Ernth Gears no Mask, Bows at no Fuman Shrine, Seeks neither Place nor Applause: She only Sol "a Bearing.

JOHN C. BUNDY, EDITOR AND |

CHICAGO, DECEMBER 17, 1881.

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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 Remains in Meteoric Stones. Some Thoughts from Emerson. Miscellane lus Advertisements.

Puren 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 Crindle Affair at Clyde. A Bell's Sad Message. The Atonement in a new Light. Reception to Mr. and Mrs. J. R. Robinson.

FIFTH PAGE.-Hollday Books. Lecturers and Medium Miscellaneous Advertisements. Special Notices.

SIRTH PAGE.-Faith and Prayer Cure-To the Christian World. Crindle's Crookedness,-Affidavits from the Principal Witnesses to Mrs. Elsie Crands 1-"Crindie"-Reynold's late Materialization Fraud at Ciyde, Obio. Letter from California. The Leading-Strings Fallacy. Horrible Cruelties. A Correction. Clairvoyance Given and Taken Awsy. An Incident in the Life of Garfield Notes and Extracts.

EVENTE PAGE.-List of Prominent Books for sale at the office of the Religio-Philosophical Journal, Miscellaneous

RIGHTH PAGE-Mr. Charles Bright, Mormonism by the Light of Spiritualism. Current Items. Tae Second Seizure of Books. Miscellaneous Adverisements.

Constructive and Destructive Spiritualism.

BY A. B. SPINNEY, M. D.

The proof-the fact-of spirit commun ion 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 men 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 lifenew 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 filth, bearing along what comes in their course. Spring after spring, rivulet after rivulet, small at first, flow into each other until a mighty, powerful, resistless 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 fith which it bears on its surface, or in its waters: all these were formed from other and previous this scientific, beautiful truth does not form Presbyterian?

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 phanomena, 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 acts 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 Spirit-

Are you a better man and woman?

Do you have greater peace of mind and purity of thought now than when you were conditions. So with modern Spiritualism: | a Methodist, Baptist, Congregationalist or

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 obeyance 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 spiritua! life and continued consecration to the right, shall we attain the end sought. Thus while the greatest charity should exist and be exercised toward an, as none are perfect, yet our mag 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 accuated 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;

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 passional 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; as it retards the work that the Spiritby their fruits ye shall know them." I feel that greater effort should be made to neip, 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 | they shall become competent teachers and 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 childlike 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 memediumship of various forms, are otten 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. more gathering in of spiritual life, power '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 therapsutics, 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, 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 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 cursed 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 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 will please the Spiritualist. What is still more agreeable, the affirmative have the decided advantage and on the side of the ghost seers, every day fresh recruits appear, with parallel experiences or corroboratory 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 dearth of evidence suspends judgment." It is to be hoped a few American "scientists" will take heed of this valuable statement. He con-

"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 Airlie 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 and Countess of Airlie. 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 immedistely beneath the floor, the sound of fifes and afterwards the beating of a drum While at dinner, she remarked to Lord Airlie, who sat near her, "What is that strange music you have about the house? You assuredly have an excellent piper?" Lord Airlie, 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 Airlie, after leaving the table, went to the library and dined in solitude. The next morning, whilst the familv 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 de-parture, Lady Airlie 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 Airlie drummer boy. She told me that she herself had been totally in ignorance of it until her allusion at the dinner table to the music she had heard elicted from another guest an explanation

An "incredulous" writer thinks Miss Dalrymple was in error in supposing she had not heard about the legend of Airlie, 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. Audly 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 Airlie—not weak

SPIRITS APPEARING SOON AFTER DEATH.

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

"It 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 last five years we have seen nothing at all of instructions in regard to certain insurances I the apparition."

and investments. I immediately wrote, at her request and at her dictation, the words her brother had spoken. A fortnight later a let-ter 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 "man-ifestation," stating that her brother was coming to England shortly, and was in good

A lady contributes a story having a similar

"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, Belitha-Wrs. H., the parents of two of the little people, to assist me in the entertainment. 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 doormata very old friend of my husband's, who, in the earlier days of our married life, had been welcome 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 breakfastroom, that he also might welcome an old friend. Imagine my surprise on turning my head round to the spot where my visitor, Mr. G. S., 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 scar-ely 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 un-known 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 s., he replied. 'I am poor George's cousin and namesake. Remembering your husband's great kindness and friendship, I am come to ask 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 Cal-cutta. 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 ex-ceedingly happy couple. Two days after that mail's departure my wife was seized by cholera, the attack proving tatal 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 unable to 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 A pril, 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. Permit me 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 from India for some few months, and at the country house where I was then staying, on a calm warm night in July, duzing, 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

#### the preceding weird intimation. MAMMA SEEN AT HOME.

of decease at Muttra, in exact fulfillment of

A spirit mother, with her family in earth life would remain near them, and would re-tain the same feelings toward husband and children as she possessed before death. This is the teachings 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, 1878, I was married to a gentleman whose wife had died the previous year. 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

SAW A LIVE MAN IN AN EMPTY CHAIR. "An observer," would have it accepted that all such instances are hallucinations, and relates 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 sphere 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 cor relate 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 appara-tions 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 phenomens. 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 all range themselves sooner or later under its banner.

What a strange and beautiful theory of life it is? 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 sages, 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-Commemoration 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 "Duetha 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 stu-dent of history could tell them that in the reign of Margaret in 1388, 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 Lasland, 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 memberssteady, hard-working families, the men being employed altogether in the mines.

Their religion is simply a worship of nature, believing that when they die and are entomed 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 Swea 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 orl gin as far back as the days of the ghastly 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 tallow 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 anddenly ceased and began addressing the visitors in Norwegian. The tenor of what he said was in explanation of the day and its signifi-cance. 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 akin just above the wrist. The blood came freely, and happy family.—National Record.

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 sleeve 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

Among the undimned 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 recantations of Voltaire, Rousseau, Hume and Paine, are solemnly affirmed. While these stale falsehoods are but seldom repeated nowa-days from the enlightened pulpit, nevertheless belief in them among the common herd is remarkably prevalent. That an actually bad 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 disbelief in Christian dogma and Christian faith and, as between the two classes, I am unable to see any advantage the one has over the

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 ortho dox chaff-they sink into oblivion in spite of all. Doubtless others like myself have, in discarding creed, found it difficult to entirely divest 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 di-rectly 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. - Algernon, 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 form. ed 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 laminæ 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 laminæ 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 lamine 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 cele-brated great meteoric fall of Knyshinya in Hungary, which took place on the 9th of June, 1866.—Mr. Francis Birgham, in Popular Science Monthly for November.

### Some Thoughts from Emerson.

Cant 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,



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### Woman and the House hold

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

### WHY DOISING?

Dost ask what first breathed song into my soul? Me thinks it was a breath of the divine, Where summer roses blushed distilling sweets Of amber honey and of crys-al wine, Or else perhaps a glimmer of that love Whose sweet, creat ve kisse- woke to strife The elements of belg Orahope That thrills to music through my sombre life, Perhaps some tender angel passing, bent In pity o'er a soul so void of gifts; And whispered something pure, and still, and

sweet As mellowed sunlight where a cloud-fringe lifts, Maybe some tender hope I dere not name, Crept shadowy as a dream into my heart. Perhaps a prayer of perfect mother love Restowed it for remembrance when apart. I cannot tell, I only know the fount Purls pure and limpld as a springing brook, I only know that something in my soul Finds God's divinity where e'er I look, I only know the vital spark of love, Burus—dimly maybe—in each human breast, And boundless possibilities of good I find, enfolded in the best and worst.

#### 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. The time has come when no record of passing events is complete without such a

Mrs. Abba Goold Woolson is giving courses of lectures in Boston and adjacent towns upon the "Influence of Foreign Nations in Literature." There is probably no woman in this country more familiar with history and literature than this excellent lecturer.

The National Liberator, the Chicago temperance monthly, has a fine picture of Mrs. Sarah K. Bolton in its November issue. It also contains the excellent address of Miss Frances E Willard, at the eighth annual convention of the Woman's Christian Temperance

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 "in the list of banks the following named ladies hold positions as bank officers: Mrs. M. C. Williams is president of the State National Bank Raleigh, North Carolina; Miss Jennie Combs is cashier of Bown & Coombs's Bank, Middleville, Michigan; Miss Sarah F. Dick holds the same office in the First National Bank of Huntington, Indiana; and Miss Annie M. King signs as cashier of the banking house of Springer & Noyes, at White Cloud, Kansas; Mrs. M H. Cowded carries on a banking business in her own name at Forest Hill,

Miss 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. The treasurer of the Savings Bank is in prison awaiting his trial for misappropriating funds, and so Miss Alexander has received the unanimous vote of the directors for the vacant

Mrs. Celia B. Whitehead of Bloomfield, N J., is devoting a good deal of time lately to lecturing and writing on Dress Reform. Mrs Whitehead is a woman active in the best lines of thought and development.

Quite a number of young women have studied architecture from choice, but Margaret however humble their toil, are a more honora-Hicks, who was graduated at Cornell a year ble company than its idlers. Refined employsince is now taking up the profession as a lifework. She is said to be a fine student, and has contributed papers to the American Archi-

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. She has now a comfortably furnished house and thirty acres of land under cultiva tion. It is unnecessary to say that Miss Henrie has energy, industry, good health and an independent character.

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. This college, founded by Miss Sophia Smith, who left it a sum of mon-ey which by investment has increased to half a million of dollars, is equipped with every thing that art and science can suggest. Yet the course of study is more classical than the spirit of the age demands. Every girl is required to pass examination in Latin and Greek before entering. Smith College has now about 500 students from every part of the country, among them is the promising daughter of Mr. S. B. Nichols of Brooklyn, so favorably known to the readers of the JOURNAL.

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. In cases where there is discrepancy between them, it is found that the women lacked the thorough preparation necessary. In such cases no after study can make amends. It is stated that in these colleges there are, in round numbers, about 36,000 young men to 10 000 young women.

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 The two heaviest tax payers in Brookline, Mass., are also women. Twenty nine Thousand women hold United States bonds to the amount of \$90 000 000 and not one of these has any voice in declaring how taxes shall be expended. "Taxation without representation." etc.

Mrs. Julia Ward Howe is lecturing in the East this winter, on various social, reformatory and religious topics. Mrs. Howe, one of 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. She is a devoted suffragist and gives much time to that cause. She irequently preaches in Unitarian pulpits, and is well known as the author of The Battle Hymn of the Republic."

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. She wore a widow's veil and shawl. "There," said a gentleman, "is one of the most wonderful women in the country, Mrs. Osgood of Minot Centre, the woman farmer." So when Mrs. Osgood came out of the store we saked her:

How much hay will you cut this year?" Twelve or fifteen tons. I have cut about six tons now. I commenced mowing this morn. ing at 7 o'clock and mowed most of the forenoon. I spread thirty-five common stacks of hay, and after dinner I got in four good one

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

scythef"
"Both; I can mow either way. I have a

"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 and I ain't going to, either.

Last winter I went down in the woods and cut and teamed out ten cords of cordwood,"

Does your farm pay well?" "Yes, it's beginning to pay pretty well. It was all run down when I came there and commenced work. 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 on-ions, mowing 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.

Lewiston Journal. In a contemporary magazine, Lucy Lar-com, 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 prossessed less aspiration. Here is her description of their lives:

"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 Larcom concludes:

THE WORLD'S WORKERS, ments, 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 blaz-ing 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 gather 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 suit everybody and offend nobody; 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 Christ-mas. Luxury, pomp, wealth; poverty, deg-radation 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. Mrs. Lillie is easily inspired and an agree-able lecturer. While entranced, last Sun-

day 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 sat isfactorily her engagement for, I think, the fourth winter. Mrs. Hyzer is an exceedingly rapid and ready speaker. Last week her elequence was directed to the "Relations between the Ideal and the Real," and of "Symbolism to modern Spiritualism."

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." In the fourth, Mrs. Davis lends the music of her presence and the rythm of her voice to the services, and the audience would greatly miss that gentle embodiment of the love principle should she cease to minister.

But to return to Brooklyn, Judge Dailey has lectured before the fraternity on "Organization and Worship," and after the usual conference by different ones, the chair appointed a committee to consider the question of organization. Deacon D. M. Coles spoke last week and Col. Wm. Heimstreet last night, on respectively the Sabbath and Mental Actinism.

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 patronized and cared for by parentsi

#### STECK HALL.

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 harmonial 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, epigramatic and most instructive. Those who have read the Harmonia of the Seer 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 rame Josindra Nath Rose. From the first we take the liberty to copy: "On the occasion of the marriage of one of my youngers is ters, 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 signification, 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."

The card is handsomely printed with a colored border, and is as follows:

A WEDDING PRESENT-TRUE MARRIAGE. The truest and most favorable state for every human being is that of true marriagé; not a housekeeping, social, hum-drum, commonplace relation for purposes of physical comfort and personal conveni-ence; but that nuptial union which consecrates soul to soul—tender, loving, deep, steady, immutable, divine—like the marriage between God and Nature. True conjugal love is that which transcends all outward circumstances, and dominates over the changeful impulses consequent upon the trials of days and hours. It is an essential spring to personal development -4 necessity in schooling the soul—the best agent in harmonizing the character. It brings out the beauties, the perfections and enjoyments of the inmost heart. It reveals each to the other and both to mankind. It is the holiest benediction of heaven, the divinest ordination of the universe, the crown of life upon the one destiny of two A. J. DAVIS. immortal beings.

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

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 grander 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 earth-

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.

### BOOK REVIEWS.

(All books noticed under this head, are for sale at, or can be ordered through, the office of the Religio-Philosophical Journal.)

THE BRIDAL EVE, or Rose Elmer, by Mrs. E. D. E N. Southworth. T. B. Peterson & Brothers, Philadelphia, price 75 cents, paper, 425 pages.

This story of English aristocratic life is, we believe, the forty-seventh novel of this indus-trious and gifted lady, who is too well known to need any recommend of ours.

Magazines for December not before mentioned.

The Herald of Health. (M. L. Holbrook, M. D., New York.) Contents: Scientific and Practical Questions concerning Digestion and Indigestion; The Bread of the Future; How to avoid Diphtheria; Our Dessert Table; Edi-torial Department; Studies in Hygiene for Women: Current Literature.

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

Psychiche 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. Lothrop & 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; Taugles; 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.

#### "Now Well and Strong." Shipman, Ill.

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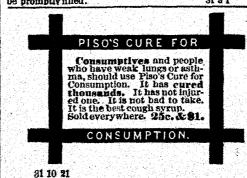
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CHICAGO, ILL., December 17, 1881.

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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 distempered 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 faisity of what such patients stronuously 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 | are owing the Journal.

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 idiocy.

"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 us their 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

#### Manslaughter 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 beop 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 citzen. Blood in some manner is sure to be shed in consequence. Such is the lesson of

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

history.

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. Evarts 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 The Crindle Affair at Clyde.

To the Editor of the Heligio-Philosophical Journal: Permit me a word in regard to the Crin-die expose in Clyde. As Madam Crindle 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 Crindle 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 Madame Crindle but once, and then at a scance given by her at the residence of C. Hunter, in Clyde. 1 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 in-terest. 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 inter-course are too well established in every phase, to be in any way affected by the exposure of Madam Crindle.

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. "Crindle" is a medium for form materialization, and that often some very small portion of her customary exhibition is bona fide materialization. This modicum 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. "Crindle," 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 coolness of a devil incarnate she plays upon the strained heartstrings of her dupes until she has excited their imaginations, and then deliberately proceeds to display to their longing, blinged eyes a few old rags, masks and sleight-ofhand 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 Spiritual-

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 phenomeaa. Many good, well-meaning people have been led to look coldly upon the Journar 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 there-

of. 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 necospaper 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 phenomens and philosophy of Spiritualism, but with equal impartiality gives an exposition of the frauds and shams perpetrat. I for their friend.

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.

The slow tolling of the funeral bell, Nov.

30th, in the tower of the Roman Catholic

#### A Bell's Sad Message.

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 sisle 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 Pardons 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 im prisonment 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 vet 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 heartrending 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 994 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, 282 Wilmont Ave.

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 frien is. who filled his house and by every token of kindness and good will showed their esteem 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 pro-ceed 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, Sirl 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? 'Ob, Sir, I have nothing at all, for I am a sinuer.'

'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 sinuer 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 th tainty of inexorable law. The difference between a man's moral and intellectual nature as expressed in his will, and the "overluggage" he carries, is too great to admit of comparison, and because the baggagemaster allows the trunk to pass for extra payment, it by no means implies that the sins of its owner can be ransomed.

How the crucifixion of Christ by man was such a glorious event as to wipe away the sins of this same man, is certainly a mystery. To human comprehension, the nailing of God to the cross ought to have been an unpardonable sin, the climax of all others: yet so far from that it relieved man of the injustice of sin, and introduced a new era of righteousness. We introduce the opening passage, of this tract, not because we think our readers will be instructed thereby, but because it is a fair sample of the tract literature which floods the country.

### 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. R. 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 crowdedand 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. Among those present were Dr. and Mrs. S. J. Avery, Mr. and Mrs. J. W. Free, Mr. and Mrs. Slocum, Judge Holbrook, Mrs. Cutler, Mrs. Turner, Mrs. Dole, Mrs. Harriet Davis, Mrs. DeWolf, Mrs. Friesner. Mr. and Mrs. J. C. Bundy, Mr. George Perry and others.

#### 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. Bear this fact in mind and think of some one whom you can make happy by the presentation of a choice book culled from the many which have been advertised occasionally in the JOURNAL. We give a few titles of some of the best. Order by mail, or come and see for yourselves:

"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. Prof. Zollner is one of the leading scientists of Europe, and the accounts of his inve-tigations have been read in every part of the civilized globe.

"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. Mr. Watson was for a long time closely identified with the Methodist church.

"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. His "Basis" for Spiritualism is scientific, a foundation that cannot be shaken by the scientists who regard the phenomena of Spiritualism as the result of psychic force or unconscious cerebra-

"Ethics of Spiritualism" (price 60 cents); "Arcana of Nature" (2 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, T. ance. Hysteria, Syggignoscism, 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. The field is a large one and Deleuze explores it thoroughly.

"After Dogmatic Theology, What?" (cloth 75 cents, paper 50 cents); "Poems of the Life Beyond" (gilt \$2, plain \$150, postage 10 cents); "Chapters from the Bible of the Ages' (price \$150, 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 Na-

"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 wellworthy of careful consideration.

"Poems of the Inner Life" (gilt \$2, plain \$150, 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 \$2each), 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 \$150, postage 10 cents), by A. J. Davis, are especially interesting. All of his works are of undoubted merit, many of them having been translat. I way to Nebraska.

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

"Our Homes and Employments Hers after" (price \$150, 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

"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 irresistably fascinating. His other works are of deep interest too.

"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 Cyclopedia 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 958 pages, red edges, cloth bound with beautifully illuminated cover, making an elegant holiday gift of permanent value. age; or it will he Price \$4 50, 28 cents pos 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 person-

### Lecturers and Mediums.

Dr. Samuel Watson has received an invitation to lecture in St. Louis, Mo. Lyman C. Howe will speak in Bing-

hamton, 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 Shelbina, 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 pres-

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 Vickburg 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 subscribert 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

#### Annovance Avoided

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

Hopeiess 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 Aotices.

Hunson Turrle lectures on subjects pertaining to general reform and the science of Spiritual-ism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

Dr. Price's Alista Bouquet, or his Pet Rese have the charming odor of dainty buds.

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular. 21-231f

BUY NO HOLIDAY PRESENT without seeing Dr. Scott's beautiful (pure bristle) Electric Hvir and Flesh Brushes, during the next 30 days. Every body 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 \$300 by G. A. Scott, No. 842 Broadway, New York. Pamphlets free.

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THE WONDERFUL HEALER AND CLAIRVOYANT .--Diagnosis by letter.—Enclose lock of patient's hair and \$1.00. Give the name age and sex. Remedies sent by mail to all parts. Circular of testimonials and system of practice sent free on application. Address, Mrs. C. M. Morrison, M. D., P. O. Box 2519 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 are now prepared to start persons of either sex in a new business. The business is honorable and legitimate (no peddling or book canvassing), \$50 per month and expenses paid. So, if you are out of employment, send your name and address at once to The Wallace Co., 60 Warren St., New York. The Household and Farm in its issue of October says, "The offer made by this Company (who are one of the most reliable in this city) is the best ever made to the unemployed." The Wallace Co. make a special offer to readers of this paper who will write them at once, and who can give good references.

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

#### Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Cartier's Hall, 28 East 14th Street. At 11 A. M. and 7.45 P. M. Good speakers every Sunday. Seats free.

NEW YORK CITY.—The Harmonial Association. Free Pablic Services every Sunday morning, at 11 o'clock, and 7:45 r M., in Steck's Musical Hell, 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 r. m. The public invited.

Address Box 777 P.O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No.55 West Strd St. (near Broadway) every Sunday at half past seven P.M. Children's Progressive Lyceum meets at 8 P. M

Brooklyn, N. Y., Spiritual Fraternity.

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

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

S. B. NICHOLS, President.

## Eassed 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 ilroad near by he was struck by an eastward train and life instantly, and probably aimost painlessly, left his form. Born near Phi adelphia, 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 anyways moditare and anyways. age. He came to Battle Creek in 1835, one of the first settlers, was farmer, surveyor, magi-tra e, and connty clerk for four years; competent and faithful in every place and to every trust; widely knowr, highly respected and greatly be oved in private life. Unassuming and quiet in manners, seeking no eminence of piace, 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 frankly stood his ground "through good report and through evil report," enjoying public teachings and greatly prizing personal experiences in his own home and neighborhood. From its beginning he and his estimable and intelligent wife were readers 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.

### Aen Advertisements.

70 Alli NEW STYLE CHROMO Cards, beautiful de-landsomert packerer sold, it Owith name 10c, or 25 Extra-large Chromos 10c. Gerden Printing Co. Northford Co. 21 16 32 3

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Itemse Complaints of Women, and diseases of the Stomach, Bowels, Langs, I wer and Kidneys, and is entirely different from Litter, Ginger Essences, and other Tonics, as it never intoxicates. So, and \$x sizes.

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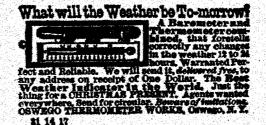
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### Paires from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE

HARMONIAL PHILOSOPHY. The Star of Hope.

(By James A. Garfield, in 1854, 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 de-And 'mong the lowering clouds the wild winds

And sighing, sadly, shout the solemn dirgo O'er Summer's fairest flawers, all faded now. The winter god, descending from the skies, Has reached the mountain tops, and decked their brows

With glittering frosty crowns, and breathed his Among the trumpet pines, that herald forth

His coming.

Refore the driving blast The mountain oak bows down his hoary head, And flings his withered locks to the rough gale That flercely roar among his branches bare, Uplifted to the dark unpitying heavens. The skies have put their mourning garments on And hung their funeral drapery on the clouds. Dead Nature soon will wear her shrouds of snow, And lie entombed in Winter's icy grave.

Thus passes life. As heavy age comes on,
The jays of youth—bright beauties of the Spring—
Grow dim and faded, and the long dark night
Of death's chill winter comes. But as the Spring
Rebuilds the ruined wrecks of Winter's waste,
And cheers the gloomy earth with joyous light,
So o'er the fomb the star of hope shall rise And usher in an ever during day.

#### 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 pulpit hurled its anathemas at him for having dared to suggest an equal division that the core having where the physician of the sick, in some hospital, where the physician should deal out his medicine to the sick on the one side, while the Christians should cure the other half by faith and prayer. The object of the Professor was to test their faith in the prayer cure, but instead of accepting it, they roundly berated him from press and pulpit for over a year. The clergy of California followed in the wake of greater lights, and ridiculed the idea of such an undertaking I then sent you a couple of communications on the subject of healing by prayer, quoting liberally from the New Testament. The same communications were also published in the Alta California of this city. One of two things is evident: Either the majority of so called Christians are ignorant of Christ's commands on the

usans are ignorant of Christ's commands on the subject, or they have no faith in prayer.

The most wilfelly ignorant on the subject of healing by prayer, are the clergy, and 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. Christ says: "He that both managements are always and that the that hath my commandments, et a keepeth them, he it is that foveth me." "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease." (Matthew 10: 1, 8)

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 at y thing in my name, I will do it." (John 13: 14) "And he appointed other seventy also, and sent them two and two, ... and he commanded them to heal the sick." (Luke 10: 1, 17)

My Christian reader, if you are honest in your profession of faith and believe in prayer, suppose profession of faith and believe in prayer, suppose you put your profession into practice and relieve the sick. I am simple enough to believe it to be your duty to do so. If you love Christ you will keep his commands. "If ye abide in me, and my word abide in you, ye shall ask what ye will, and it shall be done unto you." (St. John 15: 7, 14)

Do you abide in Christ? Prove it by your works,

and the world will then believe in you.

The Bible teaches that "God is a prayer-hearing and a prayer-answering God." The same to-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 are merry, let him sing pealms." "Is any sick among you, let them call for the elders of the church, and let them pray over him, anointing bim 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, fer-yeut prayer of a righteous man availeth much." (James 5: 13, 14, 15, 16.) Here is the trouble, I fear. First, righteous men are as few and as hard to find as strawberries in winter, and, second, when they are found, the fervent prayer is wasted away by the winds before it reaches heaven. There is a want of faith in the churches of today. These commands of the Master cannot be successfully dodged. You are followers of Christ, or you are not, and the test is, the strict fulfillment of all his requirements. If your position is true, then all of his promises are of as much utility to day, as when he was on the earth.

"And it came to pass that the father of Publius lay sick of a fever and of a bloody flux, to whom Paul entered in and prayed, and laid his hands on him, and healed him." (Acts 28: 8) My Christian friends, go thou and do likewise, or confess yourself a pretender—without the faith.

"And I say unto you ask and it shall be given
you, seek and ye shall find, knock and it shall be

opened unto you." (Luke 11: 9.)
"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." (Matthew 7: 21.)

Here is an allusion by Christ, to direct work laborers in the vineyard are what is needed. service is of no avail. The heart must be in the prayer. The lazy, lounging Christians, dozing in the arms of Jesus, expect to float to heaven in his blood. 'Verily I say unto you, that the pub-licans and harlots go into the kingdom of God before you." (Matthew 21: 31.) This is Christ's language, not mine. The Christians are not only required to heal the sick by prayer, but to raise the dead.—Read Matthew 10th chapter, 8th verse: "Heal the sick, cleanse the leper, raise the dead, 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." (Eccles. 1: 9.) "I have

yet many things to say to you, but ye cannot bear them now." (John 16: 12.)

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. They either do not believe that the commands of Christ have any potency to day, or they are ignorant of his R. B. HALL. Ban Francisco, Cal.

Mauritz Hellgren writes: I must say to you, that the JOURNAL is my only Bible; and as your work is glorious, I hope that God will sustain you in your mission.

Allem F. Hall writes: I would not like to miss the visits of the dear old Journal. I like your course and spirit in not countenancing or defending fraud in any way. If our cause cannot be sustained except by such doubtful methods, let it sink, but truth will prevail.

D. Edson Smith, formerly of Community, N. Y., is now located in Santa Ana, Cal. He writes: I am much pleased with the climate, etc., The place possesses many special advantages Mr. France is again in the field after a long illness, his medial powers incressed and strength-ened. I think him destined to do much good. I think that a paper conducted as the JOURSAL is, is much needed, and alds greatly in true proCRINDLE'S CROOKEDNESS.

Affidavits from the Principal Witnesses to Mrs. Elsie Crandall-"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 expose, 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. As a matter of justice to the citizens of Clyde and of general interest to the public the Journal accords the necessary space.

APPIDAVIT OF CHESTER HUNTER.

STATE OF OHIO. SANDUSKY COUNTY, } 88:

Chester Hunter being by me first duly sworn, says: I have been a Spiritualist for more than thirty years, and am a believer in the fact of spirit materialization. I live in Clyde, Ohio, and have resided in said village for cighteen years, and am proprietor of the Clyde Elevator and Star Flouring Mills. I know Elsie Crindle, and have also seen her son Harry. I first met Mrs. Grindle in the city of Fremont and there attended two scances given by her, which I then believed to be genuine. I was so much interested in these two scances aforesaid, that I invited her to my house in Clyde, Ohio. She came to my house, and I used every effort to get her a paying circle. About twenty five paying members came, nearly all of whom I personally invited. This was in the month of May last. She gave the pretended manifestations, and I saw certain things at this circle which weakened my faith in Mrs. Crindle. None of the circle seemed satisfied and she agreed to come again. I recoved in my and she agreed to come again. I re-o'ved in my own mind if she came again I would satisfy myself. She came back on Friday, Oct. 28, 1881, and took dinner with her son Harry at my house. My brother escorted them to Dennis Drown's for a circle that evening. I attended the circle. I was not satisfied, but felt from what I saw that Mrs. Crindle and her son Harry were deceiving us. I talked with my brother, Wm. A. Hunter, and we concluded to make an effort to detect her. I left my office Saturday evening, the 20th, and went directly to the residence of Dannis Drown. I went to the window with my brother and looked through the blind into the sitting-room, and saw Harry seated by Mr. Sweetland with a curtain in front of them. I saw Harry handle the instruments, and I know that he made the pretended manifestations in this performance.

When Mrs. Condle began her materializations I went to another window, leaving my brother, who was recognized and invited into the house. I went to a window directly opposite the door upon which the curtain was suspended leading from the circle into the scance room, said scance room being a room 12 to 15 feet square. I turned the slat to the blind from the outside so that I could look directly at Mrs. Crindle, the light shining from the sitting-room through the cur-tain and over the transom. There was only a lace curtain and the window glass to look through,

and I could see plainly every move she made.

The first thing she did she quickly pulled off her shoes and stockings. She then took off her dress and threw a piece of gauze over her and partly opened the curtain and appeared. She opened and closed the curtain several times, the light being quite dim. Then she walked around the room, and sung through the horn, passing so near me I could have touched her had there been no window between us. Next she got down on her knees, right in front of the curtain, and talked like a little child, and sang "Sweet By and By" in a very child-like voice and quite sweetly. She took up false faces from the floor where they lay by her side, together with other things, and appeared several times but they did not seem to be recognized. Then she dressed herself in a silk waist with a string of heads rep-resenting diamonds, and appeared as an actress whereupon my brother caught her. I saw she was caught and I went into the house quick as I could. When I entered my brother was in an encounter with Harry. She had gone back into the cabinet room and shut the door. I tried to enter, but found it fastened or firmly held. She called for Harry and he went in, and in a moment Herry called for Sweetland and he went in. I tried to get permission of Mr. Drown to enter and get the things, but he seemed confused and slow to act. My brother left for an officer to arrest them. Sweetland came out first, afterwards Harry, and then Mrs. Crindle came out, and I then said to her, "I had thought better things of you. I have stood at the back window and have seen all you did, and I know you are a fraud."
Affiant further says: I know she made all the pretended materializations and I saw her do it. I further know the waist, masks and wigs, cap-tured at Sweetland's, to be the ones worn by Mrs. Crindle on Friday evening, and I saw her use them on Saturday as I have stated.

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

AFFIDVIT OF WM. A. HUNTER. STATE OF OHIO. BANDUSKY COUNTY, 58:

Wm. A. Hunter, being by me first duly sworn, says: 1 am a resident of Ciyde, 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 Wm. A. Hunter mentioned in the Clyde Enter-prise of Nov. 31, 1881, in connection with the ex-pose of Mrs. Elsie Crindle and her son Harry. I attended her scance at the residence of Dannis Drown on Friday evening, O.st. 28th, 1831, and became thoroughly convinced of the fraudulent character of her said seance. I therefore felt justified in using any reasonable means to expose them, and accordingly went to Mr. Drown's in the early part of the evening, to examine the premises, but did not reveal my feelings or plans to any in the circle, except my brother Chester Hunter. I found the blinds of all the windows could be easily turned from the outside to enable me to look into the room. I then went back and told my brother, Chester Hunter, of the situation, and we decided to avail ourselves of this opportunity of determining the character of her so called spirit-ual manifestations. We went back to Mr. Drown's and found the exercises already commenced. Harry Crindle, Mr. Sweetland and Mrs. Drown were seated in front of a curtain drawn across one corner of the room (looking from the outside.) The curtain was so arranged as to hide them from the audience except their heads. I could and did see Harry handle the instruments and whirl the

tamborine, etc. This was plain from the outside window through which I was looking.

After this performance by Harry was complet-ed, Mrs. Crindle began her pretended materiali-zations. My brother Chester Hunter took a position at a window behind and nearly opposite the door leading from the sitting room into the room used as a circle or scance room. I stood at the same window where I had viewed Harry Crindle's tricks, with the blind partly open. Mr. Drown discovered me, and came to the door and admitted me. I took my seat at the right hand of the circle and the pretended manifestations proceeded, whereupon a conversation was held with the pretended spirit regarding the lateness of my arrival. I had intended to remain outside with my brother and witness the deception, but Mr. Drown, thinking I had just arrived, admitted me altogether earlier than I designed. I resolved however, to make the most of my opportunity in the circle. I professed deep interest in the man-ifestations, and when the so-called Julia Dean Hayne appeared, I was called toward the aperture, where the pretended spirit gently patted and stroked me on the head, whereupon I seized her firmly between my two hands, and soon found by the pulling and twisting that I had hold of an arm of real flesh and bones and no insigor an arm or rear neen and bones and no insig-nificant amount of muscle, which was none other than Madame Crindle, I could have held her had I not been struck by Harry Crindle, who jumped from the opposite side of the room and beat me, which caused me to release my hold of Mrs. Crindle, who want into the scannes whom me, which caused me to release my hold of Mrs. Crindle, who went into the seance room, where I found the door fastened or firmly held. I soon left, telling my brother to remain and went to the Mayor's office to obtain a warrant for their arrest, and when I returned, Mrs. Crindle and Harry had left. I will further state that when I 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

day of Dec., A. D., 1881. THOMAS P. DEWEY, Notary Public.

Sandusky county, Ohio. AFFIDAVIT OF GEO. E. SWEETLAND.

STATE OF OHIO, 'SANDUSKY COUNTY, 88: · 33 Geo. E. Sweetland being by me duly sworn, deposes and says: I know Elsie Crindle and her son Harry. I first met them at the residence of Dennis Drawn in Clyde, Ohio, on Saturday evening, Oct. 29, 1881, and there witnessed her pretended spirit materializations. I sat by the side of her son Harry together with Mrs. Drawn, durant here witnessed her son Harry together with Mrs. Drawn, durant here witnessed here. ing his part of the exhibition that evening with hands I ined with Mrs. Drown, said Harry plac-ing his hands upon my arm. Mrs. Crindle then placed a second curtain around us, entirely enveloping the rest of our persons, but leaving our heads exposed. Thereupon Harry's pretended spiritual manifestations commenced. He removed his hand from my arm and exhibited it above the curtain as a pretended spirit hand. He also patted me on the head with his hand, and threw the bell, tambourine, and other articles from the table behind us over the curtain upon the floor. I know Harry did all this himself because I felt him remove his hand from my arm, and I could a so feel the tremor of his body when he was whirling the tambourine upon a stick which I still have in my possession.

After this performance was concluded Mrs. Crindle commenced her pretended spirit materislization. She went into an adjoining room used for a cabinet with a curtain hanging from the transom over the door to the floor, and the door to said room opened. Soon the curtain parted and an apparition dressed in white appeared, fol-lowed by several others, none of which were recognized. As this performance began, Wm. A. Hunter came into the circle and seemed to be much interested in the manifestations; which un-interruptedly continued until a form purportingto be Miss Julia Dean Haynes appeared at the aperture in the curtain and was induced to come out, the table being moved by Harry for that purpose. I shook hands with her. She afterwards beckened Wm. A Hunter to her and while she was in the act of stroking his hand he seized her by the arm. A struggle began between them; and in an instant young Harry sprang forward and struck Mr. Hunter, and between the blows of young Harry and the struggle of the pretended spirit, Mr. Hunter let go his hold, and she went into the room used for a cabinet and shut the door behind the curtain. Great consternation and confusion followed. She called for Harry who followed her into the room, and in a momen who followed her into the room, and in a moment Harry called for me, and I was admitted into the room used for a cabinet. When I had entered the room Mrs. Crindle said, "Sweetland, what in God's name shall we do; we are caught." Mrs. Crindle was at this time removing from her person the waist she had on when Mr. Hunter caught her. I could see her plain, for the lights were burning outside and shone over the transom. Mrs. Crindle's dress was on the floor. She had on her skirt, chemise, and waist she had on when Hunter caught her. Harry was gathering up Hunter caught her. Harry was gathering up false faces, wige, rubber tube, gauze and other paraphernalia that were scattered over the floor, and putting them under his arm, preparatory to getting away with them. She asked me to go outside and open the window and let them out. after which Harry tested the front window and found he could open it and did so, going out the window with his bundle and placing it under the and went back through the window. While Harry was getting out the window I went back among the company. When I left this scance room Mrs. Crindle was still dressing, and had not yet put on stockings and shoes. After this and while there was great confusion inside, I went out and took the bundle Harry had deposited under the steps and carried it across the street and laid it down. They told me to take charge of it. I took the bundle home and went to my office, but before I got home or had a chance to carefully examine them, the Marshal had come to my house and got them from my wife. Mrs. Grindle and Harry left Drown's before I did. The next time I saw Harry he was in the Clyde jail. I went and saw him, and he inquired after the things and was greatly excited when I told him the Marshal had got them I did not see Mrs. Crindle until in Court. After she had plead guilty to the charges, she went to Fremont by rail. I was on the same train, also Mr. Williams, her attorney, and she cautioned me not to let Mr. Williams know the things were here as he was a firm believer. Afflant savs: He never saw said masks wigs, etc., until he saw them upon Mrs. Crindle and in the room sforesaid and that they do not belong to him and never were in his possession until he was given charge of them as aforesaid.

G. E. SWEETLAND 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, 88: 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. Affiant further says: I never saw the false faces, wigs, etc., brought by my husband from the residence of Dennis Drown until the evening of Oct. 29, 1881, and then did not examine them but handed them to the Mar. shal. Said false faces, wigs, etc., do not and never d'd belong to me or my family and were never in my house before and never will be again if I can prevent it. MARY A. SWEETLAND. Sworn to and subscribed before me this 6th day

of Dec., A. D., 1881. Thos. P. Dewsy, Notary Public.

Sandusky Co., O. AFFIDAVIT OF DENNIS DROWN HELEN DROWN AND

LOUSIA MCGREW. STATE OF OHIO,

BANDUSKY COUNTY, 38: Dennis Drown, Helen Drown and Louisa Mo Grew, being by me first duly sworn, eay: They have heard the affidavit of Chester Hunter, Wm. A. Hunter and G. E. Sweetland in the expose of Mrs. Crindle read, and that they were present at the seance mentioned therein, and that the facts stated by them are true as far they could see or know. That they have seen the false faces, wigs, etc., taken by the Marshal of the village of Clyde, and they recognize them as the same faces ex hibited by Mrs. Crindle as pretended spirits.
Afflants further say they are Spiritualists, and
attended said scances in good faith. Afflant
Louisa McGrew says she saw said G. E. Sweetland on the night of the 29th after said Hunter had caught Mr. Crindle, carry a package around the house, which first aroused her suspicion that said DENNIS DROWN. Sweetland had said things.

HELEN DROWN. LOUISA MCGREW. 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, T. Nuneviller, being by me first duly sworn, says: I am acting marshal of the village of Clyde, Ohio. I know Eisie Crindle, and her son, Harry Crindle. I arrested them in Fremont, O., and brought them to Clyde for trial. I also had in brought them to Civde for trial. I also find in my possession the package taken from Sweetland's. After they had plead guilty, Harry came to me on three different occasions to get the things. He brought a satchel to get them; the last time he came, and, to get rid of him, I told him to leave town or he would be arrested again,

and he left and I have not seen him since.
T. NUNEVILLER, Marshal, Clyde.
Sworn to, and subscribed before me this 6th day of Dec., A. D., 1881. Thos. P. Dewsy, Notary Public.

Sandusky Co, O. APPIDAVIT OF 'Z. PERIN.

STATE OF OHIO, BANDUSKY COUNTY, } sa: Z. Perin, being by me first duly sworn, says: I have lived in Clyde, Ohio, for twenty-five years last past. Have been Justice of Peace and Mayor

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 scance given by Mrs Crindle at the residence of Chester Hunter, in May last, and also the pretended seance given by her at the residence of Dennis Drown, on Friday, Oct. 98th. I have also seen the marks, wigs, rubber tube, waist, and gause, taken from G. E. Sweetland, and I distinctly recognize two of the false faces as the same faces worn by Mrs. Crindle in the pretended spirit ma-terializations on the Friday evening aforesaid. I also recognize the waist and ornaments as the same waist worn by her when pretending to be Julia Dean Haynes, the actress.

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

#### Letter from Calfornia.

To the Editor of the Religio-Philosophical Journal:

Among all the accounts that come to you of what mediums are doing in a public way in the east, perhaps you may be interested in hearing of one who of late has acted mostly in a private capacity in this mountain region, the heart of the Sierras. I refer to Mrs. S. A. Ragers Heyder, of Grass Valley, Nevada county, California, four miles from here. This lady, if she had the physical strength, would, instead of confining herself to her present isolated position, have filled a promi-nent place as a public lecturer and medium; but we of this locality would then have been deprived of a medium of rare mediumistic power, and of varied scope, her phase being not only inspirational trance, but as a test and business medium and psychometrist she has few superiors, as I can testify from personal experience of the last four

years I could write pages reciting tests and beautiful messages that I have received through her me-diumship from loved ones on the other side. Her psychometric reading of mineral specimens is

Not long since I handed her an envelope that had enclosed a letter from a lady three thousand miles away, whom she had previously correctly described as a very joyous, happy person. This time she said, "I feel sad, like weeping. This lady always before so bright and lively, has had some great affliction come upon her. I get this impression from a man who has recently passed to spir-it life, a dear friend of hers," giving a minute description of him, and his given name. A subsequent letter from the lady corroborated what the medium had told in every particular, and they were circumstances of which I previously knew

Spiritualism here has not publicly made much headway, but through the instrumentality of Mrs. Heyder, who gives sittings and readings at her home, and other mediums who are known only in a private capacity, a knowledge of spirit intercourse and its comforting teachings, has been widely disseminated, and its believers may be found in all sects and ranks of society, though the advent of many humbugs, has been a great hindrance to its acceptance. The guilibility of many sincere Spiritualists who swallow everything without mastication, and rave at everybody who presumes to try the spirits or the pretended mediums, has contributed to make imposition a comparatively easy matter. Let us try and find the "golden mean," which while it refrains from harsh measures or unkind criticisms, asserts its right to protect the innocent public from the disgusting impositions which have profaned and disgraced the holy name of Spiritualism.

LEON M. BOWDOIN. Nevada City, Cal.

### The Leading-Strings Fallacy.

From the moment a child is born, he is treated on the moment a child is born, he is treated on the principle that all his instincts are essentially wrong, that nature must be thwarted and counteracted in every possible way. He is strapped up in a contrivance that he would be glad to exchange for a strait-jacket, kept for hours in a position that prevents him from moving any limb of his body. His first attempts at locomotion are checked; he is put in leading he is carefully guarded from the out does strings, he is carefully guarded from the out-door world, from the air that would invigorate his world, from the air that would invigorate his lungs, from the sports that would develop his muscles. Hence, the peevishness, awkwardness and sickliness of our young aristocrats. Poor people have no time to imitate the absurdities of their wealthy neighbors, and their children profit by what the model nurse would undoubtedly call neglect. Indian babies are still better off. They are fed on bull-beef, and kicked around like young dogs; but they are not swaddled, they are not cradled, and not dosed with paragoric; they crawl around naked, and soon learn to keep out of the way: they are happy, they never cry. If we would treat our youngsters in the same way, only substituting kisses and bread for kicks and beef, they would be as happy as kids in a clover-field. and moreover they would afterward be hardier and stronger. Every week the newspapers tell us about ladies tumbling down stairs and breaking both arms; boys falling from a fence and fractur-ing their collar-bones. From what height would a young Comanche have to fall to break such bones—not to mention South-Sea Island children and young monkeys? The bones of an infant are plastic; letting it tumble and roll about would harden the bony tissue; guarding it like a piece of brittle crockery makes its limbs as fragile as glass. Christian mothers reproach themselves with neglecting their duty to their children if they do not constantly interfere with their movements, but they forget that in points of physical education nature herself is such an excellent teacher that the apparent neglect is really a transfer of the pupil to a more efficient school.—Dr. Felix L. Oswald, in Popular Science Monthly for De-

### Horrible Cruelties.

The story which the Ashantee girl has brought from Coomassie (of an Ashantee king who killed two hundred girls in order to obtain their blood to mix mortar with), is a terrible example of one of those fearful 'survivals' which the ethnolo-gist is daily unearthing. If the King mixes his palace "swish" with the blood of 200 virgins, he is only a nineteenth century representative of the twelfth master masons, who when the walls of Copenhagen sank as fast as they were built, vanited into them an innocent girl at play, and thus allayed the wrath of the Northern "nisser." The bridge of arta fell again and again, until the workmen walled in the master's wife, and we are told, that in accordance with her dying curse, it trembles to this very day. There is scarcely a church in Germany or Denmark to which some legend does not attach, and in Polynesia temples are pointed out the foundations of which were imbedded in human healts. imbedded in human bodies. Two years ago the native quarters of Madras were wildly excited over a rumor that the Government was about to sacrifice several victims in order to insure the safety of the new harbor works, and a few years earlier the same idea so generally prevailed in Calcutta, when the Hooghly bridge was being constructed, that for a time the people dreaded to go around after dark lest they should be kidnapped. In Galam, in Africa, a boy and girl used to be buried alive before the chief gate of the city as a fetich to make it impassable for an enemy, and in Bam-barra, Great Bassam, and Yarriba the same cus-tom prevailed or still prevails. In Borneo, in Japan, in Burmah, and in addition to many other regions, in the Punjaub, like ideas of the efficacy of human victims to insure the safety of bulldings hold their ground or were very universal within very recent times. In each post-hole of the gates of Tavoy a criminal was placed; human victims were burned under the gates of Mandelay, and under the fortress of Thatung a Queen is said to have been drowned in a Burmese reservoir to make the dyke safe, and the life of a widow's son was taken by the Rajah of Siglicot with a Japan, in Burmah, and in addition to many other son was taken by the Rajah of Sisikot with a a view to insure the stability of one of the bastions of his fort.—London Standard.

Thomas B. Hussey writes: I have seen enough of fraud in Spiritualism to be heartily in earnest in putting it out of the way—out of prac-tice and out of sight. I cannot patiently endure that which trifles with the hollest feelings of our nature.

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

#### A Correction.

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 influences under which it is kept, I find statements therein said to have been made by me, but which I did not make. Mr. Harding came to my house and I granted him the privilege of examining the same and questioning the inmates as to the privileges they enjoyed, and how they were fed. The first question that I recognize, "Are the inmates generally rethat I recognize, "Are the inmates generally religious?" I answered that they were not; there was one professing religion, a Methodist; and two were Catholics. He asked me, "Do you have religious services?" "At the present time we do not," I replied. He asked me, "Do you have religious services at funerals?" I answered: "If they request it we do; if not we bury them without." I will state as a fact that there is not a clargement in this county that would not

is not a clergyman in this county that would not attend a call, if solicited, and not one of them has refused to preach a sermon because he could not get his pay for it.
Mr. Harding is the first Spiritualist that has ever made a call here for the purpose of glving religious instruction, and I did not know that he was a dispenser of the truths of the gospel until we were on the way to town; he did not propose

to come as a spiritual adviser, but wanted to give a lecture. M. W. Dunten, Supt. of County Farm.

La Grange, Ind.

#### Clairvoyance Given and Taken Away.

A few years ago a gentleman in private life was first used as a medium in an extraordinary manner. During the early phases, spirits gave communications in Hebrew and Greek through him. correct in every point, though the medium was quite ignorant of these languages. The neighboring clergyman, however, an excellent classical scholar, took great interest in the manifestations and found the communications to be as stated.

Another feature of the control was clairvoy-ance. During the day, at any time, and indeed, at all times, this clairvoyance, we have been told, was of such a comprehensive and searching character as to be most wonderful, even to those well versed in the annals of the subject. Of late the mediumistic power has been taken from him en-tirely. A spirit-friend came to him one day, and saying that his organism required a rest after being used in such an extraordinary manner, told him that the seeing faculty would be withdrawn for a time, but that it would be ultimately restored. The spirit then made some passes over his brow, and once more the veil between him and the spirit world was replaced. This case affords much food for thought.—Medium and Day-

#### An Incident in the Life of Garfield.

There is a story that Mr. Garfield, when a lad of only six or seven years of age, while out at play, saw his father then deceased, and talked with him; that among other things his father told him, that if he would be a good boy, he would make a great man of him, and then disappeared. Young Gardeld then ran into the house and inquired, "Where was Father." His mother was surprised and asked him what he meant. The boy then told what he had seen and heard, and he knew that his father was in the house. We have this story from reliable parties, who were at that time neighbors of Mrs. Garfield, and had often heard the circumstances alluded to by the members of the family. It is, therefore, no newspaper sensation, but one of the facts of Spiritualism, for which we have a scientific explanation.—Old and

#### Notes and Extracts.

To discuss the question of death is not so terrible as it once was.

There is always something sweet in the remembrance of home. The liberation of the black man was not af-

What the world wants as a religion, is less love of Jesus and more love for humanity.

Faith follows dogma to the end and stops; eason goes on and finds out truth for itself.

**Example** is more powerful than precept. People look at my six days in the week, to see what I-mean on the seventh.—Cecil.

There is enjoyment in knowing that there are mansions in heaven and that while living here we can be beautifying our homes in spirit-life. Spiritualism does not place any barriers in the way of social enjoyments. On the contrary it invites the individual to enjoy all the good things

the world has in store for them. Religious, like nations, flourish for a time and then pass away, but they do not pass into oblivion. History keeps their memories alive, and they appear to us like specters to warn us of

There is no reason for any Spiritualist to expect good manifestations, to receive baptismal showers from the angel world unless they themselves are true to the ones whose kind considers. tions they crave.

dangers ahead.

Every step taken from the rap to the full ma-terialized form is full of attractions, and valuable lessons are spread before you at every step in the journey, but in order to receive the greatest ben-efits there must be appreciation and study.

Is it charity to collect and send abroad thousands of dollars every year for the support of missionaries, while beneath the shadows of the buildings where these moneys are raised, are men, women and children striving for the necessaries of life.

If you have broken away from the old creeds in pain at their want of human sympathy, re-pelled by the gross materiality of their opinions, do not weave the same fibre into your new opinions. Let the fullness of your spiritual life tend its own loom and fill it with the web of faith.—

Instances are occurring all over the land where men and women suddenly as it were, find that they have been subject to spiritual influences for years, but they could not tell who it was that was leading them. Gradually the scales have been falling from their eyes, and at last they are oorn into a new life and they learn by experience that death does not end all.

Even an evil-door sees happiness as long as Even an evil-doer sees happiness as long as his evil deeds have not ripened, then does the evil-doer see evil. Even a good man sees evil days as long as his good deed has not ripened; but when his good has ripened, then does the good man see happy days. Let no man think lightly of evil, saying in his heart it will not come near unto me. Even by the falling of water-drops a water-pot is filled. The fool becomes full of evil, even if he gathers it little by little. Let no man think lightly of good saying in his heart it. man think lightly of good, saying in his heart it will benefit me. Even by the falling of water-drops a water-pot is filled. The wise man becomes full of good even if he gather it little by little.—Buddha's Dhammapada.

Death, once the terror of all, is now recognized as a part of life. Without it there could be no relief from the infirmities of age. The body racked with pain looks to death as a deliverer, but not the end of existence. Men argue concerning death as they do about life. What is its mission and what is the mission of life? Is it to be supposed that all these mental powers can be blotted out without a moment's warning? We say Nature reproduces itself. The tree that outs say Nature reproduces itself. The tree that puts on its grave clothes in autumn casts them off on its grave clothes in autumn casts them on again in spring time. The flower that gladdened your sight in June seems as if dead in winter; but the spring time comes again, the flowers bloom again, the birds aing again, but man dies and what shall we say of him? Does death end all? Certainly not. There are no decrees which consign men to eternal sleep, and restore the flowers to life again. There are no separate or special decrees affecting the life of man different from what we find in other departments of life. What is called death is simply a change of conditions. Life has its winters and it has its spring time too .- Olive Branch.

#### The Difference.

The New York Herald says that the National Conference of Charities, at its late session in Boston, reported 50,000 idiots in the country, or one to every thousand people, and an expert said that a defective brain or nervous system led to idiocy. Unloubtedly, this is the case. A defective brain or nervous system in the parents leads to idiocy in the children.

The number of insane is much greater. Even a new State, like Minnesota, with no more than five per cent. of its land occupied, has two large insane asylums.

We were impressed by a remark made by Dr. Peebles during his lecture in this place He said he never heard of but one insane man in China. Here is a nation whose records run back 20,000 years, an old, effete nation according to the braggait Western nations, and yet while the Europeans and Americans are running into insanity and idiocy by the hundred thousands, the old heathen nation keeps on the even tenor of its way, with a population so thick that they almost trample each other, and yet insanity is almost unknown among them. But Western or Christian Civilization, as it is pompously and falsely called, is being forced upon the Chinese, and we shall soon see among these benighted Heathen, all the signs of Christian civilization, such as whisky, tobacco, fast living, hotbed schools. children prematurely old, boy men, insanity. idiocy, delirium tremens, a bloodthirsty spirit and a prevailing notion that their manifest destiny is to make everybody think, believe and do as they do, or be shot or bayonetted.-Worthington, (Minn.) Ad-

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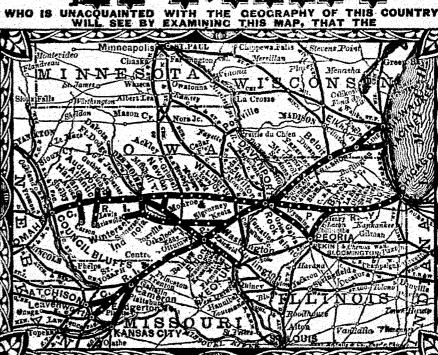


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and seances. In the place of the family altar and daily prayer, each Spiritualist's home should have family reading, singing and circle, that the equalization of nerve forces, harmony of thought, gentleness of affec-tion and the communion of loved ones may all combined, cheer, strengthen, encourage, levate and inspire each member. There are thousands of extremely sensitive mediums all over our land, that cannot endure the inharmony 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 con-vince 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 deservingly 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, avaricious, tyrannical, and vain methods of old church systems, in building colossal edifices and leaving starved, illfed and uned ucated 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 lyceums 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

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 hey can have religious and social life. It seems to me that the time has come for Spiritualists to move up higher, leaving the pheromenal 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 east 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 1869 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 farewell address attracting some fifteen hundred auditors. 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 ac-quaintance with the Spiritualists and free thinkers of our country. His health permitting, Mr. Bright purposes, 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 seal and earnestness for rational truth combined with an enlightened culture and scholar-ship worthy of the cause he so ably champions.

WM. EMMETTE 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 hrough the same ever recurring process of birth and growth.

THE MORMON IDEAS OF "EXALTATION." It now becomes necessary to a better un-derstanding 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 Mormondom 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.

it not be forgotten that we are to re gard 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

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 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 du-bious 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 millenium, 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 privleged people of God.

THE MORMON MILLENIUM.

During this millenium, 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 at the commencement of this reign of peace, are to live in a gorgeous and somewhat sensual paradise; the wicked in the meanwhile, including under 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 judg-

(To be Continued.)

Current Items.

The first of a regular line of Chinese steamers has arrived in the Thames with a cargo of 3,000 tons of tee 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 peasants 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 Sprechfaal, 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 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 stewpan 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, 5 866, in the Light House and Public Lottery of New York, appointed by the law of 1763, drew in my favor £500, 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 Guiteau, and to tell the court and the jury and to convince them of the fallacy of Guiteau'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 Ad ams 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 Etiot's grave at Highgate the other day, and was struck by the many touching tokens of affection which I saw there. It was a chili and cheeriess 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 cometery 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 JOURNAL some months ago. The views | 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 gard this reflection as uncalled for, and the hymn was given up. The joke was to good to keep, and when the omission was explained at the closing cerem ny 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 Toronta (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 estracized works, setting forth that "The Crisis' and 'Common Sense' did more than an army to overthrow the yoke of that George whose infamous 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 'Ingersoli's lectures.' The 'Age of Resson' 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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