

Fruth Mears no Mask, Hows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Bearing.

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#### ACROSTIC.

The Religio-Philosophical Journal

BY S. L. TYRRELL.

The JOURNAL, the dear Philosophical Journal How gladly! How gladly! its coming we hall! Each heart feels to say, as we read it, "Dear Colonel,

Receive our warm thanks; 'tis the best of our mail.37

unblemished purity and most consistent "church membership" and "Christianity," at the hour when the Great Messenger came to announce to him that the Grand Portals were to open for ushering him into the Mysterious Land. To him, according to all the traditions of his church, it was the gateway to heaven, the land of peace, rest and joy, and the presence of the messenger should logically have been hailed by him with delight. Was it so hailed? Not at all. Quite the reverse: he was afraid of death. For three months he laid upon his sick bed in a mortal terror of that which was inevitable. He could not reconcile himself to die. All his "Christian experience," all his church service, all his goodly life, were as nothing to overcome the dread uncertainty or fear generated by the sound Presbyterian doctrine of "hell, the devil," and "the dread hour of death," which he had so many years heard thundered from the pulpit by his father and other divines. Thegreat day of death, then, was approaching and the church experience of forty years had not justified death in his sight as being a glorious angel of God; but the hour did come for that justification, and he did meet the messenger finally with contented resignation, if not with happiness. What was it that produced the change? It was a vision, a vision of a half hour's duration; not a vision of the angel Gabriel, nor of Moses, nor of Ellas, nor of Jesus, nor of John of Patmos; it was a vision of his own deceased daughter and of a deceased fellow

# A Reminiscer ce.

### BY LYMAN C. HOWE.

To the Editor of the Religio-Philosophical Journal: In the summer of 1859, I was agitating the "Pool" at the little hamlet of New Albion, Cattaraugus Co., N. Y., and Spiritualism was offensive to the church and its "Parasites." "Ardent spirits" prevailed, and I was hated by the mob who lost no opportunity to insult and abuse me. For many weeks I could not walk the streets by day or night without being mocked, blackguarded and threatened by the representatives of the church who believed me to be the enemy of their God-and so I was, for he was the enemy of truth and goodness. The most abominable slanders were freely invented and vigorously circulated, and I doubt not eagerly believed by those who wanted them to be true. never took the pains to dispute them. A few friends knew the truth and defended me. But it was not so much me as my faith that troubled them; and why should it not? The clergy warned them that the devil was in their midst. All the epithets and opprobrium that were heaped upon the head of the Nazarene were applied to Spiritualism and its mediums. The Almighty was in danger of being dethroned and the work of eighteen centuries of "saving grace" lost in the shadow of modern Spiritualism! God and his angels with all the help of Christian prayers and plagues were likely to suffer defeat in the battle of faith with weak, uncultured, timid, retiring spiritual mediums! To save them the mob must come to the rescue, and it came. On a pleasant evening soon after the advent of the Rev. Linas Paine among us, we were "all in one place of one accord," and our circle represented from twenty to twenty-five of the best men and women of the town. We anticipated a heavenly feast, but the inspirations from "Old Rye" depended less upon harmonious conditions, and more upon the pious approval of the church and the landlord, which put us to a disadvantage. From about eight o'clock until twelve, midnight, the wild ravings of the maniac mob made the night hideous. The loaded anvil was discharged just under the window, followed by shouts, blasphemous ravings, obscene songs, bell ringings, horns, tin pans, profanity, and terrible threatenings and foul language, that caused the pure in heart to shudder. No one could leave the house in safety. From midnight until one o'clock A. M., Sunday morning, they devoted their time to moralizing and maturing plans to break up our meeting. I had an appointment to speak at the school house, and they were to take me down and set their foot on my neck. Of course no one was asleep within half a mile of them, and this midnight council was known to all. It was an interesting and instructive lesson to thoughtful lookers on. These Knights of Bacchus were in a delirium of sacred grief over the immoral Influence of Spiritualism! The bible, religion and the safety of souls were in jeopardy. With pathetic sorrow they bewailed the fate of society, if this dangerous delusion were permitted to lead captive the unwary. Something must be done to protect religion, and they were the chosen of God to do the plous work. After an hour's deliberations they ranged themselves in line and their chief gave the command, "Let us give three cheers to sustain the Bible." Then the air was rent with their shouts. "Now three groans for Spiritualism," and then with three solemn groans their nights' work was finished, and they adjourned to meet Sunday morning at the school house and finish their work of "saving grace," by mobbing the meeting and putting me under their feet. I was young, sensitive and timid. I dreaded conflict. In all those weeks of abuse, no word or act of mine expressed aught but good will and kindly feelings for my persecutors, nor did I feel any anger or desire to retallate. Sunday came, bright and beautiful. A large congregation greeted me. The mob came also, with bells concealed, and bottles to refresh their inspiration and courage. Passively, trustfully, I yielded to the heavenly influence that stole into my life, soft as the breath of Eden. For an hour the angels breathed upon us, and the air trembled with the tender pathos, sweet charity, pure devotion and saving love which held in awed silence and subdued reverence the I fold, to be nurtured in error. This must be I and lament the barrenness of our Zion.

misguided slaves of prejudice and passion, and the power of spiritual truth over evil motives was forcibly illustrated. At the conclusion I invited any one having convictions for or against our faith to freely express them, the only condition being the use of decorous and respectful language. Rev. Linas Paine broke the silence and presented some touching illustrations and feeling sentiments, and no other offered a word.

The meeting closed and the leaders of this gang of reckless rowdies went away wiser and I believe better men. From that time I was treated civilly; respectfully by most of them. Some of them became my friends and advocates. Years afterwards one of them called me to hear his experience with a medium, which he related with zeal, and acknowledged his conviction of the truth of Spiritualism, which touched him so deeply that he wept. From that time till the present, in all the trials incident to a public advocacy of unpopular truths, I have found no armor of defense so strong, no argument so powerful and convincing to friend or foe, and nothing so restful and sweet to my soul as Love, CHARITY and TRUTH.

Christmas Thoughts. BY MRS. MARIA M. KING.

To the Editor of the Religio-Philosophical Journal.

The merry Christmas has come; Gloria in excelsis! The Christmas chimes peal out, the pean of praise filling all the air, as the musical vibrations answer to each other throughout the great city, reminding the of the significance of the day, and calling them to<sup>\*</sup>worship. There is music, too, in numerous households. At many firesides there are gleeful voices and radiant faces. Happy childhood is brimming over with new delight, and staid men and matrons are sharing this pleasure. There are happy surprises, and gifts that make glad the hearts of young and old. Even the poverty stricken share in the general joy. Philanthropy on this day spreads the tables for the orphans, the homeless and forlorn, and reaches into the hovel and ministers to the dwellers there, causing the sunshine to beam in on this day of all the year, which commemorates the benevolence of the All Father. Christmas, the Christian's festival, typifies what appears to be a necessity to all humanity, at its present status. How appropriate for the people to have a holiday of this character, when all can rejoice and be happy together; when the prosperous out of their abundance can minister to the unfortunate, and lift the burden from the hearts of suffering children, and allow them a glimpse of a heaven of beauty and plenty. How universally all classes participate in this festival, in one way and another; thus witnessing to the fact, that holidays, properly distributed, are good for the people, and that the sum of human happiness is increased by the effort of the church to keep alive veneration for this its hallowed day. Now, whatever Spiritualists may think regarding the propriety of celebrating the birth of Christ, and assigning to this event the importance with which it is accredited, they should consider the fact, that they are leaving almost entirely to Christians the work of providing for the people what is as necessary as daily bread: viz., religious observance, the means of religious training of the young, and attractive places of resort where the people may be entertained on holidays with sights and sounds that delight the senses; as music, decorations, grand architecture, and pictures, and be instructed in various ways; where they may assemble for worship and religious instruction. The people must have these things, and those who supply this necessity of human nature will retain the strongest hold of the masses, and be their chief instructors in spiritual things. The temples which to day are decorated for the occasion, and where inspiring music casts its magic spell upon the spirit, will attract the multitude, old and young, and with the spiritual uplifting, which all the surroundings combined to favor, the subtle influence of error will be infused into susceptible minds, and the bonds be strengthened which binds men and women to the churches, and children be allured into the

so. Where are the temples of the Spiritualists, the people who boast the best religion in the world? Where do we see them supplying a competent counteracting influence to the churches, on this day or any other? Are the children and adults -who must be children sometimes-trooping into the pleasant-not to say magnificent places of assembly we have provided, where they expect to be entertained and properly instructed as to the significance of the event commemorated, and what they have to be grateful for? It would be quite out of place to deck in Christmas attire the public halls, dancing saloons, etc., where Spiritualists usually hold their meetings, besides these might be needed for the use of negro minstrel or strolling actors.

AlasI that people so blessed should be so neglectful of their duty to the public and the rising generation, as to fail to provide temp'es of their own dedicated to the use of the people! Alas! that it is true that their Christian neighbors are "wiser in their generation than these boasted children of light."

It is to be feared that many Spiritualists mistake the nature of their religion, considering that it requires no self sacrifice on their part for the truth, no special, persistent efforts to get it rooted deep in the soil of human nature, that it may grow and bring forth its legitimate fruits in human society. Are we really a people needing the stimulus of a little or much "hell fire," or the fear of a vengeful God, preached into us to impel us to the performance of our necessary duties? Some among us manage to supply themselves with the monthly services of altractive speakers, who must usually go into unclean halls to minister for the angelic messengers who come to bless mankind. I can but feel that those who touch the lips of our inspired teachers with sacred fire from the celestial spheres are worthy of as much honor as the Christian's God, and should at least have wholesome surroundings where they control their instruments for public teaching. The altars of the Hebrews were sacred to their wants and smoked with incense; Christian churches and even heathen temples are hallowed, and no unclean magnetism (except that of the worshiper,) is allowed to defile them. Thus, these people instinctively obey a most important natural law. which Spiritualists, understanding, habitually disregard. I know Christians who scrimp themselves in their necessary expenditures, that they may contribute to "the Lord's treasury;" and they are happy in the blessings which come to them from having pleasant churches, well furnished, and pastors to act as teachers, and friends in affliction and prosperity; in having weekly meetings, Sabbath schools, etc. I look for Spiritualists as consistent, as self denying, and fail to find many of them. I see them scattered as sheep without folds or shepherds, literally starving, spiritually, for what they might have, with some well directed effort. They enjoy their faith extremely. O yes! but it is so easy a faith that it allows them to forget the claims of the public upon them, and to hand over their children to the churches to be molded into good orthodox Christians by the means which the munificence of Christians provide. Competent inspired teachers may wait idly for calls, when their services are needed everywhere. The faithful editor may devote his life forces to the work of disseminating spiritual truth, but his reward is meagre, and what wonder if his heart should almost fail him! The less the people have of a religion that fosters indolence and selfishness, the better for them. I believe that the right sort of Spiritualism is aggressive, that it will, through its true votaries, storm the strongholds of error, turning the weapons of the enemies of truth upon themselves, and so conquer success. It is vitality itself, and must inspire true believers with zeal to work out its effect upon society where there is intelligence and spirituality enough to enable it to take root.

Each issue comes stored with the wiedom of ages, Live thoughts from the thinkers and wits of today,

Inspirations of poets, seers, prophets and sages Golden gems from immortals! O what an array! In the conflict of thought, it believes in discussion: Opinions adverse to its own it dare print; Perceiving that heads by hard mental concussion Have often struck light, like the steel and the flint.

In morals it aims at the purest ideal, Loose "Free-lover logic" it tramples to dust; Only pure holy marriage, the legal and real, Secures its support; other loves it deems lust. On religion it holds to the active, the pratical, Professes no trust in unreasoning creeds, Has little respect for faiths, cold and dogmatical. Ignoring humanity's physical needs. Christ, it regards, not as God, but a saviour, A pattern of sympathy, kindness and love, Lifting us, not by his blood, but behavior Joyfully, JUSTLY to mansions above. Onward, then, brave PHILOSOPHICAL JOURNAL, Unfurl to the breeze of true progress your sail, Resolved that no demon from hades infernal, Nor devil incarnate o'er truth shall prevail! warm "Merry Christmas" we wish you, dear Colonel.

Long, "Long may you wave," PHILOSOPHICAL JOURNAL!!

The Relative Value, in Death-bed Experience, of Forty Years' 'Church Membership," as Compared with a half hour of Spirit Vision.

BY BRONSON MURRAY.

To the Editor of the Religio-Philosophical Journal:

In your Christmas number I shall make free with some family history bearing upon the subject which heads this article. To render it more authoritative with those to whom the parties are known, as well as to others, I shall give the names and residences. The facts were related to me by my late uncle, Mr. Hamilton Murray, then President of City Bank of Oswego, N. Y., where he was well known and is still remembered as entirely reliable. The sister of Mr. Hamilton Murray, whose name is Amelia.was married much more than half a century ago to Mr. John L. Mason, who was the oldest son of the celebrated First Scotch Presbyterian minister of New York city. and was trained up "in the way he should go," according to the strictest rites and rules of the Presbyterian church. He became, early, a devoted member of that religious body, and for forty years prior to his death, he was an upright, honored and consistent Christian. He was an elder and leading member of Dr. Skinner's wellknown Mercer Street Church, now known as the "Church of the Strangers" in New York, and presided over by Dr. Deems, and nourished by the widow of the late Commodore Varderbilt.

Such was the record of Judge John L. Mason's life. It was and ever had been one of ' Sharpe.

had been lying there some three months, I think. At one side of the bed sat his wife, Amelia, at the other side sat her cousin, Mrs. Martha Monroe, now deceased. It was noticed of him that his face assumed an air of quiet repose and for upwards of half an hour, he neither spoke nor stirred. At length, a gentle smile stole over his countenance, and, turning to his wife, he said : "Amelia, I have had a vision." She replied (being a consistent church member and well taught in the church doctrine that "The canon of the Scriptures is full,") "You have been dreaming, you mean."

elder of the Mercer Street Church, and

these were the circumstances: He was ly-

ing on his bed, in his own house, on Wash-

ington Square in the city of New York, He

"No," he said, with great warmth and sternness; "I mean what I say. I knew that you and Martha were here, and I had a vision. I saw portrayed in front of me, a dark broad river, and I was afraid of it: afraid to cross it. Then, on the other side of the river, I saw a bright cloud appear. Gradually it assumed a form and it took the shape of our daughter Mary, and she looked at me across the river, and said, 'Father, why are you afraid to cross this river? I have crossed it.' Then she disappeared and Elder Markoe came along the bank. He looked at me and smiled, and the vision disappeared, and now, wife," continued the dying Judge, "I am ready and willing to die."

Here, Mr. Editor, I have given you a true and accurate account, as I received it from my uncle, who was not a believer in what we call manifestations. I often sought in vain to convince his mind that spirit existence was the only legical solution for this and other phenomena he had witnessed, but without avail. He had an idea, at that day prevalent, that "Odic force" would solve them all at some time. How a logical mind can, in this day, reject the fact of spirit communion, is to me inexplicable. The instance here related exhibits the superior value of a spirit vision over church-eldership and church-membership in quieting the fears of death inculcated for forty years from the pulpit.

The "our daughter Mary" referred to in this narrative, was the wife of a Rev. Dashiel of the Presbyterian or Congregational church, who went, I think to Iowa, many years ago and doubtless is known at the west.

238 W. 52nd St., New York, Dec. 1881.

A church is never reformed from within. Savonarola tried after a reform, and was put to death. Luther tried, and had to dissent. Our Presbyterian forefathers tried, and were forced into dissent. An established church can never reform itself. The reform must come first by the more enlightened persons quitting, and then by their ac. tion on men's minds from without,-Sam.

Let us hope the day may not be far distant when the enthusiasm of Spiritualists may be directed to the purpose of strength. ening their cause by the means so effective with the churches. Until then, some of us must "hang our harp upon the willows"

# RELIGIO-PHILOSOPHICAL JOURNAL.

#### Year After Year.

BY EMMA TUTTLE.

Year after year drops out of life And is forever gone, Says from the halls of memory Where Love walks, Hy wan,

And wreathes the dead years slicntly With every flower they boro; The enowy blooms of sacrifice, The fateful thorns they woro.

All garlanded above their brows, And held in fingers cold, Lie blossoms culled in many fields, Rose, szure. purple, gold.

Their changeless faces tell the dreams They cherished when they died, And some wore sweet as anght can bo, And some were agonized.

Some lie in birthday roses decked With love gifts in their hands; Some hold the funeral flowers they woro, Who went to goodlier lands.

Some in Importal mantles robad Have evept Love's golden lyre, And come were mutely erucified, And come exhaled in fire.

Some died with brows upturned to God, Weary of battle strife; Some kiesed the greenery at their feet And died longing for life.

But those which lie in oweetest rest Wreathed with the whitest flowers Are they that wrought for others' good Through all the flying hours.

So viewing reverently their alcop Which lived and died the best, Let us recolve this year shall be More fair than all the rest.

And when again the Christmas bolls Are pealing o'er the land, A dead Madonna may she reav, With lilles in her hand.

Spiritual Camp Meatings.

BY HUDSON TUTTLE.

Is it not strange the "Brass band" engaged by a certain camp meeting association received more pay than all the speakers? A prominent lady who is constantly engaged in the lecture field, received an invitation from one of these associations, promising her \$10 and traveling expenses from a certain point, to reach which point would require \$12. She tore off the unused halt of the sheet on which the letter was written, returning it with the brief line that she thought they would need it to insult another lecturer with! Are these gatherings simply for amusement and pleasure? From the prominence given to dancing, music, boating, etc., one would be led to suppose such was the leading motive. One other parallel-the wonder manial At one camp meeting, a tent hore over its door the following sign: "Fortunes told by Tea grounds," and in another fortunes were told by palmistry. Mediumship anywhere was offered to the crowd for so many cents or shillings. What can the outside world think of a Spiritualism which flaunts the childish superstitions of the past, and places itself on a level with the

for interior growth, as well as outward cul-

Now what can managers of spiritual camp meeting accomplish the coming year? Of course not all the vast possibilities which become apparent in this direction, but they can make a beginning. They need omit none of the ways and means which they have heretofore considered necessary to win the crowd.

What is proposed is an addition. They might employ such men as Professor Denton to hold classes for the study of the origin and growth of worlds, placing these sgainst the orthodox classes in Mosaic Cosmology; Prof. Wilder, to teach the science of life; A. J. Davis, spiritual culture, clairvoyance, etc., and so on to any desirable extent, for there is no want of eminent men and women in the ranks of Spiritualism to instruct in the wide circle of the sciences; nor should Spiritualism, as a science, requiring profound study, and as a moral and religious system, be neglected. It is the most important of all, and requires the most able teachers.

The camp meeting can set the example for work, and the various teachers awaken thought, and give it direction, pointing out the ways and means of advance, thus giving the primary circles an impetus they would not lose for the year. These circles at their stated meetings can carry on their readings, studies and conversations, introducing whatover will afford amusement or culture; they can correspond with each other, exchange books, and plan lecture courses, and, in many ways, which will suggest assist each other. The members will look forward to the yearly meeting as a fraternal reunion, an intellectual symposium from which they will not willing-ly absent themselves.

A Pleasing Incident of Years Ago.

BY HERMAN SNOW.

When one arrives at what middle aged young folks call old age, he may fairly claim the right to be a little garrulous; also it is his privilege to make much of his reminiscences, and if he he one of those who have been accustomed to scribble for the press, the good public is often, as in the present instance, called upon kindly to indulge him in his weakness

But what am I doing? By implication I am calling myself "old." Now I do not ex-actly like that word as it thus suddenly meets me, like some undesirable, half-acquaintance whom one would rather avoid if possible.

Am I old ?- in body 1 mean, for in spirit I am certain that I am but an infant. Let me see: how many Christmas Days have I seen? Seventy, with the coming one-sure as I am a sinner! Well, well; I must give in, I suppose, to the prejudices of these middle aged youth of to day, as well as to the much exalted judg. ment of a certain one of old, with his prating about three score and ten years being the full measure of earthly activity. Let it be then, that—"I am not as young as I once was;" I do not mean to give in to uselessness for all that.

So much for the privilege of my venerableness: I will now to the special purpose of this rambling effusion.

Where I now live greenhouses are of no account to common amateur gardeners like myself, I mean. All out-doors is our greenhouse even at this season, when all you eastern ones are shivering over your fires, whilst your unprotected gardens are turned into ice houses. My garden has felt no frost yet, and, as while writing, I look out of my south window. I can see heliotropes in full bloom, whilst their fragrance fills my room from liberal gathermust go to the green house; but for what purpose he did not know even then On my telling him what I and my spir t friends had to do in the matter, he was astonished in the extreme-almost trightened indeed, that he should have thus been made use of by an invisible power for, although somewhat inform. ed upon matters of the kind, yet he was far from being thoroughly acquainted with the possibilities of spirit agency and power in the affairs of mortals. San Francisco, Cal., Dec. 1, 1881.

#### The Origin of Sabbath Observance.

#### -BY PROF. ALEXANDER WILDER.

It is not wise, under the present order of things, to seek the overthrow of the Sabbath. The grasping nature inherent in our civilization is so inordinate that if the day of rest should be abrogated, the laborer would find himself at the mercy of the employer. with no privilege above that of the domestic animal. As in the great daily newspapers, the full seven days would be sure to be exacted every week, and life would be made bitter by the burdens which would be certain to be imposed.

I do not, therefore, believe so much that the Sabbath can be descerated but fear it rather for man for whom the Sabbath exists. It is a day of humanity sacred in so much as it is auxiliary and promotive to the best interests of human beings. As for its special sanctity as a day it has none; all days are holy, for time is a part of eternity and therefore, always sacred as being the life time of God. The par-titioning out of days as secular is a human invention, a profaming of the sanctities of the universe

The observance of the seventh day was never instituted by Moses nor was it in any sense peculiar to the Hebrew peoples. They brought it with them when they passed over the Euphrates to come into Arabian Ethiopia and the West. The Semitic population of Assyria had the same custom. "In the year 1869," says Mr. George Smith, "I discovered among other things a curious religious calendar of the Assyrians, in which every month is divided into four weeks, and the seventh days or Sabbaths are marked out as days on which no work should be undertaken."

The selection of the day appears to have been astrological. • The chief heavenly luminaries were seven in number. This fact suggested the week or septenary cycle, each day of which had its own celestial patron, named from a divinity of the Pantheon. Sunday was the day of Shamas. Dianisi (Dionysos or Adon) the sun god ; Monday, of Siri, the moongod; Tuesday, of Nabu or Mercury, the patron of divine revelation, literature and art; Wednesday, of Nergal or Mars the prince of the eternal abode; Thursday, of Bel-Merodach or Jupiter, or Amer-Utu chi: Friday, of Istar, the Mother, genius of the planet Venus; Sat-urday, of Nin or Saturn. The orbit of the latter planet included all the other planets, and hence the day thus indicated became sacred as representing the entire week and by further carrying out the figure, all time, and even eternity itself. The word Sabbath is only the Semitic numeral seven.

Nevertheless, the Semitic nations were not the original institutors of the seventh-day cycle. Mr Sayce has abundantly shown from the Cuniform Tablets that they derived it from the Akkadians. In the West Asian inscriptions (II. xxxii:16) the very word Sabatur occurs in a vocabulary with the definition, "a day of rest for the heart."

Who the Akkadians originally were, is a matter of some difference among scholars. They have been ranged among Turanian peoples of the Tartar or Mongolian character, but with some reason for doubt. Professor Tiele classes them with the Elamites or Susianians and non Aryan Medes. This would make them an Ethiopian or Hamitic race, which is more than probable. They possessed a very ancient civilization; were astronomers and made use of the wedge letter, itself a modification of the hieratic and hieroglyphic character. The early mythology was Akka. dian; Ana, the Most High, Uruki the Moon, Ud the Sun. Im the wind, Suku or Venos were in its pantheon. Im was identical with Rimmon or Ramanu, and was also named Yaba the god of intellect. An immense multitude of spirits, among which all the gods were included, belonged to the race of divinities. They were ranged in classes: and thus came the varied orders of gods, archangels, angels, yezdis, demons, heroes and psychic essences, of Chaldean, Judean, Hellenic and Christian theology. The affiliation of the Akkadians with the old Medes. Himvaritic Arabs and other Cushite nations, brings us to the view of the fact that they were worshipers of fire and the serpent. The latter denoted the ensouled flame, and the interior essence of man. Hence learning the healing art and the mystic re-ligion were typified by "the sign of salvation." It was borne on the standard as the Great Red Dragon with seven heads and ten Mithraic rays. Even among the Christians it was a symbol and mystery, and often employed in the consecration of the sacred bread. The new religion took its deepest root in ophite countries like Asia minor. A legend preserved in the Avesta informs us that Zobak, Dohaka or Astyages from the West ruled ver Iran. The name signifies a snake and signified the dominion of the serpent worshiping Assyrians. Dynasties of this race existed farther east in Seistan and Indian countries. The Naga or Serpent tribes of Kashmere and India were probably akin to these. The Sabbath observance characterized the Serpent worship. Bastian has described the Dragon king of Kambodja, who built Nakon Fham, as devoting the seventh day to prayer. Colonel Low also reports in the second -volume of "Transactions of the Royal Asiatic Society" that "every seventh day the mighty Roja Noga [Serpent king] issues forth from his palace and having ascended a high mountain, pours forth his soul in ardent devotion." A like practice existed in the temple of Apollo at Delphi.

sat beside an old tumble down stove containing a handful of coals, over which she held her cold stiffened fingers; a wretched bed of old rage, bits of carpet, and the like, contained two little girls, one a deaf mute about five years old; the other a mere babe of twenty months. They had cried themselves to sleep with hunger, the mother said, in answer to my question, "The father is in jail for steal-A babe two months old had died since ing." his arrest The sick mother had not been able to carn any more than enough to pay for the rent of the room they occupied, and there on this "day of thanks," they were without food or fire, while the thief father was comfortably lodged with a clean bed in a warm cell, and kindly furnished with a turkey din-ner! Who was punished? Who suffered for that petty theit? What sort of reform is needed?

# Chicago, Ill.

### With Cultivation.

Why should not physical gifts be cultivated Nature spontaneously never equals anywhere what she can do with cultivation. Emma Abbott told a reporter in a recent interview, that it was to her indomitable will that she owed her success. " I was determined to succeed, and worked hard to accomplish it." she said. The faculties that make an actor may all inhere in the man, but without cultivation he will never rise to prominence.

The lives of authors show the value also of cultivation. It is effort, practice, thought, that gives position even to genius.

Now, psychical powers are subject to the same law, and, with cultivation, they may be developed wondrously. This is proven by the Hindoos and Arabs of to day, and by the Adepts of ancient mysteries. It often took nine years of cultivation, for the Initiate (beginner) to become an Adept (master) in the Eleusinian Mysteries. But once an Adept, he was a whole man, as Apollonius and Jesus are said to have been. All the occult mani-festations of ancient magicians were the result of education.

If you want to materialize through me," said a medium to spirits, "you must do it with me in the light," . She refused and persisted against going into a cabinet, and as a result she developed her own powers and gave manifestations in the light. The powers of neither spirits nor mortals are fully tested today. There is a more wonderful field just ahead, with the aid of cultivation. Inspiration is the noblest of all gifts, and yet without cultivation it is as a wind through a forest. With cultivation, it becomes like water in a channel, controlled and useful. Inspirational or trance discourse is usually assertion rather than demonstration, and lacks coherence and continuity of thought. With cultivation, it may have both. Inspirational poetry rarely rises above doggerel, but without inspiration, no poetry. Every poet writes by inspiration. A popular speaker on our platform writes

us that since he by an analysis of his subject in his room, and the writing of a skeleton, has thought them over in that channel, his lectures have been much more coherent, and his success much more marked. We know by the testimony of medial friends that this is true of

all phases of mediumship. Law is the controllimg agent everywhere and as fast as we are taught by wise spirits, we are in duty bound to apply that knowledge and teach it to others. In the past the knowl edge was entirely on the spirit-side. They have taught us the necessary conditions, and now we have rules for spiritual circles, and we teach others how to hold them, and how to develop the psychical powers of the members Even as music has its laws, so has clairvoy feeling of wrong-doing by disowning their be-lief, disowning it even to their own stiffed conscience

And saddest of all it is that this inherited condemnatory spirit of the law that "he that believeth not shall be damned" survives oftentimes in the doubter himself, who, having as he thinks been brought to see more clearly than his Christian, or perhaps only more or-thodox, neighbor, finding himself unable to bring that neighbor to see as he does, feels like, at least, condemning that neighbor for doubting hisown new views.-Mrs. S. A. Un. derwood in the Index.



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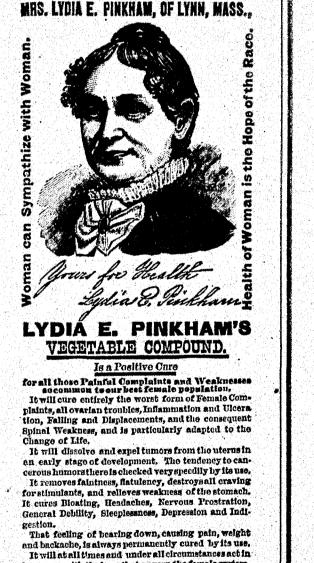
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DECEMBER 24, 1881.

Gypsy fortune teller?

While the Spiritualists gather in vast numbers at the various grounds, and gratify their credulity with witnessing feats of ledgerdemain and fortune telling mingled, of course, with excellent mediumship in some quarters, and consent to pay brass bands fifty dollars. and speakers ten dollars, coming for pleasure or from curiosity, and going away little improved, would it not be well for them to take heed of the orthodox brethren whom they affect to despise? Look at Chatanqua Lake; the management has inaugurated a movement which extends over a vast radius of territory. There is pleasure and there is profit. There is the unnecessary study of the Bible, good enough when rightly directed, but stale and unprofitable as conducted, which well matches spiritual fortune telling and rope tying, but beyond that is the literary and scientific cir-cles which endure after the meeting has adjourned, and cultivate the members through all the year until the next.

Chatauqua has set an example forward and onward. The orthodox camp meeting no longer is a wilderness where preachers go howling for sin, but is becoming a school, and the preacher is being displaced by the scienthe pleather is being displaced by the schen-tific lecturer, who has something to say and the ability to say it. The eyes of the laity are turning from the dead issues of by gone ages, to the living present. Hence these gatherings are becoming popular and doing a great good.

Now should not Spiritualists be equally ready to set themselves in the great current of advance? Or should they be so well satisfied with the fact of spirit communion, that they make no effort after attainment in genera knowledge? They who accept this view will find that Spiritualism can never be confined to such narrow limits, but necessarily blends with all knowledge, and is broad as the world.

Which of the camp associations will make this new departure, or will all of them see its necessity? Pre-eminent success awaits the effort. The Casadaga Lake Association has the advantage of location. It is brought in strong contrast and rivalry with that of Chatauqua. Its management has already made pleasure subservient to mental and spiritual improvement. Casadaga furnishes a plan ready at-hand, only requiring slight modification. It cannot be put in complete order in a year, but a beginning can be made. Lectures on at least two great departments of science can be engaged, alternating with those on Spiritualism, and circles or classes formed for special or general study. Still better would it be for the Spiritualists in their localities to form circles for the double purpose of investigating the facts and laws of Spiritualism and general study. When these circles come together in the larger sphere of the camp meeting, they would know how best to carry on the movement.

The name "circle" is suggestive, and we would not allow the orthodox camp meetings to steal it from us. Let the primary societies by all means retain the name. Then to the meetings which may introduce into their sessions, all phases of mediumship, and seek for the various phenomenal manifestations, may be added real carnest study and research, not only into the laws of spirit, but also of matter. Lecturers may be engaged from time to time by such local associations, but their necessity would not be so much felt where all were striving to bring their best thoughts, culled from the pages of books and papers, to each new session. We believe that such a course

ings recently made. But whither am I wandering? I was aiming at an eastern greenhouse, but have brought up in a California open air garden, in winter time as you call

Where I lived some twenty years ago, greenhouses were wanted; but they were a special luxury enjoyed only by the "well to do" in material affairs. A kind neighbor of minea generous hearted Spiritualist as he washad one of these luxuries which he seemed disposed to share largely with myself. The gardener employed by him was one of a decidedly impressive or mediumistic make, although he himselt had no clear understanding of the fact. This green-house was at some distance from any other building, it being on the site chosen for a future dwelling house of the owner. It was a very pleasant resort for me, especially in the coldest part of the winter when my own floral beauties were fast asleep beneath their snowy covering, and outdoor quiet communings with nature's loveliness were an impossibility to me.

To this green house I used to resort quite regularly, choosing as my time an early hour of the day when the gardener, having finished his morning's work, everything was in order for some hours of uninterrupted quiet. This, I was accustomed to regard as my spiritual oratory, for here all was especially favorable for quiet and soothing contemplation; and for mental intercourse with my spirit friends.

When the mornings were unusually cold, it was the custom of the gardener, after having finished his work at the green house, to close the doors with great care, and sometimes to leave a log of wood braced against the outer one, for greater security. This was the state of things on the morning of the incident I am now to give. As usual, on making my accustomed visit, I carefully noted his arrangements that I might keep everything as left by him; so on entering the outer door-without for the moment thinking what the perplexing result would be-I carefully contrived to le the log of wood fail back in its place after I had entered, thus leaving myself in a regular

However, without then realizing my impris-oned condition, I went in among the flowers, and had my pleasant time, being rather more than usually conscious of the intimate near ness of the invisibles.

But on at length essaying to leave my deightful retreat, for the outer world and its duties, 1 found it utterly impossible for me to get out without breaking through the glass windows! I returned to the inner sanctuary with a perplexed and half amused feeling at the dilemma in which I thus found myself, in which feeling I was quite sure the invisible ones largely partook, especially of the amuse-ment of my dilemma.

Remembering now the impressible character of the gardener, I resolved to try the experiment whether, with the aid of my spirit company, I could not summon him to my release. After, therefore, engaging in a playful and bantering consideration of the state of the case, I made a direct appeal to this invisible company to try and send the gardener to let me out. Very quick, and to the purpose was the response, for immediately, on looking out through the windows, I saw the gardner coming, almost upon a run, and soon after he was at my side with a strangely mingled expression of wonder and affright upon his conntenance.

On questioning him as to how he happened to come to the green house just at that partic-ular time, he said that he did not know; that to be in accordance with the fundamental he was busily engaged in some other occupa-principles of Spiritualism, which declares thon when all at once it came to him that he

In short, the facts appear to be thus: 1. Astral worship and Serpent worship have been general and possess an unknown antiquity.

2. The known world-religions, Akkadism Semitism, Judaism, Nagism, Magism, Helbuism, Buddhism and others are offshoots of these archaic worships.

3. Sabbath observances were primitive in those countries where astral worship existed and the inference is legitimate that they were originated with the religion having the ser pent for its symbol,

Who was Punished?

### BY JULIA H. BISHOP.

To the Kaltor of the Beligio-Philosphical Journal:

Being called out on Thanksgiving day, I by accident, entered the wrong room of a large tenement house, and witnessed a sight for the humane and charitably inclined to | at last give up the convictions of their ripest meditate upon. A pale, skeleton-like woman

ance. Psychometry is capable of being systematically taught as phrenology, and inspiration, impression, vision, trance and the "superior condition," can all be taught to those having the capacity, as painting, sculp ture and mathematics can be to those of right phrenological development.

By intelligent culture every human being can grow in all these spiritual powers, and over one half shall, if rightly instructed, possess them in a remarkable degree inside the next century. But our efforts must join with those of the Spirit-world, and we must unite in schools or classes for psychical development, and not for phenomena.

And is it not time that Spiritualists made work in this direction their prime object? That our public efforts be in the direction of spiritual unfoldment, and not, as is too often the case, to remain in the ranks with the investigators running after phenomena? That phenomena occur is an established fact. They are daily advertising themselves, and numbers are seeking them, Spiritualists have now another work to do, and that is to spiritualize themselves, and help make better conditions for the elevation of those around them. The main duty of our platform now should be in the line of practical work, and a portion of the Spiritualist press should also be devoted to that end-Cultivation of the Spiritual,-The New World.

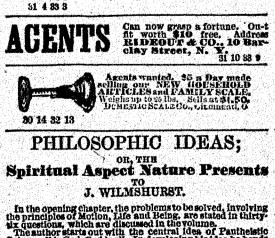
Belief.

One's belief is not a matter of choice or of volition. No one can say truly, "I will be-lieve so and so, or I will not believe the other thing." A belief is according to the evidence received or the authority acknowledged. A belief in anything can be professed, provided there are deceit and falsehood in the soul of the one who so professes, or if the inducements of wealth, fame, social distinctions, or other incentives prove too strong for a feeble mind and will to withstand; but the belief is still unchanged, without new and convincing evidence showing the baselessness of that belief. The pleasantness, safety, or beauty of a bellef, though it may make it more desirable, does not make it one whit more believable, if the evidence seems to us untrustworthy. Fairy tales are often very enchanting, and we could earnestly desire that they might be true; but experience and reason teach us that they have no foundation whatever in fact. So, however desirable they may be, we know they are not true; and no amount of contempt for our lack of faith from some child who does devoutly believe in them, and who pitles us for our unbelief could change our views in regard to them.

A belief may, however, be greatly a matter of temperament, inheritance, or circumstances, -not that any of these can fully determine what a man shall or shall not believe, but these things are almost sure to give a bias to his belief; and even those who in the prime of life, in the face of evidence which to them is overpowering, change their belief in regard to religion or any other matters, at the near approach of death or in the slow death of old age and consequent weakened faculties, when their courage and clearest thought is gone, when early impressions and inherited tendencies assert themselves most strongly, and with them comes often the renewal of that in. born feeling of the criminality of a change of faith,-then these even are apt to waver and falter, to look longingly back to their inherited faith, and, yielding to the oppression of the almost universally expressed condemnation, reason, and save themselves from the revived harmony with the laws that govern the female system. For the cure of Kidney Complaints of either sex this Compound is unsurpassed.

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The most purched like tore made by our best money foots of \$1.50 by • CHICAGO CORSETT for Mediums and Healers, Large and lofty was the dwelling, denborginism. With adornings rich and rare. BY D. B MORROW, M. D. Tapestry, from looms of Venice, Kidney Diseases. marbles, in the dusky air To the Editor of the Religio-Philosophics' Journal: Kidney diseases afflict the greater part of Gleamed and quivered in the gas light During the last year or two, there has been the human race, and they are constantly on of the lamps that hung without, much complaint through the columns of the increase, but where the virtues of Kidney-Where the noise and stir of footsteps, papers devoted to the cause of Spiritualism, of the oppressions and restrictions sought to Wort have become known, they are held in check and speedily cured. Let those who mingled with the merry shout Of a crowd of joyous school boys. be placed upon mediums and healers by have had to constantly dose spirits of nitre MONEY REFUNDED members of the "regular" practice of medi-cine. I have perused quite a number of those and such stuff, give this great remedy a trial and be cured. In the dry form it is most eco-How the sad-faced woman there 31 10 22 Bent and shivered at their laughter, complaints, but none of them proposed any nomical, in the liquid the most convenient.-A New Edition of E. V. Wilson's Book, clasping her white hands in prayer! reasonable remedy. Any one at all conversant Phila. Press. Naught she saw; in lavish beauty THE TRUTHS OF SPIRITUALISM. with the present status of the science and art With a fine Photo. Engraving of the Author, **51**,50. Also Cabinet Photo. of E V. Wilcon, **50c**; Memorial Pictures, each 25c. For sale by application to Mrs. E. V. 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Clairvoyants, Trance. of medicine, knows that the allopaths of the " See," said an ecclesiastic holding out a Hung upon the walls about her, regular school of medicine are very ignorant bowl of money before Thomas Aquinas, "the catching tints of rosy light of the true methods of curing disease. They church has no longer to say 'Silver and gold have 1 none'" "True," replied the stern have a little routine of quinine, calomel, mor-From the flames that flickered slowly, FREE CIFTI Acopy of my Med-Sense Book will be sent to any person afficial Common sumption, Bronchitts, Asthma, Sore Throat, e- Nassi Catarrh. It is elegantly printed and illustrated; 144 pages 12mo, 1879. It has been the means of saving many valuable lives. Send name and post-office address, with six cents post-ser for malling. The book is invaluable to persons and fering with any disease of the Nose, Throat or Lungr Address, Dr. N. B. WOLFE, Cincinnati, Ohio. 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The allopath is the conservative of medi-Till at last the child so cherished, Would You Know Yourself Dr. Pierce's "Golden Medical Discovery," cine, and sets his face sternly against any imwithered, faded day by day, and "Pleasant Purgative Pellets," purify the And the mother, frenzied, tearless; provement of his miserably established sys-CONSULT WITH A. B. SEVERANCE, THE WELL-KROWE tem of butchery. He never claims to cure blood and cure constipation. Psychometrist and Clairvoyant. hung above his lifeless clay, All the past came rushing o'er her on this lonely Christmas night,

And the room seemed filled with phantoms, weaving in the weird twilight, Till her thoughts ran into measure and words smote the sullen night.

anybody. His patients recover, if they are not called by a divine dispensation of Providence to visit their relatives in the shadowy land beyond the grave. He is a relic of the barbarism of the dark ages, and still insists in his text books, hospital and college lecture courses, on the necessity of torturing his patients with lance, emetics, purgatives and moxas (hot irons). If his patient is cold, he roasts him; if hot, he freezes him with ice; and if he is bald, he proposes to scalp him and replace the same with another having hair on it. He is a fossil of the age of Hypocrates and Galen, and has never got beyond them in his theory and practice. No wonder the "regular doctor" wants a law to force the people to submit to his miserable methods, or die. The increasing intelligence on the part of the people, makes them prefer death without the torture, for they are almost sure of dying if they submit to such treatment, But all this does not help the poor ignorant unfortunate healer employed by the Spirit-world to cure diseases by the laying on of hands. The "regulars" do now, and have in the past, tried to prevent their brother homeopathic practitioner from pursuing the even tenor of his way. Hahnemann was compelled to leave Germany and settle in Paris, where he became eminent. The allopathic regular school, with an impudence commensurate with its ignorance, has in Europe and America always obtained government and municipal patronage, and the homeopathic school with a modesty commensurate with its knowledge, has let it do it. The homeopathic school has produced a literature, teaching its theory and practice, established colleges, (chartered and authorized to issue diplomas conferring the degree of doctor of medicine on their graduates), established hospitals and free dispensaries, paid for by private munifi-cence, where the poor could be treated and cared for free of charge. Not satisfied with this, almost every homeopathic doctor is as well read in allopathic materia medica, as the allopaths themselves. Thus prepared, they appealed to the people to determine which was better, and they met a response that justifies and supports nine colleges, five hospitals, fifteen journals, and numerous free dispensaries, and six thousand homeopathic practitioners in the United States. And the allopathic regular sorrowfully remarks "that the homeopathic doctor rings the best door bells." Now let the mediums and healers do as the homeopaths have done, and the problem will be solved. Let them learn the theory and practice of medicine, if only to be intelligent on the subject, for the reason that the homeopath studies allopathy that he may know how densely ignorant allopathic practitioners are. He never practices it, if a true disciple of Hahnemann. Let the healers establish colleges where all the branches of medicine are taught-surgery, pathology, chemistry, etc. They might profitably have a chair of homeopathy, and another of allopathy, and send out the healer as well educated as the hardest old fossil; then he can select his methods of healing and none would dare to make him afraid. It is time mediums and healers should quit traveling and existing on their ignorance. Ignorance is not more convincing than knowledge. They would be none the less healers, because they possess a knowledge of physic. They might not be more efficient, but they would have the merit of being more wise. Ignorance is not bliss for mediums and healers any more than it is for other callings. An educated healer would command respect where an ignoramus would only get ridicule. The "regulars" are already trying to steal away the mediumistic thunder, by movement cures, massage, and showing that regular vi-brations, whether produced by a machine, the fingers or sound wayes, will relieve pain, They again seek to supplant the healers by application of metallic disks, and other means of diverting the attention of the patient. Again, many even among healers themselves, believe magnetics and electrics to be synony-

Men are apt to mistake the strength of their feeling for the strength of their argument. The heated mind resents the chill fouch and relentless scrutiny of logic.-Gladstone.

Dr. R. V. Pierce, Buffalo, N Y .: Dear Sir-

L'sychomictrist and 'lairvoyant. Come in person, or send by letter a lock of your hair, e hand-writing, or a photograph; he will give you a correct du lineation of character giving instructions for self-improve ment, by telling what faculties to cultivate and what to no strain, giving yeast and 'dure events, telling what kind of a median you can develop into, if any. What bushness or pro-femion you can develop into, if any. What bushness or pro-femion you can develop into, if any. What bushness or pro-femion you can develop into, if any. What bushness or pro-femion you can be act calcusted for, to be successful in life. Ad-vice and counsel in business matters, also, advice in reference to marriage; the staptistion of one to the other, and, whether you are in a proper condition for marriage; bints and advice to those that are in anhappy married relations, how to make their path of life smoother. Further, will give an examination of diseases, and correct disgnosis, with a written prescription and instructions for home treatment, which, if the patient: follow, will improve their health and condition every time, it it does not effect a cure. **DELINEATIONS.** 

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Where once the earth smiled most divinely fair, But mockery I see.

My child has gone! In darkness hedged around No sign of life or love

Comes to my cry. And can my boy have found A Heaven so sweet above,

That he forgets my auguished, breaking heart And far from me, his mother, dwells apart?"

And then she seemed to sleep. The stars looked down

In pity on the much enduring heart, That strained unto its breaking. Slow the flame Flickered and died upon the hearth, and swift The shadows fell, while to the mourner, every sense of pain

Was hushed and silenced in a solemn awe That swept around her with a soothing power. The shadows deepened; soon a tremulous light Wave after wave, stole over her, till the soul Was bathed in holy peace that quenched all woo, Then floated on the air, a love divine, Ineffable-we thank thee that such things be, O Father!-by her side the moonlight grew And tender, smiling, joyous, the dear eyes Of her own child once more looked into hers, The rose-leaf mouth took on its wonted smile, And all the face with radiant beauty beamed. His sunny curls fell o'er a forehead pure As the frail petals of some pailld flower, His I'ttle, dimpled hands in the old way Outstretched, and then upon her inner ear A voice, sweeter than harp Eolian, breathed:

"O mamma, grieve no more, I am not dead! No harm can come un'o that little head You cradled on your bosom. ' I am here, And love you dearly, mamma, far more dear Than when you bore my senseless form away, While a dark shadow fell upon your day. You turned and came unto this empty room, To dwell alone in solitude and gloom-While I, upborne by angel ones away Unto a Summer-Land of perfect day. Found angel-children at their happy play— They gathered flowers and twined them round my head,

And took me by the hand and gently led My feet unto a home so pure and bright, That everything seemed made of woven light. With music throb the roses, and the bell Of lily bloom, has each its tale to tell Of wondrous harmony, of love and peace. Our mystic, sweet-volced teachers never cease To leid us in gay groups beside the shore, Where beat the waves of beauty evermore. There lears we, through the sun, the star, the a flower.

How kind the Father is, and hour by hour We, drinking draughts of Nature's holy lore. His loving goodness day by day, adore!

Yet all the while I feel your murmured grief, And seek your side to try and give relief. Nestling by you, I seek to make you feel That Death can bring no pang Love cannot heal, And Love is Life! Go seek the sad and poor, Beckon the little children to your door, Out of your store let other hearts be blest,

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of religion" uses his creed to shield his mean deed. A few years ago two young men in a western city were employed at fair salaries by business firms. They both stole the money from their employers to start in speculation and trade, and both put money in their purses. One was not a church member, and his native manhood led him to pay back the stolen money: the other trusted in the "blood of Christ," kept what he had stolen, and is a chosen pillar in his church to day.

Outward display is held more precious than "the beauty of holiness." A satin robe or a fur cloak on a vain woman's shoulders is more beautiful to her than the sweetest womanly culture. The servant girl and the seamstress may be pinched, but her poor tinsel must shine in the streets. Her extravagant habits demand money, and her husband's morals grow weak, to serve one whom he loves, and so come defaultings and frauds. The fine horse, the wines and cigars, the splendid club-room of a husband, costing more even than the wife's silks and furs, must be had. The woman has but vain pride, the man has pride and appetite and base passion to feed, and the means must come at any cost; theft comes in, and ruin follows. The haste for wealth is a fever. Baldwin, of Newark, has for years been using millions not his own, and sitting meekly in an Episcopal church sleeping under the pulpit dome. On a late Sunday morning he was kept from church, only because he was surrounded by indignant men whom he had wronged out of over two million dollars. All this is because we prize material riches more than we do spiritual wealth. We must put honor, justice and fidelity above dollars or horses, or furs and jewels, and we must learn to respect man and to honor the rights of labor of hand or brain.

Vanderbilt and his fellows water the stock of a great railroad until one share now goes for two or more, and decrease the pay of a thousand poor workmen, by getting more work out of them to help pay dividends on this watered investment. He spends a half million on a New York palace, keeps a race horse at fabulous cost, comes to Chicago to witness the animal's speed, and must make the journey in a palace car such as an English Earl would not charter. So long as men look up to such tricks of stock jobbing and such miserable pride, it is no wonder that petty thieves pilfer at street corners, or that poor cashiers have change stick to their dirty fingers. True it is indeed, as the Scripture says: "Pride goeth before destruction and a haughty spirit before a fall," and true it is, too, that "Righteousness alone exalteth a nation." One of the great problems before twenty years. One thing is plain, honesty and justice must be exalted, or no skill of political economists can save us from panic and disaster. The creeds and dogmas of our popular churches are worthless in this emergency, but the spiritual education of the people must be our salvation. We may well bear in mind the dying charge of the Greek Socrates more than 2,000 years ago, when giving his children in charge of his judges and the people, he said they must be taught "not to seem to care about riches, or anything else more than virtue." To this we may add the advice given by Wm. Green, of New York, to his children. He had lived over eighty years; had earned a liberal fortune and been liberal in his gifts; had won a high name for honesty and fidelity, and had been "faithful among the faithless" in the unpopular and once hated antislavery movement and in other reforms. In the JOURNAL of October 29th, will be found his in Memoriam-the address of A. J. Davis and the words of others. There we find that he, like the old Greek, prized character above all else, for his advice to his children was "to cultivate integrity of character as the only guarantee of happiness in this or any other world." We are no pessimist, and have faith in the growth of goodness, but such growth comes by wise culture and effort, and this worship of ill-gotten wealth, this absurdity that money makes the man, must go down.

over to Cassadaga Lake Free Association camp meeting, and propose to its officers a full and fair discussion; Chatauqua to choose its man to "defend the faith," and Cassadaga to select its man or woman to advocate Spiritualism, and have the debate, not for mere victory, but in the spirit of truth, as was that between Garfield and Denton years ago. The meetings are not far apart; all could attend and hear, and there would be some sense and decent courage in the affair; certainly it would not be ridiculous like this pious sham fight. We sincerely hope our suggestion will be borne in mind, next year, when these meetings are again in full blast.

#### The Christmas Holiday.

Carols at one time constituted an essential exercise in the joyous festivities of Christmas. Though often Bacchanalian in character, rendered so by those whose licentiousness and profligacy brought constantly to the surface of their lives the general impurities of their natures, yet the simplicity and sweetness of many Christmas Carols, were cheering and soul-elevating. The Christmas Box; too, was intimately associated with this world-wide holiday, especially in England, but now it has largely fallen into disuse. At one time the custom was referred to in "Christmas," a poem :

"Gladly the boy with Christmas Box in hand Throughout the town his devious route pursues And of his master's customers, implores

The yearly mite; often his cash he shakes; The which, perchance, of coppers few consists Whose dulcet jingle fills his little soul with joy.' The Christmas Tree, however, still survives, and the fruit it so abundanly yields emanates from generous hearts. It is an essential part of this holiday, and the young will never allow the beautiful custom to be abandoned.

Whatever may have been the origin of Christmas, and however obscure the history of its rise and progress to popular favor, as a holiday it never grows old, but returns each year rendered radiant with the approving smiles of angels, beautiful with the expression of tenderness, love and charity, and merry under the exhilarating influence of the good cheer, happiness and genial feelings that prevail. As one has well said, "The interesting legends clustering around the name are fresh to young ears, and the old listens as to familiar tales that grow more charming with every recital. Each year as Christmas-tide comes near we realize how curiously blended are old memories and youthful feelings. They do not interfere with each other, and the union is very beautiful." The Christmas of modern times has been evolved from the remote past, rising gradually through us is how to regulate fairly these vast and | the mists of licentiousness, persecutions sudden accumulations of wealth in the past and murder, to witness the enlightenment and grandeur of the 19th century. In the reign of Diocletian (284-305 A. D.,) while that ruler was keeping court at Nicomedia, he learned that a multitude of Christians were assembled in the city to celebrate the birthday of Jesus, and having ordered the church doors to be closed, he set fire to the building, and all the worshipers perished in the flames. There were also among the revels of the Christmas season the so-alled feasts of fools and asses, grotesque saturnalia, in which every thing serious was burlesqued, inferiors personifying their supe riors,great men becoming frolicsome,and all illustrating the proneness of man to occasionally reverse the order of society and ridicule its decencies. It is well known that in England at one time it was thejcustom on Christmas eve, after the usual devotions were over to light large candles, and throw on the hearth a huge log called the Yule log or Christmas Block; and "at court and in the house of the wealthy, an officer named the Lord of Misrule was appointed to superintend the revels." Spiritualists, however, attach no especial significance to the recognition by the various churches of this day, as the solemn anniversary of the birth of Jesu-, nor to the customs or exercises attached to its observance in the past. If it could be definitely established that no such personage as Jesus ever existed, only as a myth of the imagination, Christmas with its social enjoyments, would survive the shock, and the happiness and joy imparted by its observance would continue. Tylor sets forth in his "Primitive Culture," that the Roman winter-solstice festival as celebrated on December 25th in connection with the worship of the Sun god Mithra, appears to have been instituted in this special form by Aurelean, about A. D. 273, and to this festival the day owes its opposite name of Birthday of the Unconquered Sun-and with full symbolic appropriateness, though not with historical justification the day was adopted in the Western Church where it appears to have been generally introduced by the 4th century, and whence in time it passed to the Eastern Church as the solemn annive sary of the birth of Christ, the Christian Dies Natalis, Christmas Day! Tylor-eminent authority-may trace the origin of Christmas to the Roman wintersolstice festival; eminent infidels may prove that the relationship supposed to exist between God and Jesus, has no existence in fact, and it may be fully established that the latter was simply a human being, possessing all the frailties or weaknesses common to human nature, yet the associations that cluster around and spring from this day, will remain, and the importance of its present existence to young and old alike, will become no less marked. We are decidedly in favor of recognizing this holiday, regardless of its origin, its

subsequent selection as the anniversary of the birth of Jesus, or the stains made upon it by the profligates of sges past, and we sincerely hope that each one of our numerous readers may this year have a genuine spiritualistic merry Christmas, rendered more enjoyable by aiding those who are less fortunate to enjoy the festivities of the day.

#### Snatched from Death.

It appears from an exchange that a strange occurrence has startled the residents of Franklin, Pa,, and which is denominated the miracle of the age in the oil region. Rev. Bloyd was assigned as pastor of the Third Ward church there about eight weeks ago. Soon after his arrival, his wife became very ill. She came as near the portals of death as a person can and live. Physicians were called, and three of the best in this section held a consultation concerning her case. They decided that she was afflicted with what, in English parlance, is known as "quick cancer," and so informed her husband, telling him he might as well prepare for the worst. They said neither skill nor physicians' remedies could save her, and that her death must and would occur in a short time. Mr. Bloyd decided to try the efficacy of prayer, and sent notice to the churches from New York to Pittsburg, asking them to assemble Thursday evening, December 8th, at 8:00 o'clock, and earnestly pray for the recovery of his wife, who was lying in the parsonage, a lady friend watching the flickering spark of life almost ready to disappear. Just as the clock struck eight, the invalid who, a moment before could not raise her hand to her head, suddenly sat upright in bed. Her companion sprang to her side, thinking the last moment had come. Pushing her gently aside, Mrs. Bloyd said she was better now, and thought she would arise. Despite the efforts of her companion she got out of bed and dressed herself without assistance. Then kneeling beside her bed she offered up a prayer of thanksgiving, coming from a heart burdened with deep feelings. She then went to the church. Entering the door, she walked up the aisle before the wondering congregation, who were amazed at the sight. Taking her husband by the arm, she told him what had occurred, and then, turning to the audience, repeated it to them.

#### A Phantom Cat.

Alex. Duguid gives an account in the Medium and Daybreak, of the strange appearance of a cat at the house of a friend whom he had called upon. It was suddenly seen at the side of a chair on which the lady of the house was sitting. It passed round the chair and likewise the table and then vanished. It had a pretty appearance, and on mentioning the singular sight to the lady, she aid: "That is my favorite cat which died lately, and this is the second time in which it has been clairvoyantly recognized; another medium told me of its appearance after it had been buried." The phantom appearance of the cat had thus been seen by two independent witnesses. In connection herewith Mr. Duguid says "Spirits controlling mediums have delineated the Spirit-world as having occupants from the animal world, but are these the translated spirits of creatures who inhabited earthly bodies, or real and genuine habitues of spirit-life that never ultimated on earth? It is said that a tree or flower suddenly destroyed leaves the visible outline, or even the exact proportions of that tree or flower photographed on the atmosphere; it may be, that this appearance is the result of the localization of the tree or plant -or because it has grown up in that place, and so affinitized the atoms that supplied the growth-that the sudden removal of this receptacle of life creates a vacancy, or distinctive outline, which produces the phantom of vegetable life. In like manner pet creatures that have been the receptacle of these love atoms of our nature, will retain a marked individuality for a certain amount of time after death. This is only a guess at the truth."

# DECEMBER 24, 1881.

### The National Citizen Suspended,

The National Citizen and Ballot Box will be suspended until the completion of the second volume of The History of Woman Suffrage, its editor, Mrs. Gage, being occupied with Mrs. E.C. Stanton and Susan B. Anthony in the completion of the history. Meanwhile hersubscribers will receive The Alpha, from Mrs Dr. C. B. Winslow of Washington, D. C.

In the last number is an editorial on the "God in the Constitution" movement in which Mrs. Gage well says:

"Believing this country to be a political and not a religious organization, and convinced that the greatest injury to the world has arisen from theological laws,-from a union of Church and State-the editor of the National Citizen will use all her influence of voice and pen against "Sabbath Laws," the use of the "Bible in School," and pre-eminently against an amendment which shall introduce 'God in the Consti-When this country becomes suffitution." ciently permeated with a sense of justice to recognize women in the Constitution it will have arrived at the highest point of religion possible. For men to work for the recognition of God whom they have not seen, while they refuse to recognize woman, whom they have seen, is a piece of Pharisaism which deserves the reprobation of every earnest, honest person in the nation.

#### W. H. Herndon-Abraham Lincoln-Clerical Slander.

Mr. W. H. Herndon, of Springfield, Ill., a former law partner and intimate friend of Lincoln, has written and spoken of the martyred President's religious views, representing him as a disbeliever in Bible infallibility or church creeds, as no doubt he was. A Rev. James A. Reed, of Springfield, has been writing published letters calling Mr. Herndon "a low vile infidel and a common drunkard," etc., and Mr. Herndon writes to the Boston Investigator, saying that he was and is "a temperance man" and believes "firmly in God, inspiration and revelation-under law." The pious preacher, in the same city, could easily have learned the facts about a fellow-townsman, but apparently chose "to lie for the glory of God," after the fashion of priests in the Dark Ages. Mr. Herndon brands his charges as false.

REV. HENRY H. GARNET, a colored Pres. byterian clergyman in New York, and aman of ability and eloquence, has been confirmed as Resident Minister of the United States at Liberia. Thirty years ago he was apprehended in Philadelphia under the fugitive slave law and taken before Justice Grier of the United States Supreme court. The case created considerable excitement at the time, but the learned judge was compelled on the evidence to order a discharge. "But he did it with evident reluctance," says Henry Wilson in his history, "for he took occasion to say that he had gone to the utmost limit of judicial propriety in explaining to the claimants what course they ought to have pursued." Mr. Garnet was given a farewell dinner at Chickering hall in New York a few weeks ago, at which Fred Douglas and other friends in the old troublous times were present.

We need to be warned of evil tendencies, for "forewarned is forearmed." In our very midst is a feverish haste to get rich at any cost. To swing a "corner" in pork is better than to be honest, to gamble in wheat or corn, and win the miserable game, is more precious than a fair name. The world worships such success, and the church winks at it, so long as the preacher is paid out of the proceeds. The "professor |

#### Chatauqua-Plous Sham Fight.

One of the latest sensations at Chatauqua is thus described: "Two large steamers. one representing Infidelity and the other Christianity, poured their broadsides of fire and flame into each other until Infidelity surrendered, when Christianity was illuminated in most brilliant colors. At this stage appeared a blazing cross with the American flag underneath, and below these the word Victory in glittering letters of gold, red, white and blue. The beauty of the scene was increased by scores of smaller boats bearing Chinese lanterns fluttering over the smooth surface of the lake like meteors in a clear sky."

Of this The Christian says: "It reminds one of the boy who plays two marbles in an opposing game. The one he bets on succeeds, of course, for he does all the playing." The Alliance adds: "It reminds us of a boy for other reasons. It is about time that some grown up person put a stop to this religious fooling Some people are trying to blow infidelity out of water in just that way. They make a brilliant pyrotechnic display of some sort and then yell out 'Victory.' You cannot squelch Ingersoll by fireworks of any kind, nor banish atheism at the end of a rocket."

We suggest that the managers of the evangelical camp meeting at Chatauqua send

#### Ritual Worship-Illinois High Church Flummery.

The Parish Register-a dainty little sheet issued by one Moore-Rev. W. H. Moore, Rector of St. John's church, Decatur, Ill., tells about his precious parish and work. In an article on "Ritual Worshi," it looks as though this good brother stood on the Catholic fever and was near tumbling over into that fold. He treats of such wonderful matters as "Unleavened bread" (we prefer ours leavened); the mixed "chalice," which means wine mixed with water; the vestments (best bib and tucker, etc.); Altar lights and Incense-not omitting the very important matter of how the priest should stand, which we hasten to give our readers:

"The Eastward Position is that position of the Priest at the Altar which best symbolizes his two-fold priestly character. He is the head of the congregation, their representative before Gud, offering up their united prayers to Him; and he is the rep resentative of God to men, the Ambassador of Christ, the ordained Steward of God's Mysteries. Hence when he speaks to God on behalf of the people, he turns from the people toward the altar, as in prayer, praise, and intercession; when he speaks to the people for God, as in absolutions, exhorta-tions and benedictions, he turns towards the people.

We do not find any thing about the morals or manners of the people of Decatur. The "mint annise and cummin" of ritualism seem to fill the good man's mind, and a pint cup cannot hold a quart.

Occasionally one of the JOURNAL'S contributors asks that his article be inserted on a particular page of the paper, under the impression that there is a sort of rank or precedence of one page over another. This is an error. One page of the paper is intended to be equally prominent with every other and no favoritism is ever shown in locating matter. The matter is first set in galleys and the place of each article in the paper is usually determined by the exigencies of the occasion when the "forms" are made up for the press. This explanation covers the whole ground and we sincerely hope is satisfactory.

#### Lecturers and Mediums.

Mr. Sauer, the medium, has just located in Cincinnati, Ohio.

Frank T. Ripley's work at Omro, Wis .. has been attended with excellent success, it is said.

Dr. Monck continues to heal with great success at 205 East 86th Street, New York.

E. W. Wallis lectured for the Spiritual. ist Society in Manchester, N. H., Dec. 18th.

Mrs. M. M. Pratt is now located in Aurora, Ill., where she will be glad to see her old friends, and many new ones.

The Daily Sun says that at a seance given by Dr. Slade at Fall River on the evening of the 80th ult., twenty-two wellknown and reliable gentlemen were present, all of whom were satisfied that there was no deception.

Thomas Gales Forster commenced a course of lectures at Washington, D. C., on the first Sunday in November, which are very well attended by some of the best people, and both interest and attendance are on the increase,

Mrs. Emma Hardinge-Britten announces that she is engaged to speak as follows in the North of England: December 4th, Nottingham; 11th, Oldbam; 18th and 19th, Halifax: 24th, 25th and 26th, Batley Carr. Mrs. Britten can still form some week evening engagements, but her Sundays up to the third Sunday in January next are all promised.--London Spiritualist.

There stands the church, munching her crustot orthodoxy with toothless gums. She has a keen nose for heresy, but never smells the rank foulness of dishonesty in business and social life. Orthodoxy in this country is the foster-mother of indifference and atheism.-Canadian Spectator.

### **DECEMBER 24, 1881.**

# RELIGIO-PHILOSOPHICAL JOURNAL.

#### "Spiritualism at the Church Congress."

The JOURNAL's regular readers will recognize behind the nom de plume M. A. (Oxon)., one of the talented and indefatigable writers on Spiritualism in its phenomenal, philosophical and religious phases. To him was assigned the task of preparing for publication the missionary pamphlet covering the most valuable part of the discuesion at the late Episcopal Conference at Newcastle-on-Tyne. Before this paper reaches our subscribers we shall have our American edition of the work ready for distribution, and in order to refresh the memories of our habitual readers and for the benefit of thousands who will see the paper this week possibly for the first time, we republish the introduction written by M. A (Oxon) for the English edition:

"There is abroad a spirit of inquiry into the phenomena and philosophy of Spiritualism, which has been stimulated by the recent discussion of the subject the Church Congress. This leads to frequent search for some information as to the methods by which a man may see for himself what he hears so much about. I have for many past years received a great number of letters on these subjects, and have felt the difficulty of having no simple and short pamphlet to which I could refer my correspondents for the information which they asked. The late Congress seemed to give opportunity for remedying this defect. No apology, I hope, is needed for preserving in more permanent form the best thoughts elicited by that discussion, and the reflections to which they have giv n rise in a mind that views the subject from a different standpoint to that which Dr. Trornton and Canon Wilberforce occapied. It is well that a serious attempt on the part of the clergy of the Established Church to estimate one of the great spiritual movements of the day should have a wide recognition. Spiritualists will not agree with all, or even with much of what was said, but they will agree, I think, in acknowledging that the claims of Spiritualism to serious notice were recognized, and that the old bad spirit of exclusive bigotry and sneering incredulity--what Canon B. Wilberforce called the 'ecclesiastical pooh-pooh.' which is the modern substitute for the 'anathematism' of less tolerant days'-was conspicuously absent. Inquirers will gather from this discussion a higher idea of the importance of the subject which they are investigating, and may be able to see how far some of the arguments employed will stand logical sifting.

"To the end that the pamphlet may supply an answer to ordinary questions I have added to the Church Congress report some matter that will be found useful to those who know little or nothing of Spiritualism. Such persons are very commonly possessed with erroneous notions as to the value of the so-called exposures of tricks, and imitations of psychic phenomena, which conjurers thrive by making. They do not discriminate between the real thing and the New Testament, with his characteristic stage counterfeit. I have printed some opinions of experts which will throw some light on the value of these conjuring exhibitions. "Some uninformed persons regard Spirit ualists as a curious body of enthusiasts, with much imaginative power and with small mental calibre. I have added a list of men who have looked into Spiritualism, and have found some, at least, of its phenomena to be real-the world respects these men as intellectually eminent-and of some whose social status shows that they have an important stake in their country, and cannot, therefore, be classed as mere reckless and enthusiastic innovators. "I have also specified a few good books out of the vast and daily increasing literature of Spiritualism and kindred subjects. In doing so, I by no means wish to give undue prominence'to any. I have been guided by a desire to pick out such as will be most useful to an uninformed student; and have necessarily omitted many that are of great interest and value. "Lastly, I have put together some hints as to practical investigation which are the result of experience; but which are mostly the conclusions of one mind, and are by no means uttered dogmatically. There are many rules and regulations in print; but I have preferred to leave them to a separate circulation, and print others which I hope may be useful." We have made some additions to the work and some changes in the matter under the head of "The Literature of Spiritualism" the better to adapt the work for American circulation. We know already where to place some two thousand copies of the pamphlet and hope within thirty days to send out at least ten thousand. The price of this forty page pamphlet is \$500 for 100 copies, \$2.75 for 50 copies, and \$1.50 for 25 copies delivered at any express office in Chicago: or \$5.75 for 100, \$8.90 for 50 and \$1.65 for 25 copies, if sent by mail; 6 copies for 50 cents. We hope every subscriber will feel a disposition to order as many copies as is compatible with their means and ability to circulate. Address

# Dr. E. D. Babbitt has moved to No. 200

Main street, Cincinnati, Ohio.

Current Items.

We hope every habitual reader of the JOURNAL will forward at least one new subscription before New Years.

Bible revision is going on in Germany. The New Testament was finished aboutten years ago, and the revisers are now putting the finishing touches to the Old Testament. Wednesday afternoon, December 21st, at three o'clock, there will be a Piano Recital at Fairbank Hall, by Wm. H. Sherwood of Boston. The programme is an excellent one.

When subscribers renew their subscription, they will please watch the tag on JOURNAL, and if the figures are not changed in three weeks time, by notifying us they will save trouble.

Fred. Douglass is reported to be worth \$100,000, with an official salary of \$7,000 per year-a romantic and pleasant sequel to the life of a once oppressed and indigent slave. Three editors of three liberal newspapers published a: Santander, Spain, have been excommunicated from the Roman Catholic church for publishing articles attacking the Catholic clergy.

Brooklyn, N. Y., rejoices in the possession of the "First Identity Church." The name is derived from the attempt to trace the identity of the ten lost tribes of Israel with the Anglo Saxon race.

it took the missionaries in Zululand more than ten years to make their first convert. The American Bible Society has now in press a translation of the Scriptures in the Zulu tongue.

The free distribution of Bioles and Testaments by colportsurs among the Mexicans in Southern Colorado has, it is said, materially aided in breaking up the " Holy Brotherhood," a society of flagellants.

"Maria," said the pious husband, "them wicked Smiths are allowing their children to play in the back yard on Sunday. Tomorrow I'll sick the dog on their chickens. The judgment of heaven must be visited on 'em in some way."

Will grass not grow under our trees? M. Paul Bert has shown that green light hinders the development of plants. Plants inclosed in a green glass frame wither and die as though they were in darkness M. Regnard finds that plants specially require the red rays. If sunlight is deprived of the red rays the plants soon cease to thrive.

The town of Lodi, Ill., deserves special mention as illustrating that Christian unity which ought to be world-wide, but which is still so rare that wherever it is found it ought to be noted. In that town on Thanksgiving day all denominations united in religious exercises, Father Reilly of the Roman Catholic church speaking on the "Ideal American," and the Rev. S E. Busser, the

A Christmas surprise of airearages from those indebted for the JOURNAL will not displease the publisher.

The authorities of the city of Hamburg have arrested and imprisoned a Mormon Elder who had been some time since expelled from that city for endeavoring to make proselytes, and persuiding them to embark for Salt Lake City, His offense consists in his return to the scene of his former operations for the purpose of renewing his propagandism.

Prof. J. R. Buchanan and Mrs. Cornella Humphrev Decker were united in marriage. Monday evening the 12th inst., in New York City. "Dr. Buchanan seemed to be the youngest person present," says our correspondent, and though the bride is, hardly as old in years, Prof. Buchanan being sixtyseven, yet the JOURNAL supposes the worthy Doctor's vivacity made him appear the younger. "Here's to you and your family, may you live long and prosper," undoubtedly telephoned Rip Van Winkle, and the JOURNAL joins in the sentiment.

Dr. E. D. Babbitt writes us that "Mr. R. W. Sauer, one of the most remarkable of all test mediums has now located at 288 Hopkins street, opposite Lincoin Park, Cincinnati, Ohio. People can bring their own double slates, tie them up and then while held directly before their eyes in broad daylight, the pencil will be heard to write for some time. On opening the slate a full communication will be found from some dear departed one with name signed in full and with their own hand writing. He is the one whom Mr. Epes Sargent has quoted from in his "Scientific basis of Spiritualism." He will sometimes give a score of tests in a single sitting."

The Verification Society held its first

regular Conference in the West End Opera House, 433 West Madison Street, last Sunday forenoon. The attendance was not numerous, but the attention was marked and the interest deepened as the Conference proceeded. Profs. G. H. Brooks and Toohey were the prominent speakers, and each in his way, demonstrated that the great demand of the hour in every department of critical and scientific thought, was for more and more certainty in the analysis and classification of the phenomena purporting to be "spiritual." This general conclusion prepared the way for the consideration of the phenomenon of "Mind Reading," which will occupy the attention of the Conference next Sunday at 11 A. M. In the evening Prof. Toohey gave his third lecture on "The Mission and Ministry of Woman in History," to a larger audience 70 New or 50 heauties no 2 alike Chromo Cards, with name 10 c. E. D. GILBERT, P. M. Higganum, Ct. than previously, and the examination character that followed appeared t general satisfaction. Altogether th ook is hopeful for the new the West End. "Religion as revealed by the Materi Spiritual Universe," (price \$1 50, post cents), and "Light and Color" (price by the well known author, Dr. E. D. bitt, are books that attract unusual tion, especially at the holiday season. are handsomely illustrated, with illu ed covers. Mr. John Rutherford,a cu gentleman of Sunderland, England, wi Dr. Babbitt, concerning his late work ligion," thus: "I am exceedingly pleased with work, 'Religion.' It is a most imp addition to spiritual literature and think, our views of the progression timate salvation of all souls on a sou philosophical basis. Hitherto, on this tion it must be admitted. our hearts been stronger than our heads; but ligion.' 1 see harmony or balance, the lectual capabilities being equal, demon that intuitions of the spiritual natu the promptings of the affectional are

DR. PRICE's Perfumes are prepared by a process that gives the natural fragrance of the flow-ers. They are the gems of all odors.

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 earn-ing 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.

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

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

NEW YORK CITY.-The Harmonial Association. Free Public Services every Bunday morning, at 11 o'clock, and 7:45 P M., in Steck's Musical Hall, No. 11 East Fourteenth St., near Fitch 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 interact of modernSpir-itualism, in the country, holds its scesions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. x. The public invited. P. E. FARNSWOHTH, Secretary, Address Roy 277 P. O.

Address Box 777 P.O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Bepublican. Hall, No55 West SSrd St. (near Broadway) every Sunday at half past ten, A. M. and half past seven P. M. Children's Frozressive Lyceum meets at S F. M.

Brooklyn, N. Y., Spiritual Fraternity.

Sunday Services in the large h ill of the Brocklyn Institute, corner Washington and Concord Streets, seven blocks from Fuiton Ferry. November and December, Mrs. R. Shepard-Lillie will speak under spirit control at 3 P. M and 7 P. M. Prof. J. Lillie, an accomplished planist and vocalist, will have charge of music. Conference Meetings held in the lower hall of the Brooklyn Institute every Friday evening. S. B. NICHOLS, President.

### Lassed to Spirit-Life.

Passed to spirit-life, Dec 1st, at the residence of her par ents, Amos and Esther Brosius, at Fairmount, Stark County, Ohlo, Alice V. Broslus, in the 23rd year of her sge.

She will be saily missed by her many friends to whom she was devotedly attached, and who deepiy mo rn her loss. May our heaveniy rather comfort and cohool her berraved parents and sisters, who so kindly cared for her and reared her up to womanhood, when the ange s came with noiseless tread and bore her gentle spirit to their home on high. She seems to whisper soitly, "I have calmiy gone to rest. Weep no more for me."

From Bartonsville, Vt., Nov. 24th, the spirit of Joseph W Atwood was released from the confines of flesh, after an experience of 66 years of earth life.

Experience of the years of earth life. His tonnedlate family consisted of a companion and little daugther. They will miss his material presence, but are comforted by the knowledge that he has only gone a little while in advance, and entered upon the life that his trocand honest nature had prepared him to enjoy. During his hi-ness, ho often expressed a will togeness to ro, and welcomed the change as an anget of deliversatce. A tribute of respect was paid to him by many of his friends gathering in the Spiritualist Hall on he day his body was lad away, when such words were offered as the writer fe timpressed to give. Hockingham, Vt. SARAH A. WILEY.

#### Zew Advertisements.

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JOHN C. BUNDY, Chicago.

Can man reach and pass the age of 100 years? is a question concerning which physiologists have different opinions. Huffon was the first one in France to raise the question of the extreme limit of human life. In his opinion, man becoming adult at sixteen. ought to live six times that age, or to 98 Years.

Congregational pastor, on the "Mission of America." This is one of the hopeful signs of the times.-Christian Union.

Mr. Spurgeon, speaking of the Revised pith and point of truth, says: "It is a valuable addition to our version, but it will need much revision before it will be fit for public use. To translate well the knowledge of two languages is needed; the men of the New Testament Company are strong in Greek, but weak in English."

"Zollner's Transcendental Physics," translated by Mr. C. C. Massey, and finely illustrated, has been reduced in price to \$1.00, postage 10 cents. This valuable work is a record of experiments made by Prof. Zollner and others with the world-renowned medium, Henry Slade. The book offers scientific proof of the claims of Spiritualism and at the reduced price ought to sell by the thousand. The English edition containing the same matter is sold at \$3.00.

A popular preacher recently quoted the dream of a seer, who saw a man in great torment in every limb except his right foot. He asked why that was released. "This man," was the answer, "is being punished for his selfishness and indolence, and was never known to do a good deed, except that he once kicked a tuft of fresh grass to a tethered ox standing in the hot sun, and for this one act the foot is saved from torment." Orthodox Christians spend millions year-

ly in supplying printed matter to the unregenerate. Supposing Spiritualists imitate their example to a limited extent and send the pamphlet, "Spiritualism at the Church Congress," to their Christian neighbors who are now taking all on faith and having a dreary time of it. Let us show them "out of the woods" and point the way to the path of knowledge of a future life.

The American Bible Society has been cudgeled in many quarters, but escaped the criticism of the religious press until The Independent concluded to fire a hot shot or two into its corporosity. It denounces in it "a certain time-serving, which sometimes takes the form of cowardice and fear to offend, and sometimes of greed. For the latter quality, as concerns its avarice for legacies, it enjoys a bad distinction among other benevolent societies." Where it is manifest that a testator made his benevolent legacies in the belief that his estate would be richer than its probate proved it to be, other beneficiaries compromise with the heirs at law rather than that a mistaken injustice should be done them. "But," according to The Independent, "to this custom the American Bible Society is a dishonorable exception. It has the reputation of yielding nothing and of demanding the blood with the pound of flesh." As a part ing shot, The Independent adds: "It will not do to devour widows' houses, and for a

pretense to give away bibles."

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The wise prove and the foolish con their conduct, that a life of employmen only life worth leading -- Paley.

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#### Ausiness Antices.

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DENTISTS,	Throat and Lungs. This pamphiet is designed for the general public, and is guide for all sids persons. The preface rays: "What he e
CLARK AND WASHINGTON STREETS, 88 BEST GUM SET. 88	health when it is lost, are problems which medical ma and philosophers in all ages have stiven to solve. The aim the writer in the preparation of this pamphick has been to p sent the reader with an epitome of his ex erisace on the points, derived from the solive practice of his moment
Filling without pain, half rates. Extraction made painless by use of Vitalized Air. 31 16 33 15	during a period of thirty-five years." Dr Hunter is wide known as one of the mest experienced and successful prac- tioners in discusses of the Throat and . ungs, and his views of
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Psychometric Reader.	eases be cured?" Their Proper Treatment,""Examinatio of the Lungs," various opinions as to the nature of Commu- tion. "Winter habits and Changes of Climate." "Inhalati
Send letter, stating age and sex, and I will give a de- lineation of your character. Tell marked events of the past. Also foretell the future These readings are full life readings with advice in regard to health. Best of references given, showing that the readings are satis-	The style of the Treates is well illustrated by its opening paragraph: "The two great forces of life are the set breathe and the freed we eat. The two great receptacies the system for these forces are the Lungs and the Steman The system for these forces are the Lungs and the Steman
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A Barometerrand A Barometerrand Thermometerrand International Content of the States International Content of the States In the weather 12 to 28 In the	SUNLIGHT AND SHADOW is the basic chance offered to you. In Secure are drawn from the bright and shady sides of real life, and pormyred as only John B. Gough
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	Where the fadeless glories of heaven open be-	LOSOPHICAL	Arch Descon Colley on the Loss of	"Watchman, Tell us of the Nig
Poices from the People.	fore my eyes; And the angels give sweet promise, that I shall	To the Editor of the Religio-Philosophical Journal:	the Teuton.	As the dawning light of the new dispen
ND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE	soon in herit, A home in the flowery valleys of their peace-	Although a regular reader (almost from the first) of your piper, I have yet contributed but little to its columns: not that I have had no de-	The venerable Arch Deacon, preached a sermon at Natal, on the subject of "The Providence of God in calamity," reading the lesson from the	becomes more clearly outlined and under we see with our spiritual perceptions un the true significance of the earthwork of
HARMONIAL PHILOSOPHY.	ful paradise. "Oh! I glide on waters whose waves give out	sire to occasionally express myself through it, particularly when admiring its course in expos- ing fraud, however disguised or under whatever	loss of the steamship Teuton, which was of im- mediate interest to his heavers, as when that ill-	born like most of our media, of the pool lowly, the true gift of the spirit compensat the lack of earthly blessings, and in the p
Body and Soul.	the softest music, Whose shores gleam with sweet-odored blos-	husiness and unfession siways seemed to engage	fated vessel went down with two hundred souls, she was bearing to that port. He opens with the	outlook for our cause, we see the best an spiritual of the Christian teachers, looki
BY MRS. JACOB MARTIN. held the cold. white hand, of a man who was	soms, and shafts of golden light; I meet loved faces seen last beneath the lid of	my full time, so that after fourteen to eighteen hours of daily abor and attention to business I usually felt too wearied and but little inclined to	question of divine providence, expressing the doubts of the soul paralyzed before the terrible	wards our faith as the grand supplement true Christian system of ethics. The Ch teacher finds that the people of our age
aged and dying,	the coffin- Good angels now, with garments, all shimmer-	add authorship to my other duties and come pe-	catastrophe, but quickly disposes of the question by saying, that "mischance is ever due to man's	scare at all, and the exploded dogma of hell and total depravity cannot frighten
And the cobs of his weeping friends foll eadly upon my ear;	ing, fleecy and white.	twenty eight years a Spiritualist, I have none the less, perhaps, been an active worker in our cause and I hope I lave done some good. A young	folly." It is man, not God who is to blame; yet we doubt if there are many who will accept that	become true, pure and good. The gospi day means "right doing and right living. The recent gathering of divines and
lis eyes were sunken and dim, his lip3 were pal- lid and speechless,	"For any wrong I have done, I hope to make com- pensation,	I man when I first embraced Spiritualism, and I feeling there was a world of useful labor before	man is responsible for "earthquake, cyclone, pes- tilence and plague," as he would have us believe.	guished isymen at the English Church Co at Newcastle, shows that even that slow
And although they uttered no sound, these words I seemed to hear:	So that somewhere in infinite time, I may enter the happiest sphere;	me, I became as enthusisst, not theoretically but practically, speiding a large share of both time and money in publicly advocating its philosophy	Here his early theological training is apparent, as	orthodox theology, does move, and they the phenomena of modern Spiritualism no a volume of facts that cannot be ignored
Yes 1, the Body, O Soull the visible, tangible be- ing,	I will suffer remorse no doubt, 'till I try to undo my evils,	had to say of the "rights of labor." So much of	well as in the statement that "death itself, as we know it is admitted to be, is due to man's folly."	powerful force to bring men and women the ranks of the materialistic philosophy
MG, Hold you yet in my grasp, while you struggle in yein to be free;	And make up for the waste of time, and duties neglected here.	was no unusual thing for me to talk from the	Here appears the old idea of the world, which he directly contradicts by the knowledge he has de-	knowledge of a continuity of life. Jesus on the plains of Judea demonstratic clearly to those who would listen to his ter
'grison you yet on earth, 'though I'm weak I hold you-hold you,	"Old Body, we were companions, but you the master	I "lumber biles" on Sunday (near the Clark Street	rived from Spiritualism. With this part of the discourse we are more interested, as it shows how	and witness the works that he was able to d lieving that all spiritual truths and all evide an immortal life in every age, are but the w
"Though I share your unrest with you, as you my afflictions with me.	-never l You were only my dwelling, while I filled out	some hundreds of the passing crowd that an out- door speaker can always collect. This was in	the new conception of life here and hereafter is absorbing the effete dogmas of the past.	out of the divine plan, we find our philosop phenomens in harmony with those of the l
For many, many long years, we two have been	Nature's design; Just the workshop to hold the tools with which I	1853 and '54. From Chicago I moved to Eigin, where I en- tered into business and lived three years. While	"For think you not that human feelings sur- vive what we call death? Yes, yea, the domestic bond of love and true affection slackens not its	and lowly Nazarene. Believing also in hi ance, that where two or three are gathe gether, that he would be in the midst of t
joined together, I the master, and you the slave, and will be to	carved life's journey— The restless journey of life, which was always	there, I organized a spiritual society, renting first a hall and then the unoccupied Free Will	rosy chain-love is love for evermore-and affec- tion is intensified by the loss of material part-	feel that in this new spiritual wave that shadowing the earth, that his spirit and
the close; at because I own you I hope that you may be	yours and mine. "You were the instrument used, while I was the	Baptist church. As organizer and principal lead- er of this society, I naturally became the public speaker, and lectured from both rostrum and	love is deepened, chastened, hallowed; and sun- dered by death, as we wrongly think it, the fire on the domestic hearth quenched, arm chair va-	spiritual teachers of any age, are actively for the true spiritual growth and unfold all humanity. It behooves us all to wo
immortal, •Though I'll smother you now in my flesh, and	motive power, Which guided the bark of life over every tur.	pulpit, at least once every Sunday, upon "The Philosophy. Phenomena and Science of Spiritual-	cant, the tiny cot robbed of its treasure, our heart of its jewel, the family circle broken, dwel-	nestly and efficiently while the day lasts, night cometh when no man can work.
fill you with my wees.	imient wave:	lishing a local paper (small of course) called the	yet, forever and for evermore is one and undivid- ed in the Lord. Hence wrote the sainted Wesley:	our duty then? You and I, editor, teach dium or learner should advance true s knowledge in the individual life so that
ed hours are numbered,	my bldding. I was the ambitious master, and you the rebel-	Progressive Friend, for which, while it lived, I did considerable writing. I also wrote and occasion.	'One family we dwell in him, One church above, beneath; Though now divided by the stream	aid to the angelic hosts who sang in the ages: "Glory to God in the highest, po earth, good will to man." This song co
And numbered too many by far, or this one had never passed;	lious slave /	ally published at this time, in the Elgin Gazetle, "My Brief Originals," these being short senten- tious sentences. Besides being engaged as stat.	The narrow stream of death.'	fresh and pure to you and me to day, if we can divine spirit of peace and joy that it tells
or there's nothing that I can do, but wait and suffer and lloger,	the jewel within,	ed, I often went out to "Ladd's," to Clinton, Dundee, Algonqun, and to other surrounding places to speak, and sometimes publicly debate	"So in whole families that have gone down with the Teuton-the white-haired old man and his lusty son, wife and children-there for them	we act in accordance with it, and has searched to find in our own lives the strin may be out of tune with the divine harmo
And hear the torrible pains, which must bring release at last.	You were the old suit of clothes, which I find I have now outgrown;	some question of current fact, or, as it not un- frequently would occur, discuss pro and con the	has scarcely been the pang of temporary separa- tion. For has not heaven wisely ordered it that they shall enter into the higher life together?	In many thousand homes there are S ists who are satisfied with the mere fact th
Irneified on my bed, paralyzed, helpless and use- less,	You were the cage for the bird, while I was the bird within it,	whôle range of spiritual phenomena, sometimes being declared the victor and sometimes the de- feated party.	"The desperate death struggles ended, the wild shrick, the gurging cry hushed, voiceless bub-	are communing with their loved ones, and doing nothing comparatively to bring this vior of the world to millions of hungry pe
I'm as weak as any babe, there's nothing strong but my will;	And now through the bars of that cage, like a bird I have gladly flown.	Leaving Elgin in the spring of 1853, I went to Nebraska (then a territory), settling for a short	bles rising from the depths below—all, all is still; there is momentary unconsciousness, and then supervenes what we call death;	souls, starving for this ray of light from the nal world. But, says the reader, "What of
y muscles and fiesh and norves, all fromble and throb and quiver,	"When those who have known us both, look	time in Omaha. From Omaha I moved to a farm on the Weeping Water. After two years of ex- perience and failure at farming, having taken.	"Ah! that is the earth side view, the outside history of the calamity. Now let us look on the	for this glorious truth?" If you are t family who are pronounced Spiritualists neighborhood, start a parlor meeting invi-
With panges of exquisite torture, which are never, never still.		like many others at that time, the "gold fever," I left and crossed the long, tedious "plains" (ac-	other side, and look within; pierce the pall that hangs, by reason of our carnality, over futurity and loop the curtain that shrouds the eternal	friends whom you know would become into Soon your meetings will grow so large t
How I've prayed to rise once more, if only for	memory; And carve on your tombatone-"died"-with the	companying an ox train) to what was then called Pike's Peak'' (now Colorado), reaching Denver in July, 1860.	world from mortal ken, yet while our daily foot- fails tread the near confines and mysterious boundaries of the other life, here, buey about	will have to make it a conference meeting this is done, get some one of your num act as presiding officer. Do not fritter aw
one short moment. Or to lift my poor, stiff hands, or my aching,	sad date of departing, The carving will have no reference, whatever	Remaining in the new El Dorado, as it was then regarded by all whose anticipations were	those we speak of as dead, are the celestial angels, lovingly operating upon the spirit for its resusci-	time by making it a debating club. Have ject selected for your consideration at yo
tired, old head— nt alas! I can never move, until stranger hands	nnto me. "Friends will know that I have being, while you	high, settling sometimes at one point and some- times at another; merchandising, my business, but always more or less engaged in mining, I	tation, and its birth from the chrysalis of the no longer habitable body, to its higher, deathless and immortal life, for-	versational meeting, limit the speech of e to five minutes, and invite every one to sa thing in an informal way. Before the wi
shall lift me, And ellently wrap me up, in the enewy sheets	to dust are crumbling,	have been a constant resident here for now more than twenty-one years, but am now, and have been for some time, exclusively engaged in min-	'When mortals cry a man is dead, Then angels sing a child is born.'	over, you will find growth and progress for one. Let each one form a family circle unfoldment of medial powers. Give the
of the dead.		ing. During the above long residence, and in a new	"But soon returning consciousness dawns upon the new respirating soul, breathing the purer auras of a diviner state, and the atmosphere of a	world a chance to manifest their presen you may be able to become instruments of
Oh! I was no helpful once, so proud, so strong and active,	life immortal, The soul, the spirit, the real, gains victory over	country, too, my experiences, as might be sup- posed, have been quite varied, having seen many "ups and downs," and been an interested witness	happier world and new existence; and on the spirit vision of eyes set in the glassy stare of	power. All evidences that come to us fr eternal world show that active, persistent the future heaven for every human soul,
Little dresmed I what the future was holding in store for me;	death!"" Cairo, Ill.	of vast changes in a region of country that, on my arrival, was considered to be 600 miles from	death from drowning, breaks the view of scenery sublime. For the emigrants that set out for Natal, find themselves landed in heaven: nothing lost	the divine plan, motion and activity mean ress and growth; the more we live in this
ied I known, I fear my hand had opared myself and others,	일 같은 것 같은 것 같은 것 <b>- 그</b> 가장 것 같은 것 같이 것 같이 것	civilization, and made up largely of vast unknown areas, as yet untrod by the foot of the white man, with Indians everywhere, on the plains and in the	but their baggage, and the corruptible body they have now no further need of; not unclothed, how-	plan, and in this unity of the spirit, we are ourselves, and are enabled to bless our men. As we gather around the Christmas
By ending a life whose trials, grew darker in- cessantly.	Beturn at Will,	mountains; in fact, I have witnessed nearly all the changes that grade the advance of a great	ever, as St. Paul says, but clothed upon with light and immortality. "The mother still fondles the infant that nestles	this time, may we one and all pray that t ing year to us may be one of spiritual unfo
I have heard people opeak of hell—a place of fature torment—	To the Editor of the Relig -Philosophical Journal: If you will kindly grant me the privilege, I	State, from its first settlement and infancy to the present proud position occupied by Colorado; a position that, as regards the production of gold	in her bosom, and feels the strong arm of her husband, her support. The children, with them.	and resolve to accept all of our responses. Spiritualists, and to work and strive zeal untiring and faith limitless in its asp
What know they of hell, who never experienced	should like to correct an erroneous impression which Mr. G. W. Lawson, of Salem, Oregon, seems	and silver, leads to day the van of all the precious metal producing States and Territories of our	are, for the moment perhaps, a little astonished remembering the last agonizing sensations and fears that held possession of their young minds	for the good, the true and the beautiful.
my agony? With my flesh so loose and shrunken, and my poor, old boxes on polyed	to entertain concerning an article written by me, in reference to the ability of the spirit, as an or-	country and the world. From the time of my leaving Elgin, for seven-	as they were hurried from the lower to the high- er life so rudely. But in the throngs of spirit-	may be able tosing in very truth, perchi fore another Christmas, "The morning the day is near." S. B. Nu 377 Flathush Ave., Brooklyn, Dec. 1851.
old bones so naked, That even the worms of the tomb will furn in	ganized body to leave and re-enter the physical form at will. Friend Lawson thinks that I com-	teen years I took no active part in promulgating Spiritualism; I mean no active public part, but,	Lohldren and the youth of heaven that cluster	357 Flatbush Aye., Brooklyn, Dec., 1881.

old bones so naked, That even the worms of the tomb, will turn in dismay from me.

"My Soul, than our last six years, there can be nothing worse hereafter.

'Though we may be separate, and I left alone in the tomh: For the waves of sound shall stir, no more with

my tiresome moanings, While my peaceful ashes dry and strengthen dame Nature's bloom.

"I ne'er had burthened the world nor myself with an existence,

Which is so hard, so hard to bear, had the choice but been my own;

For life has not been so sweet, but it would have been far sweeter,

Had it remained forever untasted, untried, un. known.

"If God gave us life, as we're told, without our consent or knowledge,

And chose our good and evil, from Nature's exhaustless store,

He will not, He cannot curse us, for any imperfection,

For He knows we're just as He made us, and can be nothing more.

"If He be a God of love, and tender, sweet compassion.

Or if He have only the justice of frail humanity:

He'll not delight in making our whole existence a forture,

Nor will that one of His children, be punished eternally.

"However it be, I pray, for the grave's sweet eleep so dreamlees,

Where the fresh, green grass will softly grow over me for a spread;

In the cool and fragrant woods, where the birds will serenade me,

While soft clouds hang in a canopy over my quiet bed.

"And-see! it is come-it is come! the hour is come for parting,

And I feel the icy fingers, which conquer in every strife;

Ob, welcome! Ob, welcome death! take all, so you but bring me-

Forgetfulness of suffering, and unconscious. ness of life.

"My Soul!--where are you my soul? like a shadow YOU escape me.

And I seem to see you floating upon Time's eternal wave;

While, I,-J/am sinking-sinking, but oh! proud Soul, remember,

That I was your lordly master, and you were my fettered slave."

There came a shudder and gasp, and the poor, frail form was lifeless,

Silent it lay and cold, only clay to return to earth.

When I seemed to hear a voice, that spoke to the prostrate body,

And I knew it came from the spirit, just conscious of its new birth.

"Yes, Body, I'm free, I'm free! the ellent boatman has brought me,

form at will. Friend Lawson thinks that I com-mitted Mr. A. J. Davis to the "Umbilical theory" as he is pleased to term it; but justice to Mr. Davis impels me to say that he never did endorse that theory, and only mentions the umbilical con-nection as existing between the spiritual and manection as existing between the spiritual and ma-terial forms, as a fact that occurs at death, or birth of the spirit into higher spheres, an occur-rence in which the integrity of a natural process of birth is fully maintained. If Mr. Lawson will kindly refer to my former article, he will find that I only referred to Mr. Davis as follows, viz. that either the philosophy of death as taught by A. J. Davis which compelled the particles composing the spirit body to be eliminated from the material and reorganized into a perfect spirit form, by the beautiful process analogous to the birth of a human infant, was erroneous, or it was illogical to suppose it either necessary or possible, for the spirit to withdraw itself from the physical body during its residence in that body. As this sub-ject involves important truths, we should care-fully scan all points of real or seeming harmony

with facts of experience and see that our deduc-tions are logical. We know that many theories taught by spirits in the early investigations have proved untenable, and not a few of our leading minds have been led to modify opinions founded upon a belief in the comparative infallibility of spirit guides. Truth is twofold and unless we fa-miliarize ourselves with its dual nature and learn to penetrate the inmost for the highest truth attainable, our enjoyment will be poor indeed

Spirits are often highly skilled in producing psychological reflections of truth upon media, and I would respectfully suggest that the lady medi-um of whom friend Lawson speaks, should care-fully watch all the impressions she may gather from a critical survey of her experience in seeming to leave the outer body. I have known me-diums forced to conclude that much which appeared real in various manifestations, was but psychological impressions from controlling spirite who were unable to make clear to the outer consciousness the fullest measure of truth. It may not be improbable that the trance of the lady in question, was so profound that she could have aris-en and performed the service named for the objects of her care, and only on lying down after the completed task, would the mind have been aroused to outer consciousness in the natural re-bound of the mental faculties. As to the efforts of her own spirit to restore warmth to the body by friction before being able to reposses the same, may not some spirit friend have been manipulating her body to restore proper equilibrium of vital force after the trance, which at times is most exhausting. At all events, if one can so nearly lose control of the physical habitation under such chance circumstances, the condition would imply possible disaster and death to mediums thus used, and certainly seems inconsis-tent with all known relations of spirit to physical life. If a fact, let those mature minds who have studied the subtle relations of spirit and matter, treat us to the philosophy of such occurrence through the spiritual press. It seems incontrovertible that our spirit guides

often use the medial powers of perception, as an artist may use the camera to imprison fleeting shadows. If the real substance did not pass before the sensitive plate, no shadow could be reflected by the light. Truth is a very Goddess robed in dim sunlight, and while the changeful forms of sublight and material programs continue to dif spiritual and material progress continue to fit across the scene of human existence, we may trace a never ending succession of facts and be-lief suggestive of her infinite plenitude. In hu-mility and fraternal kindness let us reason to-gether, searching for the hidden treasures of di-vinest truth.

EMMA F. JAY BULLENE. New York. Susan II. Hughes writes: I could not do

without the JOURNAL. Each number contains in-teresting food for thought. I expect to take it as long as I remain in earth life. S. H. Garretson writes: I have been a con-

start reader of the JOURNAL for the last ten years. I do not feel like paring with it now, as the in-dependent and progressive course it is pursuing, is so congenial to my views.

Spiritualism; I mean no active public part, but, of course, having my faith well grounded upon such a knowledge of its facts and philosophy that could not well believe otherwise, I slwsys boldly asserted what I knew and had seen, so that I never shrank from expressing myself or failed to announce my religious opinions, if assalled or questioned about them. While never shrinking from avowing my advocacy of Spiritualism, I also never obtruded it, purposely or offensively, upon the notice of others. Something always had to call up its consideration, and then in a quiet way, unless roughly assaulted and forced to an a.gu-ment upon it (as I have often been), without much apparent effort I would be able to sustain myself myself.

Although for many years having relinquished all public advocacy of Spiritualism, nevertheless I did a great deal of missionary work by loaning ny spiritual books, papers, tracts, magazines, etc., to my orthodox friends and infidel acquaintances; sometimes I would give away what I thought I could spare, principally tracts, such as "Seed Corn," etc., published by the Spiritual Institute of Londor Frederic a block by the Spiritual Institute of London, England, of which I once purchased a large quantity.

But again feeling that something might be done for the good of Spiritualism, and that a larger number of our people could be reached thereby, than appeared possible by any method of mis-sionary work, good as this sometimes is, I con-sulted with a few friends, and we organized May 1st, 1875, a Spiritual Society and named it the Georgetown Philosophical Society, of which I became president. This society grew from eleven to forty two members, twenty-nine of whom agreed to contribute to its support. This society existed nineteen months; and mainly because I could not find time to do the principal talking and work, and nearly all the contributing to its support (all of which I had done), it failed, the fate at first of almost everything young and strug-gling; but while it lived, although not so actively supported as it should have been, it did some good by awakening for the time being consider-able interest in Spiritualism, so that one public debate, at least, was sustained for a week under its auspices; and some free lectures (entirely and than appeared possible by any method of misdebate, at least, was sustained for a week under its auspices; and some free lectures (entirely and thoroughly spiritual) at the Court House were fairly attended, myself the speaker. I hope I am still doing some good, as I continue to loan from my library prominent works on the spiritual philosophy. R. OBCHARD OLD.

spiritual philosophy. Georgetown, Col. R. OBCHARD OLD.

A. M. Dent, of Weston, W. Va., writes: Some weeks since 1 noticed that the "Doctors' Law" had been declared unconstitutional by the Su-preme Courts of three States, Colorado, Kansas and California, and although an educated "regu-lar," I propose to make a fight in this State against the same iniquity. My object in writing to you is to obtain a copy of the decisions of each of these Supreme Courts. Will some one ald me in so doing, or at least inform me where I can obtain them? I am now and have been for years, a staunch Spiritualist, and although poor, I want to get up a test case for our Supreme Court, and should the "spirit move" any of our friends to contribute material aid to this important movement, they can do so.

W. W. Lair, of Shelbyville, Mo., writes: A. J. Fishback, Spiritualist lecturer, and C. E. Win-aus, medium, have visited our town. Mr. Fishand, medium, have visited our town. Mr. Fish-back delivered four lectures on the subject: "If a man die, shall he Live again?" In connection with the three last, public scances were held dur-ing which many fine personations and descrip-tions of spirits were given. A strictly private family scance was held at my house, in which a half dozen or more of our spirit friends controlled the medium and spoke through him, giving most the medium and spoke through him, giving most astonishing tests of their identity. I regard Mr. Fishback as one of our finest lecturers. Mr. C. E. Winans I believe to be a reliable medium.

Thes. Gales Forstor, the eminent lec turer, writes as follows from Washington, D. C.: In the great battle field of ideas, you cannot yet be spared. Truth still needs such champions as dars to speak the convictions founded upon hon-est investigation-strike where they may. Long may you and your dear companion be spared to work out the grand consummation of your un-doubtedly honest and earnest desires.

children and the youth of heaven that cluster round them, as new comers to the kingdom (for of such, says the gentle Jesus, is the Kingdom of Heaven) they quickly forget the appalling moments of shipwreck and calamity now past, in the joy of new found playmates-scraphim and cherubim-and companions delightfully human, but of fair and ruddy, bright and beaming, and celes-tial aspect. While the aged grandsire, feeling himself every moment strangely growing younger, almost shouts with delight to see the partner of his former life, long removed from earth and resident of the skies, swiftly approach with joy to give him and her son, and all heaven's holiest welcome.

Why Not?

Thirteen years ago, in a small community within thirty miles of New York, seven men and women met to discuss the possibility of giving their social life some intellectual direction which should be mutually stimulating and helpful. The result of their informal consultation was the organization of a fortnightly club, under the direc-tion of an executive committee of five, who planned the meetings in advance and notified the members of their appointments. Its subse-quent history has been one of steady growth and usefulness. The changes in the community have been numerous, as they always are in American towns; but the club in question has been a constant center of social and intellectual life, and is now so thoroughly identified with the habits of its members that it has long been regarded as a permanent institution. Its meetings are free from all stiffness or formality, and notably from that petty criticism which is the bane of many similar enterprises. Its evertises are so diversisimilar enterprises. Its exercises are so diversi fied as to cover many fields of interest, to satisfy many tastes and to employ every kind of talent. Original essays, readings, recitations, music, con-versations and occasional dramatic performances afford ample opportunity for making the culture and ability of each member available for the stimulus and instruction of the rest. Literature, history, manners, art in all its forms, open up a field of research and of entertainment so wide and so diversified that all tastes are met.

The success of this club has been due, not to extraordinary talent or the highest culture, although it has lacked neither of these elements but to the persistent fidelity of its members in the fulfillment of their appointments. The stan-dard to which the common opinion has held its members in this matter has been extraordinarily high, and is an indication of the conscience which they have put into their mutual relations. The result is a cordial social life, singularly de-void of undue regard for money and singularly free from gossip. The current of daily inter-course has a freshness and vigor of movement not often found in small communities.

Every village in the country ought to have a similar center of social and mental life. The universal report from small towns is that their luggishness is driving the elements of activity to other and more congenial centers. Rust, ruts and small talk sum up the life of many small places which only need the patient work of seven men and women to send a new current through the heavy atmosphere. Try it! Why not?--The Christian Union.

The great sin of the present age is mammon worship; all conscientious scruples are sacrificed in too many instances to the insatiable thirst for gold, which threatens to undermine the nation as gold, which threatens to undermine the nation, as it has already undermined many older empires and republics. Here in America birth and breed-ing are often highly esteemed by men holding the very highest positions under the government. The mighty dollar threatens to usurp the throne of all Columbia's spiritual delties; even merit and sterling ability are often at a discount, moneyed friends being almost all able to push into offices the candidates they elect to favor. Even the suc-cessful passing of a severe examination will not cessful passing of a severe examination will not always place the successful applicant on a par with a far more ignorant person, who has wealthy friends as backers. How the money has been ob-tained is a question rarely asked; if a man be a millionairs who is there to pause and inquire whether or no his coffers have been filled with the fruits of others' unrequited labors. -- W. J. Colville.

#### A Monkey's Bables.

About six months ago, an admiring friend of Louis Seidler, the South Side saloonist, presented him with a pair of Marmosette monkeys. They him with a pair of Marmosette monkeys. They are strange looking animals, and have always at-tracted attention. They are natives of Brazil, and are a cross between a monkey and a squirrel, having the color and fur of the latter and the face of the former. In size they are between a small monkey and a large squirrel. They are very intelligent and know Mr. S. very well. Sun-day night the female gave birth to two little ones, one of which died, but the other is alive and healthy. The mother cried bitterly for awhile over the dead one, but soon reconciled herself with the other. It is about the size of a mouse, and is the pet and pride of the male. The female holds it and suckles it as a mother would a babe but as soon as the little one is satisfied the male bat as soon as the little one is satisfied the male takes it, and with a wonderful expression of wisdom and dignity, marches up and down the cage in such a manner as to cause one to laugh in spite of himself.—Wheeling Intelligencer.

Wm. Van Waters writes: I cannot suf-ficiently express my respect for the course you ficiently express my respect for the course you are pursuing as regards the conduct of the Journ-NAL. Every editorial abounds in good sense and has truths worthy the attention of the most profound. Then there is wanting the sensational element which so many foolishly expect to find in a spiritualistic organ. Your paper has done me a great good as it has furnished a mental food for which I was really starving. An entirely new set of ideas has been put before me and they are so parfectly in accord with reason that I am forced perfectly in accord with reason that I am forced perfectly in accord with reason that I am forced to accept them. Again, it has given me an object in life. No matter what may be my ambition in a worldly point of view the grand ultimatum must henceforth be a noble character; not for any outside reward, but for the self-satisfaction and the standing such a character will give. With the spiritual philosophy for a monitor one cannot well do a mean deed. Temptations no longer hold their wonted sway, but gradually fade from the mind. I am convinced that the only road to reform and happiness for humanity lies within the province of the spiritual teachings.

Mrs. J. C. Smith writes: The JOURNAL has become indispensable in our family. We take several papers, but among them all the JOURNAL is the brightest and the best, and its clean face has become familiar to us any "household words."

R. B. Hall writes: I can but commend your action in weeding out dishonest mediums. They and their friends make a great outcry about it; but the criminal always condemns the law and the judge who enforces it.

A. P. Lunt writes: I can't do without the dear old JOURNAL, for it is my Bible.

Rev. G. D. Beardman, D. D., of the First Baptist church of Philadelphia, in a series of sermons entitled "The Creative Week," makes this remarkable admission: "I must be candid and confess there is not a single passage from Genesis to Revelations which teaches, so far as I am aware, the doctrine of man's natural immor-tality." tality."

"For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yes, they have all one breath; so that a man hath no pro-eminence above a beast; for all is yanity.

"All go unto one place; all are of the dust, and

all turn to dust again. "Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion; for who shall bring him to see who shall be after him?"-Boston Investigator.

Not he is profane who rejects the gods of the vulgar, but he who accepts them.

Before all things we must not allow our-selves to be persuaded that, for the discovery of truth, blinders are more useful than speciacles.— Muller.

# DECEMBER 24, 1381.

# RELIGIO-PHILOSOPHICAL JOURNAL.

### Spiritualism and Morals.

An antagonist of Mr. Robert Cooper writes in the Eastbourne Gazette: "Did it ever oc-cur to Mr. Cooper that possibly there may be other earnest thinkers besides himself, who are not enthusiastic ghostmongers, and who would intelligently pause before they took ten Commandments from groaning tables, im-bibed, with scance room haste a new system of theology from the mouths of floating tabes in a back parlor? What about the constant law court exposures of deceptive mediums? the free love Spiritualism of America? the monetary fortune telling from locks of hair, etc., advertised in the ghostly newspaper? Will Mr. Cooper place these things before the sweet moral ethics of the religion of Christ? I am fully aware that not a few of the most eminent names in literature, art, science, and the churches, give this Spiritualism great weight, interest, and respectability in this and other countries. But it does not follow, as Mr. Cooper desires to show, that the rationalistic philosophy is an essential element of psychological inquiry. Where one person would investigate Spiritualism from the theological and hitter standpoint of Mr Cooper, hundreds look into the matter with Mr A. R. Wallace, or such reverend truth seekers as Canon Wilberforce."

## How to Get Well.

Thousands of persons are constantly troubled with a combination of diseases Diseased

kidneys and costive bowels are their tormen-tors. They should know that Kidney.Wort acts on these organs at the same time, causing them to throw off the poisons that have clogged them, and so renewing the whole man Hund-reds testify to this.—Pittsburgh Post.

He that wrestles with us strengthens our nerves and sharpens our skill - Burke.

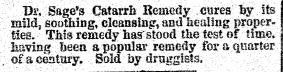
That great Dermotologis; Dr C. W. Benson of Baltimore has prepared his favorite prescripion for general use and now any person, how. ever poor, can get the benefit of his best treatment for skin disease. It consists of both exernal and internal treatment.

He who cherishes his old knowledge, so as continually to acquire new, he may be a teacher of others.-Confucius.

#### Nen-Ralgia

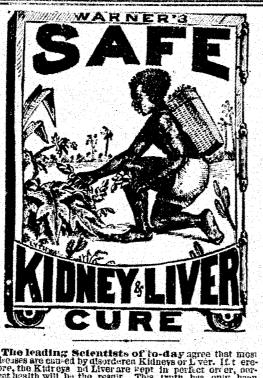
pain would soon become old ralgia—a thing of the past—if sufferers would use Dr. Pierce's Extract of Smart weed. It will cure rheuma-tism, break up colds and fevers, and is an ex-cellent liniment for sprains and bruises.

Every man desires to live ing, but no man would be old.



Think truly, and thy thought shall be a fruitful seed.





The leading Scientists of to-day agree that most discuss are caned by disorderen Kidneys or L ver. If t errors fore, the Kidneys and Liver are kept in porface or or, norfact health will be the reart. This truth has only been in wn a short time and for years pe ple suffered great ag or without being able to find relat. The discovery of Warner's Safe Kidney and Liver Core marks a new era in the treatment of these trou de. Made from as mole tropical leaf of are value, it contains just the elements necessary to nourish and invisoration of the treatment of these troubed the organs, and safely restore and kee them in order. It is a POSITIVE Remedy for all the diseases that cause pains in the 'ower part of the blady-for Torrid Liver-Hesdathes-Jaundec-Dizinees-Gravel-Fover, Ague-Ma'arial Fever, and all difficulties of the kidneys, Liver and Urinary Orzans
The an excellent and safe remedy for formales during Preprate. It will control Meestmation and is invaluable for Lever rise to blady for it cures the organs that make the blood.
This Remedy, which is based by DITLE of any meeticing of the Kidneys, Live and DTILE of any meeticine upon the market, and is rold by Drugglets and all dealers at \$1.25 per blood.
This Remedy. Which is a POSITIVE Remeary.
H. H. WARNER, & CO., Ruchester, N. Y.

H. H. WARNER, & CO., Rochester, N. Y.

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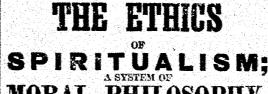
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MORAL PHILOSOPHY.



8

# RELIGIO-PHILOSOPHICAL JOURNAL

#### 'Le, I am with thee."-Jeaus.

BY MRS. F. O. HYZER.

Another shining pearl is strung, Upon the viewless thread of time-The Christmas songs again are sung, Again the Christmas joy-bells chime.

Onward the royal march of Truth Is heard by every listening car, And Nature glowing still with youth, Bears richer harvest, year by year.

The poet of the long ago Moves in our midst with regal grace, Bearing Truth's sacred seal to show He's still her prophet to our race.

The ocean, parted by the rod Of science, guided by the hand Of Love, the Unitary God, Who ruleth sky and sea and land,

Closes o'er the electric fires To bear our thoughts beneath the wave. While angels catch love's magnet wires And stretch a cable o'er the grave.

Thus binding their high worlds of bliss By the attractions of the soul To the immortal life of this, While the eternal ages roll,

While solar light's imperial flame, Owning no elemental peer. Descends in Truth's sternal name, Art's high magician to our sphere,

Showing to our enraptured gaze His power to break the bands of night, And that he holdeth in his rays The charm of music as of light,

Thus proving that our common air Is one vast harp of countless strings, O'er which his beams can answer prayor To earth, on beauty's radiant wings;

That harmony within our couls Enables us to catch the key Of the deep melody that rolls Around the worlds eternally.

And that redeeming law is Love-The Christ who bears our sins away, Till here as in the spheres above All life becomes a Christmas day. Baltimore, Dec. 1881.

### "The Pleiades."

#### BY J. G. JACKSON.

To the Editor of the Religio-Philosophical Journal: I had spent the earlier hours of a clean November evening with the telescope. The brightness of the planet Jupiter, above the eastern horizon, had opened out through the optic tube, in all the grandeur of his giant bulk, his belts of storm and fast revolving moons. Westward and above him, Saturn, with its marvellous appendage of rings, those puzzles to the physical analyst, and with moons less conspicuous, showed like a solitaire diamond in the blue depths of ether. Near them, scarcely seen in the dim immensity of distance, rolled on in its more than century long orbit of revolution, the planet Neptune, of modern discoveryfelt by the delicate nerves of the astronomer before it was numbered by his telescope. On the left and lower towards the horizon, arose Aldebaran, so named by the wandering Arabs, a fixed star of ancient astrologic fame, showing in the glass with flerce and flery redzess. Near and above Aldebaran; beamed as of old, over the land of Uz, "the sweet influences of Pleiades"the Pleiades! looking to the naked eve a trifling cluster of "seven stars" (now but Bix) ever silently twinkling in the vault of night; but to the eye of science a universe itself of inconceivable vastness; "so distant its measureless spheres." The double stars, as those in the Swan, in Lyra in Cassiopeia, also appeared, as ever, with the bright contrast of beautiful coloring-single and inconspicuous to the eye: but resolved by the telescope, into pairs or quadruples of revolving suns and systems. All these had passed in review, and I had even looked into the deep guif of Nebulæ in the sword of Orion as that constellation arose later in its grand diurnal march across our sky. Seated afterward by a comfortable fire, 1 became absorbed in the contemplation of all these wonders. The incomprehensible vastness of the universe and the comparative littleness of all things earthly, seemed overwhelming. The words of old, "What is man that thou art mindful of him or the son of man that thou visitest him," were presented with renewed force; yet with them came the proud thought, that the intellect and imagination of men, being able more and more to grasp and appreciate all this infinite beauty and order, shows to them their birthright—their heirship to an everlasting place in this great chain of being. Suddenly an added brightness eclipsed the glowing embers of my fire, and there appeared within the "wakening light" an angel of lofty brow and piercing eye of power; yet beniga and kindly, saying: "Mortal, wouldst thou more nearly view these things, then come with mel" Fear seemed banished by his presence and replaced by reverent trust. Unhesitatingly I signified a glad willingness to accompany him, and felt at once endowed with a measure of his strength. Earth and earthly feelings receded together, as hand in hand we flew, as flies a flash of light, towards that portion of the heavens containing the objects of my late vigil. A. sense of the cold darkness through which we sometimes passed was felt; but not suffered. The piercing eye of my companion seemed to cleave the sky as cleaves the lightning flash. Our swift flight allowed no perception of the wandering meteors: no recognition of the orbit of Mars, as we crossed his track and saw his ruddy disc

great gap between Mars and Jupiter, we paused at the threshold of the latter great planet to comprehend, if possible, by nearer view, the gigantic grandeur that had so often impressed us at a distance. So yast are his dimensions that he has not yet cooled and ripened as a habitation for sentient creatures. "With clouds and storms around him thrown, tempest o'er tempeat rolled," he moves in swift majesty, surrounded by his moons, to become after the lapse of long ages (as the moons now are) the seat of life and beauty. A divergence of some millions of miles

to the right, took us by Saturn, the ringed planet, another stupendous globe, but not nearly so large as Jupiter. The denizens of this distant world, see ever in the night season, a stupendous arch of varying configuration, spanning their sky, of brightness comparable to that of our moon. The spectacle was indeed sublimely beautiful; but we tarried not long in our journey there only well begun. Neither did we make long stay at the orbits of either Uranus or Neptune, those outposts of our solar system; but launched into the great deeps of space beyond. Through these we sped far faster than speeds the light, our destiny being Alcyone (in Mytholog yeldest daughter of Atlas), brightest of the Pleiad group.

Soon our fearful velocity, across this trackless waste of untold millions, on the line of approach toward that glorious sun, became apparent in its parallactic effect: the Pleiades widened in angular dimensions, apparently receding more and more from each other, until, on our arrival at the planetary system surrounding Alcyone as their glowing central sun, the others of the group had seemingly flown apart and taken place amongst other stars, almost oppusite on either hand, appearing still, only as immensely distant stars of bright but varied magnitudes. Upon one of the beautiful planets belonging to the system of "Alcyone" we found the end of our fearful flight. The Angel his footsteps staid upon this far off ripened and perfected world that I might read the lessons there opened before me. The climate appeared one of perfect softness and salubrity while the breezes that fanned the cheek seemed surcharged with the freshness and "Ozone" of vitality, which, with the mild rays of the Pleiad sun, diffused warmth and strength over all. Growth and production of the means of

life, in fruits and cereals, ripened in abounding plenty. The cities, and even the rural dwellings of the inhabitants, showed structures of combined beauty and utility, surpassing the architecture of Rome and Greece, while amongst them was neither room nor need for the hovels of the poor and depressed. The inhabitants were fitting denizens of a land so fair. We saw neither halt, nor blind, nor lame, nor sick. The eye of every child was sparkling with health and joy. Every maiden was brightly beautiful, and to compare them was like contrasting many roses of perfect bloom: while each youth was a model of promised manhood, from whose clear eye early beamed incipient wisdom to regulate his abounding vivacity and "fresh buoyant sense of being." .The laws of heredity, wisely studied and obeyed, had done their perfect work. Every matron, I observed, showed a blooming countenance lightened by a matured and happy smile--surrounded by her offspring apparently thankful for every child "she had gotten of the Lord." The model man stood erect in his full grown strength and wisdom, jointly with his helpmate. the guides and guards, in family and in state, of all this glowing life of harmony and happiness. And the aged what of them? Without senility, with almost painless though failing physical frames, yet with eyes beaming under the influence of an immortal hope, trust and knowledge, they were fading only as fades the autumn leaves, in beauty and in brightness. While repaying to those who cherish their declining years, a plenteous measure of the wisdom and experience acquired in their well spent lives, they are

fragmentary planets, the asteroids, in the | to a God they do not appreciate, and whose ears are weary of their oringing supplications; to cease praying for salvation from imaginary evils, by methods equally imaginary; to stand erect and do manful and intelligent battle with the evils, physical and moral, self-evident before them. Having ceased the sacrifice of rams and goats, let them adopt that so wisely recommended for them, 'to break every yoke' tending to enslave their fellow-creatures in crime and suffering. Tell them to take disoriminating counsel, not only from the example and precept of the divine man of Nazareth; but from all other divine men and women before and since his day. Say to them: 'Watch as closely the laws of life and of human intercourse, in family and in state, as ye have studied the laws of light in forming the optic tube, whose far reaching eye drew me to visit your distant world. Put your shoulders to the wheel of like persistent effort in the other directions indicated, and apply the discoveries made, to the correction and amelioration of your condition by means ever attainable to the brave and intelligent. Then may your heart-felt longings, or even your spoken prayers for aid and inspiration, not be made in vain. Adieu, my brother! My home is here in the place of my nativity, near your glowing sun, named by you 'Alcyone of the Pleiades.' Return to thy home and its duties, on the planet earth. Thou wilt find the passage neither long nor wearisome." He smiled as he bade me speed. The old "clock struck one." I awoke and lo! it was a dream for the Christmas number.

#### Test Conditions.

#### BY HENRY KIDDLE.

# For the Editor of the Religio-Philosophical Journal:

This is a topic on which a great deal has been said, and is still being said, within the ranks of the Spiritualists. Those outside know nothing of "test conditions" beyond their own crude ideas of the manner in which spirits should manifest, if there be any spirits, which they doubt or deny. A. "test condition" with them is that which brings the phenomena of Spiritualism with. in the category of physical miracles. Many so-called Spiritualists are on the same plane. It is test, test, test-nothing but test; they seem to spend their lives in looking for tests; and by a test is meant this: put the medium in such a condition that nothing but spirit power can render it possible for him or her to perpetrate an act of decep. tion.

Now, let me ask, What is the value of such test conditions, (1) to the non-Spiritualist, and (2) to the Spiritualist? To the former it is of the greatest value and importance, because the chief object of these manifestations, as far as he is concerned, is to produce a conviction of the life and power of spirits. Who they are, and what they are, that is, their grade of intelligence and spiritual advancement, is a secondary matter. The unquestionable spirit mani festation is what destroys their materialism; and that is the first step. Hence, every medium who is striving to convert such unbelievers should submit, should insist upon, "test conditions"-at any rate to such, not humiliating or crucifying, as are needed to bring an absolute conviction in the mind of the non-believing observer that the manifestations presented are a physical impossibility. With the believing Spiritualist it is different. He is supposed to have passed beyond the mere test plane. He is thorough. ly and finally convinced that there are spirits and that they do communicate and manifest. Then what are physical "test conditions" to him? He wants truth. He knows that deceiving spirits exist by millions-that some spiritual tramp may come and personate his father, for example; and, hence, he wants a spiritual condition that will prevent this. Locking or tying up the medium will not accomplish this, for material bonds are nothing to spirit power. The lying, deceptive spirit in the medium, if it exist, must be exorcised. Who wants to spend his time and money for such Dead Sea fruits as catering to the sports or tricks of low, deceptive spirits? Here is a medium, for example, that is discovered in a palpable fraud, the toggery found upon her being publicly exhibited; and yet Spiritualists sustain her, because she is really a medium, and it is, they say, the spirits that perpetrate the fraud, while the poor, medium is innocent. Her mediumship hallows all she does, whether good or bad. Let me ask, is a fraud any less a fraud because it is perpetrated by a spirit? This is the murderer Guiteau's plea. Inspired to commit crime! Do not Spiritualists know that by the universal law of affinity no innocent person can be inspired to do wrong. The inspiration always corresponds with the person's motives or real character. If Spiritualism is to be a cloak and an excuse for crime, away with it; and if mediums are to be sustained in lying, cheating and swindling, let it all perish. This constant cry of "Sustain the medlums, right or wrong, because they are mediums," charging all their offences-their low, disgusting trickery-on the spirits, is a delusion and a snare, and will, if it is continued, sink our great cause so low that the sun of truth and righteousness will never be able to shine upon it. But I feel confident that this will not be permitted, but that the truly pure and spiritual will ultimately prevail. May the time of its

#### Christmas and other Festivals.

## BY G. B. STEBBINS.

To the Editor of the Religio-Philosophical Journal: Again Christmas comes,-the festival of the birth of the man Jesus. Interesting indeed is this ancient usage of mankind to hold festivals in honor of great beingspersons partly mythical, held as divine, yet allied to humanity. In Hindostan the month of August witnesses glad ceremonies in honor of Krishna, whose parents more than three thousand years ago were warned to flee over the Jumna with their babe, and save it from the tyrant who made slaughter of the innocents in their little village, even as Herod slew Jewish children when Joseph and Mary fled and saved "the child Jesus" in obedience to a heavenly warning. Through many centuries have these memorial assemblies gathered in Brahminical Asia.

Millions meet, too, in Buddhist festivale kept up for twenty-four hundred years, and flowers are scattered along the paths as fit offerings to "the compassionate one." History, so old as to shade into tradition, tells of hundreds of thousands on the banks of the Nile marching to music that kept alive the thought of Osirls and the virgin mother Isis.

In the great temple at Upsal in olden times the Swedish king and people met to honor Odin, Baldur the mild, and the gods and demigods of Scandinavia. One of their festivals was at the winter solstice, the longest night in the year,-the Mother Night. This was the Yul, whence the English Yule or Christmas.

Everywhere the thought and aspiration is essentially the same,-a looking up to some height of holy living. "Hope springs eternal in the human breast" and we reach out to attain something uplifting and eternal. Redeemers come, and redemption seems possible and natural, because man is a progressive being, good is mightier than evil, and an upward tendency pulses through all things and all souls.

The life of a great spiritual thinker and a true man,-tender and brave like Buddha, Confucius, Jesus, Swedenborg and their like,-is strength and gladness that last and live after the chains of bigots are rusted and broken and the bloody stains that tvrants left are washed away.

Myth and miracle and dogma we can pass by. They had value and significance fitted to their day which we can look back and see, but to us come the words of a living poet of America:

"New occasions teach new duties,

Time makes ancient good uncouth. They must upward still and onward, Who would keep abreast of Truth.'

On this Christmas day we can be glad and thankful to the Divine Power that the world is never without true men and women, coming in many lands and among

### Sonnet.

#### TO XXWTON & OTIS.

Oftilmes there cometh from the Infinite, And dropping deep into the poet's heart, The which he fain would to the world impart, Concelts and fantasies of rare delight. But when he would to others show that light,

Which seems to him, of Paradise a part, He often finds that language has no art To give to him the words that tell aright.

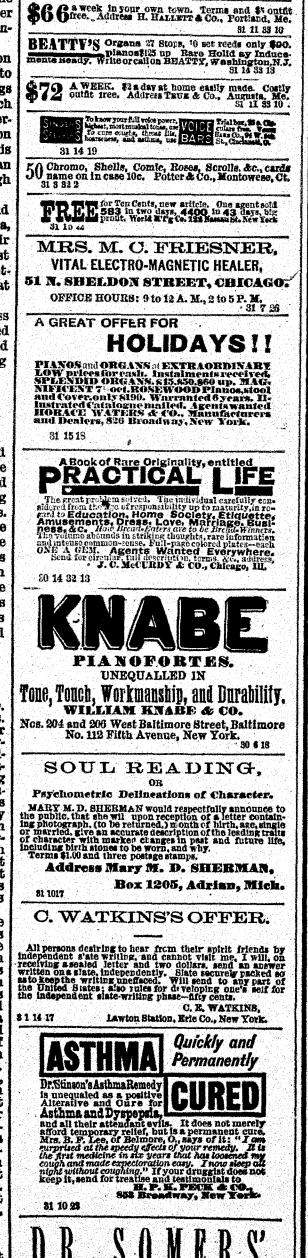
How, then, can we expect to learn from those Who dwell within the brightness of that sphere Above, whose tongue we can not apprehend, Profound and abstruse truths, such as disclose The secrets of Eternity; to hear

Which Angels list, but hardly comprehend? Brooklyn, N. Y.

The inevitable barrier of caste between whites and blacks is a great hindrance to missionary labors in Central Africa. Mohammedan missionaries from Morocco make the Africans social equals, and thus their labors are productive of much greater re. sults than those of the white missionaries. There are already ten million Moslems in Central Africs, and the day seems not far distant when Islamism will have the country for its inheritance.

#### Hundreds Rescued.

Hundreds of men, women and children rescued in every community from beds of sickness and almost death, and made strong by Parker's Ginger Tonic are the best evidences in the world of its sterling worth.-Post.



# **DECEMBER 24, 1881**

#### "Only waiting 'till the shadows Are a little longer grown."

I was overwhelmed with admiration and exclaimed, Ohl how was all this perfection attained to? In answer my companion took me to the homes presided over by wise and loving parents; to the schools, where their influence was delegated to teachers equally wise and benevolent; to the marts of trade and industry, where all seemed to own the influence of a desire for the general good, ever reacting for the benefit of the individual. Restrained by skillful laws framed by pure legislators, many evils now rampant on earth had almost become extinguished amongst this wise and happy people. No usurers or other plunderers, by cunning arts, were allowed to draw. from an over-labored people, the lion's share of the fruits of their toil. Money, which on earth is known as a 'root of all evil," there is but the tool of exchangethe handmaid of trade and production; but never their mistress. Ardent spirits, the manufacture and sale of which is here nursed for public revenue, filling the land with a flery incluement to crime and destitution, are there under the law of most stringent reprobation, and as a consequence the prison and the gallows are unknown.

After visiting and observing all these things, the Angel guide turned and addressed me: "Gol tell to the people of the far off earth what thou hast seen. Tell far on our left. Taking no note of those | them to shorten their unmeaning prayers | triumph be near!

many religions as saviors and reformers. Especially can we join in keeping fresh the memory of "the man Christ Jesus," whose wise and tender words and good deeds should live forever to light up and gladden the world, and who helped to illustrate the immortal life by showing himself to his chosen disciples on the mountain after his mortal form had mingled with its kindred dust.

### Decease of Mr. Henry D. Jencken.

On Saturday morning last, Mr. Henry D enckep, Barrister at Law, of 16, St. James square, Notting-hill, passed to the higher life after an illness of but three days, hav ing been seized with paralysis on the Wednesday previous. Happily he suffered little, and was conscious to the last, meeting death calmly, and with confident anticipation of a new and brighter life beyond. His precise age does not appear to be accurately known, but it is believed to be about 59. In 1873 he married Miss Kate Fox, an American lady, and one of the "sisters" through whose mediumship the phenomena of what is known as modern Spiritualism were first observed in 1858. Mrs. Jencken survives him, with two sons, the eldest of whom is even years of age.

Mr. Jencken, in addition to his practice at the Bar, devoted a large share of his time and energies to the assistance of the Association for the Reform and Codification of the Law of Nations, of which he was Honorary General Secretary, and to which he was able to give valuable aid from his intimate acquaintance with International law and his great accomplishments as a linguist. We, who knew him well, and were engaged with him in many matters of business, testify with pleasure to the high esteem in which he was universally held He was intelligent, courteous, and genial, at the same time that he was frank, open and ingenuous. He was one of the oldest Spiritualists in Great Britian, and never ashamed to confess his faith, with emphasis, whenever occasion seemed to need a witness for the truth; but he was never of fensive to others in the avowal of his own convictions, and always treated honest doubters with consideration and respect. Our friend's earthly garment has been put away in the Brompton Cemetery.-Light London, Dec 3.

The German Heuser has suggested that the ancients did not divide time as we do. Previous to the age of Abraham, the year, among some people of the East was only three months, or a season, so that they had a year of spring, one of summer, one of fall and one of winter. The year was extended so as to consist of eight months after Abra. ham and of twelve months after Joseph.

A distinguished physician in the United States, who came over to the church, was re-proached for having turned his coat. "It is true," said he, for I find I have been wearing it wrong side out for seventy years."

Sociery BELLES ABE LOUD in their praises of Floreston Cologne, on account of its delicate and lasting fragrance.

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