Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the Journay, are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones: movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

FIRST PAGE.—Death and Its Consequences, or the Bright and the Dark Side of Spiritualism.

SECOND PAGE. -- Angelic Ministrations, Their Office Under the Divine Administration. On Animai Magnetism.—Psychic Quantity vs. Psychic Force. Miscellausous Advertise-

TRIRD PAGE-Woman and the Household. Book Reviews Golden Floral, Magazines for December not Before Menoned. Books Received. Miscellansons Advertisements.

FOURTH PAGE -- Special Notices. Notice to Subscribers An Orthodox Christian Woman on Women who are Spiritnalists and Infidels. Stereotyped Sophistry. An Expert Spirit Maker Again Exposed. Mrs. C. Fannie Allyn at Lester's Academy. Augusta Cooper Bristol a Believer General Notes.

FIFTH PAGE.-Items! Miscellaneous Advertisements.

Strm PAGE -A Picture Lesson. Letter from Ophelia T Shepard. A Chance for the Cheerless, Homeless Children Meeting of the State Association of Spiritualists of Minassots. A Query. The Want of a New Religion. A Spirit Voice. The Brooklyn Spiritual Fraternity. The Labors of W. A. Maosfield. Remarkable Appearance of a Spirit. Prediction of Death. Mr. Cook's Strange Death.-Warned of His Coming Dissolution by a Visit from a Partidge. Unitarianism

SAVENTE PAGE.—The Hand that Rocks the World. List of Prominent Books for sale at the office of the Religio-Philosophical Journal. Miscellaneous Advertisements.

RIGHTH PAGE.-An Open Letter to Hon. Joel Tiffang. J. Frank Batter in His Own Leience. Miscellaneous Ad-

Reported for the Religio-Philosophical Journal. Death and Its Consequences, or the Bright Dark Side of Spiritualism.

A Lecture Delivered by Charles Dawbarn at Probisher Hall, New York, November 11th,

A reverend preacher was not long ago startled into belief by the appearance at a scance of a loved daughter who had departed co spirit-life many years before.
"Papa," she said, "I don't want you to

preach as you have done."

Because it is not true; there is no place in the Spirit-world where there is fire and

"Well, then, what shall I preach?" "Preach that we go and we come again."
Oh! what a text. No Bible in the world's history has ever condensed an eternal truth into so small a compass. To me this text is so full of light and beauty, because it whispers naught of a selfish blessing won for your soul and mine through some one's suffering and atonement, but points to a universal power under a universal law, and the consequent alleviation of human woe. The brute suffers and forgets, but man climbs life's summit encompassed with a dark cloud of memory. There never was a time in man's history, from the moment that he recognized what it is to have life brightened by human love, but that the horror of silence and desolation fell upon him, when the loved one lay in the cold grasp of death, and nature began to pull to pieces before his very eyes, the

form that he had loved so well. Oh! the tears that have fallen, the sobs and moans and heartaches! Even amid the bitter sorrow came every now and then the dread of the possibility of a future life without that love. Human nature is the same wide stream the world over, though here and there are rippling shallows of noisy grief, and anon lie depths of speechless woe, where the current sweeps silently over ceaseless

There is in human nature a divine faculty called "sympathy." It is, after all, the one link that alone can bind man to man regardless of his outward seemings. The moan of Royalty bereaved is heard at the cottage hearth, and the peasant Rachel weeping over her dead. wins sympathy from the Royal widow! But the aid that can really be of

service to one in discress, must be founded upon knowledge. It is not the quack with ancet and potion, that can call your child back to health from the deadly fever; and the comfort offered you by ignorance, can never soothe your woe, save as sympathy calls forth the hidden grief and thus relieves

your aching heart.

I have stood by the casket whose closing id was about to hide the long-loved form forever and ever. The clerical professional com-forter stood by my side, and proposed to ap-oly his artificial balm to my wound. Jask-ed him, "Tell me that which you know as to the present condition of my dead!" He re-plied, "I know nothing!" And the answer of religion to the universal question. "What of my dead?" has ever been, "I know nothing, but have the words of those who 2,000 years ago said they knew." Some day man begins to think for himself and back again comes the question, "What of my dead?" At last a voice from the invisible sends a thrill of joy into his soul as he hears whispered, "We go and we come again." Thus it is that the truth of spirit return enters the human soul, immortality becomes demonstrated, and the fear of death is totally destroyed.

And now what is the use to be made of this truth by its discoverers? for, remember, every mortal must be his own Columbus, and discover the truth for himself, if not at peril of life, yet even to-day at risk of reputation for sanity and common sense. To many, the truth itself seems to contain its own value. So long as John, Thomas, Elizabeth and Annie, come and give their names and some fresh life incident be noted through the new medium, we hear of glorious "test after test" hunted through every phase of the phenomena. na. Now it is by rappings and tippings, anon by trance and clairvoyance, and then by slate-writing and form-materialization; all in successful quest after the repeated "test;" even this has its value, for after all it is the "test" which breaks down priestcraft

and lets the soul go free.

To a second class of minds priding themselves on shrewdness, the phenomena offer an excellent prospect of worldly profit. The compass can be used as well by the pirate as by the honest trader, so the invisible is invoked to lend its aid to money-making and the gratification of man's basest passions. The world scowls, but the truth remains. Yet another class of minds welcomes the truth to a full and feedlage investigation. It is to a full and fearless investigation. It inquires of the spirit who has "come again," as to his present surroundings, and the consequences of his earth-life upon his position of to-day. The philosophical searcher after truth recognizes the difficulties in the way of lucid communication, and seeks to discover the laws that he may aid the spirit to overcome them. It is not long since I analyzed some of these difficulties and showed you they must always exist; and I emphasized the importance of keeping our reason to the front, when we hold communication with the Spirit-world.

I expect in this lecture to take some of the facts given to us by spirits and confirmed by clairvoyance, and show you they are in full accord with all the human intellect could reasonably anticipate. I do not think any thing has made the theological future so grotesquely impossible as the invisible line between its saints and its sinners. Man's reason is rarely acute enough to grasp the difference between the sheep and the goats. Of course it may be there, but common experience has failed to discover it.

Certain facts are boldly asserted in every Christian Church to be spiritual truths, which are absolutely false both to reason and to knowledge. The most stupendous falsehood of all, is that man may escape the spiritual consequences of his actions by the intercession or atonement of another; and this in the face of the fact that in this life every thought, word and deed is recorded on the walls of the universe. This is well known by every one who has had psychometric experience. I say boldly, that nature knows nothing of mercy or even of justice. Man has sought to clothe his Deity with his own highest conceptions of a possible manhood in which mercy and justice stand to the front But man on earth as mortal and in spiritlife as immortal, finds "cause and effect" to be the Divine Sovereign holding him in absolute subjection. Man in this world is both body and spirit, and the laws of spirit-life on earth he finds holding the same power in the next existence.

We hear much of "spheres" in spirit-life, and the term is used so indefinitely both by spirits and mortals as to have become almost meaningless. It therefore becomes necessary that we here define what we mean when we apply this word to the hereafter. It is not the faculties but the emotions, not the acts but the intentions, that constitute spheral affinities. Rudolph, the burglar and murderer, was a profound philologist, but his spirit surroundings must be those that belong to a disregard for the rights of others. Thus, by "sphere" I mean that outward

condition that conforms to spiritual developments. Association is always determined by the law of harmony, which holds devil to devil, man to man and god to god. Harmony is founded upon equal spiritual development, and the grade of that development is visible at a glance to the spirit eye. The compass of development is from the bare existence of spirit-life without manifestation of intellect, up to the inconceivable heights of arch-angelic humanity.

Spirit-life is manifest to the spirit eye as an emanation from its interior individuality. Thus the progressed spirit corruscates dazzlng rays of purity and holiness whilst the nimal spirit lives immersed in his own darkness; and, of course, between these extremes human nature exhibits every possible stage of growth. That degree of development which by its similarity brings spirits into association, we term a "sphere," and this spheral harmony is not founded upon this spheral harmony is not founded upon the spheral property but upon similarity of intellectual growth, but upon similarity of appetites. Thus the mathematician, astronomer or naturalist may find himself in the same sphere as many with whom he would not have associated in earth-life. Yet, remember you must cast from you every thought of "punishment" as connected with spirit-life. All is simply "cause and effect." Punishment and vengeance, attributed to some all-powerful deity, are simply man's concep-tion of how he should manage affairs, if he were on the royal throne.

'Let us now take such a glance as time will permit at some of the innumerable spheres in the new life of which we are now speaking. We must, however, commence by noticing that human freedom of association is not bearing the sublime spectacle of conscience it finds the greatest difficulty in entering our early through the entering our through the entering of the e

associations as may be most congenial, al-ways subject to the limitations of the spheres. science may demand the self-sacrifica of don't mean the limitations in feet, acres I don't mean the limitations in feet, acres and miles, but that he will find as in earth-life many unsatisfied longings, that can only be met when he shall have reached a higher and a purer life. It is true he has left behind him the earth body with its material limitations, but remember his spirit condition is unchanged. If he had used the realm of matter as his pole star, then his new present becomes the reflection of his nest. Do ent, becomes the reflection of his past. Do you understand me when I say he is psychologized by his own past, and as far as may be lives his old life?

Spirit growth has its own laws, and one of them is, that it is dependent upon human will and desire. So the sphere has its rigid limitations as well as its privileges. It is a refined counterpart of this life, and con-forms to the tastes and efforts of its inhabi-tants more than is possible on earth. I have spoken of the individual tastes and associations that can find gratification and yet remain within the common sphere; and as I am now speaking of what we may call the average condition of spirits escaped from earth, you will recognize that our varied tastes in this life will be carried to the new home. It is a second edition of this life, with much that is harsh, cruel and unjust left out, and yet with the individual position left to individual effort. Many have such strong tastes while on earth as to demand gratification. As an invariable result, such dominating taste rules in the new life. Therefore you will find cities towns and villages, and you will find cities, towns and villages, and cozy homes embowered in flowers, in such situation as the resident most craved. And some after a life of wearisome care and detail here on earth, demand for a time the freedom that knows no roof, but craves joyous liberty; so the spirit roams over hill and dale and seeks its repose in the evergreen glade. By the same law, the cities and towns gather their coteries of friends, their galaxies of talent; and, of course, you find temples of art where sculptor and painter dream beauty into form, and begem their thoughts ith immortal color. Thousands and tens of thousands are hastening yonder to enjoy the scenic effects and grand artistic talent in that mighty theatre; and the famed pro-fessor has eager pupils seeking instruction in his academic halls, which are themselves

models of architectural beauty. But though spire, minaret and dome sparkle in the soft rays of the spirit sun in evidence of man's power and intellect,—green grass, beautiful flowers, wide spreading trees and the hum of the happy insect attest that nature has wrought out new life from the charnal house of the old mortality. Sometimes, my brother, the privileged mortal may fly on the wings dream to his future home, and learn how to cast in earthly mold some of that distant beauty. Everywhere is active indusry, and everywhere is labor glorified as the minister of happiness to an immortal soul.

There is much that is still more interesting to man on earth, as nearer to his present conceptions of that which he needs. We all know of the loving ministrations of spirits to man on earth, but it is the fate of man that he shall sometimes pass suddenly to spirit life in weakness that is almost wee. It may be, for instance, that stupefying drugs have benumbed and diseased the spirit. Youder is a hospital where, under spirit laws of health, the weak may grow strong. Presently you see schools and nurseries where the sweet ones who have fled all too early from earth life. are turned to manhood and womanhood over there; and at earth's twilight hour or in calm of night, spirit nurses are hasting with their infant charges that your lost ones, oh! mothers, may rest for an hour on your breast, and draw strength from your loving heart, thus making true our text, go and we come again.'

Amidst this life with its superior opportunities to those who have gained its shores, come many drawbacks incident to human imperfections. Harmony of association can be used as a barrier to progress. Remember that earth life represents the average experience of human nature and that human nature carries its prejudices as part of itself until they are outgrown and thrown off; and specially notice that the clauship of religious prejudices is not disturbed by the incident of death. Prejudice born of a narrow mindedness that we call bigotry, is malformation of the spirit, and the counterpart of those horrors, exhibited in our museums of a man born without arms, and with toes educated to do double duty. Place a communiity of such unfortunates where they can associate and intermarry, and exclude those differently formed, then you will presently find that under the laws of heredity they will develop self-complacency and point to their flexile toes as proofs of their superiority to common mortals.

It has been my fortune to be thrown much into contact with this mental monstrosity, of which our museum curiosity is a true picture; and its culmination is ever on the religious plane where bigotry and superstition reign supreme. Take as an illustration the Baptist who denies that there can be any entrance to the family of Jesus on earth save by a burial of the whole body under water; or the Roman Catholic who cannot conceive of a true religion outside the boundaries of his own church. Conscience is made the arbiter, and a million times has the earth wit-

science may demand the self-sacrifice of brotherly love. But this human ennobling of conscience has its roots in the knowledge that the man who has not the courage to that the man who has not the courage to avow and uphold his opinions, is at heart a cowardly sneak, and for sale to the highest bidder. So all honor to conscience! For a time it may narrow the mental outlook of man and render him almost impervious to a new idea, but some day he will leave the valley that narrows his life and come in full manhood out into the broad plain of eternal truth. But death is no skilled mechanic to change form and re-cast manhood into new change form and re-cast manhood into new shape. The conscience is in reality the shape of the mind, moulded by its surroundings into form, just as water is shaped by the humble jar or the artistic vase. So conscience, all tangled and twisted and torn though it be, passes unchanged from the life of to-day to its new surroundings of to-morrow. Hence you find in the Summer-land exactly what reason would teach you to expect—a colonization based, first of all, upon religious prejudices!

For instance, passing by the gentle sarcasm of Prof. Denton, who described the Baptist as choosing a damp corner in the suburbs of the celestial city, you will find them living as a community in voluntary isolation under the privileges that belong to all alike in the Summer-land. One change in their belief has come, for whereas they believed on earth that death was the potion that plunged every mortal into a deep sleep till the resurrection morn, they now acknowledge their mistake and find in their Bibles full proof of a second death yet before all living souls, in which the goats and the sheep will find their final sepiration. Hence it becomes more important than ever that the world's people should be held at bay, and all loose ideas of rationalism excluded.

I have conversed with spirits from this sphere and have listened to their reports of sphere and have listened to their reports of sermons just preached by a minister who had occupied the same pulpit 150 years; and when I tell you that, urged by anxious relatives, they have indulged in public prayer for the poor lost soul who now additional transfer are also many who from that hour become the prey of unseen monsters.

It seems to me that Spiritualists most strangely ignore the very facts that should cause them alarm. They know that many spirits remain so earthly that they have the prey of unseen monsters. you will have even a yet poorer estimate of

the value of pious supplication.

But the all-important point is this: That if, as I have repeatedly urged from this platform, there be harmony of association between spirits and mortals who think alike, then those Baptists of the sky continue sworn brothers to their fellow Baptists on the earth. And, of course, through mediums they seek to confirm them in the faith. They reluctantly own they have not met God and Jesus, or psy chologically persuade themselves that some hining visitor to their sphere was the glorified Nazarene. Now note as the lesson from this great truth, that Spiritualism will work with just as much power to oppose freedom of thought as under other conditions it will labor to develop a rounded manhood. The Catholic church alone ranks yet more gorgeous; its rites and ceremonies arouse celestial enthusiasm with grander anthems; whilst it is spiritually striving for greater power to the church on earth, it hastens to give the holy lie to those who assert that its claim to be a divine church is a psychological super-

Nature's code of liberty for man gives freedom for manhood to become a slave if it so choose. Every sect and religion has its own heaven, its own surroundings and its own rigid seclusions. The Brahman, the Buddhist, the Moslem and the Christian refuse converse with sinners outside the pale of their creeds, and thus the religion whose bigotry curses man on earth, carries its evil influence into the new life. This is the explanation of the fact that the celestial instructor, wise in knowledge and experience, can obtain an entrance into these secluded spheres, and finds the only opportunity to send them a new thought, is through mortal lips, as all unseen they crowd our lecture halls and scances. But alas! there is a darker picture to be drawn by him who would be faithful to the truths of spirit-life. There is a harmony far worse than the association of bigots and fanatics. I said recently that it was harmony that held devil to devil, man to man and god to god; and if by devil we mean the animal in man, then I tell you there are spheres where brutedom reigne supreme.

It is time that Spiritualists awake to some of the dangers that belong to spirit-intercourse. We have been hearing for years about its glorious privileges, with here and there a tone thrown in, as if for effect, about obsession and the lunatic asylum. I not long since conversed on this subject with one of the most prominent lecturers on the spiritualistic platform, and he wound up a long exchange of facts by saying, "I wish you would bring these facts before the public, but I confess I dare not." He feared the loss of his popularity. I never yet worked for popularity, and I don't propose to begin now, but I stand ready to follow a truth whether it lead to heaven or to hell. At truth whether it lead to heaven or to hell. At the same time some truths can only be understood after experience, and we must perforce limit our expressions, even of truth on the public platform.

"We go, and we come again," has its bright side, but alas! it is as much a truth for the lurid flashes of a horribly debased manhood. There are certain plain facts in spirit com-munion that even the inexperienced can understand. First, that the most advanced spirit finds the greatest difficulty in entering our earth atmosphere; and if he be one of those whose wisdom and knowledge have become supernal, then he can only reach you by

consequence of this fact, those who are the least advanced can most readily control. But most Spiritualists seem to think of man on earth as at the bottom of a mountain of prog-ress, on whose summit is celestial purity. In reality man here is but at a mid-station, and progress may be downward as well as upward. Notice the unfortunate in earth life, whose career has been marked with increasing deg-

career has been marked with increasing degradation, then ask yourself, "What is there in death to change a mental tendency?"

Listen! Manhood is ascent from the brute and the return journey is a deadly possibility.

The law of harmony gives to the lower spirits a personal contact with matter impossible to the angular and through the same law there. to the angels; and through the same law they gather into societies in the other life that can only be spoken of as "hells." - I will not attempt to describe the scenes in these hells, but I assure you that even Swedenborg did not grasp one half the horrors of the road by which man creeps downward to the beast. But, remember, we must say here, too, "they go and they come again;" and the more material the phenomena the more do we present just the conditions they need for return. You know how many men and women there are in earth life with whom you would shade in earth these you would shade to have those you love come in contact, yet few Spiritualists seem to realize that by sitting in inharmonious dark circles and attending again and again the materialization scance, they offer the very conditious needed to in-troduce them to the men and women of the ower spheres. I do not say that such circles are not used by loved ones to soothe your anguish and wipe away the falling tear, thus destroying your fear of death. I do not say they necessarily work injury. I have known men who can handle the poison sumach with impunity; and others who will be sickened as the wind wafts its odors across their path. And very many are so little sensitive to spirit contact as to recognize no influence; but t contact as to recognize no influence; but there are also many who from that hour be-

poor lost soul who now addresses you, I fear | our houses, and share the very details of our lives; and they become intensely interested when the clairyoyant can point out such spirits and arouse them to speech. These are usually but poor earth wanderers, yet easting a psychological influence that should make you quick to take the alarm when your invalid and sensitive grow depressed and unhappy in certain rooms. But how would it be if you should attend some of this city's foul midnight orgies and bring back with you of its flends to your peaceful home? Is the thought too horrible?

When you attend the dark circle, under its usual conditions, you sit by a door that is opened wide to far worse hells than your imagination can picture, and as its inmates troop in, you may neither see them nor feel them other than as they offer you soft touches and insulting caresses. But they have senses far keener than yours-powers of which you do not dream; and that tiny touch may be just the attachment of one magnetic spider's thread, afterwards to be built up and strengthened as circumstances will permit. I have heard spirits boast of what they had that very day accomplished in fastening these threads to several mediumistic organ

I tell you here, that just as the yellow fever grave grows ripe with the spores of future death, so does the dark circle hide the influences that develop into degradation and misery. Since no two organisms are alike we may not trace these effects, but their results are the same to the sensitive every time. Here, too, is the favorite ambush of spirits who oppose freedom of thought under whatever banner the battle be fought. Mediums, above all others, are watched—to be either twisted as many who are carried into churches, or else led down to shame and blasted use-fulness. The organized band of controls cannot always protect its medium, and how much less can those as yet unconscious of their mediumship guard against the foe. These are, unfortunately, some of the results that flow from our text, "We go, and we come again."

Phenomena hunters, you are in danger, of which you little reck, when in passive stillness you expose yourself to what may be a deadly foe. Do you tell me that you have been again and again, and are unharmed? I don't know that, nor do you; but the most sensitive become the first victims. Did you never hear that the very flies carry from hospital wards the spores of loathsome diseases and drop them into fruitful soil? And so both mental and physical diseases engendered by spirit contact befoul mortal lives.

And now how shall we make practical these great truths? Of all dangers the greatest to the sensitive comes from the miscellaneous, inharmonious dark circle. It is a terrible mistake to believe that your own hopes, desires and longings, can build an impassable barrier of purity around you. I have known in one private sitting of only two persons, with a first class physical medium, such an outburst from the bottomless pit, that one life was beclouded for the next six months and even reason shaken to its very centre. I know that tremendous phenomena often attend dark circles, and that they are usually as free from mortal fraud as any other manifestation; yet I now unhesitatingly place myself slde by side with those who would have dark circles struck from spiritualistic experience, as useless to the skeptic, unprofitable to the believer and dangerous to the sensitive.

Continued on Eighth Page.

For the Beligio-Philosophical Journal. Angelic Ministrations. Their Office Under the Divine Administration.

BY HON. JOEL TIFFANY.

When Jesus was about to be arrested by the emissaries from the Chief Priests and elders of the Jews, Peter, with his usual im-petuosity, drew his sword and began to defond his master by physical force. Jesus turned to him and said, Put up again thy sword into its place, for all they who take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Fathest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? And, while engaged in prayer, that if possible, the bitter cup might pass from him without his drinking it, then appeared unto him an angel from heaven strengthening him; so likewise on the morning of his resurrection. the morning of his resurrection, angels ap-peared to the women, who were visiting the sepulchre to perform their last office of love and affection for their beloved teacher. There can be little doubt that he was very familiar with these visitations; for one occupying his spiritual status, could not be unaware of their presence and of their minis-trations. The Bible presents for considera-tion the subject of angelic ministrations,

tion the subject of angelic ministrations, from the earliest history of religious unfoldment in the human soul, to its completeness in Christ; and at every stage, spiritual or angelic beings are represented as exercising an important agency in the work.

This, therefore, leads to the inquiry, who or whence are these spiritual beings, and what is their office or mission? In the Bible they are represented as agencies employed in the work of bringing the individual human on his way to his ultimate destiny, which is represented as attaining to the which is represented as attaining to the Christ status: and it represents the diverse methods employed to accomplish this end. The Bible represents this fact: that there is, somehow, a separation in spiritual condition between the Divine of the universe and his human children. That is, that owing to dif-ference of spiritual condition, the individual human is not conscious of the presence and operations of the Heavenly Father, in those laws by which he exists, and by means of which, he is to come to completeness. And that this distance of condition between the Infinite and Perfect, and the finite and imperfect, renders the employment of spiritual beings as agents or messengers of the Divine, essential as a means of communication between such distant conditions. These agents or messengers are in the Bible, denominated angels, as being the untranslated Greek word, signifying messenger. They are employed as an essential means of communicating between states in the spiritual. This figure is represented in the dream of Jacob at Bethel, which is a very apt illustration of the Divine method with humanity. In his dream, he saw a ladder set up upon the earth with its top reaching to heaven, that is, to the Divine. He saw God at the top of the ladder and humanity at its foot; and he saw the angels of God ascending and descending upon it. That is, he saw, as a means of comupon it. That is, he saw, as a means of com-munication between God and humanity, the employment of the angels, and hence, their mission. By this figure, is beautifully rep-resented the order of the means by which our Father in the heavens works to reach every possible state and condition of spirit to which the human soul is subject. No matter how high or how low the spiritual condition of the immerial may be, there is a condition of the immortal may be, there is a e muner WHILE status; and there are angels to tread that round, and lift it toward its destiny, provided that soul will do its part in the work, which is the part thet Jesus made manifest in his life and teachings. This same thought is contained in the Epic of the Starry Heav-

"All angels form a chain,
"Which in God's burning throne begins, and winds
Down to the lowest plain of earthly minds;
And only as each lifts list lower friend,
Can each into superior joys ascend."

Jesus, in his teachings refers to these beings as those who are deeply interested in the welfare of humanity. Said he, there is more joy in heaven over one sinner that repenteth, than there is over ninety and nine just persons who need no repentance. Said he, also, speaking of the purity and innocen-cy of the little child or children. Their angels do always behold the face of my Father; meaning thereby, that spiritually speaking, there are degrees of spiritual purity among the angels of God; and that by these several or many degrees, they become qualified for their especial charges. The angels whom Jesus could call to his assistance belonged to a very different class from those whom Peter or the other apostles could call. Jesus, as Christ, could summon assistance from the top of the ladder. Peter could have made his voice heard but a little way above the lower round. For this reason Jesus could not put his angels in communication with his disciples, to communicate to them those truths which could be made known only through the presence of the spirit of truth, because there was immense distance of condition between them. The angels of Jesus belonged to the higher of the many mansions in his Father's house, and, therefore, he left his disciples, as Jesus, that he might come to them as Christ and thus prepare for them a mansion where he could receive them unto himself. He left them as their political king, that he might come to them as their spiritual king, and thus communicate to their hearts the truths he could not communicate to their understandings.

It is a law of communication between in-dividuals, spiritually speaking, that com-munication must take place, if at all, upon a basis common to both parties. That is, that which is to be communicated must find. in the subject, recipiency—which implies that the subject must occupy a status capable of perceiving and cognizing that which is sought to be communicated. He must be consciously in the spiritual status to which the subject matter of the communication belongs, else there will be nothing in him to respond to the communication. The reason why Jesus could not communicate all he destred to say to his disciples before leaving them. was, because the spiritual status of the disciple was such that there was nothing in them to respond to those higher truths and principles he had to make known. Therefore, he was obliged to leave them, to follow on in the way he had pointed out, according to the best light they could obtain from time to time, in their efforts for the establishment of the kingdom of God on the earth; and the history of their following is full of recorded facts of spiritual and angelic communication and action. Therefore it is safe to say, that the rise and progress of the socalled Christian faith, was attended continually with manifestations of spiritual presence and power; and without such manifestations it would not have continued, because the spiritual status of the disciples was such. that they depended upon such manifestathat they depended upon such manifesta-tions for the confirmation of their faith in finite individual beings. So far as angelic virtues in cases of dyspepsia, nervousness Jesus as their future king and redeemer; and | beings have come into manifestation, or have | and morbid vigilance or wakefulness.

in their arguments with those who opposed them, they cited these manifestations as evidence of the genuineness of their faith, and of its truthfulness also. There can be no doubt then that spiritual and angelic presence and power in a form to be cognized as such, became a very important agency in the establishment of the early Christian faith. The appearance of angelic beings was an almost daily occurrence; and they appeared to counsel, to instruct, to give information, to aid, assist, to inspire, and to do every thing possible as good spirits, to bring humanity to a higher spiritual and religious status. That these things were so, is clearly taught; and we, of to-day have abundant evidence that the same is being done still; and will continue to be done, while there are men and women in a status to be moved to do it. such, became a very important agency in the women in a status to be moved to do it. These spiritual beings, called angels, are

evidently individual and finite beings, and as agencies in the work in which they are engaged, their form, features, language and faculties, designate them as men and women, who once inhabited the human form. The good, pure and holy angels, in their work, are spirits on their way to the higher mansions of the heavenly Father's house. They are engaged on work needful to be done, and best suited to advance them, spiritually, to completeness. They are those who have not yet finished the work given them to do, but who are earnestly laboring for the accomplishment of such work. As between the plying and his children who are accomplished and his children who are accomplished. Divine Being and his children, who are occupying every conceivable condition of spiritual cognition and recipiency, from the dawn of character to its completeness, angelic administration is necessarily one of adaptation through state and condition, but as between individuals, their administration is in time and space. In their connection with individuals in the flesh, as well as with more spiritual beings, they can be present or absent, as occasion may bequire. They, under favorable circumstances, can come into rapport with our minds so as to perceive our thoughts, feelings and desires; and can thus be informed of our needs. Under favorable circumstances, they can impress thoughts circumstances, they can impress thoughts, feelings and desires upon other minds, and can thus summon assistance, can admonish, can warn of danger, etc. They can become instrumental in communicating with those who are absent, acting strictly as messengers. It is in this sense, and by those means that they become instrumental in answering the petitions of suppliants seeking favors for others. One is absent from his family, and his heart turns to them in gra er to the Good Father, asking that they may be protected; that their needs may be supplied; that they may be kept from all evil; and whatever else he may feel to ask. That prayer of the heart being offered and the heart er of the heart, being offered unto the heav enly Father from the highest and best spiritnal status of the soul, is heard by high and holy angels, who can go at once or dispatch others suited to the work, to visit the absent family; to enter into rapport with them in their thoughts, feelings and desires, and thus ascertain their needs; undean seek the means of bringing them assistance by impressing and moving other minds to go to their aid, or by causing them to take such steps as will ultimate in giving relief, protection or whatever may be necessary.
Our heavenly Father in all his operations,

in the work of creation and providence, works by means, suited to the end to be accomplished; and without a propriate means he does not work. Search through the material and the spiritual of the universe, so far as the tween man and his heavenly Father, to 'same have come into manifestation, and you will be satisfied that such is the method of Divine administration.

It is a beautiful thought, and it is true, and it makes manifest the wisdom and good-cevery point, demonstrates the fact, that an

ness of our heavenly Father in a high degree, that the love we bear for our dear friends, is a perpetual prayer for their welfare and happiness, uttered in the hearing of those angels of love and kindness, whose work and joy it is, to do what they can to aid in fulfilling our holiest desires. As my mind dwells tenderly on the dear ones far away, I am pointing and directing angels, as messengers of my heavenly Father, to watch over, protect and care for them.

But who are these spiritual beings called angels, and whence are they? I answer, they are the spirits of human beings, who once inhabited the human form and have passed on to the world of spirits through the gateway of physical death; that they are the spirits of human beings, appears from every view which can be taken. They always appear in the human form, as men. They speak the human language. They exercise only the faculties of the human spirit; and they are called mon whenever speken of acceptances. they are called men whenever spoken of as individuals, and angels, when spoken of in relation to their office or mission. This will appear conclusively as the doctrine of the Bible, both of the Old Testament and the New. They are not only called men by those to whom they appeared, but they answered to that designation; those who appeared to Abram at Mamre, to Lot at Sodom, to Manoah, the mother of Samson. So likewise the angels at the tomb of Je-us, and at his ascension—and numerous other instances of the same character—when they were designated as men, and they answered to the same.

Philosophically speaking, it cannot be otherwise than that individual and finite beings must have their origin in the individual and speaking must have their origin in the individual and speaking. ual and finite. The history of existence as it appears in manifestation, demonstrates that the individual and finite can have no other source. All that is individual is a proceeding from that which preceded it; and the history of existence is a history of individuation, advancing in an orderly manner, through orders, series and degrees of unfoldment; and man, in faculty and function, stands at the ultimate of individuation, as the crowning work of creation. Therefore one who would affirm the existence of another and distinct race of finite beings, produced under different laws must be required to ed under different laws, must be required to furnish good and indisputable evidence of such an anomaly in God's universe, before his affirmation will be entitled to credit. He must be prepared to show the fact of such an anomaly, or make intelligible the principle by means of a premises which cannot be questioned. For when one assumes a position, which, to be true, must beget antagon-ism with every other known fact, truth and principle in science and philosophy, the inevitable presumption is, that such assumption has no basis in truth. Therefore he who affirms that God has created another race of individual and finite beings, under laws dif-ferent from those universally apparent under his administration, must make manifest in such affirmation, a higher wisdom, or an inevitable necessity, which would justify such departure from his established method. But in the creation and unfoldment of ancestic being the control of the control of the creation and unfoldment of ancestic being the control of the creation and unfoldment of ancestic being the creation and unfoldment of ancestic being the creation and unfoldment of the cr gelic beings, there appears neither any necessity for, or any substantial reason why. the Divine Father should depart from his es-

been revealed to humanity, they are such as human spirits would seem to be capable of becoming. As angelic beings they exhibit no faculties not common to the human spirit. In fact, the laws of intercommunication require that, in status spiritually, they should possess these faculties in common, if they are to become the means of communication. Again, their probable identity may be inferred from the eternal fitness of things. The mission of angels is such, in Divine order, that it is exactly suited to the needs of the human spirit, as a means of bringing it to completeness. To administer to the spiritual, and other needs of the progressing human spirit, in such a manner as to constitute them angels or messengers of God, it becomes necessary that they should be able to perceive the needs to which the human spirit is subject, by or through a conscious presence in themselves which can be the presence in themselves, which can be the case only, when there is that in their spiritual constitutions which can respond consciously to that which is perceived. Those individual beings who in their consciousnothing except in that ing himself within the range of the animals perceptions and cognitions, and by adopting appropriate methods of expression, he can make himself understood by the animal. But if he attempts to discuss mental or spiritual questions, involving a perception and cognition of mental status, or mental operations, he will fail in his effort at communication. Such is the necessary law, because, in communication, the parties thereto must be a consciousness communication and consciousness communication. a consciousness common to both as applicable to the subject of communication.

This same principle is true of men and angels. They can communicate and commune according to the spiritual status common between them, and in nothing other. Therefore before angels, as spiritual beings, can administer to men, spiritually and consciously, men must become spiritually and consciously possessed of status and conditions common to their angels; which implies that men have, constitutionally, capabilities of perception, affection, and of understanding embryonically capability and embryonically equaling their angels, and which are only awaiting unfoldment in a conscious degree to become angels. In fact, none but human individuals under the Divine administration, would seem to be suited

to the office and ministration of angels. But to make the demonstration absolute, leaving no room for doubt or equivocation, it becomes evident that there is no room left for the interposition of another and different race of beings, between man and his maker. That the human spirit must have all the capabilities of all the angels becomes apparent, when we consider man as the son and child of the Infinite, begotten in the highest could of the inimite, begotten in the highest possible image, externally, internally and inmostly: to wit, in the image of God. As such he is possessed of the highest possible capabilities, which no angel can excell; to wit, the capability of becoming a son of God. He is possessed of the capacity of acquiring the perfected spiritual status by means of which he is capable of coming into the highest of all knowledge, wisdom and love: to wit. of all knowledge, wisdom and love; to wit, into the knowledge, wisdom and love of God. whereby he can commune with the Divine Reing in his infinite fullness. Since, then,

gels, as spiritual individualities, are unfolded and unfolding human spirits. They are those who, under the Divine administration, have gone before us and are laboring in the work given them to do. They are those who commenced earlier than ourselves in their peculiar spiritual labors, translating the truth, purity and love of God into their own understandings and affections, and have thus become qualified to aid us in the like work, that we, too, may grow more and more into the image and likeness of our Father in the

I have endeavored to place before the minds of your readers, reasons why they should identify these angelic beings, with the spirits of men and women, who once inhabited in the flesh, this world, without referring to thousands and tens of thousands of facts with which I have been familiar during the past forty years. I have learned, that under the Divine administration, there exists a spiritual universe, peopled with spiritual beings, who are so related to this world, as to be in constant communication in all the modes of communication between individuals, known to humanity. I have learned as a fact, that the world of spirits is peopled, in part at least, by the spirits of human beings part at least, by the spirits of human beings passing through the gateway of physical death to such world. That such spirits enter upon the after life in character, as they leave this, taking with them their moral and spiritual responsibilities, and reaping in that after life what they sowed in this. That what are known as modern spiritual maniwhat are known as modern spiritual manifestations are as old as is the human race and like every other mode of existence and operation in the universe, become to the human spirit a source of good or of evil, according to status in the individual, and the consequent use he makes of the same. The laws of intercommunication inhere in the constitution of the human spirit, whether physically embodied or disembodied; and they remain constant, through all the ages. They are the same to-day they were in the days of the prophets, or of Jesus and the apostles: and when perceived and comprehended, they reveal the same truths, arising out of the same principles, that enter into and consti-tute the Christly system—which I shall en-deavor to demonstrate in future articles.

There is enough tinder in the heart of the best men in the world to light a fire that shall burn to the lowest hell, unless God should quench the sparks as they fall. Boast not thou, O Christian; by faith thou standest.-Spurgeon.

All conservatives are such from personal defects. They have been effeminated by position or nature, born halt or blind, through luxury of their parents, and can only, like

invalids, act on the defensive.—Emerson.

What a heaven earth would be could we always appreciate all we have as keenly as we do when on the point of losing it!-Alexander Innes Shand.

We should be as careful of our words as of our actions, and as far from speaking ill as from doing ill.—Cicero.

Horsford's Acid Phosphate

SPECIFIC VIRTUES IN DYSPEPSIA. Dr. A. JENKINS, Great Falls, N. H., says: "]

For the Religio-Philosophical Journal. On Animal Magnetism.

Psychic Quantity vs. Psychic Force.

BY SURGEON-MAJOR JOHN E. PURDON, M. B., EX-SCHOLAR TRINITY COLLEGE, DUBLIN.

Professor Jenkin, F. R. S., of the University of Edinburgh, in his "Manual of Electricity," says, under the heading of General Reflections: "Electricity is not rare, but pervades the world. Our atmosphere is not only electrified, but presents such variety in the intensity and distribution of its electrification that a sense enabling us directly to pertion that a sense enabling us directly to per-ceive electricity would frequently disclose a scene as varied as a gorgeous sunset. This sense would reveal the surface of solid bodies delineated by varying electrical density. Dielectrics would be transparent to the new sense, and conductors would be opaque, having their projecting edges, corners and points marked with startling distinctness. The effect of contact in producing or maintaining difference of potentials would be perceived tions between bodies at different potentials, there does not seem any very great holdness in suggesting that some living things may have an electrostatic sense so far developed as to be useful to them." Sir William Thomson, the great mathematician and electrician. lecturing the other day in Scotland, announced the discovery of a new sense—a magnetic one, but according to the newspaper report,

he is made to say:

"He in no way supports that wretched, grovelling superstition of animal magnetism. Spiritualism, mesmerism, clairvoyance, of which they had heard so much. Clairvoyance, and so on was the result of bad observation chiefly, somewhat mixed up with the effects of wilfull imposture, acting on an innocent and trusting mind.

The fact is the scientific men in England, the leaders of the people, are being gradually driven into a corner by the common sense of vulgar consent and they accordingly fall back upon analogy to account for matter of fact which can be no longer denied. The public thought-reading scances and the good work done by the London Society for Psychi-cal Research have compelled the attention of scoffers who from their previous training, accurate though it may have been, are ut terly unable to handle spiritual and psychi-cal problems outside the limited arena of

scholastic and dogmatic treatment.
Professor Hughes, the distinguished practical and theoretical electrician, who invented the microphone and the induction balance, recently advanced a theory of magnetism, which astonished the scientific world. He stated that he had proved experimentally by the aid of his balance, that magnetic partieles were not indiscriminately distributed with the axes of the molecules in all directions in a magnetic conductor upon which no magnetic force is acting, as has been hitherto supposed, the neutrality depending upon the zero average of a very large number of minute forces. He maintains that in all matter which is not acted upon by forces from without, the particles arrange themselves in closed magnetic circuits and that it is thus that to ordinary experimental investigation, results were obtained which hitherto justified the adoption of the hypothesis of Walar and Mayurell. The results of thesis of Weber and Maxwell. The results of Professor Hughes's investigations are instinctively adopted as true by all competent judges, and from that research at once springs a suggestion which bids fair to settle the vexed question of the reality or otherwise of

animal magnetism. It is seen above that the expression, "grovelling superstition of animal magnetism," has been attributed to the great electrician and distinguished savant, Sir William Thomson. He is merely the exponent of contemporary respectively the exponent of contemporary respectively. porary scientific thought; that is of exact thought which does not feel justified in accepting any thing which it cannot clearly understand. Sir W. Thomson, however, will accept the existence of a magnetic sense because he cannot otherwise account for "thought-reading," etc. It is presumable that he knows as little of the inner mystery of sensation as his less endowed neighbors, but no man in England would be better qualified to generalize the sensori-motor process into the region of neuric induction, than that great philosopher, provided he had sufficiently exact data placed at his disposal.

The present writer discovered in the mid-die of the year 1881, that certain people in rapport, showed sphygmagraphic traces, more or less identical. In the course of the long research undertaken to establish this truth, he found that those of neurotic temperament showed in very many instances the pulse tracings of the right and left radial arteries quite different. He also observed that while in some instances these subjects showed their own right and left sphygmograms dif ferent, yet there would frequently be a trace common to two separate individuals, a right and left trace, or two of the same name being almost identical. The observations were sufficiently numerous to afford ground for the belief that these coincidences were not accidental. The writer speculated upon the cause of these phenomena, regarding these indications as illustrative of the variation of the sensori-motor process when the ethereal medium enters directly as a mechanical basis into the propagation of neuric vibrations. The cross action of the motor process (in itself sufficient to suggest the idea of polarity tends to ensure the functional equilibrium of the body; the two sides in the case of persons of stable and robust nervous systems behaving like a balance, which comes quickly to rest after the initiation of a vaso-motor change from either side of the brain. The absence of this coercive force so noticeable in those of a neurotic constitution, but evident to an indefinite extent without actual disease, is suggestive of the fact that the two sides of the body, though independent and contrasted units, may have interposed between them, that is between incepting brain and executing muscle, successions of polar elements through which lines of induction passing, the sum total would represent an organism compounded of the separate vital elements, and therefore displaying more or less the characteristics of each according to the quantitative value of the functioning elements engaged. It is maintained that the the manifestation of animal life two sides are essential to the organization, but it is argued from the analogy of Professor Hughes's theory of magnetism, that, where such physiological identities as those discovered by

this writer exist, between the living poles of an animal body may lie either the former matter of other living bodies or those ethereal constructions which either as so-called "forces" or as pseudo-matter enter into spir-

"forces" or as pseudo-matter enter into spiritualistic manifestations; or stranger still, with those more remote and less palpable indications of an apparently diffused spiritual power in space.

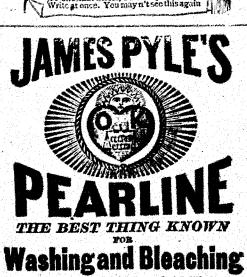
The electro-magnetic theory of the nature of light proposed by the late Professor Clerk Maxwell of Cambridge, England, stands upon its own merits and is accepted as worthy of all credit. It is not irrational to suppose that the physical and the psychical phenomena of light must ultimately be covered by the same generalized explanation, the motorial and the sensorial being in strict correlation, so that the sensori-motor processes may tion, so that the sensori-motor processes may reasonably be expected to bear translation into those of the electro-magnetic, when the key to their relationship is better understood. It seems to the present writer that the main difficulty to be overcome is in the complete recognition of the fact that all vital activities would bear quantitative expression as well as electro-magnetic phenomena, if only observation and experiment were permitted; they would both be then derivable from the same universal principles of action. The distribution of the energies of action. The distribution of the energies of the living body is as far beyond the conscious control of the owner as are those of his neighbor, except within certain limits, which we call voluntary. But no one will for a mement doubt that that which we call an effort of will is but a generalized expression for the will is but a generalized expression for the innumerable acts of preparation between design and execution, of which nothing is known although perfectly provided for; the quantitative distribution of energy being determined otherwise than by acts of will though necessarily subsumed in the correlation existing between design and action, the latter expression being taken in its mathematical sense. The application of the principle of least action to the muscular system has already in the hands of Professor Haughton, of Dublin, given promise of a larger application of dynamical principles to vital functions and suggests the hope that a clearer understanding of the nature of the general problems of animal dynamics will compel us to apply the more general principle of varying action so as to include variations in the nature of the organism, which may be that of the individual under conditions of 'enlargement," or those of several individuals under conditions of "community," and with or without enlargement. We have been hitherto compelled to regard all questions relating to community of sensation, thought-transfer, clairvoyance, etc., with suspicion, from the difficulty of understanding how one individual or living, feeling and thinking Ego could act upon another at a distance or apart from itself. But when we bear in mind that Ego must always return to itself for conscious verification, and when we recognize the fact that action at a distance between separate individuals is always effected through the intermediate agency of signs and not of substance, we become fully awake to the truth that so far we are not dealing with causes, but with quantitative re-lation hips; not with occult psychic "forces," but with ratios which have the some psychical value for similarly constituted organiems.

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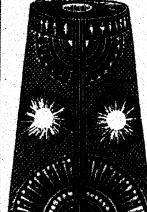
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Woman and the Household.

BY HESTER M. POOLE. iMetuchen. New Jersey.1

DAILY DYING.

Not in a moment drops the rose That in a summer garden grows;
A robin sings beneath the tree
A twilight song of ecstasy.
And the red, red leaves at its fragrant heart,
Trembling so in delicious pain,
Fall to the ground with a sudden start,
And the ground with a sudden start, And the grass is gay with a crimson stain, And a honey-bee, out of the fields of clover, Heavily flying the garden over Brushes the stem as it passes by,
And others fall where the heart-leaves lie,
And air and dew, ere the night is done,
Have stolen the petals, one by one.

And sunset gleam of gorgeous dyes Ne'er with one shadow fade away, But slowly o'er those radiant skies There steals the evening cold and gray And amber and violet linger still When stars are over the eastern hill.

Our death is gradual like to these; We die with every waning day; There is no waft of sorrow's waning breeze But bears some heart-leaf slow away! Up and on to the vast To Be Our life going eternally! Less of earth than we had last year, Throbs in your vein and throbs in mine, But the way of heaven is growing clear, While the gates of the city fairer shine, And the day that our latest treasures fice,

Wide they will open for you and me.
—Edna Dean Proctor.

NOTABLE WOMEN.

One of the inspired women of the age has wassed away in the person of Sojourner Truth of Battle Creek, Michigan. There can be no doubt that, ignorant as she was in the lore of the schools, her soul was open in a remarkable degree, to those influences which flow from the great ocean of intelligence in which all are bathed. The great individuality of her nature gave point and force to every thing she said or did. Mrs. Stowe's "Book of Life," shows this to a marked degree. It is said that to the last her mind was strong and clear. She was supposed to be about 108 years of age. When I saw her in 1865, she had all the marks of very great age, yet with a vigor of spirit which clung tenaciously to life. The following brief sketch of her is from the Tribune:

"Solowaner Truth as she called horself

"Sojourner Truth, as she called herself, was born a sla e in Ulster county, N. Y., and until she gained her freedom was known by the name of Isabella. When she was nine years old she was sold on the auction block with a lot of sheep, she and the sheep bringing \$104. She was owned by Col. Ardinburgh, but in 1827 she was emancipated. Her life out in 1827 she was emancipated. Her life as a slave was a hard one, her labor being almost endless, and she was under no improving influences. She never learned to read or write. At an early age she experienced religion, and as most colored people do, she became very enthusiastic over it. Previous to the war, Sojourner held a series of meetings in Northern Ohio. She sometimes made strong points in herspeeches which she made strong points in her speeches which she knew would hit hard those who apologized for slavery. At the close of one of these meetings a man came up to her and said: 'Old Woman, do you think that your talk about slavery does any good? Do you suppose people care for what you say? Why, I don't care any more for your talk than I do for the the bite of a flea? 'Perhaps not,' Sojourner said, 'but the Lord willing, I'll keep you coratching?' Same years ago. Mrs. Harries scratching!' Some years ago, Mrs. Harriet Beecher Stowe wrote what is known as Sejourner Truth's ' Book of Life.' In Sojourner's estimation Abraham Lincoln was the 'fore most man of all this world,' and in Oct., 1864, she went from Michigan to the White House to see him. 'I said to him,' to quote her own words: "Mr. President, when you first took your seat I feared that you would be torn to pieces. And I said to myself if He spared you I would come and see you myself before your term of office was out; and He has done so, and here I am to see you." Mr. Lincoln congratulated me on my having been spared. I told him that I thought he was the best President that had ever lived, as he emancipated the slaves. He showed me several nice presents of his; and before I went away he wrote in my "Book of Life," in a big, bold hand, and

with the same fingers that signed the death-warrant of slavery." EMERSON'S AUNT.

Emerson's description of his Aunt Mary Emerson, in the Atlantic for December, is very quaint and full of interest. She was like her nephew, a strong, sincere, original observer and thinker. Less fortunate in outward conditions, the early years of her hard New England life gnawed deep furrows into her tender soul. Early left an orphan and reared by an uncle and aunt so poor that they some times went hungry. Mary had absolutely no advantages, no recreations. Her nature was repressed, stinted, almost crucified. Yet she loved books, good society—that is of real people—and was shrewd, witty and plous. The plety was more different to give more different and shrewd with colorists. Calvinism to give much "sweetness and light," though it brought perfect surrender to the Divine will and a desire for that larger, fuller life hereafter which men call Heaven. For with such minds as hers, a personal God was but a narrowing of that Oversoul, that all-embracing Divine Intelligence, who becomes Impersonal as the expanded soul reaches a loftier altitude.

Miss Emerson never married; she was eccentric, noble, courageous; a superior type of hosts of impoverished, bright-minded, aspiring women, who are shut in by invincible labor and poverty from birth till death. She never sunk from her high level; her heart beat high as the encompassing hills. And by her lovely fortitude we see what woman is ca pable of under such circumstances. We also see the strain of blood which gave to the world Raiph Waldo Emerson. Here are some ex-

tracts from her journal:
"In the first half of my life, when my poor aunt lived. I had ten dollars a year for clothes and charity, and I never remember to have been needy......The difficulty of getting places of low board for a lady is obvious, yet how independent, how much better than to hang on friends! And some times I fancy that I am emptied and peeled to carry some seed to the ignorant, which no idle wind can so well dispense.

"We exist in eternity. Dissolve the body and the night is gone; the stars are extinguished and we measure duration by the number of our thoughts, the activity of reason, the discovery of truths, the acquirement of virtue, the approach to God."

Can anything be more grand than that?

MISS EMERSON ON WAR. "This view of war from an aggressive stand-point, is the best thing that can be said on that side, and shows the quality of Miss Emerson's originality:
"War, what do I think of it? Why, in your

ear, I think it so much better than oppression,

that if it were ravaging the whole geography of despotism it would be an omen of high and glorious import. Channing paints its miseries, but does he know those of a worse war, private animosities, pinching, bitter warfare of the human heart, the cruel oppression of the poor by the rich, which corrupts old worlds? How much better, more honest, are storming and confiagration of towns! They are but letting blood which corrupts into worms and dragons....War is among the means of discipline, rough mediators, and no more than the strife with poverty, malice and ignorance. For the widows and orphans ond ignorance. For the whows and orphans

Oh, I could give facts of the long-drawn
years of imprisoned minds and hearts which
uneducated orphans endure!"

The desire for communion with God grew
so strong that she concerned herself with

every thing which had any association with the grave. Her bed was made in the form of a coffin, she made her grave clothes, and death not coming, "wore it as a night-gown, or a day-gown, nay, went out to ride in it, on horseback in her mountain roads, until it was worn out. Then she had another made, and.....I believe she wore out a great many."

Her nephew continues: "She gave high counsels. It was the privilege of certain boys (he was one) to have this immeasurably high standard indicated to their childhood; a blessing which nothing else in education could supply.'

The fibre of such a nature, so tough and sinewy, makes the common American seem weak and puny.

MARGARET FULLER.

The new volume of the life of this eminent woman by Mrs. Julia Ward Howe, interesting though it is from the subject and the writer, adds nothing new to what is known of her life or her character. The book belongs to the Famous Woman series, and is a com-pendium chiefly from the graphic and longer biography published shortly after her sad death. It will be remembered that Miss Fuller married an Italian, a gentle, lovable character, and perished by shipwreck with him and their beautiful child, almost within sight of home. At the last she absolutely refused to be separated from her husband and her boy, when the sailors offered to try to save one at a time. And so she went when in the full tide of her opulent genius. Margaret Fuller ought to be loved by all women, since she antedated and suggested all that has been done since her departure.

Mrs. Howe thus sums up her work: "As an example of one who, gifted with great powers, especial only to their noblest use; who, able to rule, sought rather to counsel and to help—she deserves a place in the highest niche of her country's affection. As a woman who believed in women, her word is still an evangel of hope and inspiration to her sex. Her heart, helonged to all of God's her sex. Her heart belonged to all of God's creatures and most to what is noblest in them. Gray-headed men of to-day, the happy companions of her youth, grow young again while they speak of her. One of these, James Freeman Clarke, who is also one of her earlier biographers, still recalls her as the greatest soul he ever knew. Such a word, speken with the weight of ripe wisdom and long experience, may fitly indicate to posterity the honor and reverence which belong to the memory of Margaret Fuller."

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the effica of the RealGIO-Pintat SOPHICAL JOURNAL ?

HISTORY OF THE LITERATURE OF THE SCANdinavian North, from the most ancient times to the present. By Frederik Winkel Horn, Ph. D. Trans-lated by Rasmus B. Anderson, author of Norse Mythology, America not Discovered by Columbus, etc., with a Bibliography of the Important Books in the English Language, relating to Scandinavian Countries. Chicago: S. C. Griggs & Co. Price,

The student of Scandinavian literature will rejoice at this very complete History, translated by this painstaking author, Mr. Anderson. It is a volume of 500 pages, gotten out by that well known publishing house. C. Griggs & Co., of Chicago. We quote

from the Introduction: "If the question be asked, of what interest it can be to foreign readers to make a special study of the literary history of the Scandinavian people, the first answer must be that this literature occupies a respectable and important position by the side of that of other eivilized peoples. It deserves recognition, not only as the intellectual product of a race to which has been assigned a prominent part in the world's history, but also on account of its peculiar merit. The northern mind has both in the past and in modern times, produced a considerable number of works of great intrinsic value. Poets like Holberg and Bellman; like Oelenschlager and Tegnér; like Paludan-Muller and Runeberg; like Anderson and Almquist; Bjornson and Ibsen, and many others, to say nothing of a large number of writers in other branches of literature, would be an ornament to any country, and there can be no doubt that the fact that not a much larger number of Scandinavian authors than the few whose works are partially translated into foreign tongues, are known abroad, must be accounted for by the paucity of the Scandinavian peoples, the difficulty of their language and the modest position they hold, especially in the history of our own time.

"The mentioned names are taken almost at random, and the list could easily be increased with a large number of other writers who are eminent in the modern literature of the North. But the old Norse literature also deserves to be known outside of the circle of scholars to whom it has hitherto been really accessible; an account of the historical development of this ancient and modern literature, not merely a nomenclature, but a description combined with the necessary bibliography, of the literary phenomena, independently as well as in connection with those streams of culture in foreign lands with which they are more or less interwoven, will therefore be both interesting and useful. By the frequent use of side lights we shall strive to distinguish what is original and what is borrowed or imitative.

The reader will see from this quotation, somewhat the scope and aim of the book, and we think the author has succeeded admirably. The book is divided into three parts: The first being devoted to Norse and Icelandic literature; the second to Danish and Nor-

wegian; the third to Swedish. Dr. Rasmus B. Anderson, formerly of the Wisconsin University, has done more than any other in this country to bring Norse literature before the people, and this last, has been his work for years. He has taken great pains with it, and may well feel proud of the volume. S. C. Griggs & Co. have now gotten out eleven volumes of Norse literature before the public; this book is in their best style, fine heavy paper, clear type and good

binding.

WHAT SHALL WE DO WITH OUR DAUGH-TERS, Superfluous Women and other Lecturers, By Mary A. Livermore. Boston: Lee & Shepard. Chicago: Jansen, McClurg & Co. Price \$1.25.

Mrs. Livermore has been known to the public for many years as a worker for women; she has lectured from Maine to California in the interests of her sex. These are some of her lectures that have been put before the people in this shape, to reach the multitudes who cannot hear her voice. About one-third of the book is devoted to the chapter, "Superfluous Women," in which Mrs. Livermore answers in her most caustic manner, the arguments of such men as Dr. Ely Van de Warker, Dr. Nathan Allen, Charles W. Elliott and others against the resistance. Elliott and others, against the position women are occupying to-day. She points with pride to such noble women as Florence Nightingale, Caroline Hershel, Frances Power Cobbe, Dorothea Dix, Maria Mitchell and many others who have attained a name and place in the world.

The little book will be read with great in-

terest and profit by all.

TINKHAM BROTHERS' TIDE MILL. J. T. Trow-bridge. Boston: Lee & Shepard. Chicago: Jan-sen, McClurg & Co. Price \$1.25.

Like all Mr. Trowbridge's stories for the youth, a healthy moral tone pervades this book: It has been running through the numbers of the St. Nicholas, to the great pleasure of many readers.

STRAY MELODIES AND SONGS OF SENTIMENT. By John B. Ketchum, Sec'y U. S. Military Post Library Association, New York. American Liter-ary Agency, New York City. Price \$1.00.

The book is very neatly gotten up in cloth, 16mo. square, with special reference to the holidays, has passed to a second edition, and will make a very acceptable Christmas gift for young or old.

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ror the season of 1883 Messrs. Lee & Shepard have ready six important additions to their Golden Floral Series:
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alone are veritable livres de luxe. If "a thing of beauty is a joy forever," then are these matchless volumes a source of perpetual joy. Beauty lingers in every line of the poet's verse and in every stroke of the artist's skill. Surprise and beauty hover over the unique and tasteful covers which embalin them, and upon whose golden and gleaming sheen are reproduced, with a marelous fidelity to nature, the flowers of friendship, faith and sentiment,-gorgeous in color, resplendent in richness, and lacking only the freshness and sweetness of the morning to make them real. This delightful combination of the superbly illustrated poem with the exquisite and daintily fringed floral eard was last season unanimously declared by the trade, the press, and the public to be the most charming of gifts. Appreciating the favor which was so lavishly bestowed by the public, the publishers have redoubled their efforts of lest season, and have even surpassed the results then achieved at so great an outlay of time labor and exso great an outlay of time, labor and expense. With this reflection, and with the consciousness that they are the pioneers in the line of fringed books, and of which they claim this style as their lawful trade-mark and patent, the publishers venture to hope that the same cordial reception may be accorded to the new volumes.

Houghton, Millin & Co. of Boston have just published a new edition of the Portrait Catalogue of their publications. It embraces a list of the thousands of books they publish, under the names of the authors arranged alphabetically, and in many instances describes the books or gives their contents. It contains portraits of several of their distinguished authors-Aldrich, Hans Christian indersen. Bjornsen, John Burroughs, Cooper, Dickens, Emerson, Fields, Bret Harte, Hawthorne, Holmes, Howells, James, Longfellow, Lowell. Owen Meredith, Scott, Scudder, Stedman, Mrs. Stowe, Bayard Taylor, Tennyson, Charles Dudley Warner, Mrs. Whitney, and Whittier. This Catalogue will be sent free to any one requesting it.

Wm. S. Adams, better known as Oliver Optic, has another of the Boat Builder series out. These stories of the sea are a source of never-ending pleasure to all boys who delight in the water.

Magazines for December not Before Mentioned.

WIDE AWAKE. (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece, 1, "Rode a Man to London Town;" Vignette; Frontis-piece, 2, "He scattered Crumbs and Toys;" On Christmas Day; A Christmas Breeze; A Child's Make-believe; Facing the World; Some Curious Cat Music; From the Flowery Kingdom; A Brave Girl; Æsop's Fables versified: A Canadian Carnival: A Fairy; Through France in Sabots; The Patroncito's Christmas with Cherokee Sam; Christmas Snow Song of a Christmas Hearth; A Double Masquerade; Little Bridget's Christmas Flowers; The Patchwork School; The Procession of the Zodiac: In No Man's Land; Cherry Pie; Mother Goose Rhyme; The Wonderful Christ-mas Box; Tangles, Music; Tales of the Pathfinders; In case of Accidents; Little Bio-raphies; Anna Maria's Houskeeping; Ways to do things; What to do about it.

THE HOMILETIC MONTHLY. (Funk & Wagnalls, New York.) Contents: Sermonic; Prayer meeting Service; The Oldest Christian Sermon, Prayer and Hymn; On the Study of Latin Hymnology; Some Great Preachers Whom I Have Known; Light from the Post-biblical Literature of the Jews; Books and Readers; Light on Important Texts; The Gospel and the Poor in our Cities; What Mr. Beecher Said in California; Christmas and New Year Services; Living Issues for Pulpit Treatment; Hints at the Meaning of Texts; Sermonic Criticism; Preachers Exchanging Views; Queries and Answers; Germs of Illustration; Notices of Books of Homiletic Value: Helpful Data in Current Literature; Themes and Texts of Recent Leading Sermons; Suggestive Themes.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. (D. Appleton & Co., New York). Contents: The Centennial of the "Critique of Pure Reason;" Goeschel On the Immortality of the Soul: Man a Creative First Cause; Philosophy in Out-line; Notes and Discussions; Book Notices; Books Received.

THE PHRENOLOGICAL JOURNAL. (Fowler & Wells, New York.) Contents: Prof. Nicholas Joly; Foot-prints'in the Ancient Sandstone; The Trance a Subjective Phenomenon; Monsignor T. J. Capel; Grandmothers; A. Famous Greek Woman; King Ctewayo; Investments Which Pay; Some General Observations on Amativanass Couns; The Kirst Gan for Pages; Amativeness; Comus; The First Gun for Peace; Slaves to Fashion; Genesis of Alcohol; The Diet of the Chinese; Perils of Infancy; Notes in Science, etc.

THE MEDICAL TRIBUNE. (Robert A. Gunn, M. D., New York.) Contents: Minutes of the Twenty-third annual meeting of the Eclectic Medical Society of the State of New York; Animal Magnetism as a Curative Agent; The care of the Teeth; The prevention of Mammary Abscess; On the treatment of Measles; What of the Day? Ocular Therapeutics; Massage and Mental Hygiene as curative agents;

THE ENGLISH ILLUSTRATED MAGAZINE. (Mac-Millan & Co., London and New York.) Con-tents: Martin Luther, Engraved by Theodor Knesing, from the picture by Lucas Cranach; Luther, by James Sime; Some Forgotten Etchers, by Walter Armstrong; Corn Cockles, by Grant Allen; The Story of a Courtship, by Stanley J. Weyman; The New Hero, by Theodore Watts; The Armourer's Prentices, by Charlotte M. Yonge.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) Contents: Hot Water as a Remedy: Chemistry of the Cereals; Education of the Indian Children; Emotional Excitement; Answers to Questions; Topics of the Month; Studies in Hygiene for Women.

BABYLAND. (D. Lothrop & Co., Boston). This monthly is for the youngest readers and will be found very interesting.

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THE TINKHAM BROTHERS' TIDE-MILL. By J. T. Trowbridge. Cloth, price 1.25. Boston: Lee & Shepard. Chicago: Jansen, McClurg & Co. SNUG HARBOR OR THE CHAMPLAIN MECHAN-ICS. The Boat Builder Series, By Oliver Optic. Cloth, price 1.25. Boston: Lee & Shepard. Chi-cago: Jansen, McClurg & Co.

COUNT ROBERT OF PARIS. By Sir Walter Scott. Paper cover, price 15 cents. Philadelphia: T. B. Peterson & Bro. Chicago: Jansen, McClurg &

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When newspapers or magazines are sent to the Jourwar, containing matter for special attention, the sender will please waw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, December 15, 1883.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old Bubscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN AD-VANCE.

An Orthodox Christian Woman on Women Who are Spiritualists and Infidels.

Mrs. Jennie Froiseth of Utah, said to be connected with the Anti-Polygamy Standard contributed a paper to the Women's Congress at its late session in Chicago, entitled, "The Women of Utah." There was nothing especially new in the paper, but the last paragraph of the extract quoted below, gains for it mention in the Journal. After depicting the horrors of Mormon life, the plurality of wives, etc., she says:

The women of 340 Utah, leaving Gentiles out of the question, are divided into three classes: 1st. The Apostates, those who have withdrawn from the Mormon Church. 2nd. Those still in the Church, but are not believers in polygamy. 3rd. Those who do, or pretend they do, believe in the Institution as a religious ordinance. The apostate element is, of course, very much in the minority, but it counts among its ranks many noble women who have burst from their trammels under innumerable difficulties, women who have suffered untold martyrdom for the sake of their

I wish the whole world could hear the lifestories of some of these women, how they have been beguiled and deluded, their hearts crushed, their womanly feelings outraged, their homes desecrated, and they made almost entirely physical, mental and moral wrecks. I can scarcely pay too high tribute to the courage of the apostate Mormon wom-

en.
It may be thought a very easy matter to leave the Mormon Church, but when it is remembered that leaving the Church means the entire breaking away of all old friends, complete ostracism for all old associations and perhaps starvation for their children, it will be seen that it requires more moral strength, than is possessed by every woman, to cross the line that proclaims her an outcast. Women whose lives had been as pure and innocent as that of their yearling babes, have had their reputation sullied and their character assailed in every imaginable manner. Others have been sent out like Hagar into the wilderness with, alas! no angel near to comfort them, while all Mormons were warned not to take them in. Many have laid life's burden down as too grievous to be longer borne; yet but to those who carried themselves bravely through to the end, we can safely say, "Verily, verily, ye shall have your reward."

But after all there is something very sad about the apostate women. After leaving the Mormon Church they become either Spiritualists or Infidels; not one in a hundred becomes a member of an evangelical church: and they say they can not conscientiously subscribe to any religious creed. It seems sad enough to hear a man talk about having no belief in a future existence, no hope o heaven, no trust in God; yet this is doubly sad when coming from the lips of women; they have been so swindled and deceived, and have seen so many atrocities perpetrat ed in the name of God and religion, that when once free from Mormon trammels, they appear to hate and despise the sacred name. And yet the women who have such infidel tendencies are otherwise good women, honest, virtuous, charitable, but they are the sad illustration of a saying that is current in Utah, "That Mormonism spoils a man or a woman for being any thing else but a Mor-

We are in doubt whether to consider the dense ignorance exhibited by Mrs. Froiseth in the last paragraph "very sad," or very amusing. It is "very sad" that an earnest, devoted, well-meaning woman should be so very "fresh" in matters of free-thought; this freshness will only raise a smile with liberal minded people, to be followed by a feeling of pity for the pious lady's simplicity. Analysis of the paragraph shows it full of contradictions; its cruditles might be excused in an inexperienced writer, but when penned by a woman connected with the press and having two years in which to prepare the paper, it has just a little of the essence of "very sad." That a society whose founder and leading spirit was Charlotte Wilbur, a Spiritualist lecturer and medium, and which is largely controlled by those infidel to Orthodoxy, should not only permit a paper containing such sentiments to be read before it, but refrain from all comment on the objectionable passage, is not strange to free-thinking people, however astonishing it may be to evangelical Christians. Were it essential we could name many women foremost among those advocating the advancement of the sex, temperance and social reforms who are Spiritualists.some of them openly avowing their belief and others only refraining from so doing through the certainty that it would weaken their power with the class represented by Mrs. Froiseth. Does Mrs. Froiseth and those whose views

she voices, forget that the Mormons are strictly orthodox? Let it not be forgotten in this connection that according to the orthodox plan of salvation, the good Mormon will go to heaven along with Mrs. Froiseth and her fellow believers. They will have supreme felicity in looking over the battlements of the blessed into hell and seeing Charlotte Wilbur, Mary A. Livermore, Lita Barney Sayles, Kate Newell Doggett and a host of once active members of the Women's Congress writhing in agony. Sister Froiseth can rest from playing her harp and ask some Mormon sister to join her in the ecstatic pleasure of gazing upon the tortures of the infidel women whose good works could not save them from the wrath of the orthodox God. Gazing into the lake of fire the heavenly couple will see in the hottest, deepest part, the once levely face of Augusta Cooper Bristol, the glossy. silken hair which once adorned her classical head is now disheveled and torn. the great limpid eyes that in earth-life gave hints of a limitless depth of soul and carried rest and cheer to sorrowing hearts are now blood-shot and wild, the gleams of love and mighty purpose are replaced by those of horror and despair, the sweet, soul-stirring voice which was wont to inspire audiences with nobler aspirations and higher impulses to do and dare for humanity's good, now wails out beseechingly to the heavenly on-lookers,

Come to me angels! will not ask that your presence may bring me Glimpses of Heaven;—
I am not worthy your white lips should sing me
Of the songs that the seraphim know:
Come to me angels!
Teach me God's precious revealments below.

This agonizing appeal of course only increases the happiness of the heavenly hearers and as they turn in search of further joys they see, a little farther on, the figure of one whose presence on many a battle field has carried succor to the wounded and dying; one whose hand has been kissed with the last breath of brave men; one whose frail earthly body carried a soul full of love for the suffering. who nobly gave a life's work for others, | pressed for time by his arduous labors and ever forgetful of self; one who compelled her | unable to reflect upon what was flowing weakly frame to bring her great soul twelve hundred miles to Chicago that she might tell things to those in the Women's Congress which should help them in their work; none other than Clara Barton! Her tear-stained eyes catch sight of the sanctified couple and she imploringly holds up the Red Cross, the emblem respected by all nations of earth and which has carried its wearer safely through blood and carnage. She implores them to regard this emblem of her work, and for the good she did on earth, to give her a drop of water. This scene fills them with a new sense of the greatness and justness of their God and they turn once more to strike their harps and sing with fresh zeal the praises of their king. If these pictures shall seem to Mrs Froiseth and those whose views she echoes hard and cruel, it is not our fault, the scenes are strictly orthodox.

Listen to Mrs. Froiseth once again: "After leaving the Mormon church they become either Spiritualists or Infidels....And yet the women who have such infidel tendencies are otherwise good women, HONEST. VIRTUOUS, CHARITABLE, but they are the sad illustration of a saying that is current in Utah, 'That Mormonism spoils a man or a woman for being anything else but a Mormon." Is it any wonder such suffering souls should come to "hate and despise" Mrs. Froiseth's God? A God who moves his servant thus to speak deserves to be hated and despised.

After she has taken the trouble to inquire into Spiritualism. Mrs. Froiseth may possibly change her mind in some respects; even her ideas of God may grow broader and grander. To become a Spiritualist it is not necessary for one to pass an examination on the God-question; indeed, the Spiritualist usually feels that to the finite mind the comprehension of the infinite is not sufficiently clear to be formulated in unerring and unchangeable definitions. Yet he hopes as he increases in spiritual culture and the grasp of his intellect strengthens, to have clearer conceptions; but in the meantime he may have a trusting faith in the love, goodness and wisdom of the mysterious Supreme Intelligence. Spiritualists allow the widest differences among themselves concerning God, feeling that no human being has a right to insist another shall accept his views on the question.

We may venture to quote from several Spiritualists; two of the names should be familiar to Mrs. Froiseth as men well known to the literary world. Epes Sargent in his "Scientific Basis of Spiritualism," page 168,

"An enlightened Spiritualism conducts the mind, sooner or later, to an enlightened Theism—liberal as the sun and all-embracing as the universe. But it is not dogmatic, since its influences are those of the sci-

Lizzie Doten's poem entitled, "The Soul's Destiny"—Poems of Progress page 207—con-

cludes with the following stanza: Throughout the boundless All in All Life lengthens—an unbroken chainAnd He in whom we stand or fall,
Feels all our pleasure and our pain.
O infinite! O Holy Heart!
Give us but patience to endure,
Until we know Thee as thou art,
And feel our lives in Thee made sure.

Mr. S. C. Hall, a man of letters and the companion through a long and busy life, of the best minds in Europe, including scores of titled personages, was for many years a zealons Spiritualist. In his "Retrospect of a Long Life, from 1815 to 1883," page 582, American edition, in treating of Spiritualism

Ne says:

It must suffice to say that I know that the souls of those who loved us, while with us on earth, can, and do, hold communication with us now that they are in heaven. I know it as well as I know the plainest and simplest truths—as well as I know there are four fingers and a thumb on my right hand. I know also that such faith is not only consistent with the Christian religion—sustained—nay inculcated—by the Divine Word—but that without it there can be no vital Christianity.

Here is a final word from Thomas L. Har ris's "Lyric of the Golden Age," page 125:

There is a God! He lives, And we because of Him.
There is a God who thinks
And loves and operates,
And we because of Him.
He is the great Necessity, for minds
Tremble toward Him as magnets to the pole.

A Traveling Stereotyped Sophistry.

A training upon a sporting paper published for the immoral class, is not calculated to fit a man for the editorial control of a paper devoted to science, philosophy and religion, matters which come under the general head of Spiritualism. Hence it is not surprising that such a man should give comfort to free-lovers and frauds and persistently dodge the issue when obliged to speak of the doings of either class. If this dodging and hedging affected only the intellectual and moral acrobat who performed, it were a thing of little moment: but as a matter of fact. however sophistical a statement may be, if it be persistently and continuously repeated, there will be an impression made upon the minds of those who read it.

These remarks are inspired on seeing one of these sophistries which has travelled all the way from the land of codfish and baked beans to the country of cotton and sugar. Though it is a long way from Boston to Atlanta, yet this sophistry still retains its original fishy odor in full strength.

The editor of our esteemed contemporary,

the Atlanta (Georgia) Light for Thinkers, seems to have received a copy of a Chicago daily paper containing an account of the exposure of Dr. Shea, which appeared much more complete in last week's Journal, and in commenting on the account says: "If the Doctor is a humbug, we rejoice that he has come to grief" This is well enough, but he follows it, unconsciously no doubt, with the imported piscatorial platitude: "We have no opinion of our own, having never attended one of the Doctor's scances." The use of this Boston bridge can be best accounted for on the theory of unconscious cerebration, the Light for Thinkers editor being severely lect will repudiate the sophistry and his moral nature abhor it, when to it, his attention is called. Consider the case in hand a moment. A man who is growing rich upon the hard earnings of poor people, by claiming to show them the spirit forms of their loved friends, is caught in the act of personating a spirit, the paraphernalia taken off him and he with his outfit locked up in the police station after a severe struggle with him and his confederates. A large number of credible witnesses see all this, the names of four of them are given in the daily paper containing the account lying before our Southern friend when he, possibly unconsciously as we have suggested, wrote: "We have no opinion of our own, having never attended one of the Doctor's séances." It would seem the sophistry of this ought at once to be plain to every mind: but, alas! we have sorrowful evidence from different sources, that it is not: Supposing this Boston ruling were to obtain in the courts of law; then a jury after listening to the evidence in a case where it is proved that a Cape Cod fanatic, while in a state of religious frenzy, killed his child, would say to the Judge: "If the man committed the deed he ought to suffer; but as we have never seen him in one of his frenzies. we have no opinion of our own in the case before us." The inevitable corollary of the declaration under criticism is: "Having attended one of the Doctor's scances where we did not see him detected, but saw people recognize the forms as their spirit friends. therefore, in our opinion, the account of his exposure is untrue and he is not a fraud." By the same token were a man on trial for sell ing stuffed watches, the evidence against him being complete, and the jury composed of men to whom he had sold good watches

the verdict would have to be, "Not Guilty." The difference between the position of the JOURNAL and that enunciated from Boston and Atlanta may be illustrated by the case of the medium. Charles E. Watkins. When a man of truth and veracity like Samuel Watson testifies that he with his own slates went into the presence of the medium, never allowing Watkins to touch them, but holding them several feet distant, and under these conditions was written on the slate a message from a friend, the JOURNAL credits the statement and has an opinion based thereon, that Watkins is a medium. When equally reliable witnesses in Erie, Pennsylvania present complete evidence of fraud on the part of Watkins, the Journal has an opinion based on this evidence, that Watkins is a cheat as well as a medium.

We regret to hear that Mrs. Maria M King is seriously ill from a severe attack of pleurisy. We hope Mrs. King will be spared many years to her friends and do service for the cause she loves so well.

Mrs. C. Fannie Allyn at Lester's Academy.

Last Sunday morning Mrs. C. Fannie Allyn lectured at Lester's Academy, 619 W. Lake St., during which she responded to two important questions:

"Is materialization true, and what is its relation to Spiritualism and its philosophy? "Where is the spirit of the medium while under control?"

The speaker traced the process of the materialization of plants, flowers, trees and animals by the slow process of natural growth and development, and then followed the same law into the spiritual realms, claiming that as the human mind unfolds and becomes familiar with the laws of the universe, that which now seems impossible, will become comparatively easy. She claimed, however that a full form materialization, possessing every characteristic of the natural organism. with as perfect blood, bones, muscles, nerves etc., is an utter impossibility, and that when such a "materialization" is presented to those at a scance, the figure is invariably that of the medium. She said it was consummate folly and nonsense to suppose that any danger would follow from the interception of the supposed materialized spirit when outside of the cabinet; and that whenever it has been done, the medium has invariably number. been detected, and was guilty of personating some one's friend in spirit life. She advised the most careful scrutiny when investigating the claims of mediums for physical manifestations. Her remarks were well received.

In answer to the second question the controlling intelligence claimed that his influence was simply psychological, the medium's spirit being still in her body while he projected thoughts on to her brain. He spoke from actual experience only in the case of his medium.

The services were concluded by an improvization of a poem on "Celestial Beauty," which was received with great favor by those present.

In the evening the subject of her discourse was, "The Old and the New Religion." Her remarks were listened to at-tentively and highly appreciated. After the lecture Mrs. Allyn gave several psychometric readings, which proved very satisfactory to those interested. One gentleman present had inclosed a necktie in a piece of clean white paper, securely pinning it together, and which she did not open, but wrote the following thereon: "Three near relatives passed away by accident." That is correct; two of his brothers were drowned and one killed by a cart being turned over onto him. The inclosed necktie was placed on the table before Mrs. Allyn entered the hall. After the psychometric readings, the wigs, masks, laces and tin trumpets, the materializing paraphernalia belonging to Mrs. Elsie Crin dle and captured at Clyde, Ohio, Oct. 19th. 1881, were exhibited to the audience. A short time ago she was was again detected and exposed in California.

Augusta Cooper Bristol a Bellever.

A correspondent having inquired of the JOURNAL concerning Mrs. Augusta Cooper Bristof's views of spirit communion we preferred to let the talented lady speak for herself. Here is her answer:

"I am a believer in spirit communication but my experience has not been such that can say that I know it to be true. There is difference between belief and knowledge. do not know whether or not I have mediumistic power. If I have, it is of the impressional kind, and I have possessed it from birth. Such ability as I possess, seems to me natural, and my own.

Some things are very amusing. Once upon a time an ex-preacher of the Baptist persuasion left England, much to the gratification of English Spiritualists and came to America. His name, it was Monck, and he delighted in writing editorial items for Spiritualist papers, putting handles on both ends of his suggestive patronymic. Early in his American career the Journal got his measure and gave him a severe letting alone; and its editor in the kindness of his heart sought to put some Eastern Spiritualists privately on their guard, and for thus attempting, was treated cavalierly by those whose experience ought to have protected them from Monck's psychological power—they have learned something since. The "Oldest-Spiritualist-paperon-earth," however, continued to puff the Monkish charlatan up to the time he shook the Spiritualists and began to play the highly-pious game. Hence the feeble attempts of the Boston hebetate hebdomadal publication in its last week's issue to be facetiously sarcastic in its reference to the friendly action of Brooklyn Spiritualists towards Monck, is amusing. It were easier to palm off stale cider for champagne, than to extract a spark of wit from puerility. And as for justicewell, nobody looks to find it written on that

Brick is his name. He was christened Mark, but the world knows him better as "Brick." Thousands of people who would blankly stare if asked about M. M. Pomeroy, know all about Brick. He is irrepressible. audacious, self-reliant, hopeful, aggressive; a cross between a genius and a crank, with a heap of "horse sense" seasoned with shrewdness. He comes out on top at the very moment he is supposed to be annihilated. Though not a bore, he is the moving spirit of a stupendous bore—the Atlantic-Pacific Tunnel. People have been heard to intimate that he was ballooning rather than tunneling, but while he is not averse to using Sara Bernhardt's favorite carriage, he claims that his business enterprises are bona fide. Last week he enlivened the Journal office for half an hour on his way to New York. Brick says he is getting out of the woods and has the money in sight to continue the work on the tunnel another year. Mr. Pomeroy has established a branch office at 199 Broadway, New York, though he says his headquarters will remain at Denver.

An Expert Spirit Maker Again Exposed.

Despite the obstacles thrown in her way by the notorious "committee,"-Pence, Hook and Connor-Mrs. Annie Stewart managed to escape their clutches, get rid of her drunken husband and marry a Mr. Walling of Battle Creek, Michigan. It was generally reported at the time that she had permanently retired from the show business, but after the honeymoon had passed, the old passion seems to have returned, and she has been quietly manufacturing and displaying a choice assortment of spirit forms in her own home at the moderate price of fifty cents a sight. On the first Sunday evening in the month several spirits materialized and appeared at the cabinet door; finally, one person, who was called up to shake hands with the apparition. took hold of the hand and pulled the spirit into the room and threw it onto the floor. A light being produced, showed Mrs. Walling as the spirit, and a pasteboard dummy dressed as a female in the back part of the cabinet to represent Mrs. Walling. This is the same old trick so long practiced at Terre Haute.

GENERAL NOTES.

Next week's Journal will be the Christmas

Mrs. C. Fannie Allyn will lecture at 619 West Lake Street, next Sunday at 10:45 A. M. and 7:45 P. M.

Dr. D. P. Kayner has just returned from Colorado. His permanent post office address is at St. Charles, III.

The Journal's Mexican correspondent, Carol, and Dr. Moore, of Boston, dined with the editor's family on last Sunday.

The poetry on our sixth page relates an incident that actually occurred on the 5th of

Mrs. L. M. Spencer, of Milwaukee, spent last Sunday in Chicago attending the different meetings.

Dr. S. J. Dickson of Chicago is very popular in Brooklyn, and is doing good in healing. He will return to Chicago soon.

Gerald Massey will reach the West in a few months and should have a warm welcome and full houses. He is still in Brooklyn. Everybody interested in Spiritualism and

living in the vicinity of Michigan City, should attend the two days' meeting on the 15th and Our painstaking and trustworthy correspondent "Carol," having completed his com-

mission for the JOURNAL in Mexico, has returned to Chicago. Photographs of E. A. Chapman of Lowell, Michigan, and Mr. and Mrs. O. A. Bishop of Chicago, and of "Red Hand," Mrs. Bishop's

devoted spirit friend, have been added to the JOURNAL collection the past week. Next! Mr. A. C. Cotton, publisher and associate editor of the Rostrum at Vineland, N. J., is also president of the local Spiritualist Socie-His views are said to be largely in har

mony with those of the JOURNAL. C. G. Fitzgerald, of Minneapolis, Kansas. would like to correspond with slate-writing mediums with a view of engaging their services to attend the next meeting of the Soloman Valley Association of Spiritualists, to be held at Jamestown, Cloud Co.

As we go to press a letter received from Mrs. E. M. F. Denton, says: "The Australian mail is just at hand, and my last star of hope has gone out in the blackness of night. Mr. Denton is dead, and he was buried in New

Sarah Stockton, M. D., graduate of a Chicago medical college, was appointed last week physician to the female department of the Indiana Hospital for the Insane, by Superintendent Fletcher. This is the first official recognition of a female physician in the history of the State.

The O-S-P-O-E having been so often attacked with bilious colic, indecision; fear of evil spirits, and dyspepsia as to seriously impair natural cerebral action, finds it necessary to abolish its editorial page. And the saddest thing is, that its subscribers don't seem to feel that they have lost any thing.

Mrs. Shepard-Lillie is one of the most efficient and popular lecturers in the work. She should be kept busily employed at a remunerative salary. Mr. Lillie is a fine singer and musician and adds greatly to the success of his wife's engagements thereby. Mrs. Lillie may be addressed in care of the Jour-

Last Sunday, the Mediums' Meeting, held at the West End Opera House and led by Mrs. De Wolf and Mrs. Bromwell, was well attended. There was speaking by Mrs. De Wolf. Mrs. Spencer, Messrs. Smith, Longhurst. Avery and others.

Hon. Joel Tiffany will lecture before the Chicago Philosophical Society on Saturday evening, the 15th, taking for his subject, "Is Man Immortal? Considered from a Philoscphical Standpoint." Our city readers should bear this in mind and attend. The meetings of the Society are held in Apollo Hall, Central Music Hall Building, and begin at eight o'clock sharp. Admission to those not members is 25 cents.

Mr. O. A. Bishop, a zealous Spiritualist and the husband of one of the best mediums in the city, will give an interesting and unique entertainment at the West End Opera House, next Sunday evening, when he will attempt to explain and illustrate the methods adopted by Ackerly. Shea. and other fraudulent mediums who are now prominently before the publicand imposing on honest Spiritualists. In connection with his "manifestations," he will give a lecture on frauds in general. Those interested should be present at his entertainment next Sunday at 7:30 P. M.

A new edition of "After Dogmatic Theology, What?" by Giles B. Stebbins, has been issued; it is really a valuable work; it is worth its weight in gold, yet it costs only 60 cents.

While some workmen were cleaning out the River Joanna, one of the small streams of the Rio, in Brazil, they found a very old cedar chest buried in the mud. When opened it was found to contain many valuable artieles such as lamps, swords, works in gold, and diamonds. These articles were taken at once to the museum. They are supposed to have belonged to the Jesuits, who threw them into the stream when pressed in their flight

Friends of the Journal, now is your time to show your good will by actively working to increase its subscription list. If we could make you fully comprehend the tremendous amount of conscientious labor put on to the paper, and the many sacrifices made in the interest of its readers, we feel sure your hearts would be stirred and that new names by the thousand would pour in. What better holiday gift can you make a friend, than a year's subscription to the JOURNAL? It would be a weekly reminder of your kindness.

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Next Saturday and Sunday a Spiritualist and Liberalist meeting will be held at Mozart Hall, Michigan City, Indiana. Mrs. Gage and Mrs. Denslow, inspirational singers; Mr. Geo. P. Colby, trance and test medium; Mrs. Simpson, of Chicago, slate-writing medium; Mrs. Isa Wilson-Porter, test medium and Mr. J. C. Bundy, will be present to take part in the exercises. A large gathering of Spiritualists and Liberalists is anticipated, and it is expected that much good will be accomplished.

"Dr." J. B. Campbell, manufacturer of "Vitapathic doctors," with factory at Cineinnati, is being bothered by the investigation of the managers of rival doctor factories. whose concerns, more respectable with age and authority, claim the right to supply the demand for conventional man-killers. If the JOURNAL understands Campbell's system, it is less likely to kill than the average allopathic practice, and to that extent is entitled to consideration. As between two empirical systems, the less dangerous is to be preferred if one must choose.

"Dr." J. Matthew Shea, the spiritualistic fraud, whose exhibitions were stopped by the police, and George Mostow, Shea's "bouncer," were examined before Justice Woodman on December 5th, on the charge of having obtained money by false pretenses, and were held to the Criminal Court in bail of \$800 each. Mostow also waived examination on the charge of assaulting Lieut. Hubbard, and this increased the bail in his case to \$1,300. Then both defendants were charged with giving entertainments without a license, but in this case they secured a continuance to Dec. 12th, in \$200 bail each.

A very pleasant party assembled on the evening of November 22nd, at the residence of Mrs. Sarah C. Brigham, M. D., Fitchburgh, Mass., to participate in the wedding festivities of her daughter Nellie and George A. Fuller, of Dover, Mass. Mr. Fuller is one of the most popular and well known of Liberal and Spiritualist lecturers, and is president of Sunapee Lake (N. H.) spiritual camp meeting association, also vice-president and one of the board of directors of the Queen City Park, Burlington, Vt., camp meeting association, and many of his friends from a distance met to join the relatives and friends of the bride on this happy occasion.

The next issue of the "The Popular Science Monthly" will contain an elaborate article on "The Classics in Germany." giving a crushing answer to President Porter and others who have appealed to the celebrated "Berlin Report" against Charles Francis Adams on the Greek question. The article is by Prof. E. J. James of the University of Pennsylvania, who has recently returned from Germany, where he carefully investigated the whole subject. He shows that it has been greatly misunderstood here, and that the inferences drawn from German experience of classical and scientific studies are of not the slightest value for the dead-language party in this country.

CONTRACT.

Capt. H. H. Brown spoke for the Portland Me., Society the first two Sundays of November, and for the Haverhill, Mass., Society the last two, filling week day appointments meanwhile in New Hampshire and Massachusetts. Dec. 2nd he spoke in Keene, N. H.: the 6th and 7th in Bristol, Vt.: Dec. 9th in East Middlebury, Vt. He will be in West Randolph, Vt., the 16th; East Princeton, Mass., the 23rd, and in Hartford, Conn., the 30th. He has a few week day engagements invicinity of these places and will accept others. He speaks for the society at Freeville, N.Y., the first Sunday of March, and wishes to make engagements for March, April and May in New York, Pennsylvania, Ohio and Michigan. Address at appointments or 512 Quincy St., Brooklyn, N. Y.

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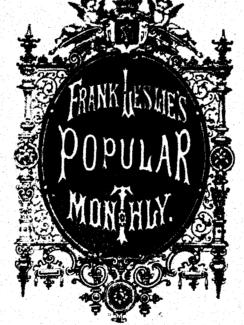
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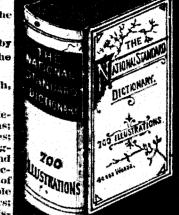
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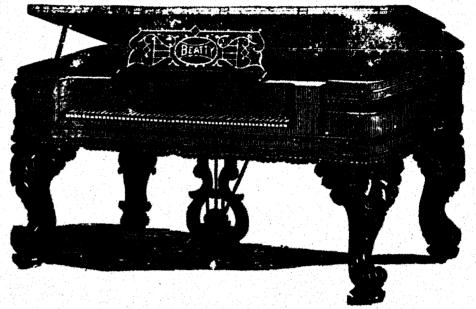
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Voices from the Reople, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio Philosophical Journal. A Picture Lesson.

BY O. B. ORMSBY.

A dingy, smoky looking town With low roofed houses, turning brown And larger, brick ones, built for trade, Where some folks lost what others made-And streets not over next and clean Where, by the passer might be seen A crowd of loafers, standing round Swearing, and splitting on the ground From filthy mouths, where stowed away Great chunks of vile tobacco lay.

A breezy, cool, November day From noon to evening wears away
Till night at length drops slowly down, o curtain in the noisy town And darkness hides each muddy street Where listless, shiftless rowdies meet; Except where lanterns, like the moon Display the word, "Saloon," "Saloon."

A night of wind, and dashing rain
That plashed against the window pane;
It seemed a night unfit to roam
Beyond the sheltering walls of home;
But up the street there came a man
That all the loafers hailed as "Sam."
He would along with easy stylde He walked along with easy stride Until before him opened wide
A rum shop door; he stepped within
Poured out a glass of "liquid sin"
And then with neither smile nor frown
He raised the glass, and drank it down.

As sparks to tinder, so the dram Through all his fevered pulses ran; He drank, and drank, and drank again, ntil the potion crazed his brain; And then, although in drunken plight He started homeward through the night But death's pale shade, that walked beside Unseen, from morn till eventide Now closer pressed, with threatining frown And hand upraised to strike him down,

Who knows what fancy seized his brain
While stumbling onward in the rain?
Perhaps before his vision spread
His lighted room, with cozy bed;
And all unmindful of the gale
He lay and slept, beside the rail;
The way was rough, the night was black,
He may have fallen by the track;
Or this, or that, it matters not: Or this, or that, it matters not; He lay there, all his cares forgot And when the train came thund'ring down To startle up the drowsy town The thoughtless iron struck his head The train passed on and left him dead.

A cattage, standing in the rain With children's faces at the pane: And long they listen, watch and wait; But hear no footsteps at the gate; And then with troubled hearts they weep Till wearled out at last, they sleep: But even then a look of dole Across their wan pale faces stole, In troubled dreams, they're watching still; And so they sob, and grieve, until, Close wrapped, in slumber's mantle gray From care and grief they glide away.

Sleep on, sad hearls, till morning light Poured on the earth dispels the night; For him who perished by the train Your watching, evermore is vain.

But when the rising light of day
Revealed the ghasily, mangled clay
The townsmen thought the case was plain;
"flot drunk; run over by the train."
But some who saw the lifeless form
All drenched and drabbled by the storm
In thoughtful mood a lesson read,
A sermon; from the velceless dead;
And they that listened, surely heard And they that listened, surely heard From bloodless lips that never stirred In whispered echo of a breath "The bitter wage of sin, is death."

Letter from Ophelia T. Shepard.

To the Editor of the Religio Philipsophical Journal: Owing to ill-health I shall not resume my labors upon the rostrum for some time to come. A physician whose diagnosis is said to be almost unerring, has warned me to avoid all mental labor under penalty of a stroke of paralysis. I hope that change of climate and rest will in time restore me, for it is not a pleasant thing to feel that one's usefulness is ended. I spent last week in the pleasant home of our worthy friends, Mr. and Mrs. Dinning of Waukegan. There are but few who do so much good in a quiet, unostentatious manner, as this excellent coupl

Mrs. Maud Lord has created quite a stir in Wauke-gan, and has excited the worthy mayor of that place to the extent that he is "as one almost beside himself." "Mind-reading," "jugglery," "diabolism," are a few of the mild but expressive epithets he bestows upon her manifestations; but this does not avail to check the earnest spirit of inquiry which she has awakened there, and she is, as usual, doing a good work. I was rejoiced to read in the Jour-NAL of the large attendance at her meetings at Lester's Academy each Sunday of her slay in Chicago. Mrs. Lord has a work peculiarly her own, and does it in her own inimitable manner.

Mrs. Lita Barney Sayles! what memories of a ge-nial presence, of an intellectual and truly womanly woman, are evoked by the sight of her name in the JOURNAL. I shall always rejoice that I had the privilege of meeting its estimable owner during her recent visit to Chicago. I read with much pleasure the gems of thought she contributes to the Jour-NAL Joel Tiffany's articles are beyond praise. They give one a new inspiration toward a nobler life. The JOURNAL does not diminish, either in zeal or attractiveness. Long may it continue to present to us a standard of pure thought and morals. If we never fully attain to it, it is at least something to have

grown to where we can comprehend it.

I fear we depend too much on those whom we claim as our angelic guides, and do not sufficiently exert ourselves to work out our own salvation. "Our high resolves too often look down upon our shambling acts," and we expect to be carried along notens volens, without conscious effort of our own. I fan

He who would fashion the clay of his dreams Into the shining marble of enduring results, And who would strive to be what he seems, No Prophet seeks, nor Oracle consults, But striving over to do but the right, Finds his strength increase from day to day, And when seeking for truth's golden light, Finds that light thrown on the noblest way Geneva Lake, Wis. OPHELIA T. SHEPARD.

A Chance for the Cheerless, Homeless Children.

To the Editor of the Religio-Philosophical Journal: Knowing that the columns of the RELIGIO-PHIL OSOPHICAL JOURNAL are open to those who desire to lessen the sufferings of the poor and unfortunate, I take the liberty to direct, attention to the following letter from our respected and venerable friend, Elde S. Mabee, of the Shaker community of West Pitte-field, Mass. It is possible that some, out of the many readers of the JOURNAL, may be acquainted with children or young persons who have been ren-dered destitute by recent floods, fires, cyclones or other untoward occurrences, and in behalf of the fatherless they may be induced to correspond with the Eider. It is a good proposition to offer homes to the homeless, and it is to be hoped that some, at least, will be profited by the opportunity thus afforded. I give the pertinent part of Mr. Mabee's letter.

ich. Thos. Harding. West Pittsfield, Mass., Nov., 1883. Sturgis, Mich. RESPECTED FRIEND HARDING: I cannot help feeling for the sufferings of people West, by floods, cyclones, and losses by fire. I suppose there are many families broken up and some young people left fatheriess and motheriess. I think sometimes that if we had some of them here we could give pleasant and cheerful homes to such as would willing to live good Christian lives. I suppose the be willing to submit to God's way; but I am glad that there are those who are trying to help on the good work. I believe their labors will be blessed.

S. MABRE.

Meeting of the State Association of Spiritualists of Minnesota,

To the Editor of the Religio-Philosophical Journal:

The State Association of Spiritualists has just closed one of the most successful conventions ever

Mrs. E. Tryon. Mrs. Leper, and our home mediums, Miss Johnson, Mrs. Gardner and Mrs. Steers. Mr. Geo. P. Colby gave material aid in the way of music and song. On Saturday evening and Sunday the hall was packed to its utmost capacity, and the best of harmony prevailed. Pursuant to call the Association convened at Concert Hall, 250 2nd Ave., South, Nov. 25th, at 10:30 A.M. Services opened by singing. Words of welcome were kindly uttered by the president, Miss Susie M. Johnson, and in the absence of the secretary of the society, Mrs. Cornelia Gardner was chosen secretary, pro tem. The morning session was resolved into a social conference, Mr. Martin leading off on the subject of the infamous doctor's law passed in so many States to the inconvenience of our healing and other mediums. A general discussion followed, in which A. B. French, S. B. Perry of Chicago, Mrs. Brewster, Mrs. Gardner and others participated. After a short discussion the meeting closed by singing.

The afternoon session commenced with conference, Mr. Morey leading with a discussion of his forenoon's remarks on the soul, and its probable condition after this life. He was answered by Mr. Martin. Mrs. Leper, of Anoka, spoke at some length under the inspiration of an old resident and former President of this society, Mr. Bangs, His widow was present and recognized his control. Her remarks were well received. Mrs. Amelia Gardner then read an interesting and pithy poem, entitled "Dave's Hollyhocks." The audience then sang, "The angels are coming." Mrs. Gardner was influenced by a spirit purporting to be Wm. Denton, who tried to give some manifestations relating to his favorite subject, geology. It being the first experience of the kind that Mrs. G. had had, she gave it for what it was worth, after which she held an attentive audience for three quarters of an hour with plain, practical remarks. Mr. Colby followed with perdience for three quarters of an hour with plain, practical remarks. Mr. Colby followed with per-sonal experiences. The meeting closed with music

and song.

The evening session commenced by a voluntary song by Mr. Colby, followed by A. B. French in veply to Mr. Morey's materialistic and theosophical utterances in previous meetings. He made a strong plea in behalf of the dual existence of man. He told the story of the old monk, which has an echoing cry in every human heart. He was sad because he must die, and could not tell when or where he would be. The speaker said materialism had no charms for him, Spiritualism was not a beggar at anybody's feet. It annunciates facts and proves them. Science fails to answer the all-important question, "After man, what?" Physical man is the result of physical forces and a fulfillment of physical prophecies foreshadowed by the lower forms of cal prophecies foreshadowed by the lower forms of cal prophecies foreshadowed by the lower forms of animals found in fossils. According to the materialistic theory, when we have a perfect body, we ought to have a perfect mind. The fact that we do not, proves man's dual nature. The numerous instances of trance and clairvoyant conditions and the illumination of the dying, give evidences of life on the spiritual side. References were made to the death scenes of Joan of Arc, Madame Roland, and the martyrs, proving that amidst the greatest physical agonies, there is something besides the more muical agonies, there is something besides the poor mutilated body that triumphed over its suffering. The entire lecture was listened to with close attention

entire lecture was listened to with close attention and absorbing interest.

Mrs. Shepard-Lillie followed. She alluded to the contest between Spiritualism and materialism, and substantially sustaining Mr. French in his arguments in favor of the spiritualistic idea of a higher and continuous spiritual life. Christ was asked for a sign and he gave it. Spiritualism is the only ism that can give a sign or a test of its truth. After the announcement for the marning service the meeting announcement for the morning service the meeting

adjourned with singing.
Sunday morning session opened at 9 o'clock with a medium's meeting. After singing, Mrs. Leper gave an inspirational invocation, following with some friendly remarks in the interest of harmony, admonstrated the statement of the statement ishing her fellow mediums to let their light shine and do cheerfully the work assigned to them. Mrs. C. M. Steers then gave some of her characteristic

pleasing tests in the way of describing spirit friends.
At 11 A. M., Miss Johnson opened the services by reading one of Ella Wheeler's poems, entitled "Progress." After a short invocation, the speaker took up the question, "Is Spiritualism dying out?" and handled the subject in a manner that furnished evidence that Spiritualism was never more alive than at the present time. She affirmed that all the best thoughts and aspirations of the world have their basic foundation in the spiritualistic idea. The speaker predicted that in the coming decade there would be more rapid strides in the direction of spiritual truths than had hitherto been known; that Spiritualism contained all the elements necessary to the

rearing of a glorious religion for the coming times.

Mr. Colby then sung, after which Mrs. Gardner took the platform and in the fullness of the spirit, she said many good things. She said that Spiritual-ism to-day stands unveiled, challenging investigation. Blot out of the Bible all of Spiritualism, and you have nothing left. The law which brought the spirits to Abraham can bring the spirits to us now; the past is a prophesy of the future. Every want brings its supply; the people demand something more than a dead theology. No man dare to-day stand in the pulpit and declare there is a burning hell! Could I go back into the pale of the church? No! You might as well try to put a chicken back into its shell.

Many more good things were said by the speaker,
after which the meeting closed by singing, "We're
going home to-morrow."

At 1 P. M., a conference or medium's meeting was held, and to the annoyance of some Spiritualists and the amusement of others, a Mr. Morey, who claims to be a materialistic scientist, claimed the floor, on the ground that he is a medium, and proceeded to enumerate the different phases of his mediumistic gifts, at the same time asserting that he had nev-er seen or heard anything of the manifestations that onvinced him that Spiritualism is not a fraud. Mrs. Gardner made some very pertinent remarks in reply to him. Mrs. Tryon was called to the stand and under inspiration, made an earnest plea for harmony and good will toward one another. She concluded her short address by urging the broadest charity, yet a firm persistency in the truth. Mrs. Gardner and Miss Johnson then entertained the large audience. They were followed by Mr. French who read, as an introductory to his lecture, a beautiful poem from Whittier, after which Mrs. Gardner sang under inspiration a most pathetic song. Mr. F. then took the stand and commenced his discourse by answering the question, "What Does the Spiritual Philosophy Teach?" He said that the spiritual philosophy teaches that God is a spirit; that while man has faculty beyond the finite, yet he has aspirations and intuitions which carry him beyond into the realm of the infinite. Our powers of apprehension go beyond those of comprehension. Nature is gradually moving on to a given purpose. It would be impossible for me to enumerate the many good points which the speaker made during his lecture. He closed his remarks with the pithy saying that there had been frauds enough in Spiritualism to damn anything that is not immortal.

The evening lecture was given by Mrs. Shepard-Lillie upon the question, "What are the Best Evi-dences of the Truth of the Spiritual Philosophy?" Her first and most potent answer was, "The success it has achieved!" The speaker held the large audience spell-bound, as it were, for nearly two hours, and said so many good things that nothing but a complete verbatim report of the lecture could do her justice. After a song from Mr. Colby, Mrs. Shepard-Lillie Improvised a beautiful poem on the subject,

"Rest," given her from the audience. The session then closed, and Miss Johnson tendered her earnest thanks to those speakers and me-diums who had so kindly given their aid in the la-bors of the convention. Many a heart went to its home gladdened with the new life

A. J. MANLY, Sec'y. A Query.

To the Editor of the Religio-Philosophical Journal: Why does God bring opposing forces together? Why does he create evil to annihilate it at the su-preme or seemingly final moment of triumph, of consummation? Is it for the purpose of opening mortal eyes to the simple laws that govern us? If not that, then, why is it? To illustrate: A couple, the young lady of high moral and religious principles, the young man devoid of both, are upon the eve and verge of the married state. The minister is

coming, steps into the presence of the young couple, but at that moment an incident occurs that forever prevents the solumn ceremony.

Centralia. III. A SEEKER AFTER LIGHT.

The Want of a New Beligion.

Felix Adler apparently finds that foundation on which he placed himself with such confidence and enthusiastic devotion some years ago is not sufficient for his purposes; that it does not offer the basis for held in this city. A fine corps of speakers was present, including A. B. French, Mrs. Shepard-Lillies the improvement of the race which he had so fondly Mrs. E. Tryon. Mrs. Leper, and our home mediums, and confidently looked for. A correspondent of the Miss Johnson, Mrs. Gardner and Mrs. Steers. Mr. Chicago Times writes of his late lecture on "The and confidently looked for. A correspondent of the Chicago Times writes of his late lecture on "The Want of a New Beligion," as follows:

The discourse, sermon, or lecture, according to the taste of the reader, which Felix Adler delivered lately at Chickering hall, New York, on "The Want of a New Religion," seems to have excited a considerable interest in the orthodox world. "We want a new religion," said Prof. Adler. It is this that pleases the religious press; the alleged despair of the great Hebrew liberal, his scornful attitude toward science and philosophy, agnosticism, and negativism in any form as a substitute for the religion that, in his judgment, is passing away. Science establishes no brotherhood is passing away. Science establishes no brotherhood of mankind. It makes at the most a clique of the initiated. It has nothing for the laborer, the poor man, or even for the thrifty and busy man of commerce. It separates rather than bringstogether. It disintegrates, instead of binding with stronger cords. It runs back into itself, and has no springs of pity or fellow interest. With negativism no charity even can be maintained beyond a momentary impulse. Everything fraternal and actively benevolent dies out. Adler reasons, unless there be a religion inside of it giving it vitality, or outside attacking its indifference and awakening a sense of obligation or active compassion. The churches are growing stronger instead of weaker; the Roman church is an increasing powof weaker; the Roman church is an increasing power even in America; Episcopacy has made great strides—indeed, all the sects are thriving, busy, benevolent, useful, despite their old and false religion. Their dogmas are obsolete, their watchwords shams, their knowledge of God's will for this world and man's destiny in the next are the veriest pretenses, at which reason laughs and manhood revolts, and yet they are, after all, the representatives of the moral power of the world not only, but in some sense the generators of charity and goodness. Why is it? Because religion be it true or false, is a necessity to the human family; because, somehow, man's good will to man is indissolubly connected with the

WORSHIP OF THE CREATOR. Ethics in the place of religion! Why, ethics, beyond the culture of a few, experience shows, is the blossom of religion. Religion must be ethical. It is an imperative demand. But religion is the very root of all ethics. Therefore—and the therefore is very emphatic-if liberalism would survive; if, in the face of reaction—if it be reaction—against unbelief, in the face of the palpably increasing popularity of the current religion, liberalism would not die out, and with all its boasts prove itself to have been a mere spasm, the consequences of some momentary indigesspasm, the consequences of some momentary indigestion, it must invent a "religion." The old one is false, the new must be true; but let the thinkers, the objectors, the great army of dissent, remember, it must be a religion in the proper sense of that term—a religion for humanity's sake and for morality's sake. Law will in a measure protect society and create a poor kind of moral sense, but how "reach those who kill by piecemeal," "those reckless men that gamble in the provisions of the country and cut down the loaf on the poor man's table," and the innumerable complicated disorders that law can not touch and which fester in the vitals of society? How reach the "gay route of fashion, the glittering throngs at the operas and balls—these human peacocks who at the operas and balls-these human peacocks who

weep over imaginary sufferings on the stage, and see none beyond the opera wall?" The orthodox, of course, care little for the scathing to which their religion is subjected. They say to Adler: "Go on; you and your confréres have called on science in vain; you have cut yourselves with knives, so to speak, like the prophets of Baal, while you have called on your god, agnosticism, but you confess, and wilt, and wail, that he has not heard you. If it pleases you to burl your scorn at our articles, to hold us up to the public gaze as fanatics or fools, or a little of both, it matters nothing. You confess that your eisterns are broken eisterns that can hold no water. Offer any substitute you may elect. Out of the bathos evoke any set of ideas you please touching God or man, this world or the next; invent a ritual with whatever prayers or hymns; make a church with whatever prayers or hymns; make a church with the steeple in the ground and the pulpit on the roof; make Pythagoras with his numbers, or Secrates with his series of interrogation points, or Plato with his dreams, your master—it is all the same to us and to the world, so long as you,

A LEADING PROPHET OF DISSENT.

not to say unbelief, come to the confessional and speak so loud that all the world can hear you, with the cry for religion—religion of some sort to feed the soul and to make the world habitable and sweet. It is then, between us and those who reject Christiani-ty, a mere question—which is the better, a simple trial of strength which will best satisfy the driven and hungry world, and do most for mankind?" What the new religion is, as proposed by Prof. Ad-

What the new religion is, as proposed by Prof. Adler, it is not easy for a common mind to make out very clearly. It is not ethics. It is not charity: "charity, while most important, can not take the place of religion. It is the portico of the temple of virtue, not that sanctuary itself." "What we re jure," says the learned Hebrew, "is an external standard of right and wrong, and we find it in the principle of unity. It is that of which all the laws of nature are adumbrations. It establishes relations between husadumbrations. It establishes relations between husband and wife, nations and races. Unity is morality and its sense is love. The object of races has been unity, and God has been the One in all religions."
Prof. Adler, when this is more definitely laid out may
present something which the dissatisfied and longing world may hall with joy. To the writer, not so skilled as the preacher in the terminology of religious revolution, perhaps, as he might be, it would seem that the free-thinking rabbi is yet a thorough Jew, an intellectual, as well as geneological, descend-ant of Abraham, and, in place of a "new" religion, is presenting to mankind the dreams of the sheikh of Mesopotamia and the inspirations of the Mosaic law-giver, stripped of what he may call myth and local prejudice. So hard is it to discover or invent anything new in the way of religious thought that one seems to have only the alternative of denying alto-gether the claim of any religion, good or bad, or of building, in such manner as one's judgment may suggest, on foundations which are very old. And further, so hard is it for one to divest himself of the traditions of his race, that when he proposes something which he believes to be new, it turns out to be an idea of his ancestors, set in the environment of other times. There is a statue of a Roman emperor in Rome. Now they call it St. Peter, and kiss the toes thereof. There is on the road from Jaffa to Jerusalem a lofty tower which is visited as a ruined mosque by the followers of Islam, which, in spite of an Arabic arch here ind there, is plainly the tower of a Christian church, from the top of which the victorious Moslem called out the hour of prayer. So it is ever with the past and present, old and new, in religion.

A Spirit Voice.

There is considerable excitement in Powell county just now over what some people choose to call the return of a spirit to this earth. A few weeks ago a Mrs. Pettit died, leaving several married children and one single—a girl. The idea of leaving this daughter to fight the battles of life alone was a source of considerable worry to her in her last hours. But she died and were twied and not better. hours. But she died and was buried, and nothing unusual happened until about three weeks later, when on going out of the house one night just after dark, the daughter heard the voice of her departed mother calling her name. The sound seemed to come from the heavens, and she recognized the voice distinctly. For several nights the daughter went out to listen for the sound, and at last she persuaded some of the neighbors to come and hear for them-selves. They all declare that there is no doubt but that it is the voice of the departed woman. This story has been told us by reliable persons who have been there and heard the voice and recognized it. been there and neard Mt. Sterling Sentinel.

Mrs. Lou V. Wheeler writes: I should starve to death spiritually, if it were not for the JOURNAL. Living in the country, we are deprived of the pleasure of the society of Spiritualists.

The Telegraph. The Versin fur Naturkunde of Zwickau, Saxony, in a circular addressed to German scientific associations, calls attention to the fact that just fifty years have elapsed since the invention of the electric telegraph by Prof. Wilhelm Weber, then of Gottingen, who is still alive and has never derived any pecuniary benefit from his invention. The circular claims that, barring a few mechanical changes, the telegraph now in use is just as Prof. Weber invented it.

The Brooklyn Spiritual Fraternity.

To the Editor of the Religio-Philosopi

The announcement that Prof. Henry Kiddle, of The announcement that Prof. Henry Kiddle, of New York City, would lecture before the Fraternity, Friday evening, Nov. 30th, attracted an appreciative audience. The subject selected by the speaker was, "Spiritualism and Christian Superstition." Deacon Cole, who has kindly sent to the JOURNAL reports of our meetings, has been quite sick and unable to report the last three meetings. Bro. W. J. Cushing, at my request sant to your paper reports of our letters. port the last three meetings. Bro. W. J. Cushing, at my request, sent to your paper reports of our last two meetings. I neglected to ask him to make a report of the meeting for Nov. 30th, which I regret, as Professor Kiddle's lecture was an able one, and what I may be able to recall, will not do it justice. The speaker dissected the superstitions of the Christian church, and showed clearly and logically that its belief in an eternal hell is gross superstition, and a libel upon the All Wise, All-Loving Father's attributes. He also, with the keen scalpel of a master, dissected the dogma of vicarious atonement, regarding it as based upon superstition and contrary to ing it as based upon superstition and contrary to man's intuitions, aspirations, reason and common sense.

Another superstition of the church is its delication of Jesus as God, which is contrary to the teachings of Jesus. He contrasted these beliefs and supersti-tions of the Christian church with the revelations of modern Spiritualism, and the beneficent effect of the new revelation in obliterating from the minds of men these superstitions, and as men and women come more closely en rapport with the Spirit-world and with spiritual beings, it had a marked effect upon the individual and the race.

The Christian church, among its other superstitions, had believed in a personal devil that had great

tions, had believed in a personal devil, that had great power and influence over the souls of men, and when the spiritual phenomena become common, it attrib-uted the manifestations of the unseen intelligence to his satanic majesty. The speaker argued at length that this has been a great cause in preventing the people in the churches from investigating the claims of Spiritualism. He quoted the public utterances of several ortholox clergymen, to show how profoundly ignorant they were of the progress of modern Spiritualism and its liberal and humanitarian influences upon the thought of the world.

Mr. John Jeffreys was the next speaker. Mr. J. was formerly a lay preacher in the Methodist church and said that he could remember the time when he believed the Bible to be the very word of God, every word and line. He said, however, that when he preached to sinners he could not preach of an eternal hell, but urged men to do right and live right because it is right, not from fear of an eternal hell nor of hopes of eternal heaven. He was thankful for his own progress from the superstitions and dogmatisms

of the church into the beautiful philosophy and religion of Spiritualism.

Mr. F. Haslam gave some interesting personal experiences, detailing how he had rid himself of the fear of the devil, and how in his investigation of Spiritualism it had made him a thinker. He also related recent experiences in Bester related recent experiences in Bester related recent lated recent experiences in Boston where he had witnessed what appeared to him to be full form maerializations, where the circle was held in the dark and the forms were illuminated with a phosphores-

cent light.

In connection with our Fraternity meetings, on the second Friday evening of each month we hold a medium's meeting. Mrs. T. B. Stryker, one of our medium's meeting. best public mediums, has the management of these meetings, and the tests given through her medium-ship are startling and convincing. Mrs. Stryker is doing excellent work, and is convincing many doubters and skeptics, giving names, dates and facts that are undoubted. She has endeared herself to a very large circle of friends by her womanly virtues and her earnest zeal and sincerity in the medial work. We need many more such instruments to lift mediumship out of much that has attached to the lives of some who have prostituted their gifts for unworthy use. Our lectures have been exceptionally good and meetings well attended. I think this must be so with all the different organizations in our city. The meetings at the Church of the New Spiritual Dispensation have been larger than ever before. J. Frank Baxter's lectures during November were able, and he gave some excellent tests and I think his friends and ac-quaintances in Brooklyn believe in him as a man and in his honesty as a medium. Mrs. Hyzer is now filing a two months engagement at the church and attracts large and cultered audiences.

Brooklyn, N. Y.

S. B. Nichols.

The Labors of W. A. Mansfield.

To the Editor of the Religio-Philosophical Journal:

I desire to inform the many readers of the Jour-NAL of the most favorable reception which I received at the hands of the Michigan Spiritualists during my sojourn among them this past summer. Since last spring I have visited nearly all of the principal cities and towns in the State and everywhere have met with the warmest hospitality and have received the most generous support. I have given scances in Detroit, Jackson, Battle Creek, Lausing, Grand Rapids and numerous other places, and everywhere the

warmest interest was manifested. The Michigan Spiritualists are progressive, and seem determined to uphold and promulgate the truth, which sooner or later all must know. I am looking forward to the time when permanent organizations will be effected in most, and I hope in all, of these

I am now on my way to Tennessee and Georgia where I expect to spend the remainder of the winter to fulfill my engagements. I remain until Dec. 3rd at Kendaliville, Ind., where I stopped a few weeks last August. I have met with a warm reception from the many friends here and am pleased to find them still strong in the faith as ever. I have reason to believe there will soon be an organization formed here. For references I would mention the names of Miss Mary A. Brindle, Detroit, G. M. Stan-ley, Jackson, H. H. Ives, Grand Rapids, Dr. Spencer, Battle Creek, and Silas Bigelow, Kalamazoo. Grand Rapids, Mich. W. A. MANSFIELD. Grand Rapids, Mich.

Remarkable Appearance of a Spirit.

To the Editor of the Religio-Philosophical Journal: Several articles in the last Journal, showing the prevailing new interest in the facts and phenomena of Spiritualism, remind me of what has taken place here within the past few months. A gentleman be-came interested in the investigation of Spiritualism, and sitting in circles was partially developed in trance speaking and clairvoyant powers. But owing to the deep seated prejudice and opposition of his wife, in her church-inspired belief that he was de-ceived in his clairyoyant powers and that the whole thing was a delusion or the works of "the devil," he gave up the circles. Ere long a most sad and sudden affliction fell upon the parents, in the accidental death of a loved and loving child of ten years. But a brief time had elapsed, while the tears of affection were still plentiful, the spirit form of the supposedto-be absent boy made its appearance in the family circle in such a perfect, natural and taugible way that both father and mother could not be mistaken of its identity. 'And its visits were repeated. It may be needless to add that the loving mother's prejudic-es against the facts of Spiritualism are radically modfied now. W. S. W. Shawano, Wis.

Prediction of Death.

To the Editor of the Religio-Philosophical Journal: Many years ago I commenced to investigate Spirtualism. In the year 1861, I made my home with my sister and her husband. She never was a rugged woman. In the fall I went on a visit to an adjoin-ing county for two or three days, and on returning home, my sister did not know me. She had been taken sick while I was absent, and never was clear-ininded or well again. My mother had been in spirit-life several years, and on the night of the day I came home, she gave me a message I never shall forget. I had been in conversation with her for some time, and on regaining full consciousness heard these words: "Within four weeks we shall call for Mary." Mary was my sister's name. In the morning I made a note of what had been told to

to apirit life. I was in my room alone, and was awakened by my spirit mother, who wished to give me an im-portant message. Her voice sounded the same as in earth life, and I saw her pass out of the room. Manchester, New York.

me. In three weeks and four days, my sister passed

J. C. Tylor writes: I am well pleased with the paper and wish you success. I think it the ablest paper published in the interest of Spiritualism. I like its policy, ever searching for the truth. That is what we want and must have if we succeed.

Mr. Cook's Strange Death.

Warned of His Coming Dissolution by a Visit from a Partridge.

Further investigation of the strange death of Lalayette Cook, of Auburn, emphasize the remarkable features of the case. Coroner Brooks has made a careful examination and finds the medical facts to be careful examination and finds the medical facts to be as that stated. He found the body lying as Cook had laid himself out, and the most life-like corpse he had ever examined. Death was shown to have been from natural causes, and yet there was no disease. Mr. Clark and Mr. Cates, who watched with Cook Sunday night, say the only movement they saw was the slight expansion of the chest occasionally. The death flutter was noticed at five minutes before death flutter was noticed at five minutes before eight o'clock, A. M., Monday. Of the genuineness of the old man's prophecy there is abundant proof. Mr. B. N. Chesley, of Auburn, is a brother of the recently deceased daughter-in-law of Cook. Mr. Chesley was standing in the Mayor's office, in Auburn, Tuesday morning, when some one remarked the peculiar manner of Lafayette Cook's death. Mr. Chesley had

not heard of it.

"Cook dead!" exclaimed he. "There is something singular about that. He has been saying for two weeks that he was going to die Monday morning. Two weeks ago he went into a trance and made the announcement. My sister's child came over to our house last week and said that her grandfather was getting ready to die and that ne was going to die Monday morning."

About two months ago Cook's daughter-in-law died. Among the most sincere mourners was her

father-in-law. He accompanied her remains to the grave and expressed the tendere t solicitude toward his grandchildren. It was just after the death of Mrs. Cook that Cook made his first statement in regard to his coming dissolution. It was ten o'clock in the morning. A grandchild came running into the house with the story that a partridge had come into the shed and couldn't get out. Mr. Chesley says that Cook manifested great concern The little that Cook manifested great concern. The little girl says her grandfather "turned pale and was afraid." At first he delayed going into the shed. The partridge ruffled up its feathers at the children and at Everett Cook. The latter went into the house after a gun. Upon that the old gentleman came into the shed. He didn't want the bird shot. The singular part of the story, that Mr. Chesley vouches for, is that the moment Cook appeared the whole behavior of the bird changed. The partridge flew at Mr. Cook and wheeled around in a circle about his feet. She flew to his shoulders, pecked at his face and alighted on his hands. The bird was placed on the floor and repeated the operation. Finally it was given to one of the children and placed in an apple tree; it flew back. The bird stayed half an hour, all the time showing the utmost affection toward Cook, purring and piping in partridge fashion. When it partridge ruffled up its feathers at the children and purring and piping in partridge fashion. When it left it flew in a direct course toward the burying ground where Mrs. Cook was buried. The effect of the bird's visit was very great upon Cook. He re-turned to the house and went into a trance, which lasted two hours. When he recovered he made the statement that he should die. He talked freely of it. Thereafter he said that the first warning was the visit of the bird. He was a man who had unlimited faith in such omens. He frequently had what he called trances, and was quite a believer in Spritualism.—Lewision (Me.) dispatch to the Philadelphia

Unitarianism.

To the Editor of the Religio-Philosophical Journal:

I have read with much interest Bro. Stebbins's article on "The Aspects and Opportunities of Modern Unitarianism." I think his conclusion correct. Uni-Unitarianism." I think his conclusion correct. Unitarianism must go to the spiritual philosophy. In leaving orthodoxy, it left personal, authoritative revelation. Between that and natural revelation there is no middle ground. They are like two horses traveling, going on widely separated reads; Unitarianism, trying to ride both, has fallen between, and is lest in the woods. Mr. Chadwick and the Unitarians of that class can not go back to the road of personal, arbitrary authority, orthodoxy: their only course is to arbitrary authority, orthodoxy; their only course is to take the road of nature's authority, Spiritualism. The real conflict is between naturalism and supernaturalism. When the Unitarians departed from an implicit faith in supernaturalism, they had no home and will not have till they land fair and square in naturalism. To this, all Christian churches are tending. This is Spiratualism. I care but little if they keep up their organizations and continue to call them Christian. The nigher they bring their teachings and practice to the basis of the all-inclusive laws of nature, the more will they promote the welfare of humanity. FIDELIS VERITATE.

Mrs. Emcline S. Fairchild, of Newton. onn., writes: I renew my subscription to the faithful Journal which has for long years paid me its weekly visits, and I have learned to prize it above any other spiritual paper. Long may it continue its onward march, until every land can rise and call it blessed, and every home welcome angel visitants. May it continue its labors in rooting out and expos-ing all frauds, whether in high or low places. In this land of wooden nutmegs Spiritualism is making its way into the churches. In an adjoining district some noble souls have tired of orthodox hash and are learning of the home "over there." In their pleasant circles different phases of mediumship are being developed with gratifying results, such as trance speaking, giving of tests, healing, vocal and instrumental

A. E. Stanley writes: The tone of the Jour-NAL and the character of the communications I like. Tiffany, Tutile and Stebbins are good supports to the cause. They are able and candid.

Westminster Abbey. The agitation in favor of an enlargement of Westminster Abbey is growing rapidly, and plans are being submitted for the pro-posed extension. The discussion of the condition of the cloister has revealed some unpleasant facts. It has been known for years that, the burial-place was crowded, but to what extent the general public had not realized. The remains of Livingstone, the great explorer, were thrust in among the disjointed skeletons of members of the ancient guilds of engineers and clockmakers. Rare Ben Jonson's bones are sad-ly crowded by John Hunter's coffin, the remains of a Queen are hopelessly mixed with those of a Duke of later days, who built his vault over them, and Ad-dison's body, laid atop of that of the Duchess of Albemarle, was in turn surmounted by that of the poet Cragg. So great has the crowding now become that it is actually impossible to find room for more interments. Naturally the English dislike to abandon the dea of laying away their great dead in the noble and venerable place, and architectural considerations are not likely to stand in the way of the proposed en-

argement of the abbey. A Sunskiny Husband. A sunshiny husband makes a merry, beautiful home, worth having, worth working in and for. If the man is breezy, cheery, considerate and sympathetic, his wife sings in her heart over her puddings and her mending basket, and renews her youth in the security she feels of his approbation and admiration. You may think it weak or childish, if you please, but it is the admir-ed wife, the wife who hears words of praise and receives smiles of commendation, who is capable, discreet and executive. I have seen a timid, meek, self-distrusting little body fairly bloom into strong, self-reliant womanhood, under the tonic and the cordial of companionship with a husband who really went out of his way to find occasions for showing her how fully he trusted her judgment, and how tenderly he deferred to her opinion. In home life there should be no jar, no striving for place, no insisting on pre-rogatives, or division of interests. The husband and the wife are each the complement of the other. It is just as much his duty to be cheerful, as it is hers to be patient; his right to bring joy into the door as it is hers to sweep and garnish the pleasant interior. A family where the daily walk of the father makes life a festival is filled with something like a heavenly benediction.—Mrs. Sangster in the Congregationalist.

WA Four. Winged Chicken. The Coffee County (S. C.) Gazette says: "We have in our office on exhibition a young chicken with four legs and four wings, which was sent us by Mr. E. H. McClelland, of this county. The chicken is a wonder indeed. It has two bodies, which intersect at the wings, forming but one head which answers the purpose of the two bodies. When the chicken is in a certain position we have body No. 1 corresponding with the head; turn it over and we have body No. 2, which claims the same right to the head as the first mentioned body."

Don't neglect your cough! Ayer's Cherry Pectoral will quickly cure it and prevent consumption.

The Hand That Rocks the World.

Blessings on the hand of woman!
Angels guard her strength and grace
In the cottage, palace, hovel,
O, no matter where the place!
Would that never storms assailed it; Rainbows ever gently cycled; For the hand that rocks the cradle Is the hand that rocks the world.

Infancy's the tender fountain; Power may with beauty flow, Mothers first to guide the streamlet, From them souls unresting grow, Grow on for the good or evil,
Sunshine streamed or darkness hurled;
For the hand that rocks the cradle
Is the hand that rocks the world.

Women, how divine your mission Here upon our natal sod;
Keep, oh keep the young heart open
Always to the breath of God!
All the trophies of the ages
Are from mother love impearled,

For the hand that rocks the cradle Is the hand that rocks the world.

Blessings on the hand of woman! Fathers, sons, and daughters cry, And the sacred song is mingled With the wership of the sky-Mingles where no tempest darkens, Rainbows evermore are curled; For the hand that rocks the cradle
Is the hand that rocks the world.

-William Ross Wallace.

Discovery of a Buried Village. A bur-ied village has been found by the Hon. Amado Chav-es a mile from his house, near Socorro, N. M. Mr. Chaves writes to the Santa Fé Review: "It is built of stone. The outer walls are three feet wide, and the city is large enough to have accommodated 3,000 Saule. They already elegated four records in the prosouls. I have already cleared four rooms in the upperstory and two on the first floor of one house. The dimensions of the first floor room just finished are 11 by 12 feet, while from floor to ceiling the distance is about fifteen feet. The village is almost square, and this building is situated at the northwest corner. The larger room has a larger deep leading to the out and this building is situated at the northwest corner. The large room has a large door leading to the outside of the wall, but no windows whatever. In this room I found the skeleton of a girl. The hair is in a perfect state of preservation; it is fine, and of a chestnut color. I also found there a string of fine coral beads, one of torquoise beads, another of long ivory beads, and a ring set with a black stone, on top of which is a torquoise. All the timbers of the roof are burned to a char. I have arrived at the door which appears to lead to inner rooms, and I am full which appears to lead to inner rooms, and I am full of curiosity to open it, but the second floor is only supported by the stones and debris about the door, and should I attempt to remove these the upper story will tumble in and fill up the lower rooms just cleaned out, with a mass of stone, charred timbers, and

Kind Words. Children think much more deeply than we imagine, we should therefore answer their questions to the best of our ability unless evidently asked in a spirit of frivolity, and try to explain to them reasons for things they see occurring around them, and for the acts you yourself perform. But gain their confidence in every way in your power. A mother should be more of a mother than a teacher, or rather she ought to be both combined. You like to see your boy clever, doubtless, but do not make a show child of him. Do not even let him know you think him clever, and discourage all pertness in conversation, for this too often borders or impertinence. Never permit him to contradict you. If he contradicts his mother, may he not when old enough to go out, be guilty at table of great rudeness? At the same time deserve contradiction. When you have accusion to reprove, heware of doing so angrily. It is far better to speak gently and make the child feet ashamed of himself, because shame breads sorrow and contrition and this in its turn, the desire to behave far better in and this in its turn, the desire to behave for better in the time to come.

Trayer. The extraordinary fatality that has recently attended prayer has not frightened the praying women of a town in Connecticut which resolves in the picturesque and original name of Wequetequeck. Not long ago there was a powerful revival in that village, at which a large number of women were converted—so thoroughly converted that they wanted to spend about all their time regular. wanted to spend about all their time praying. De-siring to utilize the school-house for prayer meetings they demanded that it be turned over to them for that purpose. A refusal on the part of the trustees gave the ladies of Wequetequock an opportunity to show that they could fight as well as pray, for, arm-ing themselves with axes and clubs, they attacked the school-house, carried it by storm, and drove out its handful of defenders. The prayers of the faith-ful and valorous Wequetequocks will ascend from the school edifica until the trucks will ascend rom the school edifice until the trustees can muster rein-

The English Poor. The Saturday Review (Tory) referring to the condition of the English poor says that the discussions on this subject have made three things clear enough: "First, the existing rookeries must come down as soon as possible. In the next place, it is manifest that the poverty of the poor with the consequent degradation which makes them put up with styes for homes, is the result of two main causes—overpopulation and drink. No laws, no reform, no franchise, no revolution, can do any good to the enormous class of Englishmen who love to drink." Does not the fact that they are compelled to live in styes lead to indulgence in the strong drink

Cause of Atheism. The Rev. Arthur Griffiths, a Congregationalist clergyman, said the other day in London that "much of the atheism of the present day among English workingmen arose from the fact that the church had never championed the cause of the oppressed against the oppressor. This had been left to atheists." Had Dr. Griffiths said agnostics he would have been more nearly correct; all the leading agitators for improvement in the condition of the workingmen are agnostics; John Morley, Prof. Hyndman, Mr. Escott of the Fortnightly Retiew, Prof. Newman (brother of the Cardinal), Russell Wallace, the poet Morris and Michael Davitt.

A Female Miser. A female miser, 83 years of age, was found dead in London a few days age. She owned several houses, 100 acres of land and \$6,000 in cash. She had written the Lord's Prayer on both posts of the garden gate, as a charm against thieves. So afraid was she of burglars that when she had occasion to go away for a day or two she carried her scanty furniture with her, even the kitchen utensils. She died of cold and hunger:

By going a few minutes sooner or later, by stopping to speak with a friend on the corner, by meeting this man or that, or by turning down this street instead of the other, we may let slip some impend-ing evil, by which the whole current of our lives would have been changed. There is no possible solution to the dark enigma but the one word "Providence."--Longfellow.

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An Open Letter to Hon. Joel Tiffany.

DEAR BROTHER,-I have read with care your late articles in the RELIGIO-PHILOSOPHICAL JOURNAL, especially those of November 17th and 24th, and am not free to let them without earnest comment, partly at least, of disapproval.

The objections that rise to them may be

1. You seem to exalt more highly the character of Jesus of Nazareth than a critical examination of history will warrant, and thus to bolster up the many superstitions that have attached to his name through the long ages wherein a large portion of the human race have struggled under them; superstitions and idolatries so powerful that it still ramsins true-

That "ever where the creeds abide, And where the priestly foot has trod We find more faith in one who died Than in the Ever-living God.'

That you also seem to extol the value and power of the emotional religious faculties of the human soul, however wrongfully applied or guided they may be, as compared with the rational reverence of humanity for the Deific power, wisdom and benevolence manifested throughout universal nature. And herein again you appear to be throwing obstacles in the path of those who, having witnessed throughout the ages the utter insufficiency of mere emotional faith, to redeem mankind from the rule of overdeveloped selfishness, have been striving rationally to investigate the real nature of man and his relations to Deity, and, by the aid now breaking from the Spirit-world, to formulate a re-ligion of manhood and womanhood; not a religion wholly of the emotions and affections, as applicable to the nursery of the childhood of humanity; but one that, men, and women, in a rational age of the world's advance, may hold, and thereby be prepared to stand forth in the presence of the Infinite, as grown up children in the presence of a parent, saying, "Father, we are thy children, partakers of thy nature, amenable to thy laws; reverencing thy wisdom and longing for thy love give us in our exercise of thy own best gifts of reason, as well as intuition, to appreciate thy benevolence and to grow more and more

I am well aware, Brother, that in saying that you have overexalted the historical character of Jesus, I shall be hounded with the cry of "infidel" from these very loving and emotional brothers and sisters, who, however ardently they may worship and grow into "oneness with the Divine spirit" (?) generally grow at the same time in bigotry and intolerance; but, being of the family of those who were burned at the stake, as dissenters, by the then representative idol worshipers of Jesus and the Virgin, enough of the martyr | NAL of the 21th, between the power and value strain still survives, to bear the censure and

to defend the position taken. ing that it is difficult to define the exact historical character of the Nazarene, owing to the conflicting accounts given of him-not only in what are considered canonical writings, but in others also. Not knowing what your views may be touching the relative authenticity of the several books of the Jewish New Testament, and not pretending myself to be very well schooled in that line of investigation, it will be sufficient to take them as they stand and read a lesson from them as to the defensibility of the position you take (in Journal of Nov. 17th, 1883,) that Jesus, as history and art have presented him"....is "the most complete revelation of human possibilities" and "stands forth as one who"...."became filled with the Divine spirit of the universe."....qualified to receive, "the influx of all love, wisdom, will

and power. Right here permit me to quote from the three first verses of the first chapter of St. John: "In the beginning was the Word" (Jesus)...."the same was in the beginning with God." "All things were made by him; and without him was not any thing made that was made." Now Jesus (according to John) having been present at the "beginning" and being qualified (according to Tiffany) to receive "the influx of all Wisdom, must have known of the development, dimensions and structure of the universe, yet in the 13th chapter of Mark, Jesus is represented to have said "this (that) generation shall not pass' till all these things be done"—they should "see the Son of man coming in the clouds," with "great power and glory." "And the stars of heaven shall fall," and many other notable things happen.

Jesus did not come in the clouds to that generation; but, if history tells truly, his followers after his death, obeyed his command, "I say unto all, Watch!" and spent their time, neglecting their human duties. watching for him in vain. So are some of his professed and emotional followers to this day watching with robes ready for the occasion. So also will they ever be watching, as long as folly and childish emotion pander to the ear of faith.

It is in vain to say the meaning of Jesus was not literal—it reads as literal and was so construed by the disciples. Where was all this boasted "influx of love and Wisdom" if he spoke in allegories so obscure as to mislead, not only his loved disciples, but his followers, for nearly two thousand years, into folly? Jesus boasted "heaven and earth shall pass away: but my words shall not pass away." The "stars of heaven" did not fall as he said they would—they have not yet fallen in the sense that apparently was meant. No one understanding the structure of the universe, knowing all wisdom, would have used that language. He evidently had confounded the infinitude of suns in the measureless fields of space with the trifling meteors, some of which glance hourly through our atmosphere, he being as unwise in those things, as the venerable and illiterate Quaker, whom I heard say after the notable fall of meteors in November, 1833, "Nearly all the stars fell down; hardly any but the planets are left."
Many ignorant negroes and other "emotional" illiterate persons thought at that time. like Jesus, the shower indicated the end of the world. Brother, you defined no special fields of thought, but "all wisdom." Whereaway in the chapter just quoted, do you find the evidence? Wherain by the light of it, is your high idea!? Is it in his boast of unfail-

watched for? Is it in gathering the elect? Is it in the scientific absurdity of "falling stars?" Would you not rather (as I would) seek for a high ideal, at least in the line of natural truth (and all truth is natural) amongst those cultured men and women of this day, who, making no claim to have been "in the beginning with God," or that by them 'were all things made that were made;' are so learned in science; so developed in the intellectual power of logical deduction, from the facts, histories and laws of nature's phenomena, that they can teach of the evolution of myriad suns and systems of worlds from nebulous vapors,—growing and forming through the eternities of the past—can, by the exercise of the same powers, deduce and foretell the developments that must necessarily follow in the eternities of the future. Such minds as these can mark the unnumbered worlds now floating in the limitless fields of space, obedient to the powers of Delife law, that must, according to Divine economy, be teeming with sentient life? How can their hearts help expanding in rev-erential contemplation of the Power that upholds so vast and harmonious a cosmos? But let us turn to another illustration:

It appears by Matthew 25:41, that Jesus had faith in cursing "into everlasting fire prepared for the Devil and his Angels." Have you, Brother Tiffany? Do you look there for a perfect sample of "the influx of all love,

wisdom, will and power?"

Jesus taught, "Wide is the gate and broad is the way that leadeth to destruction,".... and "straight is the gate and narrow is the way that leadeth unto life." Did it ever occur to you, brother, to ask, "who made the

Do not Spiritualists of this age and all persons having true faith in the benevolence of Deity, hold to a higher ideal?—that "broad is the way which leadeth from suffering, misdirected humanity, unto life eternal; and that narrow, very narrow, is the way that leads any to ultimate destruction. Ah! brother, if you wish to cultivate love and benevolence in the hearts of men, give them not as a "high ideal" the personage so unwise as to teach such heartless doctrines. Lead them not to a God that keeps a devil, as king in the realms of everlasting fire!

Again: What kind of an exalted ideal of one "filled with the Divine Spirit of the Universe" is that indicated in the 13th chapter of Matthew, when Jesus was asked why he spoke in parables unto the people. "Because (he answered) it is given unto you to know the mysteries of the Kingdom of Heaven but to them it is not given." By this it appears that while assuming to teach valuable truths to the multitudes that followed him, he was coldly deceiving them by uttering what they could not comprehend.

Is this a sweet picture of the abounding charity and love with which Jesus is presumed to have been filled? Oh, fallen ideal! Oh, dismantled idol!

Brother, in your essays you have said much that is wise, good, true and worthy of all acceptation; but ask us not to follow the ideals begotten in the goodness of your own heart; for I could give sheet after sheet of illustration that they are untrue to nature and to history; and I beg of you to have a care, lest the prejudices of early education induce you to throw obstacles in lines of growth now supremely needed for the world's further advancement.

Allow me now to take a short space touching upon the contrast you make in the JOURof the emotional religious nature and that of intellectual enlightenment. You call the lat-"enlightenment of the nea Torgettin or disregarding the fact that the human brain is now acknowledged to be the organ through which every species of mental manifestation the perceptive, the reasoning, the moral, the spiritual and aspiring, as well as the passional and animal seek and find their natural expression.

You claim that "enlightenment of the head" (meaning, I hardly know what) "is not sufficient to secure true character." freely grant that for perfect character, every possession of the man or woman must be duly and harmoniously developed—the observing, the reasoning, the moral, the emotional, the spiritual as well as the physical; but better would it be, in my view, to have the intellectnal religion without the emotional, if that were possible, rather than to have the blindly emotional unguided by the intellect. And I am much mistaken if the human faculty of right reason is not the highest of all gifts, the wearer of the ermine before whom all other faculties must bring their revealments

for judgment. I hold that the story of Abraham and Isaac, the father to sacrifice his first-born to a whimsical God, the Hindoo widow upon the funeral pile of her husband; the Hindoo mother giving the babe of her bosom to the Ganges: the worshiper throwing himself beneath the Juggernaut—all of which you quote as illustrative of the power of religious feeling. Yes! and we would say also, the demented religious devotees of our own day and land, murdering their children at the fancied command of God,-are all alike illustrations of misguided emotional religion, for which priestcraft on the one hand, and teachings such as yours. Brother Tiffany, on another, are mainly responsible.

The subject is a fertile one, but this letter is growing long and I must draw towards a close. Permit me to quote a few passages from a lecture published in 1881 by B. F. Un-

"In the ancient cities, where, like Corinth, the people were the most corrupt, they were often the most given to religious worship." "In the most profligate days of Rome, a

wager might have been laid, says Mommsen, that the more lax a woman was the more piously she worshiped Isis, the chaste sister and sponse of Osiris, the mythical deity and

high ideal of the Eyptians."
"In the middle ages blind faith prevailed, and the people were intensely religious as far as prayers and emotions were concerned; but in that very age above all, did dishonesty, treachery, immorality and crime abound." Thus it continues even now; revivals and salvation armies may abound; but side by side with them, all the more grow fraud, selfish greed and immorality, public and private; while practical righteousness, individual and national, seems on the wane. "The most vicious and luxurious cities," says the accurate Hallam, "produced the most numerous Anchorites." "The Christian cities of Asia Minor perished of their own corruption

"To-day the savage tribes are almost invariably full of religion."

The Rev. Dr. Schaff (orthodox) says in the Princeton Review of September, 1879: "The negroes are very religious by nature, but their moral sense of honesty and chastity is weak." This coincides with my observation and the saying has long been proverbial, "If you would see a colored man made worthless, let him get religion." It is not an uncommon experience to see men who make no ing prophecy, yet unfulfilled? Is it in his profession of religious feeling, yet are mod-coming in the clouds with great glory, still yels of temperance and virtue, while on the

other hand, men who like "David the sweet singer of Israel," full of plety and devotion, are yet monsters of lust and cruelty.

I might go on further, with an endless mass of illustrations to show that the emotional religious feelings are no assurance of good, but as now promoted, are more powerful in wrong directions than in the right. What shall we do then? "Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding." (Prov. 4:7.) Cast from their pedestals the idols of the past instead of wreathing them with fresh flowers where those pedestals are shattered and their basements have crumbled to

Instead of teaching of a God of jealousy and vengeance, the maintenance of a devil and "everlasting fire," teach to man a Deity of benevolence who accepts no atonement, other than to cease from wrong and to practice the right. Show forth creation's glorious works and the steadiness of eternal laws, ever leading towards the good. Teach men to love the good, not for "reward," which is the continned and selfish cry of the followers of that "highest ideal," as he himself constantly held forth; but teach him to love good for the sake of good. Above all, give to man the light of the modern revealments from the Spirit-world. Not like Jesus taught or implied, that after the death of the body follows a long night of rotting in the grave until the day of judgment; but that an immediate resurrection of the spirit form naturally and inevitably takes place—an ascension to a higher life wherein we are human still. That

"Transplanted from Earth in the Garden of Light, We may rise to perennial bloom,
That we grow and progress in that boundless world The unopened eye never saw;
Where we reap our joy and gather our strength In the sunshine of Love and of Law.

"Where we know the joy of loving As we never loved before— Loving on, unchilled, unhindered— Loving once for ever more."

Teach to the weak, afflicted and poor of earth, not like your Jesus taught unto 'whosoever hath shall be given;" "but whosoever hath not, from him shall be taken away, even that which he hath," but rather that unto those poor and afflicted shall be given the fuller measure. Oh! teach these and a thousand other beautiful truths, looking not back, but forward for the coming kingdom, offering to us the new wine in the place of the old and stale.

Thus spread the truth, scattering instead of gathering the rubbish, and the conse-quences in due time will be, that the seed of divinity in every human heart will spring into spontaneous bloom, and the wilderness of the earth bloom as the rose.

J. G. JACKSON.

J. Frank Baxter in His Own Defence.

To the Editor of the Religio Philosophical Journal:

I regret very much that not until this late hour a copy of your paper containing the summing up of "the Baxter affair at Georgetown," by one P. K. Sheldon, has come to hand. The writer says: "The matter has assumed the attitude of a flat contradiction" as my hands; in other words that I would have it understood that a number of the citizens of Georgetown, N. Y., have falsified. Not at all. I believe Mr. and Mrs. Whitmore were honest. I do not know that Mr. Sheldon is not. It has never occured to me that anyone in this affair has been dishonest. I have never denied that I left an envelope containing matter relating to names of persons deceased—some printed, but mostly written— but I have denied, and I do deny the construclou dut udon. And the conclusions drawn from the contents. I have insisted it was unfair to speak of the contents as wholly obituaries, because of the special sense in which that term is taken and understood generally. Still, as long as obituary means relating to, or a notice relating to the dead, why, any mention of spirit by earth-name, or any facts and characteristics of the same which might be given pertaining to the same when in the flesh, by definition and law, would be interpreted obituary mention. By the definition every one, was an obituary notice, but with equal propriety the Message Department of the Banner of Light, of Mind and Matter and other papers with their communications and verifications, could be denominated "obituary Departments," save that my matter was in loose, briefly recorded memoranda, with some printed corroborative evidence torn from papers coming to my notice from time to time.

If my statements have been read carefully it will be recalled that I have nowhere said that the only printed matter in the envelope was limited to four obituaries, but that of the whole contents printed or written, only four were in the special and generally un-derstood sense obituaries, and these I ac-counted for. The manifest unwillingness to make this distinction on the part of the opposition, is to my mind the indication of manifest prejudice. Mr. Sheldon says: "The printed obituaries did not refer to the same persons that were named in his written notes, and therefore could not have been collected for the purpose of corroborating these notes."
Did I ever say they were for the purpose of corroborating these notes? Never! but they were preserved because they verified the statements of Spirits who had visited me in various places previously, the memoranda of which visitations were in detail written and placed in a book at my home soon after the visits. Had this *fiasco* not occurred at Georgetown, undoubtedly—for such was my intention in accord with my practice—I had written out in full the accounts of the Spirit visitations and descriptions given at Georgetown, Norwich, Oneida and other places, and also found in my book such accounts of previous visits and delineations as my printed slips, coming to hand during my recent tour, corroborated, and the whole matter thus provided, been put in its appropriate place as a matter of record. As near as I can estimate, considerably above ten thousand delineations of Spirits have been given by me, and not until during the last two or three years have I made any attempt at keeping a record of facts, beyond a mere minute of numbers described. Of how I came to keep this record, and why, in a pre-

vious paper I have spoken. Suppose the names and incidents of the persons described by me as Spirits at the Georgetown Convention, had been found in the printed slips, rather than in writing, which they were not, save in two instances -Soule and Beebee-what had been the need of reproducing such then? Would they not serve all purposes as reminders, and my time be saved in transcribing, or in independent recording? I cannot think Mr. Sheldon was present during all my exercises in mediumship at the Georgetown meetings, or he never had said "he never gave a single fact in any case, beyond what could be derived from the printed obituaries." Now, out of all of the printed matter, there were but two or three slips-I recall but the two just named -referring to any out of the very large number of Spirits described. Hence under no possible stretch of argument could it be ap-

parent to even a suspecting inspector of the printed portion of the envelope's contents, who as well had listened to the delineations, that "he never gave a single fact in any case beyond what could be derived from the print-ed obituaries." Perhaps he meant beyond what could be derived from printed (not the printed) obituaries. Be such his thought. 1 was led to place certain spirits as associated in life with certain individuals in my audience, in cases—one elderly man who sat on the edge of the platform being pointed out and two or three Spirits named as with him. He rose and declared his intimacy with them when previous to their exit to spirit life, they lived as his neighbors. Two soldiers came to a gentleman who arose, and asked some question, which was promptly answered by the spirit, and he claimed all as correct and them as acquaintances. When he would sit, I was led to say, and I directed my words to this same gentleman as he was seating himself, "You would hardly know Johnnie now. He is a man. Your Johnnie Peck." As the gentleman was about to speak while he was rising! I instantly said, "He knows me but it's not for him; it's the one right back of him." The gentleman just back of the one who arose said "Yes; it is my own son." Did those facts come from the obituaries? My attempt here is not to prove Mr. Sheldon a falsifier. but I believe him prejudiced and ready to believe too much of hearsay, and we all know that reports as they pass from mouth to mouth do not lose much of their coloring. He has been misinformed in some particulars, as he has misjudged in many. I recall that he made a plain positive statement in a letter in your paper, that when I returned to Georgetown for the things I had left, that I never went to Brown's hall, but yet Mr. Whitmore, his friend, tells him in his letter that I did go and he saw the carriage drive up to the place. Mr. Sheldon insisted no stars were likely to be shining that night, yet the driver of the team will remember the clearing weather, the rising wind, the shining stars and the growing cold. This is not irrelevant to the case, for I desire to ask may not Mr. Sheldon have been just as liable to misinformation and misjudgment on other minor points as on these? So far as what he says about giving "the name of one purported spirit incorrectly," I have already considered that at length in a previous article. I met it, too, squarely, fairly and plainly, with no effort at prevarication. I have endeavored to do this in all I have written, keeping straight to the points, and ans-

wering plainly the questions.

Concerning his thrust in alluding to "Abe Bunter," it is unworthy of notice, save that it shows the annimus of the man-and more so, too, if what I learn is true, that he is the pastor of the Baptist Church of Georgetown This is one of those unfortunate affairs where the circumstantial evidence bears against the accused, who would not have been suspicious of wrong action on finding such matter as was found? I should have been; but my first course had been to practice my manhood, my charity, to the extent that I would have plainly and priva ely stated my suspicions with the proof to the suspected, and listened and understood fully his reply and explanations. Here was the unchristian course—a sin of omission—by allowing such an opportunity to pass, but instead to draw his own conclusions and publish the same, to be copied broadcast colored and enlarged upon, till from suspicions and innuendoes are put forth accusations and false statements. But I am thankful to realize that those who know me, know me true; that so far as Spiritualists of proselves to me by letter—and they are numerous-no one has done otherwise than express continued confidence and sympathy. Only be granted to me strength and time, and believe, in earnest, that in this, my case-

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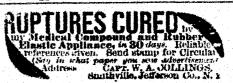
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