Gruth Gears no Bush, Lows at no Human Shrine, Seeks neither Place nor Spplause: She only Jol a Benring.

VOL. XXXI.

JOHN C. BUNDY, BOSTOR AND P.

CHICAGO. DECEMBER 17, 1881.

coup Page.—The Truth about Oborts.—The Royles Press Thoroughly Discouning the Vexed Question—Straw Indicating the Drift of Public Sentiment. A Strange

OFFI PAGE. Notice to Susserthers. "Spirits in the Figsh," Manakambier in the First Degree. A Pair of Delizate Scales Wanter to Weigh to Honor in the Bap-tist Church. The Origine Affair as Cipic. A Beil's Sed Monages. The Abstract of a new Light. Hoopping to Mr. and Mrs. J. R. Bobbogs.

NTF FARE-Pith and Frayer Cors-To the Christics World. Cristicis World. Cristicis Crostodians.—Afficients from the Frinciscal Wincese to Mon. Rain Crossics.—Cristicis—Exercisis laborated to Montalization Francis of Cycle. Oldo. Letter from California. The Leasting-Stotiage Fallacy. Extended Control Constitute. A Convention. Control Constitute. A Conference in the Life of Gardell. Scotland State Section 2018.

BY A. B. SPINNEY, M. D.

DY A. B. SPINNEY, M. D.

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

This scientific, demonstrable fact has given reason for a new philosophy of life—new ideals, objects, aims and purposes. It has relieved us of the foar of death, devils, helds and sugry gods. It has laten away the law of the control of the contro the hig

infoldment.

Modern Spiritualism in its present unor-imized and chaotic condition, often re-ninds me of a mighty river swellen beyond gastised and chaotic condition, often re-minds me of a migher view swiles beyond its banks by a spring freahet. Such, great relectives stress arties from mountain relectives stress arties from mountain relectives arties from mountain pure as the loc or enew? Others seen from swamps, inixed with decaying vagetable and animal matter; some flow over rocks, leaping falling, dashing, and growing more pure. Others meander through alluvial soil, med and filth, bearing along what comes in their course. Spring after spring, rivalet after rivalet, small at first, flow into each other unit a mightly, powerful, resist-less torrest is formed which sweeps through field, pitals, swamp and valley, bearing every thing conward that comes in rock, imbers, jewels, dirt or filth which it bears on its surface, or in its wakers; all these were formed from other and pravious conditions. So with modern Spiritualism; this scennick, beautiful truth does not form or cause all the many vagaries, false reasonings, superstitions, and lax social and moral theories, which have been, and are now too often attached to it. Many have eaid, "Let the whest and tarse grow together," but the good farmer learns that the wheat is often rulned thereby. It is cultivation that develops the full corn in the ear.

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 grapite 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. 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 cave the jewels and not be affected or tarnished, but often the be mighty rock they are swept from their foundations, save the jewels which their foundations, save the jeweis which they may have saved from the swollen stream, are worth less than they opst. Our encembes have sitributed all these impuri-ties and moral obliquities to Spiritualism, when the facts are that the rottenness already existed, being the outgrowth of previous formations, organizations and conditions.

aiready existed, design the odigrowth 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, white overything 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, other want of conservation of the truth, others want of conservation of the truth, others are the services of the ser

and building our own spiritual temptes.

I sak the mighty army of spiritual workers who are seeking and receiving angel
aid, where are your lycetims, colleges
schools, asylums and organizations, which
shall feed the mind, guard and strengthen shall feed the mind, guard and strengthen the sonl, and belp the bodies of deformed and suffering humanily? Are you not integly an army of destroyers, who have not yet learned to construct or build? The majority of orthodox believers and workers admit that their organizations oling to the old appearations and undershall degrand, but they say truthfully. "We are teaching good morain, temperature and the suffering truthfully. The one the suffering one morain the suffering truthfully. Though our weapons are sufficient and marriage exactly. Though our weapons are sufficient and marriage association. some tract teater organizations coing to the old superstitions and untenable digense, but they are treathfully. We are teaching good morals, temperance, sopiety, virtue good morals, temperance, sopiety, virtues are antiquated and they are treathfully and they are treathfully and they are treathfully and they are they are an antiquated and popular set 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, bettures music and social life. Can we not, as Spiritualists, commence a plan of construction, which shall far edipped our orthodox neighbors? Let us examing carefully what is now destructive and constructive in our ranks:

1. Negation and riddenie of the foliles and ignorance of past religious, with nothing to put in the place of what we bear 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 scholonious, takes to what we bear 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 scholonious, takes to be the suppled, and when shows by his face and deet that he than lives himself, is doing more to reconstruct society, than the most decount selection in the structure of the country scholonious to the country scholonious to the country scholonious, takes the temperance, virtue and industry, and when shows by his face and each that he the this lives himself, is doing more to reconstruct society, than the most dojuent sciencific scholar who may ridicule the upple, quall, while and bear storter, and give no high men religious idealing and reconnecting each one to lead a pure life.

These questions are before us as Spitit-

These questions are unlists:
Are you a better man and woman?
Are you a better man and woman?

Has this new philosophy made you more honest charitable, pure, virtuous and mor-al, than when, by blind faith you were seek-ing the way to salvation and heaven? ing the way to

e seen some in our ranks go from ch, with its blind faith and creedal

the church, with its blind faith and creedal bellef, into that perfect knowledge and perpetual soulight of angel communion, and into all the fullogs of apictural growth, peace and perfected life; others I have seen, who, as soon as fear of hell, an anyry God, and the power of church criticism was wilbdrawn dropped down into careless under the control of the contro

thing higher than that which comes from his animal nature; the aspiration for spir-itual food points plainly to the fact that the body is only the house, fix members servants, and its organism a medium through which the immortal spirit exist. No people, then, have so pure, simple, beau-tiful, prayerful and devoted a worship as the Spiritualists should have. Each joint thought, wise saying, beautiful poem and spiritual truth, that has seconded prophets, marryers or teachers in the rant, should "an thoughts, when many use, we exceed the prophets, supprintial truth, that has actuated prophets, martyrs or teachers in the peat, should assist and inspire us, and their words and deeds be held sweet and secred. Every peat of Matore with its wondrous besuty, laws of adaptation and harmony, should dind a rhythm in our own souls. Everywhere in our association with our fellow beings, we should seek not their faults, weaknessee and imperfections, but rather make our lives so holy and truly religious that we shall strengthen their particular matures and receive from our associates their purest and richert gitts. Though seisence and reason may not comprehend and deduce the infinite force which permeates all Rathers; though we can only be boot the phenomena and watch their results, yet our applical mature can reach up s actuated prophets, the past, should as-and their words and

behold the phenomena and watch their ra-sults, yet our apiritual nature can reach up and enward as we cultivate, 'antold and truly learn to live and worship. As the body grows, strengthens and repairs itself from food, dir and sleep, through the in-strumentality of the complicated laws, so the spirit grows larger and 'etgonger with nmentality of the companeated naws, so spirit grows larger and stooner with re lotty ideals, purposes and aims, in protion as it drinks and feeds from the into fountain. Hence we need in the constitution of our new temple, more transfer, more continual prayer—not how the latter of the more better than the continual prayer—not how the latter was the latter more harmograph.

and food; more of the truly Christ spirit, the God manifested in the flesh. We need to realige that each angel and spirit friend is but an eider brother or sister. 4. No more demoralizing condition can exist than when mediums and others rely

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 ourselyes. They to the anguet and better way, out leave us to help ourselves; they do not pull us up. Mediumship is one of heaven's most nobie gifts, yet like all others it may curse as well as biess the possesor and those who worship at its shrine. Paul warms us

Mediumship isonated heaver's most noble gifts, pet like all others it may curse as well as bless its possessor and those who worship at its shrine. Paul warms an against witcheraft when spasking of the more than the shrine. Paul warms an against witcheraft when spasking of the courage the feet, per commands and endowed the shrine was an expension of the courage and the courage that the shrine was an extending the shrine who are found were the shrine shrine who are found were the shrine s

scattments on these subjects, and t itably, yet justly, until each med be found a true standard beare obliged to exist by some other av 6. Another fearful superstition just as demoralizing as many of orthodox friends hold, is this: 7 any of th orthodox friends hold, is this: The like faith with which many Spirit believe, endorse and act upon every orthodor friends hold, is this: The childlike faith with which may Spiritualizes
believe, endores and act upon every thing
that couse thirt brough medium, never stopping to think thật 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 intallibre? Are there,
not more ignorant than wise persons passing to the life beyond? I have sees wooderful proof of knowledge, far beyond that
of the mediums, and characteristic of the
spirit purporting to control, give advice
upon business and prescriptions, all proring continued existence; but I have often
seen far too much importance estached to
communications; had the same encory been
spilt to a good lawyer or a well educated
physician, far safer would have been life
and propely; Chilaryyanip over and mapaid to a good lawyer or a well educated
physician, are nafer would have been life
and propely; Chilaryyanip over and madu propely; Chilaryyanip over and mainteded of trusting alone to their giffu and
indedenly remaining in ignorance, citiening that, "The spirits will not allow them
to read," should imprive all their giffu and
faculties by culture; that higher inflamese
may be brought in sympathy with them,
und a greater amount of good be done.
Inspirational and trance speakers often
make but little improvement of the property of the con-

faculties by com-may be brought in sympatory may be brought in sympatory and a greater emount of good be done. Inspirational and trazeo apaskers often make but little improvement compared with what they might, because they lean with what they might, because they lean triefly upon the spirite and make not the entirely upon the spirite and make not the for knowledge and entires.

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, inspirded and partially controlled by those spirits,
yet they were powerless to give their
thought through such undespithed and
uncultured brains. Thesame is true in relation to clairyount physicians. I have seen
mediums who had no knowledge of ansimonthly the property of the paytics, diagnose
disease perfectly, the description and explanation of puthological one ditions this
ly showed that the controlling spirits when
in earth-life, had known the nature of ditease and the human system, but the instruments were so devoid of medical risaling
and knowledge that they could transmit
the 16se and ly in a very imperfect manner.

done, on acco nt of a want ts. · Hence, while I w nd and protect by law every trance ker, magnetic besier and clairvoyant appears, magnetic bears and cape physician. I would encourage the their own good and that of others, come cultured and educated. Many unlists have a kind of sickly sention Many Spirit come entitured and educated. Many Spiritualists have a kind of sickly sentimental-lam upon this subject, ignoring books, colleges and school rooms, and this is the eurns of mediums, of the cause and of the world, as it relaxes the work that the Spirituan stream of the cause and of the world, as it relaxes the work that the Spirituan collium, besters and clairvoyants organizing, not only to protect their rights by defense against unjust laws, but for the purpose of establishing school, scherend due improvement can be made through the add of human and spiritual helpfors, until they shall become competent teachers and physicians. Then charistant, 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 distinctives and bosi false were well defined; certain printary vital truths were made the jever of power, and the isfant that the common of the masses around one common standards to support to woney the property of the standards to support to the standards to support to more than the standards the support to the standards to support to more than the standards the support to the standards the support t

which attracted and caused the assimila-tion of the masses around one commu-tion of the masses around one commu-standard, to support, promulgate and se-fend one common cause. Investigate and se-fend one common cause. Investigate having come to our ranks with various hards of thought, prejudices and educa-tional tendencies, it is not strange that each one should have a solidate state of this

and practical trus-with and defend letting these shought be what they me the progr pursued by its advocating and partially asse and shade of fanatio who are conversant with th le it may be profitable to m ton of all e of spirit ilic subjects, yet the only true stul method of organizing and

THE TRUTH ABOUT GROSTS.

"An observer," would have it accepted that all such leastances are hallocipations, and relates his own experience in ordinace in the least was beginned to be a least was been as the least was least

ency; a new and vigorous writer introduces "spirits" in their places:

"Twelve years ago two cases of houses shall be a spirits of their places.

"Twelve years ago two cases of houses with the control of their spirits of the spirits of

outs modiums in police courie, and when the British Association trans its back on the History of Autoral selectrons or author of the theory of autoral selectrons on the control of the autoral couries and the couries and th

A STRANGE SECT.

The Fear of Death.

Church propie, we many chief to the color of the only contantly Christian, we can the opinion that none but Christians die in peace.

Among the undiment eccollections of my peace, a mong the undiment eccollections of my pression, among by the clergy, that indeets, on account of their beilef, die horrible deaths—in proof of which, the death-bed soones and resetations of Voichte, Broussaw if lumes and resetations of Voichte, Broussaw if lumes and state faishenoods are but seldour repeated now-adays from the enlightened pulpit, nevertheless beilef in them among the common berd in the common self of the common berd of

cowards of us all;" but he who. in life obeys the callghierd conscience, as that "inner light," needs nothing else to caim his dying monents as he passes over into the "valley of the shadow of death." I have stood at he side of dying Christians, and those who to the lest affirmed their disbe-lief in Christian dogma and Christian faith and, as between the two classes, I son unafile to see any advantage the one has over the



to prove the digestion. O'conts a box. Depot. 108 h E0 aw St., limitimoro. Md. Sy mail, hwo boars for a six boxes for \$1.00 km and the second for \$1.00 km and the second

DR. C. W. BENSON'S

SKIN CURE



VEGETABLE COMPOUND.

Composed is unusurpassed.

LYDJAE. PINKHAMP. VEGETABLE COMPOUND'S prepared at 100 and 131 Western Armost,
Igna, Mans. Price 13. Size cottainer gr. Bents price
just defense of pills, also in the forms of lossinges, on
recipit of grice, ill per box for or offither, HER. Pinkham
freely sammes all letters of topulary. Send for pampalet. Address as aboves, Mention 1828 Paper.

Ne family about to without Diff Paper.
Ne family about to without DTDA E. FINI LIVER FILES. They care constitutes.
He targisty of the lives. He contract to a. A. Beld by all Druggists. The









Woman and the House hold

AT BRITAN M. POOLS.

WHY DO I SING? Dost sak what first breathed song toto my soul? Met thinks it was a breath of the divise, the sak what first breathed song toto my soul? Met thinks it was a breath of the divise, we can office the sake the sake

of white results of price and still, and asset a section pure, and still, and asset a such as the section of th

notumn.

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

sure man this excellent lecturer.

The National Liberator, the Chicago temerance monthly, has a fine picture of Measurain K. Bolton in its Normher issue; the sign contains the excellent address of Missirances E Willard, at the eighth annual concention of the Woman's Curistian Temperance to the Woman's Curistian Temperance.

vestoon on the woman's Curkillan Temperance Union.

We are indebted to the Women's Journal for this as well as some other items of interest Thompson's Journ's Vol. Preporter notes passed to the second of the second with the second of the se

allfornia."

Miss Grace Alexander of Winchester, N. H.,
as been a bank clerk for ten years, doing the
reater share of the wort, beads keeping the
ooks of her father at his place of bustoese, he
terassurer of the Savings Bask is in priceo
willing his trial for misspropriating funds,
of so Miss Alexander has received the unanous vote of the directors for the vacant
flow.

omee.

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 women settive is the best lines
of thought and development.

of thought and development.

Quite a number of young women have studled architecture from choice, but Margaret
Hicks, who was graduated at Cornell a year
since is new taking up the profession as a life
word. She is said to be a fine student, and has
contributed papers to the American Archi-

feet. Miss Jeonie Hearie secured a tract of land it Kanasa and had very little money left after the purchase. But sie west to work by the ments. She has now a condertably fernished house and thirty acres of land under cultiva; thou. It is unnecessary to say this Miss Hearie has energy, industry, good health and an independent character.

rie has energy, industry, good health and sa independent character.

The Art School at Smith. College is under the direction of the professors of Yale College, the direction of the professors of Yale College, the direction of the professors of Yale College, founded by Miss Sophis Smith, who left it a sum of money which by investment has increased to half a million of dollars, it equipped with every thing that art and selence can suggest. Yale sprint of the sage demands. Every girl is required to pass examination in Latin and Greek before centering. Bmith College has now about 500 students from every part of the country, S. B. Kieldo at Girchity, and the control of the cont

to the readers of the Journal.

In this country one hundred and fifty-three colleges and universities gracically endourse colleges and universities gracically endourse the standing of the young women is fully quality to that of the young women is fully quality to the point of t

Solicity ording men to 10000 young women. Esstern papers report that the two largest tax payers in the very wealthy city of Providence, it., are women, paying a per centage on properly amounted together to \$1,00000 Mass., are also women. Twenty nine Thousard women hold United thates bonds to the amount of \$900000 and not one of these has any volce in declaring how taxes shall be expended. "Plastation without represents."

100," etc.

Mr. Julia Ward Howe is lecturing in the Sat this winter, on various social, reformaory and religious topica. Mrs. Howe, one of be editors of the Woman's Journal, and
resident of the Association for the Advance, and
resident of the Association for the Advance of the Advance of the Association for the Advance of the
development of the Association for the Advance of the
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the Assoc

A DIVINE WOLAN.

A DIVINE AND A MAINE WOLAN.

A DIVINE AND A MARKET WAS A MARKET WA

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 scylbe?

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

"Do you cut hay with a machine or with a seyher"

Buth: I can now either way. I have a capher"

Buth: I can now either way. I have a capher"

"Do you have asy help?"

"I don't know I want to make a farmer?"

"I don't know I want to make a farmer?"

"I don't know I want to make a farmer?"

"I don't know I want to make a farmer?"

"I don't know I want to make a farmer?"

"I don't know I want to make a farmer?"

"I don't know I want to make a farmer?"

"I don't know I want to make a farmer?"

"I don't know I want to make a farmer?"

"I don't know I want to make a farmer?"

"I wan all three-fourths of an aere of beans, and sowed helf an aere of coins, two aeres of pistone and three-fourths of an eered, not one cost, for help, and I alst't going to, either. Last winter I want own one cost, for help, and I alst't going to, either. Last winter I want own one cost, for help, and I alst't going to, either. Last winter I want own one cost, for help, and I alst't going to, either. Last winter I want own one cost, for help, and I alst't going to, either. Last winter I want own one cost, for help, and I alst't going to, either. Last winter I want own one cost, for help, and I alst't going to, either. Last winter I want own of the wood and cut a manufacture of the mathematical content of the country and the care and the mathematical going to produce a last be best of all descriptions of the now whose description of the beat of all descriptions of the new work were of the lives of American mill girls'. These intelligent and interesting young women avaguit. Here I have descriptions of the lives or American mill girls'. These intelligent and interesting young women avaguit and the part of the standard content of the processed these way general the provides and clayingth in winter. Boost work began at five o'clock on summer movings and chapingth

the best of all descriptions we have ever seen of the lives of American mill girls. These in-telligest and interesting young women avaght of the lives of American mill girls. These in-telligest and interesting young women avaght depressed those who prosessed less sapiration. Here is har description of their lives:

"Work began at the o'dock on summer and the same of the same and the same and

Letter from New York.

Letter frum New York.

To he State of the Index-Discounts Journal.

Documber has come at just. The days grow shorter and shorfer, and the long winter evenings are at hand. With a blassing fire of logs, with a friend or twa ho drop year, and the long winter evenings are at hand. With a blassing fire of logs, with a friend or twa ho drop year, green or to come, and a Journal, as to us side as a text, after the duties of the day are over, time passes all too quickly.

Collect on the care and allow a proper sever thinks of the care and allow a grower thinks of the care and labor expended to give the to the care and allow a growth of the care and labor expended to give the to the care and labor expended to give the to the care and the meat, is no light affair. Beside, there are "cranks" to other the outer kernel and give the meat, is no light affair. Beside, there are "cranks" to other the outer kernel and give the meat, is no light affair. Beside, there are "cranks" to other the outer kernel and give the meat, is no light affair. Beside, there are "cranks" to other the outer kernel and thousand and one things to attend to, of which the orditary and the state of the care of the ca

day evening, the spoke in the name of the veteran medium, and described spirits, who were generally recognized. That was at the Brooklyn lessitet, as Everett Hall, Brooklyn lessifectorily her engagement for, I think, the fourth winter. Mrs. Hyper is an exceedingly rapid and ready speaker. Last week thous between the Ideal and the Real, "and of "Bymbolism to modern Bpiritualism." Three liberal rooturns soul of four, in the symbolism to modern Bpiritualism." Three liberal rooturns soul of four, in the by women, all able, ready, Fuent speakers,—all attractive to the general public. Quite a broaking away from the old, biblical, the fourth, sur. Davile lends the music of her presence and the rythm of her voice to the services, and the andlenes would great-the fourth, sur. Davile lends the music of her presence and the rythm of her voice to the services, and the andlenes would greater the fourth, and the andlenes would greater the fourth, Judge Dalley has lectured before the fraternity on "Order the surface of the presence of the presence of the first ones, the chair appointed a committee to consider the question of organization. Decom. D. M. Coles usual conference by different ones, the chair appointed a committee to consider the question of the control of the presence of the pr

and New York. What a pity and same it is, that the most necessary of all movements in that the most necessary of all movements in the late of the parents. The same of the parents of the late of the principles. The late of the parents of the same principles, the later the potencies. The late of the parents of or aranization, and told of the directions which may or may not be exalted by these potencies, which was not one same the same of organization, and told of the directions which may or may not be exalted by these potencies, which was promised and most instructions which may or may not be exalted by these potencies, which was promised and most instructions which may or may not be exalted by these potencies, which was promised and most instructions. These who have read the Harmonia of the See know the ground work upon coses to wooder when I take up one of those volumes, why they are not more carefully and generally read, for they created by the parents of the

colored border, and is as follows:

A WEDDING SPERSENT-TRUE MARHAGE.

The truest and most favorable state for every human being is that of true marriage; not a bousslessing, social, homovour of the state of physical countries and the state of physical countries and the state of physical countries and the state of th TRUE MARRIAGE

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 itself.

woman bleuding into an angel, it is heaven licelf.
When love has blended and mouted two beings in an angelic and sacred union, they have found the secret of life; henceforts they are only the two terms of the same deatiny, the two wings of one mind. Love and soar.

ostiny, the two wings of one mind. Love wings are many thing it is to be loved! What a grandet thing, still, to love! The beast becomes heroic by the might-of passion. Henceforth it is composed of rangit but what be given; and is only supported by the base of the might-of passion. Henceforth it is composed of rangit but what is part and it is only supported by the base of the wind of the mind of the

the summit of the mountains rest cause-quarkes.
God is the fulness of Heaven: love is the foliaces of main. Victor Huoo.
With these profound and impassioned presentations of a subject, so little under-stord, permit me to close by stating that, in or 10 t. J. R. Bochman, so widely known, among hiberals, and Mrs. Cornella H Deck-ext. the newhometrist. r, the psychometrist. New York, Dec. 3rd.

BOOK REVIEWS.

THE BRIDAL EVE, or Rose Eimer, by Mrs. D. E. N. Southworth. T. B. Peterson & Broth Phinsdelphia, price 75 cents, paper, 425 page This story of Eoglish aristocratic His is believe, the forty-sevente novel of this it trious and gifted lady, who is too well a to need any recommend of ours.

The Herold of Health. (M. L. Heibrook M. D., New York, Jonismus: Scientific as Fractical Questions concerning Digestion Indigention; The Bread of the Feature; Hot to avoid Diphtheria; Our Dessert Table; Edi torial Department; Stedies in Hygiene fo

The Houthern Medical Record. (B. C. Word, M. D. Allania, Ga) Content for New Twenter, of Diptoment; Bone of the Treatment of Diptoment; Bone of the Treatment of Diptoment; Bone of the Lister-time; Black Haw: Increed Wonder of Intesting in Black Haw: Increed Word of Intesting in Black Haw (Increed Haw) (Incree

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

Our Little Ones. (The Russell Publis Co., Bostoo, Mass.) A beautifully illust magazine for the youngest readers.

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"Now Well and Strong

Dr. R. V. Pierce, Butday, N. Y. Dear Sir-I whit to state that my daughter, aged IS, was prononced incursols and was fast Islung as the doctors thought, with consump your "Golden Medical Discovery" for her and also commenced improving at once, and is now well and strong. Very truly years.

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Vas Vert, O. A. N. KROUT, M. D.

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J. B. FRANCIS. Associate B	ditor

All letters and communications should be addressed, and all remittances made pays-ble to, JOHN C. BUNDY, CHICAGO, LLL.

Entered at the postoffice at Chicago, Ili.

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14 and 96 Lessile St., Northwest corner of Lessile
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CHICAGO, ILL., December 17, 1881.

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Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate many old Subscribers who through neglect or inability do not keep paid in ad-vance, the credit system is continued, but we wish it clearly understood that it is much year of the our vaterom. but we wish it clearsy under the first as a favor to our patron as our terms are PAYMENT IN AD

"Spirits in-the Fiesh."

Fsychological 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 nines life.

The Halonal Labor Tritiums has a correspondent, "No Sign." from whose communication, under the title at the beds of this article, we quote. Be sayed as homeomy, As feet meavers to fee to water set behard of man benefit of the many success of the fact. Years who will be the 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 in This of profess 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 Tully informed and insected in these, minters. Proceed of the control of the world in the second of the control of the contr

although hearing ordinary audible sounds well enough.

"Anylum superintendents say those who hear voles or people talking are the hard-est to cure. It was been a superintendent to the cure, if askepen almost certain, they really do hear, o'r-consens such mental hearing. Then they know they hear; and to cure them (make them think they did not) would be to delide their minds—and then they would be, so far at least, orazy sure enough. The ignorance of the patient and the ignorance of those treating such cases have gote 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 has important mental phenomens, and have never yet been subjected to a thoroughly practical and searching investigation of a scientific charácter calentaket to determine the truth or faistly of what such patients stronously content for as facts which everybody ought to believe in."

The is a contract and and an extending the strong and an extending the stro

This is a good pies for abused patients, rictims of the ignorance of keepers of In-sane Asylums; but we should remember that these keepers are only in an ignorance common to the multitude, and so not that these keepers are only in an ignorance common to the multitude, and so not' judge them too hambly. Light for them, and for all, would be a blessed reliaf to their poor patients. As the correspondent from whom we quote any: "It is almost certain this 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 pur-suit of hardness.

suit of happiness."

The Tylisins correspondent's statement suggests a fact that Spiritualists will do well to bear in mind-the mind-reading faculty of finely attaned natures. There is a tendency among some of us o stirtuite too much to the spirits and too little to our consense to the Wheliting and too little to our consense to the spirits and too little too our consense to the spirits and too little too our consense to the spirits and too little too our consense to the spirits and too little too our consense to the spirits and too little too our consense to the spir

saal 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 exait 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 sloquence 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 tolot, and when the flush of inspiration dies out he lapses back to his normal didor.

se inquer litte. A mins finites a mins ac best only an inaptive folicy, and when the flush of inspiration dies out he lapses back to his normal tidere, man that is a spirit little min the series of the series of

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 salcon, when the discussion degenerated into a free fight and one of the party was stabbed unner tue more neilows became excited while discussing topics of religion in a subcon, when the discussion degenerated into a free fight and one of the party was stabbed and deed. This was a religious war on a free fight and one of the party was stabbed and deed. This was a religious war on a deed of the party part has been urinaccond with nearly part has been urinaccond with nearly was proceeded and in the Divine Power which actuates the universe was incomposed in the process of the it may be mentioned that the New York Observer, professing to be "religious," in a recent number undertook to befor its readers into a belief hat the Government (of the U. S.) acknowledged the necessity of a belief in God "by requiring the chief meditares and every other officer to acknowledged Composed to the property of the toff the processing of the property of the toff the property of the considerace of the people the absent dogmas of pende-religiousization to the constitution. Palling of success before they can laready exists the property of the constitution. Palling of success before they possed to the control of the constitution, in the constitution. Of course the statement of the Observer was false statement, and it has been compelled by Oliver Johnson's letter published in the Observer of the Tith, till, clearly advent that the requirement of the Observer was false statement, and it has been compelled by Oliver Johnson's letter published in the Observer of the Tith, till, clearly advent that the requirement of the Observer to the constitution in such case is simply "I do scleanly swear (or all may)" and that there is no mention of God in the Observer and the property of the Observer was a false statement, and the has been compelled by Oliver Johnson's letter published in the Observer to the and the Carried of the constitution. Marder in the first degree is the proper under the opposition of the constitution. Marder in the first degree is the proper. it. So the whole attempt tumous to has ground, and Mr. Johnson deserves much credit for compelling the Observer to take a back seat in its ignorant or frauduent use of the language of the constitution. Murder in the first degree is the proper verdict against all who ald or abot the festing of religious tests on any an willing citizen. Blood in some manner is sure to be shed in consequence. Such is the lesson of history.

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

A Pair of belicate, Scales Wanted to Weight the Henore in the Baptist Chrech.

It ortainly would gratify the curiosity of all honest men to know exactly the amount of hones' among the members of the Baptist chrech of the Baptist chrech of the Baptist church of Morgan Pair's, a suburb of Chicago. When their church building was in process of erection, \$4,000 was needed to complete the structure, and a gentleman, Mr. Start, was appealed to for his additionable of the start of the star

The Crimus Anter at Cipies.

The control of the Bellion-Relocation Formation as weak and the Crimical Control of the Crimical Control of the Crimical Control of Crimical Control of Crimical Control of Crimical Control of Crimical Crimica

Clyde, O., Dec. 8, 1881.

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justice does, (i) to the medium, (i) to the isrestificators and observers, (i) to spirituallam, (i) to the similar, (i) to the inrestificators and observers, (i) to spirituallam, (ii) to the product of the pr

member thereof.

The difference between the RELIQUOPHILOSOPHICAL JOURNAL and certain other papers lies in the fact that the JOURNAL
is a sacepaper and not an "organ." Being
a newspaper and deroed to the interests
of its subscribers, it publishes all the reliable news relating to Sightinalism. It
not only gives a westly expandion of the
phenomena and philosophy or Sightinalism, but
with equal impartiality gives an excondition of the frunds and shains revorative.

od in the sacred name of Spiritualism, and brands the perpetrators so that its readers may become the time 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 that readers both to know the truth and to detect fraud and restrain its Pereirators.

* The affidavite will be found on the sixth page of this paper... In. Journal.

A Bell's Sad Mes

The slow tolling of the funeral bell, Nov. 30th, in the tower of the Roman Catholic church of the Annunciation, in Philadelphis, Pa., told a sorry tale of death and phis, Pa., told a sourty table of death and woo. Almost smultaneously 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 shiet to the altar a long line of popie, with grave and reverent mice, followed in the rear. But there was one mourner, unseen in the editioe, whose lears fell thick and fast. Across the street from the church are the cold gray walls of Moyamessing prison. In one of the corrict of the church are the cold gray walls of Moyamessing prison. In one of the corrict of the church are the cold gray walls of Moyamessing prison. In one, of the corrict of the church are the cold gray walls of Moyamessing prison. In one, of the corrict of the church are the church and the church of the ch

are sins of "Omission," as well as those of "Goomission."

The meetings of the Progressive Society at 694 fillwance avenue are steadily growing in latered and increasing its numbers at 694 fillwance and increasing its numbers of the first state of the state of the

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 serentishhirbday by a large gathering of his frients-who filled his house and by every token of kindness and good will showed their obscens.

The Atonement in a new Light.

The Atonement in a new Light.

The Track Boolety has possible ways of reaching sinners, and among them in the little "gailings" ireact, principal them in the human of passengers, or deposited in depote and on cars, by callow assurants for ministerial honors; young theologians who, unable to prefich, are pensioned by the missionary found to work in this portion of the Lord's viousyst. Becently one came into our hands which certainly illustrated in a homely way the doctrines of the atonement. It began as follows:

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 he overheard a violent."

"A short time ago, I was waiting at the Stoke Station, when he overheard a violent. The owner of the linguage widently wished to defraud the company; and an officer was very properly refusing to allow him to pro. The owner of the linguage widen with the many conduct of the officers at all Irishman; and after the noise-bad subsided, I substend into the following:

I said, Then I suppose the passenger cannot go on onless the over-luggage is properly and twould not be right for me to fake less than the Irish and the properly and the world one to take less than the Irish and the properly and the world one to take less than the Irish and the properly and the world one to take less than the Irish and the Irish for me to fake less than the Irish and the Irish for me to fake less than the Irish and the Irish for Irish fo

slinuer.'

"Let me then, I said, tell you what anough the then I said, tell you what anough the said the said of the were so encommonly great, that only the Son of God himself could balance them are more so encommonly great, that only the Son of God himself could balance them are so encommonly great, that only the Son of God himself could balance them are said to said the said to be right to let the passenger would not be right to let the passenger would not be right for God to allow the sinnet to pass such beaven until his slans or over-luggage were paid in full. Joens Christ, the Beloved Son of God, has paid the sinner's debt in full, and now God can allow the vilett to pass.

"A cause must be reduced to its last extraphity 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 man's moral and intellectual mature as expressed in his will, and the "overlingage" he carries, is too great to admit of comparison, and because the bagagemaster allows the trunk to pass for extra payment, it by no means implies that the sins of its owner can be rassoned.

How the cruditation of Christ by man, was such a glerious event as to whye away the slue of this same man, is certainly a mystery. To human comprehension, the

was such a glorious event as to wipe away the sins of this same man, is certainly a the sins of this same man, as well and the mystery. To human comprehension, the nailing of God to the cross ought to have 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 righteonanees. We introduce the opening passage, of this truct, not be-cause we think our readers will be instruct-ed thereby, but because it a rair sample of the tract literature which floods the solidity.

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

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

On last Sanday evening, Mr. and Mrs. S. B. Ferry, of Prairie A seeme, gave a reception in honor of Mr. and Mrs. J. B. Robinson who let this week for Houston, where they are to make their home, Mr. B. being editor of the Basicony Forsion, a promising paper lastey started in that city. Mr. Bobinson of Solitualists of the city, and in that capacity exhibited the lact, real and executive ability so necessary to the success of such an undertaking. In the days of his sidningistration, some fifteen years ago, the society was strong, the meetings crowded and the Children's Lyceson, with Dr. S. J. Avery in Gharge, as presperous as could be wished. Mrs. Bobinson has a wide crited of personal friends who, drawn to her at first through the misdimentify, have come. If the could be a successive the second of the could be successed to the success of the second of the could be misdimentify, have come. The could be successed to the success of the could be successed to the success of th

friends to talk with the company, giving little messages and brief describitions of spirite 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. J. W. Free, Mr. and Mrs. J. W. Free, Mr. and Mrs. J. C. Bandy, Mrs. Barriet Davis, Mrs. DeWolf, Mrs. Gorge Perry and others.

Holiday Books!

Heliday 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 acoustomed 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 Journall. We give a few titles of some of the best. Order by mail, or come and see for yourselves:

"Transcended and of the far apprinciant in the properties of the best. Order by mail, or come and see for yourselves:

"Transcended and of the apprinciant investigations of Prof. Zolloers with Dr. Stade. This is a valuable work, scientified and thorough in treating of the phenomena of spiritualism as manifested through the mediumship of Henry Stade, and it cannot fall to prove of great interest to believer or skeptle. Prof. Zolloer is one of the leading scientists of Europe, and the accounts of his investigation of Spiritualism, and which finds full expression in this provided which of the phenomena of the search of th

tion.
"Ethics of Spiritualism" (price 60 cents);
"Arcana of Nature" (3 vols., \$1.25 cach,
postage 8 cents), and "Arcana of Spiritualsam" (price \$1.60, postage 10 cents, by Hudson Tuttle, are staple articles in the literature of Spiritualism and are in great demand.

"An imal Magnetism" (price 82, postage 18 each), by Delena, is an excellent work on this subject. Sometimes treated of under the head Psychology, Memorrism, Bynodism, Somenholten, Tance, Bysteria, Syggiganceian, etc., it has become a publicat of deep interest. The magnetic sheep can be induced in a dozen different wars, and Why? is a question not easily answered. The field is a large one and Deleums exvitors in the fourth of the country of the control of the country of the country

and may a compared to the comp

early movements in the ranks of Spiritual-ism, will reliab a persual of this work. "Principles of Nature" (3 ost, \$9.176 sech, postage 10 cents) in Jirs. Maria M. King, contain statements of deep interest to every relactive mind. Mrs. King is con-trolled by a nigh order of inducence, and and dalves deep into the mysteries of Na-dalves deep into the mysteries of Na-

and castress deep into the mysteries of Nature. Planets (price \$1.50, postage 19 cents); "Radical Discourses" (price \$1.32, postage 10 cents); "Is Darwin Right" (price \$1, postage 10 cents); "Darwin Right" (price \$1, postage 10 cents); by Wn. Deston. Prof. Deston is well-known as a scientist, and whatever emanates from hise, is well worthy of careful consideration. "Poems of the lamer kife (gill \$2, plain \$1.50, postage 10 cents), by Lizzie Doten, constitute a gen 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. X. B.

price 83, postage 14 cents), by Dr. N. B Wolfe. This book is the result of careful conscientious labor on the part of a veteran

ritualist.
"Truths of Spiritualism" (price \$1.50),
ntains the experiences of one of the most
markable seers of the present age, E. V.
ilson. When once read, it will be conlered as a household treasure.

sidered as a household treasure.

"identity of Primitive Christianty and
Modern Spiritensiam" (19 vos. price Se each,
by Engene Crowell. As a historical work,
il cannot be scoulde. He draws pariaid lines with corupdous care, and suspends
thereoh. Primitive Christianty and Modern
Spiritensians, and their resemblance is parface over to his calculations care, as

"Morning Lectures" (price \$1 50, postage 10 cents), by A. J. Davis, are especially in-teresting. All of his works are of undoubted merit, many of them having been translat-

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

es and Employments Here-il 50, Jostage 10 cents), by J. "Our He M. Peebles. This work purports to give us glimpes of the future, and will be read with interest by many. after" (price \$1 50, ,o

ith interest by many.
"Modern Thinkers" (price \$1 50), by V. B.
enslow. Able and valuable to liberal

"Modern Thinkers" (price \$1.50), by Y. B. Desslow. Able and valuable to liberal thinkers.
"The Yolces" (gilt \$1.25, plain \$1, postage \$5 ceeta); "Orthodox Hash" (price 10 ceeta), and "If Then and When's (price 10 ceeta), by Warren Sumsier Sarlow. "The Yolces" stand high as a poem, and are deservedly popular. The rhythm is pleasant, the ldeas precented are grand, and the conclusions at which the author arrives, are irresistibly fascinating. His other works are of deep interest too.
"Home: Femme Herole and Miscellane-

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

This work is really entertaining and in-This work is really entertaining as of in-"A short History of the Hisbe" (price 12-cents, peatage 4 cents), by Homson C. Keeler. A, work which every critical mind should have. It contains a vast amount of valu-able information.
"The Philosophy of Eristence, the Reali-ty and Romance of Histories" (price 85, postage 25 cents), by E. G. Kelley, M. D. A valuable work, worth its weight in gold, "Real Life in the Spirit Land" (price 37 cents, postage 6 cents), being life experi-ences, sceens, neidents and conditions il-lustrative of spirit-life and the principles of the spiritual philosophy, by Mrs. Maria B. King. This is an exceedingly interest-ing work. The incidents presented give us a vivid itea of the real life towards which all are tending.

a vivid idea of the real life towards which all are tending.
"Harper's Oyelopedia of British and American poétry," edited by Epes Sargent. This work engrossed a large share of Mr. Sargent's thoughts and time for several the last years of his life on earth and al-Eargear's inoughts and time for several of the last years of its life on earth and almost up to the last day, the preface lasting been written while the Angel of Death was approaching. We cannot do better than to quote from the appreciative words of Jace.

They are, "Mr. Bargent 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 rescentivances than that associated with the innocent pleasure and refuning induces or is will carry to many a domestic directles. The volume is a large octave of 85 pages, red edge, cloth bound. a domestic fireside." The volume is a large octave of 958 pages, red edges, cloth bound with beautifully illuminated cover, making an elegant holiday gift of permanent value. Price 34 50, 28 cents postage; or it will be sent by express, charges for expressage pay-

Price \$4.50, 20 cents postage; or it wis sent by express, charges for expressage able on delivery.

These and others on our list, or any st and work, will be promptly sent, as or ed, or we will be giad to furnish fri-and subscribers at our book-store, and the greetings of the holiday session pe-site.

Dr. Samuel Watson has received an is ritation to lecture in St. Louis, Mo. vitation to lecture in St. Louis, Mo. Lyman C. Howe will speak in Bing hamton, N. Y., Dec. 18th, and in Corning

handon, N. X., Dec. 18th, and in Corning, N. Y., Jan. 18th.
Mrs. Sarah E. Brouwell, trance and test medium, has returned to the edy and may be found at No. 671 West Lake street.
Dr. J. K. Balley informs us that he have been speaking and healing at various points in Indians and Michigan, during October and November, closing the latter month at St. Louis, Mich., where he may be addressed, in care of P. O., bex 206, not if forther notice.
W. Harry Powell, slake writing medium

be addressed, in care of P. O., box 306, mittif further notice.

W. Harry Fowell, laide writigg medium, of Philadelphis, says he is meeting with great success in Detroit, Michigao, 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 Cléveland, Ohio.

A. J. Fishhack writes as follows from Shelbyville, Mo.: "We have given four lectures in this place. We are to lecture at the blinn, Mo. Dec. 9th, 10th, 11th and 12th; in Mosdville, Dec. 119th, 16th, 17th and 18th. Mr. Winans is a great help to me and has improved much since we started. Let friends address us at Mosdville, Mo., for the present."

ent. 1
Dr. C. D. Grimes writes: "I am happy tyinform you that my health is slowly improving and I am now able to travel and speak
concatonally. My charts are highly appreciated by all thinkers. I gave two lectures
at Middlebury, Mich., October 16th; two at
Rocafrod, November 18th and two at Grand
Rapids, December 4th. I have engagements
at Yickburg and Mendou, and am contemciation a lower through Northern. Indiana plating a too endon, and am conter ugh Northern India plating a tour through Northern India: and Illinois, from Warsaw, Indiana, to Il catur, Illinois, and return by way of Chic go and Michigan City."

go and Michigan City."

How many of the warm friends of this paper will send a Christmas offering of a new yearly subscriber? The editor awalts response to this inquiry of the publisher.

A Boston paper says that "all Harvard University, in the last fifty years, no smoking student has graduated at the head of his class."

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CRINDLE'S CROOKEDNESS

Educits from the Principal Wines to Mrs. Elsie Crandall.—"Crindi -Beynold's late Materializati Frand at Clyde, Ohio.

"Beyworld's laste Melevinils viter Fraud at Clyde, Ohio.

In view of the stiempte on the part of the chief criminal, and her allies and dupes to break the force of the last capued, it has been deemed advanced to the control of the

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anght Mrs. Criedle, I did not know of a single enson in the circle who would defend an ast the date of the circle who would defend as as the date the hours, and there was no collambor or creatanding between myself and any one in the bries.

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Mary A. Steelland being by me first duly aword, stays I am the wife of U. E. STEPLAND.

Mary A. Steelland being by me first duly aword, stays I am the wife of U. E. STEPLAND, or with a latter from one Moosty, full of whiched and malifecture like agreeted me. Affairly for the wife of the wife

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s. P. Dawst, Notary Public

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New Willer, being by me first daily award, I am setting marshal of the village of Cyric, I some bills of Crisis, and her son, Harry with them to Clyde for total. I she had in possession the passage alarm, from three-to-possession the passage alarm, from three-to-possession the passage alarm, from three-to-possession the passage and the control of the Bworn to, and subscribed before me this day of Dec. A. D., 1881. Thos. P. Dawar, Notary Pub. Sandusky Co. O.

BTATE OF ONIO,
BANDUSEY COUNTY, CHTY,

8 wors to and subscribed before me, this 6th day of Dec. A. D. 1881.
The A. D. Dever, Notary Public.
Sandurat Co., O.

Letter from Calfornia

To the Billies of the Bollet's Philosophical Journal!

Among all the accounts that come to you of what thed/lune are delay in a public way in the control that the second that

es, could write pages reciling tosts and beautiful stages that I have received through her ma-makin from laved ones on the other side. Her chomotric reading of mineral specimens is

dimaship from orton imbegral appetiments to psychostoric reading of minegral appetiments. Not long since I handed her an ovvelope that had enclosed a latter from a ledy three thousand had enclosed a latter from a ledy three thousand that the latter than a latter from the latter than the latter from the latter than the latter from th

the aferest of many humbings, has been a great hindranes to its acceptance. The guilbilling of many sleders Spiritualists who swallow every-who presents to by the spiritus or the presided mediums, has contributed to make imposition a comparatively any matter, but not year disco-tation of the state of the spiritus of the hard measures or unkind criticisms, asserts its right to protect tha numerous public from the state of the spiritus of the spiritus of the spiritus disgraced the holy same Licon M. Bownoch.

The Leading-Strings Fallacy.

From the mirment actiful is born, he is treated on the principle taked tills forticed are essentially wrong that nature must be through and strapped up to a contrinue that he would be glad to exchange for a strait-isohet, kept for large the contribution of the strapped up to a contribution that he would be glad to exchange for a strait-isohet, kept for large any limb of this body. His first altendy as is locansicles are cheretael; he is put it indifferently and the strain of the strain of the strain of the large, from the sports that would exceed his large, from the sports that would exceed his large, from the sports that would exceed his large, from the sports that would be sport of the large, from the sports that would be sport of the large that the sport of the large that the sport of the spor

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La Grange, Ind.

Clairrorance Given and Taken Away.

and years ago a gentleman in private life and the private part of the control of

An Incident in the Life of G

Notes and Extra

To discuss the question of death is not so ter-ribleas it once was.

There is always something ewent in the re-markable of the black man was not af-fected through prayer.

What the world wants an a religion, is less fore of Jeans and more love for humselfly.

Faith follows dogma to the end and stops; reason 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 accent.—Cecil.

Spiritualism does not place any barriers in the way of social enjoyments. On the contrary it turites the individual to enjoy all the good things the world has in store for them.

Religious, like nations, fourish for and then pass away, but they do not ps obliviou. History keeps their memories and they appear to us like speciers to war dangers ahead.

There is no reason for any lipiritus pect good manifestations, to receive showers from the angel world unless th solves are true to the ones whose kind of tions they crave.

Every step taken from the rap to the full terialize form is full of attractions, and valu-lessony are soread before you at every step is journey, but in order to receive the greatest edits there must be appreciation and study.

Is it charity to collect and send abroad tho sands of dollars every year for the support, missionaries, while because the shadows of the buildings where these moneys are raised, a men, women and children striving for the nece saries of life.

If you have broken away from the old or in pain at their want of human sympathy, pelled by the cross materiality of their open do not weave the same fibre into your new or lone. Let the fullness of your spiritual its law own loom and fill it with the web of fait John Wick.

Hastances are occurring all where men and women suddenly at that they have been subject to entitle for years, but they could not tell we have failing from their eyen, and at born into a new life sun they learn that death does not entitle it.

The Differen

The Difference.

The New York Herald says that the National Conference of Charitics, at its late season in Boston, reported 50,000 idiots in the country, or one to every thousand popels, and in argert said that a defective brain or nervoes system led to history. Unforbidely, this list nees. A defective brain or nervoes system in the parents leads to idiory in the children. The number of insane is much greater. The number of insane is much greater. Even a new State, like Minnesota, with no more than live per cent. of its land occupied, head to be a season of the control of the country of the country

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and humanity.

The not written this article for the e of hirting the feelings of any, or repreach upon our cause, but hoping awaken an interest in the hearts miss of those who love the truth and like to set together in teaching, lively the set of the truth and the set together in teaching, lively the set of the set together in teaching, lively the set together the set to to a same upon a nigh, rengious (ional, social, and moral basis, with communion and progressive life here electric as our watchword. Many that I have said may not seem true, but they are the result of my best than dexperience. If you have botter and thoughts, I would gladly hear Surely win pand some news and

Mr. Charles Bright

Charles Bright, the leading free and and spiritual lecturer of Austra some years past, has just arrived in rancisco. Mr. Bright has been ac at work in the good cause since 1869

in Australia, and can testify to his real a carnestness for rational truth combin with an enlightened culture and schole with a callightened culture and schole

Presidio of San Francisco, Cal.

m by the Light of Spirituali

BY TERMAN SHOW.

Ocalisa.

A STNOPSIS OF THE DOOTHM.

A STNOPSIS OF THE DOOTHM.

Serves by the Mormon spoatte, OrsoPrate, is substantially as follows:

There are innumerable Gods as regard
expense. All these are equal and stationar
expenses. All these are equal and stationar
expenses. Gods they slaw will become
decrease Gods they slaw will become
and the state of the s

There are insuscenses with and relabilizary persons. All these are equal and relabilizary persons are the second one with these Gods they size will become control the second one with these Gods they size will become the first the end and fulness of all knowledge, and the second of the second of

were primarily minered into existence as applicin, in some senovated world; and have all passed through the other three stages of existence directly described. Also their existence directly described. Also their existence directly described. Also their chirology the same ever recurring process of thrith and growth.

THE NOWNON IDEAS OF "EXALTATION." It now bocomes necessary to a better understanding of our subject that we strive seeme in which this term: excitation? is used in this strange system. It is often used to the Morrom writers and speakers, to be availed is to become the heads of extensive families, kingdoms or worlds, as the case may be; and, so it is a part of their strange system. It is often used to the Morrom writers and speakers, to be availed is to become the heads of extensive families, kingdoms or worlds, as the case may be; and, so it is a part of their after death—although such relations the morrow of the strange of t

hosis of Luctree, wurse, exponent or the its to copose the beneficiar work of the its to copose the beneficiar work of the its to copose the benefit and to induce the induced by the compose the suppose to approach the earth, and to induce the induced by the copose to approach the earth, and the induced by the copose t state that I have good rearm to receive that some of the most objectionable of that some objectionable of origin, and they being the somewhat dublous fruits of the perpetual power of revealed to which is supposed to dwell over in the views concerning a plannilly of Gods and their human form and origin; also these respecting the critical sets of the concerning plannilly of Gods and their human form and origin; also these respecting the critical sets of the concerning and the concerning and the concerning and the concerning the

EION OF REFUOR,
ig of all the saints, that the
sthem over in the general deche speedig awaits the rest of
sparatory to the usbering in
sinus, as even which, as consitum, as even which, as conthe prophet Joseph, millenium, an evens would be ally predicted by the prophet Joseph, o take place before his generation I pass sway. They do not, however, to Scoold Adventists of the Millerite fix any exact time for the eyent; but dea seems to be that through the organized of wars, of pestilence, a certifiquake, and other fearful cace, certifiquake, and other fearful cace,

n resplendent glory.

It is the belief also that Jerusalem, the
dider Zion, shall once more be restored, and
the scattered tribes of ancient Inred be
gathered therein, so that all the lost tribes
-including the branch of Jeseph upon this
continent, and from whom the Book of
formen claims fit origin—shall be restored

neeman of this reage meeman of this reage as a gorgeous and somewhat lise; the wicked in the meaning under this term all who at to reject the gospel accordmonism—having been swept the meaning meaning the second with the

Current It

The first of a regular line of Chinese steamers has arrived in the Thambs with a cargo of 3,000 tone of tes for London.

The office of Wenan's Words has been removed from Philadelphia to Washington, D. C., where it will be hereafter published. Alexander Boydon, the invento of malleable iron, died lately al Foxboro, Mass., agod

shle from, died Intely at Forborn Mass.aged
61. He has been in the town attanhouse a
number of years.
The Young Scientist has an article on
"Some of Ingercolic Mistakes." The Golonel 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 decemy for his position.
A currious article in the Catholic World
for Docember, reasons from the religious
antiquities of Maxico that St. Thomas, the
Apositie, once preached the gospel in that
land.

Apoile, once preached the gospel in that land.

An English paper says that a man wearling dark colored clothes is more liable to
infection from contagious disenses than he
who wears light colored garments. All
ministers take warning.
The horrors of the Inquisition are etili made
use of in the civilized world, it seems. Ten
peasants were recently horriby tortured in
Houmania until they finally acknowledged
themselves guilty of a crime of which they
were really innocent. At their trial which
followed they were acquitted, however.
Annis spreech, a young German girl, sunployed as a domestic in Lincolin, Nebraskabecame Impressed Intelly with the horrible
thought that she would be borned.
In the best of the
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that by roope treatment her reason can be restored.

Der Sprechfaal, the new spiritual journal published at Leipuig, Germany, has a fine translation of flosfoor. Tattle's "Commiss, the Religion of the Future," which appeared in the Ration's PRILOSOPHILOLATION AND ADMINISTRATION OF THE COMMISSION OF

D., tather of the first American Epizopail-an prelate, wrote on winning a lottery prize: "The ticket, 6868, in the Light House and Public Lottery of New York, appointed by the law of 1786, drew in my favor £500, for which I now record to poeterly my thanks and praise to Almighty God, the giver of all good sitts."

and praise to Almighty God, the giver of all good airtia."

Mr. Frank T. Ripley left. Waukegan last Thursday to airend the Convintion at Omro. Wis. He has been staying with friends in Waukegan for the past fortuight, and during that time gave several recognitions, which were very gratifying to those the contract of t

dream out the endiess dream of elemity."

A crank mend Shively, who called himself the "True Messiah," went to Washington, and addressed a letter to Judge Oox demanding to be put on the witness stand to confront Gutleau, and to lett the court and the jury and to courtness them of the fallary of Gutleau's theory of impiration. He was arrested and will probably be sent to the insame saylum. He has been a traveling oil gutlear and has lived at Saratoga, N. Y., for some years.

A New York divine has been attacking.

to the manufacture and two processing of painter and two N. Y., for some years.

A New York divine has been attacking the modern dance as immorad and imploma. 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 reagestion of immorality. "You may be sure," cried his reverence, "that when David danced no reverence, "First and second comple In the performance of the perfor

hope, courage, domestic d by it. Patriotism in is ands now unknown will praise him we country, and the splendor of live the example of all nation ndor of his fame will

A son of the late Rev. Dr. Nebemial ms of Boston, a highly orthodox d nao become a speaker and writer a d writer against ir hand, it is said, 's daughters is-a sm.—Phil. Press.

that one of Col. Ingerment of the convert to Presbyterianism.—Phil. Press.
The Young Men's Christian Association has invited the Bev. Dr. Wm. Spees, who has had much experience to Chins and this country, to epend a portion of the fall and water here, presching to these strangers

"I visited George Bilo's grave at High-gate the other day, and was strack by the many touching tokens of affection which I, saw there. It was solidl and obsertions aximum afternoon, but a number of beau-tiful flowers were lying at the foot of the consistence. The control of the consistence of the consistence of the consistence of the consistence of the persons from all parts of the world visit it," —Lendon World.

London World.

Lis an encouraging fact that there is a decrease in the number of college graduates that go into the ministry. The Christian Ursion and—ans after sourcewhat carried to the control of the

intelligence on the part of young men taken as a class.

Mr. Webb, the English cutter, has just died, leaving nearly a \$1,000,000, and it is believed that a large part of it would never have accommissed but for the novel pian 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 spished boards of the cabs, and the name of Maupin & Webb for a long period was as familiar to the eyes of Londouers as the two wheelers themselves. Four or five hundred of these cabs, with the firm name upon them in faded letters, are all! remning.

The religious beliefs of the 338 immates

numered of these cane, with the life hands upon them in Table letters, are all II remning. The religious beliefs of the 389 thmates of the Southern Illinois Pentientains are as follows: Baptists, 15; Campbellites, 1; Catholics, 42; Christiana, 5; Gongregationalists, 1; Episcopalians, 5; Jews, 1; Lutherans, 3; Methodist, 15; Protestants, 5; Social Brethren, 1; United Brethren, 1; Unit ualists there, not even one who self a Spiritualist.

One of the ludicrous incidents of the Congregational fublics which was held recently at Manchester, England, was the perpective of the committee having charge of personal control of the committee having charge of personal control of the committee having charge of the personal charge of the consideration of the committee which was proposed. It begins with the f-miligar-line, "The year of joblie has come," and would have been especially appropriate for the consistent had not the underfounds time been found. "It was thought that the American delegates might regard this reflection as uncalled for, and the hymn was given up. The jobe was too good to keep, and when the omission was explained at the closing cere my by Mr. Milne in his ryphy to the resolution of thanks to the people of Manchester his worth were "received with roars of laughter." One of the ludicrous incidents of the Con-

The Second Seizure of Books.

The Toronta (Ca.) Telegram gives an account of the second seltare of books at that port by the Collector of Customs in what he considers the Guickers or of his duty. It was to be expected that he would hold the "locket Theology" and "The Age of Reason," because to let them pass would be to stuitly his previous action. But he has also detained Faine's "Rights of Man," Paine's "Common Seuse," Paine's "The Crisia," and Volney's "Rains of Empires." This is carrying paternal soverment to an absurd length, and clearly shows that the Collector is seared by the name Pains, and is perfectly ignorant of the contents of the books. Hon. Mr. Patton, or the gentleman consector is seared by the name Pains, at is perfectly ignorant of the contents of t books. Hom. Mr. Patton, or the gentlem who is prompting him, does not seem know that Pains was something more the at heological writer. His name and fam were made by inestimable peo-services the arms of the content of the properties. were made by ignetimable processing more made by ignetimable pro-earrie the American party of independence. Teleprom comes bravely to the defend the catralies of the control of the contr The Big tion. As to it has been i for many ye ad hitherto Collector has released 'ingersoll's lecture The 'Age of Reason' is an investigation into tree and what Paine calls fabrilous re-ligion. He attacks in effect, and certainly not in a reverential agirit, plenary in syntation, which is not now held by advance of theologians."

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