzig, Germany, has a fine translation of Hudson Tuttle's "Cosmism; the Religion of the Future," which appeared in the RELIGIO-PHILOSOPHICAL JOURNAL some months ago. The views expressed in this article have caused marked attention in Germany.

The vulgar practice of inscribing on tombstones a lengthy description of the social importance of the deceased was carried last week to its most ridiculous length. On the death of a village tinker in Norfolk, his friends being unable to provide a tombstone, had a kettle, saucepan, and steppan engraved on his coffin-plate.

Here is how the Rev. Samuel Seabury, D. D., father of the first American Episcopalian prelate, wrote on winning a lottery prize: "The ticket, \$ 896, in the Light House and Public Lottery of New York, appointed by the law of 1763, drew in my favor \$200, for which I now record to posterity my thanks and praise to Almighty God, the giver of all good gifts."

Mr. Frank T. Ripley left Waukegan last Thursday to attend the Convention at Omro, Wis. He has been staying with friends in Waukegan for the past fortnight, and during that time gave several receptions, which were very gratifying to those who had the privilege of attending them. He intends returning for three weeks to Whittier and Waukegan, after which time he will be ready for further engagements.

They teach exalted theology up among the Green Mountains. A Vermont clergyman makes the future of good Christians clear by saying: "After crossing the mystic river we shall go on from the man to the angel, from the angel to the archangel, from the archangel to the celestial, from the celestial to the divine, and then, gathering the stars in clusters about our heads, dream out the endless dream of eternity."

A crank named Shively, who called himself the "True Messiah," went to Washington, and addressed a letter to Judge Cox demanding to be put on the witness stand to confront Guitau, and to tell the court and the jury and to convince them of the fallacy of Guitau's theory of inspiration. He was arrested and will probably be sent to the insane asylum. He has been a traveling oil painter and has lived at Saratoga, N. Y., for some years.

A New York divine has been attacking the modern dance as immoral and impious. He admits that dancing is mentioned as a religious rite in the Old Testament, but there was then no association of the sexes in the performance, and consequently there could not have been any suggestion of immorality. "You may be sure," cried his reverence, "that when David danced no one called out: 'First and second couple forward and backward!'"

Speaking of President Garfield's work being done, Senator Ingalls of Kansas, says: "Done in one sense; and yet not done. It will never be accomplished till the earth, a useless cinder, idly floats in space. Art, literature and drama will preserve that name. Ambition, hope, courage, domestic love will be sustained by it. Patriotism in lands now unknown will praise him who died for his country, and the splendor of his fame will live the example of all nations."

A son of the late Rev. Dr. Nehemiah Adams of Boston, a highly orthodox divine, has become a speaker and writer against Christianity. On the other hand, it is said, that one of Col. Ingersoll's daughters is a convert to Presbyterianism.—*Phil. Press.*

The Young Men's Christian Association has invited the Rev. Dr. Wm. Speer, who has had much experience in China and this country, to spend a portion of the fall and winter here, preaching to these strangers in their own language and aiding in other labors for their benefit.

"I visited George Eliot's grave at Highgate the other day, and was struck by the many touching tokens of affection which I saw there. It was a chill and cheerless autumn afternoon, but a number of beautiful flowers were lying at the foot of the cold gray-granite pillar which tells who rests beneath. There is no grave in the cemetery more frequently asked for, and persons from all parts of the world visit it."—*London World.*

It is an encouraging fact that there is a decrease in the number of college graduates that go into the ministry. The *Christian Union* adds—and after somewhat careful inquiry—that there is a decrease in the quality. "Some of the best men go into the ministry; but the average, whether measured by the popular standards of college classes or by the standards of recitation, is not high." This is an evidence of increasing intelligence on the part of young men taken as a class.

Mr. Webb, the English cutler, has just died, leaving nearly a \$1,000,000, and it is believed that a large part of it would never have accumulated but for the novel plan he hit upon for advertising. It was due to his own personal suggestion that the firm of which he was a member embarked upon a continuous and enormous advertising system in the days when hansom cabs first came into use. He bought for a little money the right to display his advertisements on the splash boards of the cabs, and the name of Maupin & Webb for a long period was as familiar to the eyes of Londoners as the two wheelers themselves. Four or five hundred of these cabs, with the firm name upon them in faded letters, are still running.

The religious beliefs of the 328 inmates of the Southern Illinois Penitentiary are as follows: Baptists, 15; Campbellites, 1; Catholics, 42; Christians, 3; Congregationalists, 1; Episcopalians, 3; Jews, 1; Lutherans, 3; Methodists, 13; Protestants, 5; Social Brethren, 1; United Brethren, 1; Universalists, 1; no religion, 235; total, 328. It thus appears that 83, or about one-fourth of all these unfortunates are church members, and of the other three-fourths, though not members, it is presumable that the great majority were children of church-going families. The significant point we wish to call attention to is that there are no Spiritualists there, not even one who calls himself a Spiritualist.

One of the ludicrous incidents of the Congregational jubilee which was held recently at Manchester, England, was the perplexity of the committee having charge of the collection of hymns when the jubilee hymn of Charles Wesley was proposed. It begins with the familiar line, "The year of jubilee has come," and would have been especially appropriate for the occasion had not the unfortunate line been found. "Return, ye ransomed sinners, home." It was thought that the American delegates might regard this reflection as uncalled for, and the hymn was given up. The joke was too good to keep, and when the omission was explained at the closing ceremony by Mr. Milne in his reply to the resolution of thanks to the people of Manchester his words were "received with roars of laughter."

The Second Seizure of Books.

The Toronto (Ca.) *Telegram* gives an account of the second seizure of books at that port by the Collector of Customs in what he considers the discharge of his duty. It was to be expected that he would hold the "Pocket Theology" and "The Age of Reason," because to let them pass would be to stultify his previous action. But he has also detained Paine's "Rights of Man," Paine's "Common Sense," Paine's "The Crisis," and Volney's "Ruins of Empires." This is carrying paternal government to an absurd length, and clearly shows that the Collector is scared by the name Paine, and is perfectly ignorant of the contents of the books. Hon. Mr. Patton, or the gentleman who is prompting him, does not seem to know that Paine was something more than a theological writer. His name and fame were made by inestimable pen-services to the American party of independence. The *Telegram* comes bravely to the defense of the ostracized works, setting forth that "The Crisis" and "Common Sense" did more than an army to overthrow the yoke of that George whose infernal policy and personal character cannot be denied by any historian. No man can read these books and put his finger on any one passage which is offensive to the most Calvinistic of theologians. They are arguments unexcelled in vigor and lofty tone by any contemporary political writings. The American Revolution cannot be studied without their aid. 'The Rights of Man' is Paine's reply to Burke's mad attack on the French Revolution. As to Volney's 'Ruins of Empires,' it has been in free circulation in England for many years, and has not been considered hitherto in any way objectionable. The Collector has released 'Ingersoll's lectures.' 'The Age of Reason' is an investigation into true and what Paine calls fabulous religion. He attacks in effect, and certainly not in a reverential spirit, plenary inspiration, which is not now held by advanced theologians."

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