

RELIGIO PHILOSOPHICAL JOURNAL

DEVOTED TO THE ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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 JOURNAL 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 communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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Spirit Visitors in San Francisco.

A Letter from the Author of "Startling Facts" Giving an Account of his Experiences with Mrs. Reynolds, the Materializing Medium.

Last July I visited San Francisco. While there I had three materializing sances with Elsie Crindle-Reynolds. The reports I had of this woman made me cautious how I accepted her "glitter for gold." I met her in the first sance at the private house of the Rev. Dr. Morrison. This gentleman is held in high repute in San Francisco. Like many others, he is investigating spirit phenomena. "If our friends in the Spirit-world can visit and talk with us," he said, "I want to know it." Hence he engaged Mrs. Reynolds to hold a materializing sance at his family residence. He invited me to be present and I attended.

At the time and place designated for holding the sance I found about twenty ladies and gentlemen assembled. Some were members of Dr. Morrison's congregation. Several were Spiritualists and others were of the faith of Ingersoll. The back parlor, used ordinarily as a private study and library by Dr. Morrison, was improvised into a cabinet for materializing spirit forms. The doorway between the front and back parlor was draped with dark curtains.

In front of this curtain, sat Mrs. Reynolds talking freely with all. In my conversation with her, I had a good chance to examine the features of her face. When I look at a face closely, I do not easily forget it; I seem to photograph all its details upon my memory for all time. I have her now in my "mind's eye" just as she appeared that night, and could hold the faintest of transcription, put her image faithfully on canvas.

Inside the curtain was placed a lounge. This I saw before the sance began. The company sang hymns and songs for a few minutes, after which Mrs. Reynolds became entranced and rose from her chair. She turned her face to the curtain and put it aside gently with both hands, revealing the empty lounge as already stated. She entered the dark chamber, but before the curtain closed or she had time to recline, presto! almost "in the twinkling of an eye," a female head appeared at the middle of the curtain and in a scarcely audible voice, said: "Lower the light." I thought at first it was Mrs. Reynolds who spoke, but in a few seconds the spirit of a young woman came out of the back room into the front parlor with the same face we had seen, and a form clad in flowing folds of white illusion.

Mrs. Reynolds has been charged while giving materializing shows, of conveying into her cabinet in a tin horn, masks, dresses, jewelry, wigs and other paraphernalia. But this dress was not crinkled, as if it had been just taken from a tin-horn grip-sack; it looked more as if fresh from a laundry. As the curtains opened to allow the spirit to come out into the front parlor, the form of a woman, in a dress similar to the one Mrs. Reynolds wore when she went behind the scenes, could be plainly seen lying on the lounge. I know how easily appearances deceive us, and that this womanly form, which we could see only for a second or two, might have been a stuffed dummy or a sick monkey, but the *tout ensemble* looked very much like Mrs. Reynolds and I think it was she.

The spirit woman came into the room with a light step and radiant face. She talked first to one and then another, until almost

every one present had been spoken to. When she spoke to me, she called me by name and extended her hand, which I firmly grasped. It was cold, clammy and pulseless, yet firm. I looked at her face closely and it was not Mrs. Reynolds. If it had been I could have recognized it and would have done so in a becoming manner. I don't think there was a person in the room who believed this young woman was Mrs. Reynolds.

The conversation between her and myself was mostly about my book on Spiritualism, and the esteem put upon it in the Spirit-world. One remark she made caught my attention in a bewildering sense. It was in effect this: "I must now go! I cannot hold the medium any longer!"

What did she mean by "holding the medium?" Are we not to know? Can we not understand the rationale?

"Much we discover, but allow more remains concealed than we can show."

It is worthy of notice while this young woman (Mrs. Reynolds is 45 years old) was speaking in the front room, a gruff masculine voice and the immature accents of a child were colloquially engaged in the back room.

As she could not "hold the medium any longer," she retired into the back room again, and as she did so, another young woman not so tall nor so fleshy, with her hair differently and more elaborately arranged, came out with a tin horn in her hand. This she swung as a "dude" swings a "la-de-da" walking cane. It was at least three feet long and the big end not less than four inches in diameter. Every time she swung the horn to a horizontal position and held it for a few seconds, a vigorous voice would speak from it, distinctly, intelligently and with good judgment to those near it. I have heard voices similar to this in a horn, in a dark circle, but never before in a light one. This young woman (spirit) was not the same that came out first and I am very positive that neither of them was Mrs. Reynolds.

As a medium, Mrs. Reynolds has been broadly charged and convicted of trickery in her materializing sances. This I knew when I went to Dr. Morrison's house and was therefore not entirely unprepared to detect deception, but after a close scrutiny of all the surroundings, I am free to confess I could discover nothing that did not seem to be open and fair, or anything upon which to hang a suspicion of fraud in the manifestation. If it was a show to gull the credulous I could not then see, nor can I yet comprehend how these manifestations could be other than genuine, unless she had confederates concealed in Dr. Morrison's library, which is an assumption entirely too vagarious to soberly entertain.

During my three sittings with Mrs. Reynolds I saw fifteen spirit forms, differing in age and size from that of a child to a centenarian. I did not only see them in a material form, but in good light sink to the floor, where they faded away, leaving only blanks in their places.

Dr. G. B. Crane, of St. Helena, California, recently wrote me as follows: "Two juries here decided the death of a young man, suicide! A friend accepting the verdict was told afterward in San Francisco by a medium that 'Mongolians murdered me, E. B.' That same day, 60 miles away two Chinamen were arrested on suspicion of having committed the murder. A week later at Mrs. Reynolds's sance, 'E. B.' who used to be in my employ materialized, and showed himself as plain as I ever saw him. He talked with difficulty, but I understood he wanted me to tell his father that one Chinaman was less criminal than the other, and he told which."

"A week later with the same medium in a bright light, he appeared again as natural as I ever saw him, but could not or would not answer me a single question. A girl who used to go to school with him in St. Helena, stepped to my side, when he instantly called her by name and spoke of her sister."

"Now why could he talk with her and not with me?" [Because you magnetically stifled him! N. B. W.] Mr. Crane continues: "My wife appeared to me as natural as in the best days of her earth life. Same night, while pondering on these wonderful manifestations a woman dressed in common costume came out of the cabinet room and took my hand and led me to the apparently sleeping medium. As she placed my hand and her own on Mrs. Reynolds's forehead she instantly vanished! Yes, as suddenly as light disappears on turning off gas. The curtain was turned aside letting light enough into the cabinet to make every object discernible all the time."

I mention this experience of Mr. Crane's as corroborative of a similar one that occurred to Mr. D. H. Haskell, who attended my sance with Mrs. Reynolds. He was called to the centre of the room by a spirit who placed her left hand on his right shoulder, and he, his right hand on her left shoulder, grasping it firmly as he alleges. In this position they approached Mrs. Reynolds who was reclining on the lounge, just inside the curtain; both he and the spirit then, at the same instant touched Mrs. Reynolds's face with their disengaged hands, when quick as a flash or a passing thought, the spirit vanished! leaving his hand empty.

A preacher told me that that must have been a delusion, for said he, where did the flesh and bones go to! I replied by asking him where the blood and bones of the "Son of Man" went when he vanished? It was enough.

I have no personal interest in Mrs. Reynolds, and I do not hold myself responsible for

what she may do as a medium or otherwise but I can not help believing that she dealt fairly with me and my friends and that she is at present, in my mind, the best materializing medium I have met any where.

Let us be just to others as we would have all men to be just to us. N. B. WOLFE. Cincinnati, Ohio.

For the Religio-Philosophical Journal. The Culture of Man.

The wonderful tree Yggdrasil sent its mighty branches upward to the highest heavens, while its roots penetrated to the lowest hells. But this old Norse legend did not exaggerate the greatness of the task which the modern educator has before him, if he would devise a system of human culture so broad and high and deep that it will meet all the demands of modern life. We need vastly more than the partial and one-sided remedies implied in "Moral Education" or "Technical Schools" or "Quincy Experiments." These have only touched parts of the question. We can find its solution only in the nature of man himself. He is the subject we are to work upon. A system of Integral Education must be based upon a scientific knowledge of man's mental and physical constitution.

The life of man is three-fold; it is Intellectual, Social and Industrial. A true education must therefore include the head, the heart and the hand. It must be a system of instruction, of Culture, and of Training. That is, it must impart knowledge by natural and attractive methods; it must cultivate all of the mental faculties in a systematic manner, and it must give a physical training which shall fit the pupil to fill a productive place in the living work of society.

NATURAL METHODS.—The old Greek geometer told the king that there was no royal road to geometry. One might think from our modern methods of teaching that our instructors had taken a sort of grim delight in rendering all the paths of knowledge especially unroyal and disagreeable. They have been teaching the knowledge which is in books as though it were something essentially different from that which exists in real things. The black, dead letters of a book have no vitality. They do not reach the child's feelings, the quick centre of all his intellectual activity. The Intellect, the Feelings, and the Will are linked together by responsive laws of mental action. We must use them all in connection. As the gymnasts increase their lifting power by harnesses which distribute the pressure on many parts of the body, so we must take the excessive pressure from the intellect of the school-child, and let more of it bear on his feelings and his will. We must realize that it is just as natural for the child to acquire knowledge as it is to breathe. If we conform our methods to the natural laws, then education will become a vital growth, and not an artificial process. The Object-lesson method and the Kindergarten have developed a little of this better way. But these were not planned so as to be adapted to the older children, and what is a far greater and more fatal defect of these plans is that they were not arranged in such a way that their use would secure the systematic culture of all the mental faculties. Thus they missed the most central and vital part of education.

We must speak to all the senses of the child. These are the doors through which all his materials of knowledge must come. To him, this world is a concrete world. It is made up of things. It is in this world of objects that the keen senses and active imagination of the child take perpetual delight. It is to bring this objective world within the school-room, that we invent the color balls and blocks, the tablets and weaving stas, the paints, patterns and leaves, for the younger pupils. It is for this that we organize the industrial plays and training shops for the older hands and brains.

SYSTEMATIC CULTURE.—This is the very centre of a true education. The studies of the school must be so arranged that they will secure the systematic and daily culture of every mental faculty in each pupil. In this way we can develop the character into complete symmetry. It is not enough that we make the process of learning an attractive one. We must make it the high and successful instrument for the integral culture of man. We need to use all of our faculties in doing the work of life. And these faculties are all subject to one common law of growth. Each one can be cultivated by bringing the proper influences to bear upon it.

If we attempt to cultivate a part of these, with the rest untouched, we shall violate a fundamental law of the mind. All scientific men are agreed that the feelings or affections are the starting point of mental action, while the intellect and the will are the instruments employed to gratify them. For example, the sensation of hunger arises in appetite, one of the feelings. But in order to satisfy this hunger, we must use the intellectual faculties to remember about food, to reason how we may get it, and to guide us in our search. Then we must use the faculties of the will to move our muscles in procuring, preparing and eating the food. Every one of the feelings is governed by this law of interdependence. Even religious feeling is fully subject to its imperial sway. Wisdom and Will are the natural servants of Love. The brain is so constructed that each time the feelings are excited, the intellect and the will are inclined to respond. This is the natural law of internal harmony, and our school should conform to its requirements.

We see clearly that we can not rightly train

the intellect without we also train the two other departments of our nature. Yet the schools of civilization have attempted to accomplish this absurd thing. The direct bearing of the studies and the methods pursued in our schools is upon the intellect alone. And chiefly, too, upon its lower groups of perception and memory. In the higher grades of schools and colleges, some little attempt is made to address the reasoning faculties. Day after day a part of the intellect is brought under the stimulus of systematic exercise and study, while the emotions and the will are only appealed to in a slight and irregular way. Once a week the Sunday school or the church will spend an hour's time on his religious faculties. Out of the whole twelve groups, only three are trained. We have no right to expect that men will be morally upright, socially wise and pure, and physically industrious, if we leave the moral, social and physical nature uncultivated. We must only expect that the tree of life will bear the astringent, wild apples of discord.

The school must organize the intellectual, the social, and the industrial or physical life of the child. We turn his plays into instructive means of mental training. The whole school is formed into groups, and each group has an elected leader, of its own number, who helps to direct its studies and its plays. In all this we are guided by a natural law. For the young of all animals, man included, attempt to do in sport and play just the kind of things which they are going to do as the serious business of life, when they reach adult years. The young kitten chases a ball, watches it, and springs upon it as though it were a mouse. The incipient mouset is there, struggling for utterance and discipline. The lamb does nothing of the kind. But he skips and wanders about, betraying and preparing for, the ultimate grazing occupations of his mature kindred. The little girl plays at keeping house with a doll; the boy must have his horse and wagon. Now we can easily organize these instinctive tendencies, we can make them successful means of teaching. And, after the fifth year, they may become more or less productive to society. It does not satisfy the child that all his plays should be abortive, and none of them real.

The engraved model of the School will bring this plan of integral culture vividly before the mind. The special hours for the culture of each group are here given in figures, with three principal divisions of its studies. In the table of studies, one hundred and forty-four divisions are given.



MODEL OF THE SCHOOL.

The studies are classified with reference to their distinctive and direct influence upon the different faculties. Commencing at five or at six o'clock in the morning, we take up the sensitive or domestic group. We spend the hour in teaching the art of bathing, toilet, and dressing, with the effects of the different kinds of clothing, in its material, color and form. Next we teach them the art of eating, including the subjects of odors, flavors and digestion. Third, we instruct them in house cares, cooking and table serving. All these studies tend directly to stimulate and develop the faculties of the domestic or Home group. The next hour, from seven to eight A. M., the Art or perceptive group is the subject of culture. Here we use geometry, arithmetic and measuring; we teach the elements of drawing, painting and penmanship; and we give object lessons in geography, botany, and zoology. These studies tend to develop the perceptive faculties.

PLAN OF STUDIES IN THE SCHOOL. Group of Home, 5 to 7 o'clock. Art of dressing—bathing, toilet and costume. Art of eating—flavors, odors and digestion. House and field—house care, messages and field culture. Art group, 7 to 8 o'clock. Mathematics—geometry, arithmetic and measuring. Graphics—drawing, painting and penmanship. Object lessons—geography, botany, and zoology. Commerce group, 8 to 9 o'clock. Engineering—civil, mechanical and locomotive. Fertility—textile culture, fertilizers and stock-raising. Commerce—distribution, traveling and transportation. Famillism, 9 to 10 o'clock. Learning—obedience, guidance and study. Amusements

—plays, festivals and work. Service—waiting, altruism and patriotism.

Letters, 10 to 11 o'clock. History—civilization, biography and chronology. Language—grammar, speaking and music. Publication—books, newspapers and correspondence.

Wealth, 11 to 12 o'clock. Factories—order in work, tools and machinery, filices and textiles. Economics—expenses, ownership and exchanges. Storage—providence, warehouses, harvesting.

Marriage, 12 to 1 o'clock. Dualism—sex-structure, floration and rites. Heredity—transmission, permanence and variation. Luxuries—recreation, encesing and pleasures.

Science, 1 to 2 o'clock. Laws—logic, mentology and rules. Beauty—esthetics, symbolism and adornment. Science—mechanics, cosmology and dynamics.

Labor, 2 to 3 o'clock. Justice—rights, duties and penalties. Utility—labor groups, industrial plays and trailes. Environ- climate, forestry and horticulture.

Culture, 3 to 4 o'clock. Hospitality—entertainment, conversation and friendship. Reform—discoveries, teaching and adoption. Manners—mimetics, morality and elocution.

Rulership, 4 to 5 o'clock. Leadership—authority, training and ranks. Elections—voting, grouping and transferring. Displays—standards, exhibitions and processions.

Religion, 5 to 6 o'clock. Worship—ceremonies, spirituality and belief. Unity—philanthropy, interchanges and discipline. Enterprises—reclamation, improvements and undertakings.

In this way we proceed with all the twelve groups, giving an hour to each one, and taking them in the responsive order of their mental action. As far as possible, each faculty is cultivated through its own proper objects of action, and not simply through verbal instruction. Thus the Friendship of a child is cultivated by its doing friendly deeds; its Integrity by showing it how to treat its fellows justly; and its Invention by teaching it how to make articles of use and play. A child learns naturally by seeing others do things, as well as by the trial of its own powers. It forms its abstract ideas by seeing them exemplified in concrete objects.

The studies in our table have been arranged with direct reference to their bearing on the practical departments of actual life. Art, letters, science, culture, religion, marriage, famillism, home, commerce, wealth, labor and rulership, all these are the concrete realities of life, they touch the questions of our daily happiness, they sum up all the vital interests of the individual and of society.

This ideally perfect plan of the school gives four hours a day for intellectual, four for social, and four for industrial culture. The four groups of Rulership, Labor, Wealth and Commerce exert their influence directly on the muscular system, and their culture therefore belongs to the physical side of education. Yet more or less labor is used as a means of teaching in the other groups. When night comes, we are certain that every faculty, in each one of the pupils, has been brought under systematic culture. We have not proceeded by guess-work, nor relied upon good fortune, or pretty precepts. We have instituted a direct relation and correspondence between each part of the school and the plan of the human mind. When all the twelve fruits of the tree of life shall have a true culture, then indeed will their rich flavor bear the strength of healing to the nations.

PHYSICAL TRAINING.—At the age of fifteen years the character and tastes of the youth have been well studied by his teachers, he has learned the use of various tools in the workshop or on the farm, and hence he is ready to choose his profession for life. So far, the studies have been similar for all the pupils. They have included such facts and principles as all classes of persons will find of use as they pass through life. But now each one is to take up the special and elaborate studies which belong to his chosen pursuit, and follow these under special teachers until his graduation at twenty-one. It will be seen that this system applies and is adapted alike to both sexes.

The education of the brain and the body must be carried on together. They are related to each other by very definite laws of responsive sympathy. Physiology proves that each part of the brain exerts a controlling influence over some one special organ of the body. The brain, the face, and the body, each contains a similar scale of powers, pitched upon higher and lower keys. Touch any mental string in this harp of life, and instantly some part of the body will respond with its sympathetic vibration.

The application of this truth to the physical side of education is readily seen. When we wish to cultivate the groups of Rulership and Labor, we should use employments which call the muscles of the arms and shoulders into action. The muscles of the thighs and legs are used when training the group of Commerce. Strong muscular labors would be out of place while cultivating the higher social faculties, for these are related to nutrition. This definite law was the guide in classifying the physical exercises in the Model and in the table.

It is not enough that all the muscles be called into action. The various systems of gymnastics could accomplish that. But these systems do not secure the responsive action of the mind. They attempt to employ the body alone. And in this they violate a fundamental law of physiology. The mind and the body should exert their force in the same direction at the same time. In our system we substitute real labors for the fictions of

Continued on Eighth Page.

For the Religio-Philosophical Journal. Inspiration.

BY HON. JOEL TIFFANY.

It has been stated as a general proposition that truth in the individual, consists in a perception and cognition of the actual. It follows, therefore, that whatever becomes the means of creating in the human soul, a perception and cognition of truth, must be so connected with the individual consciousness, as to inscribe therein the actual in the form of an ideal.

There can be no individual knowledge, which does not come through some kind of inspiration; that is, which does not come from an influx extending to the individual consciousness, which creates therein, through the art of the individual, that which constitutes the understanding.

One can acquire no knowledge through the senses, which does not proceed from an influx acting directly upon the consciousness. The significance of the words, sweet, sour, bitter and the like, depends upon the response of the consciousness to such influx.

An understanding of such properties in substances can exist in the individual only by such means. It requires the action of influx upon the personal consciousness, to create a perception or cognition of any existence or property thereof.

Before an individual can get understanding upon any subject, he must acquire a conscious status, by means of which his spirit can perceive, cognize and comprehend that which is to constitute his understanding.

By spiritual status, is meant that state in which one becomes recipient of a conscious influx, through spiritual perception. This perception and perception become essential in the spirit, to advance man to his true destiny.

In other words, he must become truthful in spirit; that is, he must be pure in heart; he must be holy; that is, self-faithful in all his purposes and actions; for it depends upon one's spiritual status, whether he will seek to know the truth from a truthful spirit; whether he will practice purity from a pure heart; whether he will be just in every transaction from his love of justice; whether he will be faithful in all things, because of his fidelity of soul to the supreme government of the universe.

No man, in the exercise of his intellectual and moral faculties, can be found who does not recognize the spirit of truth as essential to the completeness of human character. The spirit of truth is deemed essential as the foundation for absolute confidence and trust.

The truth of this statement becomes clearly manifest, when it is considered that the true and the false spirit cannot dominate the same individual in the same transaction. The spirit of truth as a dominating presence, must exclude the spirit of falsehood and vice versa.

In what does the spirit of truth as opposed to the spirit of falsehood consist. In its general sense, it consists in being loyal to the well being of universal humanity.

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demands fidelity in every condition and relation in life, trusting in the supreme of the universe for the results, absolute obedience to divine law. One dominated by the spirit of truth, invests his all in maintaining his loyalty to the divine administration. If necessary, he forsakes houses and lands, and every affectional relation, rather than to become false, impure, unholly, unfaithful or unjust in any purpose or action.

The spirit of falsehood consists in that status of soul, which leads one to seek present gain, advantage, selfish interest and enjoyment, without reference to the well being and happiness of others. It proposes to appropriate to itself all the uses of the universe through self-indulgence, to obtain self-gratification or self-advantage.

For the Religio-Philosophical Journal. Joe Smith's Theology.

BY JEFF. W. WAYNICK.

America stands conspicuous among the nations of the earth, as the "paradise of heterodoxy." Nations afar off understand that America is one asylum for the oppressed and down-trodden. Thousands pioneer their way to this, the world's haven of rest, annually. Their ideas and peculiar customs, State and Church, are not always left behind, and if so, seldom forgotten.

Polygamy, the sum, substance and object of Mormonism still lives; polygamy pollutes the very soil where it exists; polygamy bids defiance to the laws of the United States; Polygamy is vile and dangerous in conception, and fatal in its conclusions.

Representative Mormons have been making strenuous efforts to get Utah territory admitted as a State; but, once in the Union, all opportunity of reaching polygamy is forever lost, inasmuch as the federal government has nothing to do with the domestic affairs of a State.

To resolutely attack an obnoxious institution in its incipency, and wipe out every remaining vestige of corruption, seems to be generally not the policy of the government, but to temper with a dangerous element until it becomes thoroughly chronic and decided.

When an unconstitutional theory or movement of whatsoever nature is suffered to begin, and then exist and increase, and ultimately attain unto a formidable power, and then at this juncture, if it be just and right for the government, *viet armis*, to overcome or subdue such power, would it not be as equally right and less expensive as regards life and property, to nip all like movements in the bud, and thus destroy the life germ.

Mormonism flourished splendidly for a time at Nauvoo; indeed those were halcyon days, but the tide of affairs took a sudden and unexpected turn, and the venomous reptile was permitted to seek a home in the Far West where there was no one to molest or disturb, and ever since has been slowly but surely winding its slimy coils about the affections of that people; and so powerful and fascinating is its embrace that it will require more than herculean strength to break it.

Mormonism in all its hideous and revolting specialties and utter inconsistencies, and the method and audacity with which its most horrible crimes have been perpetrated, has, by these prominent characteristics, added to American history, a dark page with crimson margin, which to-day stands without a parallel in modern times—yet all this right in the bosom of a mighty nation.

Further Particulars Concerning Professor Denton and the New Guinea Expedition.

The Harbinger of Light of Melbourne, Australia, says:

Having engaged a passage from Cooktown to Port Moresby by the missionary schooner Ellanowan, they left early in July, had an agreeable passage, and on arrival at Port Moresby found there a small village with about four English residents, including the station missionary. This latter functionary, it appears, lives on the fat of the land, and enjoys life surrounded by luxuries little dreamt of by those who are in the habit of looking upon the life of a Christian missionary in savage countries as one of extreme danger or untold hardships.

Upon arriving at New Guinea, the Dentons lost no time in searching for geological or natural history specimens. The geological strata of the country are most interesting, and the flora, fauna, etc., of the island are no less worthy of special notice.

The sons undertook the collection of birds, whilst Professor Denton went in search of minerals, insects, butterflies, moths, etc. Near the coast, the natives often go voyages in their canoes, for the purpose of fishing, collecting pearl shell, etc. Their canoes have a small outrigger or block of wood at the end of a couple of long stout bamboos, to prevent a capsize in case of a sudden squall.

LETTER FROM SHELLEY DENTON.

Mr. Editor: Dear Sir.—In response to your request that I give to the public through your columns, some account of the last few weeks of my father's life, I send you the following.

We had remained much longer in Australia than we had intended when we went there, and father brought his engagements to a close, though he left much undone, both there and in New Zealand, what he would gladly have accomplished had he not felt anxious to shorten the period of his absence from home.

He had planned to give one course or more of lectures in Batavia, Java, on our way to India, but wished to visit China and Japan for a brief stay before going there. As he did not intend to lecture in either of these countries, my brother Sherman and I decided to improve the time thus left at our disposal, in a visit to New Guinea, for the purpose of enlarging and enriching our collection of birds.

We left Thursday Island, Australia, on the 3d day of July last. The distance from this island to Port Moresby, New Guinea, is 350 miles, and we should have reached there in about four days, but we had a rough passage. Father, especially, was very sick. We arrived at Port Moresby on the 10th of July, and after resting there a short time, not wishing to remain long on the coast, we all took a small pack and started inland.

party, at least to the eastern slope of the mountains, and as he had by this time become greatly interested in the strange people in whose country we were stopping and was very desirous of studying them in their native wilds, where the influence of white men had never been felt, he accepted Mr. Armit's proposition, and on the 27th of July, left us at Narreanouma to await his return.

Birds were plentiful, and we worked very hard to secure as many as possible during his absence. Father wrote to us from a village called Shugari, twenty-four miles distant, stating that he was in good health, and that the natives were very kind; the chief accompanied him in most of his rambles and assisted in carrying whatever collections he made.

The account of father's death was given to us as it was published in your paper of Dec. 13th, and I can add very little to it. I wish, however, to correct the mistake in regard to an "ulcer on his nape," it having been on that of another member of the party, and not his.

We cannot believe that he thought himself dying, as he does not seem to have left any message for us, or for any one, while his diary shows that though exceedingly weak, his mind was active and unchanged to the last day of his life.

Free Thinkers at Salamanca.

To the Editor of the Religio-Philosophical Journal.

This was not the "regular" "Free Thinkers" Convention, and I was assured it would be without any "entangling alliances." Bro. H. L. Green is entitled to a good deal of credit for his successful efforts to keep the people awake and unite all liberals for a common defense.

In the evening a large audience greeted us, and a profound interest was manifest, and it is plain that Spiritualism was the magnet and inspiration of the hour and the interest such as naked Materialism alone could not awaken.

Sickness at home hastened me away early Saturday morning, since which I have no account of the convention and its final outcome. I overheard some discussion after the close of Friday evening's session, growing out of Bro. Taylor's excellent address and the facts he related.

denunciations, by meeting the facts and accepting the fair proposition of the Editor of the JOURNAL, and honestly earn their reputation, and claim and take the one thousand dollars? Echo answers, why?

But these "Free Thinkers" are usually intelligent and well meaning, and intend to be fair towards opponents, and have always treated us (Spiritualists) at these meetings that I have attended, technically fair, giving as uninterrupted freedom of speech, however sharply we may hit their idols; but in a tacit way we have usually realized a kind of social and psychological combination to put us to a disadvantage, but done in such a way as to give no outward justification for complaint, and as workers for a common cause, involving no ism but liberalism, we, Spiritualists, have endeavored to forget trivial and personal differences, and rise into the Sphere of Principles, and work together as brothers and sisters having a common interest and common destiny.

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IN DEBILITY FROM OVERWORK. Dr. G. COLLINS, Tipton, Ind., says: "I used it in nervous debility brought on by overwork, in warm weather, with good results."

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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith.

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

CHICAGO, ILL., Saturday, January 19, 1884.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued.

Spirit Manifestations—An Honest Questioner.

Many letters come to us as to the why and how of spirit manifestation and communion. Why some are favored and not others, what mediums could or should do for inquirers far and near, and so on.

That some medium among our readers may even try to give our correspondent what he asks for, must depend on their personal interest, or on that of some person in the life beyond who has known him, or who thinks he may be reached and helped in this way.

of years. Spiritual seers and others through whom those beyond the grave can tell some striking facts as tests of their power and identity are not so rare in these days—fortunately for us—but still they are in the minority.

Our correspondent and others of the same class, may meet only disappointment even after the wisest efforts, but even if this be their lot, their enjoyment of the great ideas of the spiritual philosophy will amply pay them for their study of it and they must learn to pay reasonable heed to the testimony of others, as to facts, enjoying meanwhile such "a feast of reason and a flow of soul" as cannot be found elsewhere on these great topics.

The Home Circle.

A friend who has been for years a thorough-going Spiritualist, writes: "A few of us (seven to eight) are meeting from once to twice a week, holding home circles. My daughter, aged seventeen years, enjoying good health and having naturally a strong constitution, on first sitting, had her right hand controlled, and by one asking questions, gave some very fine tests.

Having constantly urged our readers to give their first attention to the home circle as the proper place to investigate Spiritualism, we are glad our friend has succeeded so admirably in his attempt. He need have no fears that his daughter will be injured by the trance, if the circle be guided by discretion.

In the early stage "test" questions, or those which are intended to puzzle or distract, should not be asked. It is better to ask such as will direct and concentrate the mind in some one direction. When the development is more perfect, the tests will be given, and we should have the patience we exercise with a child learning to speak.

H. A. Budington of Springfield, Mass., writes: "Capt. H. H. Brown gave two practical and earnest discourses at Gill's Hall, Sunday, January 6th, on the subjects, 'Spiritualism, its place and object in the world.'"

The Radical Review.

The Alliance of this city, after a false and sickly life of several years, gaining a little prestige by publishing the sermons of Swing and Thomas, and supplementing this by tremendous lying about its circulation, finally ceased to be a hypocritical sheet.

Unlike most other radical journals The Review refused to content itself with a merely negative attitude towards Christianity and supernaturalism, but took positive ground in the discussion of humanitarian problems.

The Review is diametrically opposed to the JOURNAL, in that it argues against the continuity of life beyond the grave. In the discussion of a future life and of religious matters the Review sometimes displays a degree of dogmatism illy befitting a liberal paper.

Kesab Chunder Sen—Death of the Head of the Brahmoo Somaj.

Kesab Chunder Sen, a distinguished Hindoo, a genuine philanthropist and chief promoter of the Brahmoo Somaj, passed to spirit-life a few days ago from his home in India. From an account of his life works we learn that the Brahmoo Somaj owes its origin to Ram Mohan Rai (Rajah of Bardwan) in 1830.

On one occasion the distinguished Hindoo said: "I raised my hand against caste. In 1860 I began to say that practically as well as theoretically there should be no caste. My opponents said that some time this might be; but my word was Now! Cease idolatry in every shape! I cried for perfection of our church, and it is my idea to enlarge on our second article. We will truth from the Rig Veda, the Bible, the Pitakas, and the Koran, and so I dream to myself this question: Why cannot Hindoo Buddhist, Christian and Mohammedan, become a unity in the Somaj?"

In answer to the question, "What reforms have the Brahmoo Somaj wrought?" he stated: "The first and most is the abolition of caste. Others are being expressed in the legislative affairs of India, and among them are restrictions to monogamy, remodeling of marriage customs, emancipation and education of women; abolition of the worship of ancestors; removal of the prohibition of widows' marriages, abolition of infanticide, revolution of social ceremonies, education, temperance, and a general moral regeneration. The Brahmoo Somaj demands liberty and may yet do much to disenfranchise 150,000,000 slaves."

A Bad One.

Some months ago we had an inquiry from an attendant at the Nemoka, Michigan, Camp Meeting, concerning one of the lecturers at that camp who signs his name "C. Fred Farlin, M. D." We have after several months obtained trustworthy information concerning the man. His record would make a good dime novel; we do not care to soil the JOURNAL'S pages with it, but will say that said Farlin is a bad one. He is wholly unfit to stand as representative of decent people, or to teach Spiritualism.

Prof. Garrison's illustrated lectures at the Grand Opera House, on the "Evolution of Man," were excellent. He is doing a grand work in rendering this subject clear to the comprehension of the masses.

A Young Lady who has two Distinct States of Being.

The Fortnightly Review gives some wonderful facts in relation to Felida X., a young woman living in the South of France, who became subject in 1856 to accessions of what was at first considered as somnambulism—states lasting a few minutes or hours, of which she retained no consciousness on regaining her normal condition.

She is aware of her occasional entry into her first state, but she considers that as abnormal, and though not unduly distressed by it she would fain avoid its occurrence. When in the first state on the other hand, her aches and pains return, and her memory for the second state disappears.

When she feels that an access of the first state is coming on she writes a letter to her other self giving a precise statement of the facts which she considers it desirable that that self should know. Thus, for instance, she details the orders which have to be executed, the measurements of chintz, etc.

Organization—A Voice from Australia.

The Harbinger of Light of Melbourne, Australia, has a leader on the above subject, which in a short space presents the whole question and a wealth of suggestion. It says the question of organization has been frequently discussed by the Spiritualists of Australia, and it seems the same arguments have been used there as here, both for and against.

"We have not yet met with any sound objection to associative work; the axiom 'unity is strength,' holds good in Spiritualism as in war, politics and trade, and the advocates of individual effort forget that there is plenty of scope for that in addition to and in harmony with associative work."

From this it appears that the feeling is widespread and taking deep root, that it is time something be done toward organic effort. The day of disintegration is closing; now for some means to unite the scattered fragments, and utilize and direct the diverted energies.

We learn from Geo. H. Mellish that the health of A. J. Davis is gradually improving. Jan. 6th, Mrs. Van Horn read a lecture before the Harmonical Association entitled "The Object of Life," previously delivered by Mr. Davis. Jan. 13th, Mr. J. B. Loomis lectured. Next Sunday it is expected that Mr. Davis will be able to resume his place again.

The "Professor" Endorses the "Doctor" and Forms a Syndicate.

To the Editor of the Religio-Philosophical Journal: New Boston, Ill., Nov. 2nd, 1883. I had my attention called to a letter from Mrs. McCull Black in your early Journal in condemnation of Dr. C. E. Winans materializing mediumship.

What interested Mrs. B. to write such an absurd letter I cannot say. She attempted to do one of the finest men and mediums a great wrong; for which she will have to suffer. At Wm. Drury's on Tuesday evening Dr. Winans gave a materializing séance at which six persons were recognized.

The publication of this unique letter has been delayed, pending investigation of Mr. Winans' claims to mediumship. After patient and extended inquiry the result of the testimony may be summed up about as follows:

- 1. A young man of very good reputation at home.
2. He is not very strong in character, and instead of starting out to mingle with the world as a public medium, should have been carefully disciplined and matured by those competent and wholly friendly, before seeking publicity.
3. He is a medium, (a) for independent slate-writing; (b) he is a clairaudient and clairvoyant; (c) and also to some extent, probably, a medium for materialization.
4. His medi powers are exceedingly variable, and he cannot be depended upon to travel about the country and give satisfaction. He is unfit to sit for a large circle or to give satisfaction to promiscuous audiences.
5. He is not strong enough to resist the importunate demands of wonder-seekers, and hence is sometimes led to attempt more than is legitimate; in short, to supplement spirit phenomena with simulations, and to do this premeditatedly and by previous preparation and practice.
6. Like nearly every other medium he is sorely afflicted with would-be friends, wholly unfit to advise or aid him and whose love of the marvellous and lack of knowledge, or greed of gain, as the case may be, make them bad counsellors.

If Mr. Winans will wholly retire from the public field for a few years and perfect himself by stimulating his Will to a healthy growth, and cultivating and enlarging his spiritual powers, engaging during the time in some useful occupation for his support, he will in time become a strong, well-poised man and a reliable medium.

The letter which appears above, was written on paper bearing the pretentious legend, "Prof. J. W. Kenyon, Jackson, Michigan," stamped on the paper with a stencil large enough for use on a soap box; and he claims to lecture on scientific subjects as well as upon Spiritualism.

Of all people in the world none affect greater disregard for authority and titles than do free thinkers, including Spiritualists, yet among a certain class of these the haste with which they appropriate high-sounding titles, or those indicating a technical or liberal education, is as amusing as it is ridiculous and absurd. "Prof. Kenyon!" We can almost hear the bones of William Denton rattle in their far-off African burial place at this ignorant presumer's effrontery.

Away with all pretense and sham; let each individual stand squarely on his merit! If a man or woman has by long years of patient study and labor, acquired, from proper authority, a title, by all means let it be given to him or her on every proper occasion. Spiritualists are fighting the shams of the religious world; they should be consistent and not create shams of their own; especially shams so transparent as to excite the contemptuous pity of every sensible person of whatever sect or party.

meaning: "Correspondents will please not address letters to me, but direct them to Kenyon & Winans, Jackson, Michigan." Our advice to Mr. Kenyon is: Destroy your stencil, buy a spelling book and grammar, study both, cultivate modesty, and eschew pretense.

GENERAL NOTES.

Mrs. E. Rutter of Hopkinton, Iowa, writes: "We would like to have a first-class lecturer come here."

Dr. A. B. Dennis is furnishing scientific contributions for the Cedar Rapids (Iowa) Free Press. His efforts will no doubt prove of great value to that paper.

Dr. J. K. Bailey spoke at Sullivan, Ill., Dec. 20th; at Evansville, Ind., Dec. 30th and Jan. 3rd, 4th and 6th, in Unity (Unitarian) church, to appreciative audiences.

Miss Susie M. Johnson, whose lectures are always interesting, has ceased her labors at Minneapolis, Minn., and will speak wherever her services may be in demand.

The Vermont State Spiritualist Association will hold their Quarterly Convention in the Town Hall, Rutland, Vt., on Friday, Saturday and Sunday, January 25th, 26th and 27th, 1884. See notice.

Mr. A. B. French spent a part of Sunday with us on his way to Dakota and Nebraska, where he has this week been making people happy by telling them all there is known about the Mound Builders—and more too, maybe.

Dr. Tanner, the famous faster, is practicing medicine in Jamestown, New York. The physicians of that city made a fruitless attempt to secure his indictment by the grand jury as an illegal practitioner.

We have received a cordial invitation to be present at the fifth anniversary of the marriage of Mr. and Mrs. A. S. Winchester, on Monday evening, Jan. 21st, at Oakland, Cal. We regret our inability to be present, but our friends will please accept our congratulations and best wishes for happiness and prosperity.

Future punishment is discussed on the sixth page this week by representatives of two widely different schools of thought. The JOURNAL does not agree with Mr. Colony but heartily endorses the views of Mr. Tuttle. We believe no more false or dangerous doctrine can be taught than that which pervades the spirit of Mr. Colony's article.

Dr. Babbitt, of 64 East 4th St., Cincinnati, writes us that on Feb. 4, he is to open a College of Magnetism to develop Chromopathy or Sun Healing, Magnetic Massage, the general philosophy and cure of disease, including the leading features of Anatomy and Physiology. Magneto-Gymnastics aided by music for magnetic development, Patho-Mechanism, or the use of healing instruments and the science of the fine forces generally.

Dr. Stoecker, the great German Court Chaplain, is not noted for his courtly manner or good taste. His attack on the memory of Hor Lasker on account of the latter's religion, is in keeping with his insanely intolerant course for a number of years. Such a clergyman does more to damage religion than Bob Ingersoll's lectures.

A lady of Boston lately offered four prizes to the scholars of the Boston schools, for the best historical essays. Three of these prizes were taken by girls in the Latin and High Schools. It is always thus, with a fair opportunity showing our girls are not inferior to our boys, Miss Harlaker to the contrary notwithstanding.

The Press Club of Chicago gave an informal reception last Saturday evening to Henry Irving and Ellen Terry. The rooms of the club were uncomfortably crowded, yet everybody kept good natured and a happy time was had. We noticed Prof. Swing, Deacon Bross, and several others, prominent in church matters, did not leave in time to get home before Sunday.

A fraud calling himself Sumner, and claiming to hail from St. Louis, is trying to fool Spiritualists and investigators in Syracuse, New York. His story is that he was a "minister of the gospel" until he became a medium. He does the slate-writing and perfume materializing acts, and will no doubt before leaving Syracuse add other attractions to his repertory. Let him alone! don't either fee or feed the rascal.

Mr. Fred L. Alles, late of the Pontiac Sentinel, accompanied by Mrs. Alles spent last week in Chicago as guests of the editor of the JOURNAL and other friends. After superintending the forthcoming excursion of the Illinois Press Association to Washington, Mr. Alles will at once remove with his family to the new and thriving city of Ontario, California. No more desirable acquisition to the population and business force of Southern California could be made, and we congratulate the people of that vast country that what is a great loss to Illinois journalism is their gain.

S. J. Dickson, the popular and highly successful healer, has returned from his Brooklyn visit and again opened his old office at 266 Wabash Avenue, Rooms A and B. Brooklyn correspondents of the JOURNAL are enthusiastic over his healing powers, and they also speak of him in the warmest terms as a gentleman and a consistent, intelligent Spiritualist. We have been familiar with the work of all the prominent healers of the country for the past seventeen years and have yet to find one whose powers as a healer surpass those of Mr. Dickson, and his equal is very rare. We can cheerfully commend him to the afflicted of either sex.

Meetings at Lester's Academy.

The Spiritualists' and Mediums' Conference and Fact meetings at Lester's Academy, 619 West Lake St., are growing in interest and numbers every Sunday, and Spiritualists of Chicago and strangers visiting the city, will find it to their interest to attend these meet-

ings, which are independent of any other society, our society being called "The Spiritual Light Seekers." We extend a cordial invitation to all to come and give us light, come and get light, every Sunday at 3 P.M., where you can spend an hour and a half in mutual benefit, and hear good music and good speakers. Mediums and speakers are cordially invited to join with us in making this pleasant hall and a cheerful home for Spiritualists. We shall give our special attention to make our Sunday Evening Dime Social and Musical Entertainment at 7:30 P.M., an enjoyable affair. Circles will be formed in the parlors of the hall for manifestations when desired by visitors. Spiritualist papers for sale at the hall. Two lines of street cars, Lake and Randolph Sts., pass the hall from State St. D. F. TREFREY, Secretary.

The Philosophical Society.

"TRUE BASIS OF ETHICS." The meeting of the Philosophical Society last Saturday night was an usual well attended. Mr. Sidney Thomas lectured upon "The True Basis of Ethics."

Extracts from inscriptions on ancient Egyptian tombs were read, and the lecturer claimed that from the sentiments expressed there their civilization and code of ethics was superior to our own. At the opening of the present century all Europe was engaged in war; then came the American war of the revolution; then the civil war; then the Franco-German war, and the wars in the East. There was no improvement in this century over the one which preceded it. The foundations of the city of Chicago were laid in prayer, and LaSalle street was named after a priest. The churches were numerous and conspicuous. Let no one say that religion had no opportunity in this city. But look at the daily records of crime in the daily press. No one who loses his purse or any article of value in the streets has the remotest idea of having it returned. Every door and window must be locked and barred. No woman can walk the streets alone and unmolested after dark. If some enduring system of ethics is not adopted chaos would shortly ensue. Herbert Spencer had said that morality did not keep pace with modern civilization. A prominent divine says the churches are not half filled, and the pulpit can reach but a small fraction of the population. As a remedy the lecturer thought a true basis of ethics should be sought for. Everything in ethics was conditioned on individual existence. Prudence was the first law of morality. Social intercourse was based on veracity. Order was dependent upon regularity of conduct or obedience. Equal rights were secured by justice, love by benevolence, and fortitude by patience.

Upon these principles as based the law of ethics. Virtue caused happiness; vice unhappiness. If one principle of right was violated all the others were dethroned. The TRUE BASIS OF ETHICS could not be religion, though it was not strange that the casual inquirer should think that morality was based on religion. Space could not be worshipped. Religion assumed to answer the question, "What shall I do to be saved?" Ethics, more modest, only claimed to teach man how to be good. The element in all religions destructive of morality was superstition, which was merely a fear of that which is unknown. A superstitious person was led rather by the imagination than the reason. Christianity had no virtue corresponding to prudence. They were over listening to the words of their Master, who said: "Sell what thou hast and give to the poor" or to the church, which was the same thing. A man would become a tramp on earth to have riches in heaven. Christianity still confronted an immortal world, for which it was largely responsible. Had one-half the time and talent been given to ethics that has been given to religion, this world would long ago have been a heaven. The lecturer then announced the cardinal principles of his system as prudence, veracity, obedience, justice, benevolence and patience. The spirit of progress did not stop with the Reformation. Its crowning triumph still remains incomplete. At the waning of its magic wand evil should be banished from the hearts of men. Let every church and cathedral everywhere be turned into public halls, and let every preacher know that every word he utters may be challenged then and there, and must be by him defended. A discussion followed the lecture, after which the meeting adjourned.

PIANOS FOR THE GOVERNOR GENERAL OF CANADA.—We see by the Ottawa Citizen that two pianos, of the celebrated Factory of Wm. Knabe & Co., have just been selected for his Excellency, the Marquis of Lansdowne. One was a magnificent Grand "Knebe" in elegant Rosewood Case, and the other one of their upright Cabinet Grand, The Tone Touch, and Workmanship of these instruments are described as being perfect. The most thorough judges were employed to make the selection, one of them being Mr. E. Harris, who, previous to leaving England, held the high appointment of Local Examiner to the Royal Academy of Music, London.

The Atlantic Monthly is an admirable magazine and might profitably be read by every intelligent family in the United States. It keeps up with the high reputation it gained years ago for the excellence of its Serial and Short Stories, Essays, Poetry and Criticism.

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Married.

On New Year's Day, Mrs. Mary A. Fellows was married to Louis Ayres. No cards. Friends are invited to call at their residence, 3755 Johnson Place.

Vermont Spiritualist Convention.

The Vermont State Spiritualist Association will hold their Quarterly Convention in the Town Hall, Rutland, Vt., Friday, Saturday and Sun. Jan. 25th, 26th and 27th, 1884. Joseph D. Sillies the wonderful test-medium, from Boston, is engaged for the meeting, and will give tests from the platform. C. plus H. Lynn, from Boston, Mass., the popular platform orator, will be present and occupy the platform. Mrs. S. A. Wiley of Rockingham, Mrs. Emma L. Paul of Morrisville, Mrs. Abbie W. Crosscut of Burlington, Mrs. Fannie Davis Smith of Brandon, Mrs. L. S. Manchester of W. Randolph, Mr. A. E. Stanley of Leicester, will be present, and many other Spiritualists and mediums are expected.

Musical will be furnished. The Railroad will extend their usual courtesies. Board, at the Berwick House \$1.00 to \$2.00 per day, at the dates and the Berwick House, \$1.50 to \$2.00 per day. All due arrangements have been made to make this one of the best Conventions ever held in Vermont. It is so important that those who have signed the roll as patron members should send in their quarterly dues to be understood, if they do not intend to be present at the meeting. A cordial invitation is extended to all. GEORGE W. RIPLEY, Chairman of Board of Managers. Montpelier, Vt., Jan. 1, 1884.

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Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal. Baby is Dying. BY GEO. R. BANSOM.

Whisper softly! baby's dying. Let your footsteps gently fall. Soon she'll pass from Earth to Heaven, Vix her not—the angels call.

For the Religio-Philosophical Journal. Prof. William Denton. A SONNET BY EMMA TUTTLE.

Slain by the one he worshipped. Lonely-lain In pallid stillness, on a lonesome coast, Far from his home, and all who loved him most,

For the Religio-Philosophical Journal. Drinking to the Gods.

The vineyard is surrounded, in Germany and other countries, by numerous poetic superstitions. The Swabians say that the grapes will receive a fine flavor if the vines are shaken on St. John's day.

For the Religio-Philosophical Journal. The American Akademie.

The organization of The American Akademie was the result of correspondence between individuals in different parts of the country interested in philosophical study and discipline, which was followed by a Conference at Jacksonville, Illinois, in the early summer.

Mrs. F. A. Logan writes as follows from Oakland, Cal.: I am now at home, from the thriving city of Los Angeles, where I gave five lectures to appreciative audiences, besides curing the sick and taking pleasure rides through orange and walnut groves, and by hundreds of acres of Jackson grapes.

C. W. Weeks writes: We regard you as a veritable "Soldier of the Cross," a cross which many so-called Spiritualists have made so heavy, and surely, no general of them all has borne the blunt of the battle as you have.

H. B. Bibeau of Sparta, Wis., writes: I have taken the JOURNAL some ten years and always liked it; but I like it better now than ever. I am really proud of it.

For the Religio-Philosophical Journal. No Future Punishment.

When science demonstrated that man had arisen from low forms, that he was not created "perfect" and did not fall from his high estate through disobedience, and hence was not saved by his immortality continued unimpaired, I felt that "hell" as a place of torment, was wiped out forever.

Nature does not punish—she admonishes. If one cuts his flesh instantaneously in pain, the pain is the same whether the cut be inflicted by design or by accident, or whether the sufferer be a child or a grown person.

Drinking to the Gods. The vineyard is surrounded, in Germany and other countries, by numerous poetic superstitions. The Swabians say that the grapes will receive a fine flavor if the vines are shaken on St. John's day.

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one's immortal prospects, then such death would have been made impossible, but the truth of it is that not more than one person in ten of earth's entire population ever live out the full and rounded period possible to a healthy body.

When Mr. Colony desires to "take issue" with the editor or anybody else, he should be careful to quote correctly and not misrepresent the language of those with whom he differs.

For the Religio-Philosophical Journal. Is There a Future Punishment? BY HUDSON TUTTLE.

A class of Spiritualists accept the very ancient Asiatic doctrine that the spirit is of itself essentially pure, and that all effects of sin committed in the body disappear at death, and the spirit ascends perfectly pure and unstained.

God nor nature seek to punish the offender for the sake of punishment. The idea of retribution and punishment in such a sense came from confounding terms. Natural laws or the laws of God are not retributive, but the channels through which causes run to their effects.

Take an example in the physical world. The healthy, robust man in the full enjoyment of life, strong of muscle, firm of nerve, with a redundancy of strength, making the act of living, as joy, may ignorantly inflict his blows, or his words, which shall corrupt the fountains of life, breed poisonous ulcers, rank his nerves with tortures to which no inquisitor ever approached; and the physician stands powerless; the recuperative energies of the system are paralyzed; there is no cure.

Let us take this man as further illustration: He ignorantly, perhaps, subjected himself to the causes of disease, and the effects followed. There was no conscious fault on his part. Remembering in his ignorance he might feel no remorse, and if a Christian, think that his sufferings in this life were to be rewarded by extra happiness in the next.

Now in the instance before us, the sufferer may not be a victim of God's displeasure, yet as years go by, there is no hope for pardon, or that the processes of disease will bring health. They run their course, and the cancer which eats its way to the vitals, has a fixed method of growth.

Are we to suppose that the spirit of such an one will be the same at death as it would have been had he remained in perfect health? Will there be no moral contamination, nor remorse, when the sufferings of generations are brought home? There is not essentially any crime in the gaining of wealth, and a man may be exemplary and retain great riches.

While the spiritual philosophy has a broad and loving charity for all, it holds to exact justice. Every error, crime or transgression may be outgrown in the lapse of years, and the spirit be thus redeemed, but the spirit immediately after death is the same as before the change, and carries with it in direct continuity the pressure of its mortal life.

reason, conscience should govern and control, whereas he gives rein to the lowest animal faculties. This we call sin and crime. Granted, conscience is so weak it does not improve him, and he enjoys the fruits of his sin.

For the Religio-Philosophical Journal. Letter from Mexico. ZACATECAS, Dec. 13th, 1883.

This city is the capital of the State of the same name, and has an elevation of about 4000 feet above sea level, containing say 60,000 people. This city is built among the mountain tops, though, of course, not altogether upon the extreme peaks, but literally filling every ravine connecting the mountains, thus crowding its population into a comparatively small space.

The Hotel Zacatecas is a fine building of the kind known in Mexico as "hotels." It is a large building, having spent four years in New York in obtaining a portion of its education. It was once a convent; adjoining it is a large church building, also owned by Senor Ortega, a portion of which he rents to the Presbyterians, of whom about five hundred attend service there.

A large proportion of the best people, both ladies and gentlemen, dress in the latest American style, and not a few speak the English language with tolerable accuracy and fluency. Occasionally will be convinced the hotelier that no distant day, in such a delightful climate this must be a favorite place of resort. At present the accommodations are good and remarkably cheap. What time will bring, *Quien sabe* (who knows)?

For the Religio-Philosophical Journal. Letter from Villa Ridge, Illinois.

I will pay my subscription now so that the grand RELIGIO-PHILOSOPHICAL JOURNAL will still continue a weekly, and let me assure you, a most welcome visitor in our family.

My Mother-in-law (not) is a very pretty, neat little city, about twenty miles from Zacatecas, where the hot-springs have been used for diseases of the blood for many years, with great effect. The springs have been improved by the erection of large and substantial bath houses; the grounds are beautifully laid out and ornamented, and the effect is to convince the beholder that no distant day, in such a delightful climate this must be a favorite place of resort.

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Monsieur Capel. The Living Church says: "When Mgr. Capel visited Chicago all the clergy of the church and the ministers of the various religious denominations received cards to his reception. The solitary non-Roman minister present was that of the Presbyterian fold. The Presbyterian Synod which assembled in New York recently passed several resolutions to which they hailed 'with satisfaction the evidence of the increase of a patriotic spirit and spirit of Christian freedom and progress, as exhibited in the pastoral letter of the late Synod of the Roman Catholic Province of New York.' There are many shrewd observers of tendencies who believe that the future growth of the Roman Communion in this country will be from the confused, sect-ridden, wearied ranks of the Protestant bodies, which when they broke off from Rome or Canterbury, carried only bits and fragments of the truth with them, leaving behind the priceless treasure of the Catholic faith and the Apostolic ministry."

For the Religio-Philosophical Journal. Prof. Swing's "Inferences from the Being of God."

"That seeking for a God there and not here; everywhere outwardly in physical Nature, and not inwardly in our own soul, where alone he is to be found by us, begins to get wearisome."—Carlyle.

As we read of beautiful periods of our Brother, we too, were struck with sadness at the inquiry "clouds of doubt" and "creeds of fear" which a dying theology have all too plainly left upon his mind and heart. And we involuntarily exclaimed, "Oh! that the radiant light of a philosophical Spiritualism might dispense these clouds, and so render our good Brother's light on behalf of humanity's highest welfare more powerful to the souls of the 'doubting' man's wounded affections, and more satisfying to the unexpressed cravings of an immortal nature."

The learned Professor promises at the outset, that "The Being of God once admitted, all becomes more harmonious and hopeful;" yet, in the same paragraph, he acknowledges that there is not "any vindictive or unchristianly allusion" consequent upon the "admitted." The world over, this is true. In all grades of culture and intelligence, from the "Poor Indian whose untutored mind sees God in clouds and hears him in the wind," to the most excited intellects of our day, it is assumed as axiomatic that God, under one name or another, is. But about the nature of this Great First Cause, there are as many conceptions as there are planes of mind to entertain them. Amid all, the divine spark of goodness, of justice in the human soul, has caused many an individual to cry out in horror when the grim old giant Authority has heartlessly worried it with the hoarse barkings of unfeeling dogmas incident to a barbarous theology. And it seems to us that the "being of God" of which Prof. Swing speaks, comes from this cause.

Could Professor Swing have added to his good words against materialism, the "proof palpable" of man's immortality, which Spiritualism indubitably affords, how much brighter would be the gleam of the waiting millions of earth would have been his message!

My Brother, in an age bowing its knee to science, in an age cramming its intellect "with the coruscations of the front brain scintillated with electrical brightness," in an age prone to skepticism and materialism, in an age barren of faith and terrified at its own "unbelief," in an age that has "made its own" vouchers to Earth phenomena cognizable by the outer senses, proof capable of being tested in the crucible of science, that man's nature is indefeasibly immortal. These phenomena have come to supply a want of the age. Would it not be wise in us to utilize them in the upbuilding of a diviner humanity on earth? Immortality is made certain hereby, though by your own admission in the sermon under consideration, it "is not made certain" by your argument; and mourning ones are still left in doubt as to the future of departed loved ones. Oh! pour into their bleeding affections the balm of this certitude, this knowledge! And let them add thereto the other great fact that in no stage of existence is a human soul, however made, ever made as a human soul, as wisely manifested in the unerring operations of cause and effect. To the "lady of high standing, great refinement and sensibility, at the coffin of her mother," God would then become "an embodiment of cruelty," and a loving Father indeed, through the action of whose all-wise laws a mother had been transported to a better world. Having this knowledge, pastors could then say to their flock, with clear-visioned certainty, "words of religion over the dead forms of idolized ones," which would be consolation itself. The mere probability of a future life for man which our Brother's sermon presents, and nothing more, Spiritualism changes into as absolute a piece of positive knowledge as any within the compass of human ken. When under consideration of Christendom sufficiently free their minds from the shackles of Authority to use it?

I had thought to notice my Brother's idea of "Free will," "willful transgression," and "willful sin," which he thinks enables man to so "disturb the loving will of the Creator" as to "weave for himself the annihilation of his soul or its misery in a second existence," in spite of his (Swing's) expressed assertion that "God is not the author of the universe, nor even existing, if there can come to his children a calamity." Is "free will" a calamity? I had thought to notice these spaces and essay to expose their fallacy, but space forbids.

Thanking Bro. Swing for the many beautiful thoughts in his sermon, and hoping that more light will come to him as well as to all of us, I subscribe myself a humble, but I trust, earnest worker in the field of human culture. C. W. COOK, Neenah, Wis.

J. Williamson writes: The JOURNAL is all that can be desired. It has a fair form, a beautiful soul, and is full with the spirit of progress.

Mrs. J. E. Ayers writes: I admire the JOURNAL'S fearless, bold and outspoken sentiments.

The Womanly Ideal. Henry C. Peckler, writing in The Manhattan for January, says that the essentially feminine type of Christianity finds its natural expression in the ideal of tenderness and pure emotion represented by the Virgin Mary. For whatever may be our opinion as to the theological soundness of the Roman Catholic veneration for the Virgin, there can be no doubt that the elevation of this womanly ideal has profoundly influenced the course of civilization. In other ages of the world great respect has been paid to the idea of perpetual virginity, but in the Catholic reverence for the Virgin Mary a redeeming and ennobling element has been supplied which throws a halo around the name of woman, and lifts us into a higher sphere of emotion. Of course, the woman of the future can not be molded entirely in accordance with the saintly ideal of the Roman Catholic church. But it must be conceded that the exalted conception which has enabled this beautiful ideal to traverse the ages unobscured by the clouds of earth is of very great value to us in estimating the quality of woman's influence. If it does no more, it plainly shows how important has been the change produced by Christianity; and it also shows how closely related are the advancement of Christianity and the emancipation of woman.

Gen. Butler was once engaged as counsel for the defendant in a case where the prisoner was accused of manslaughter; and in the course of his argument, based on the assumption of self-defence, he informed the jury that "we have it on the highest authority that all that a man hath he will give for his life." Judge Hoar, counsel on the other side rose and demolished his opponent's argument by quickly saying that he had "long wondered what Gen. Butler considered the highest authority, and was very glad to have the question settled," and proceeded to read to the court from the Book of Job: "And Satan answered the Lord and said, All that a man hath will he give for his life."—Boston Herald.

Telemachus. The Methodist Christian Advocate of Dec. 1st, has written that "specimens of low wit which some indulge in at our meetings and class-meetings, at camp meetings, and in other places, which often closely border on profanity." It says that a short time ago, at a camp meeting in Massachusetts, a man declared that his telephonic connection with the Holy Ghost was special, and could not be cut off. The Baptist Examiner quite agrees with the Advocate in that such language should be suppressed.

Mount of the Holy Cross.

The mountain of the Holy Cross is one of the Rocky Mountain range in Colorado. It has an altitude of 14,750 feet.

A hermit once I knelt in rayless cell, And clasped the crucifix with reverent hand; But now 'mid mountains capped with snow I stand

The Salvation Army prayed for a Philadelphia reporter thus: "We have a reporter here—a miserable reporter—a sinful servant of the unholy newspapers—a good young man gone wrong.

Spider and Snake. Judge Robinson, of Eastern, Md., tells how a spider caught a snake in his office. The snake had taken refuge under an old sofa in the back of the office.

Dr. Samuel Willard in The Weekly Magazine in an article on the early history of education in Illinois, says: Whoever mouses into these old volumes will find a curious bit of special legislation in the Acts of 1835, page 161.

The Chimes says: "In one of his lectures delivered in Brooklyn Mgr. Capel said: 'Of the 29,000,000 (Roman) Catholics in London not 10,000 were of native blood.

Slapped on the Back. One of the grand-children of General Turner, of Memphis, Tenn., was pronounced dead the other day and was about to be buried.

A Living Battery. A living electric battery, in the shape of a large black cat, is owned by Bob Craig, of this city.

Holy Hindoo Mud. The sacred tank in which the golden temple of Umrister, Northern India, is situated, was lately cleaned out for the first time for several hundred years.

The Japanese. The majority of the Japanese women are very small. Indeed, they seem more like dolls than real mothers.

The Vatican. The pope holds a consistory in April when several cardinals will be created and the vacant sees in America filled.

Cremation. The President of the United States Cremation Society says that there are 5,000 persons in this country pledged to have their bodies burned.

An Honest Offer. We trust none of our readers will overlook the astonishing offer made in the issue by The Iowa Farmer Co. of Cedar Rapids, Iowa.

The strict Baptist churches are dying out in England, so one of Spurgeon's pupils tells the New York Baptist minister's meeting.

I had Catarrh in its worst form. One bottle of Ely's Cream Balm stopped droppings from my throat, pain and soreness in my head and deafness.

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Mental and physical depression, Agueish symptoms from Indigestion, Nausea, Dizziness, and Poni Breathe, Youth and age troubles of women,

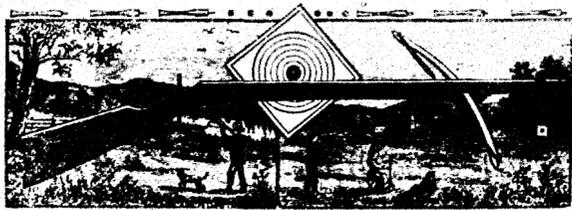
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THE INDEX.

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CONTRIBUTORS.

Monroe D. Conway and George Jacob Holbrook, of London, will write for the Index every month during 1882. Among the other contributors are Prof. Felix Adler, John W. Chadwick, M. D., Swales, E. M. Holland, W. H. Spencer, Mrs. E. H. Cheney, Mrs. Anna Martha Spencer, Caroline H. Dale, Mrs. Sarah A. Underwood, M. A., Harbaker.

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To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when free and rational thought shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity shall be the aim of all individual and public action.

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Continued from First Page.
gymnastics, and we make these labora-
trative by basing them on the laws of men-
tal harmony.

If we were to have only six hours of school
per day as at present, then we would give
half an hour to each group, instead of an
hour. This, of course would be much less
thorough and complete, and much greater
prominence would need to be given to some
branches than to others. The perfect plan
requires the entire time of the pupils, and
could not easily be carried out with the present
arrangement of our homes. But in a
true form of society, the homes would be so
arranged that the parents both could and
would be more with their children than now,
and yet the children be in the school.

We must pay the price of consistency for
any good thing. A perfect school must have
its counterpart, its base, and its end, in a
perfect social structure. Let us not under-
take to secure the one, if we are afraid, or
unwilling to have the other. The great
problems of society can not be evaded or post-
poned by tricks or conservative compromises.
Let us solve them with truth, and not with
short lived expediency. Let us have a stand-
ard of culture as complete and all-sided as
the unfolding wants of our composite hu-
manity.

Open Letter to Hon. Joel Tiffany.

DEAR BROTHER: I have waded through
nearly four columns of your article in the
JOURNAL of the 29th of Dec., headed, "Fun-
damental Errors in Theology." The waters
seem pretty deep, but far from clear. The
bottom is muddy and sticky, the surface
floating with decayed leaves. The undertak-
ing was discouraging at first as it was dif-
ficult to find which way the current ran or
whether it was not a stagnant, unwholesome
pool. Dropping metaphor I am tempted, on
behalf of the readers of the JOURNAL, and
selfishly also on my own, to pause and beg
of you to spend more time in condensing the
expression of your thoughts. There certainly
would be more readers, and your ideas
would be more readily appreciated, if they
could be stated with less verbosity and rep-
etition. It is a lesson I am at all times striv-
ing to learn for myself, and trust, therefore,
you will not take amiss the suggesting of it
to you, as one recommended by all experi-
enced and successful authors. To illustrate
practically what is meant, allow me to point
out that there are in your article 45 rep-
etitions of the words "perception and cogni-
tion," "perceive and cognize," "perceived and
engaged," etc., sometimes occurring very
close together, and making a noticeable fea-
ture, that by many will be considered offens-
ive to good rhetoric. In composition it always
becomes a source of weakness instead of strength
to use two synonymous words in expressing a
meaning where one would have been suffi-
cient. "Perceive" and "cognize" are so nearly
synonymous that they are mutually used in
defining each other, and "cognize" would
probably have expressed your whole idea in
every instance. At least it would have been
easy to have broken the monotony of such
constant repetition. It would not, methinks,
be difficult to have stated in two columns all
the ideas you have aimed to express in four.
But a word to the wise is sufficient. We need
not be displeased should our friend, the editor,
criticise us all in these respects. Pope
said:

"True ease in writing comes from art, not chance,
As those move easiest who have learned to dance."

"Excellence," remarked Sir Joshua Rey-
nolds, "is never granted to man but as the re-
ward of labor." Carlyle held that genius is the
faculty of taking pains. Sidney Smith wrote:
"A man proves a miracle of genius because
he has been a miracle of labor." Dickens
composed with the greatest care. Sir Isaac
Newton wrote his "Chronology" fifteen times
over before he was satisfied with it; Gibbon
his "Memoir" nine times. Dr. Johnson be-
stowed much labor upon his productions. De
Quincy is reported to have re-written some
pages of his "Confessions of an Opium Eater,"
not fewer than sixty times over. Our
poets and the finished writers of more modern
times have been equally painstaking. Pope
published nothing until it had been a
year or two before him; but this would not
at all suit our faster age. Goldsmith, Burns,
Scott, Tennyson, Macaulay, Bancroft, etc.,
might all be quoted at large as examples of
laborious care in revising and perfecting
their productions. So let us all take heed
before the editor gets after us with a sharp
stick and polish up our essays to help the
good JOURNAL for 1884 in being a model of
literary taste as well as of "Religio-Phi-
losophical" and spiritual instruction.

As to the real substance of your article I
was glad to find in the ninth main paragraph
the following which has been abbreviated
somewhat without changing the meaning;
"Existence, in all its forms and operations,
must be treated as a fact, which contains, in-
most, all the principles and truths of its
production and maintenance. But these are
to be ascertained through mental or spiritual
culture; whereby we may be able to receive
truthful ideals of things. And we are also
to test the truthfulness of ideals, by compar-
ing them with the actual, until we become
able to perceive the principles upon which
existence is based." "The human mind has
the faculties essential to a complete investi-
gation of all these facts, truths and prin-
ciples."

I have italicized some of the words be-
cause they tally with rationalism. We do
not, as you imply in earlier articles have to
seek out some marvellous "Christ spirit," but
may depend on "mental and spiritual culture,"
which, in my mind, are very closely co-oper-
ative. We will agree here, bravely, Bro. Tiffany,
and I will unite with you in getting all the
"facts, truths and principles," manifested in
the imperfectly recorded life of that earnest,
unselfish reformer, Jesus of Nazareth, whose
ministrations, for one year only, are related
in the "synoptic Gospels." Dear brother, you
can no more serve the rational and the mir-
aculous at the same time, than you can serve
"God and mammon."

There are points in your lengthy disquisi-
tion with which I could agree, but others to
which some objections might be raised. Few
readers will seek them out from amongst
your words and, in some cases, hair-splitting
or metaphysical reasonings and I will, there-
fore, be content with alluding to a few sam-
ples.

The English language is very rich in the
means for expressing our ideas either in the
absolute or in the various shades we may
desire to state them, without attempting,
as you have done, to give different mean-
ings to words now recorded as synonymous.
The verbs "to be" and "to exist" are so nearly
identical that the limiting of the former
to original and the latter to derivative exist-
ence will hardly be allowed by philologists.
There are a few antiquated terms used by you
that it would be well to define strictly, such
as, "the spirit of truth," "divine truth,"
"Christ spirit," "divine spirit," etc. Is Truth
a personage who has an individualized spir-

it that may wait upon and inspire us at
times? Or is it an entity from which we
may distill an essential principle and call it
the "spirit of truth"? Or are we to un-
derstand by the "great spirit"—the all per-
vading—the Deific Spirit that we love to be-
lieve true and faithful "without variableness
and shadow of turning"? If the latter, then
is the term, "spirit of truth," a misnomer, and
should be called "the True spirit." "Christ"
is derived literally from the Greek, meaning
"anointed"—Messiah from the Hebrew mean-
ing the same. The "Christ spirit" must there-
fore mean (by the letter) the spirit of an
anointed person. Saul, David and other Jew-
ish kings were of this kind. But what do you
mean by it? If you mean as last implied
that we are to grow "through mental and
spiritual culture" towards the condition of
perfected human beings, equal to or surpass-
ing any anointed man that ever lived on
earth, then well!—if not, what do you mean?
"Divine Truth" what is it? We love now
to consider all truth Divine, and anticipate
the discovery as we grow wiser that the so-
called natural truth and spiritual truth are
not distinctive, but co-related, consistent
with each other and law abiding.

J. G. JACKSON.

The Views of Hon. Joel Tiffany.

To the Editor of the Religio-Philosophical Journal:

To whoever has read and understood the
able and excellent words of Joel Tiffany, as
given in the JOURNAL from week to week,
their truthfulness will be apparent by the il-
lustration given by an article in last week's
issue by J. G. Jackson, as showing how utterly
useless is verbal teaching without that
condition expressed in Mr. Tiffany's paper
of the same issue, wherein he says: "There
can be no truthful communication between
parties upon any subject, where the elements
essential to such communication do not exist
as a conscious presence in the minds of each
of the parties."

Any one who assumes that the folly, super-
stition, persecution, wrongs, blood and carnage
of the world for nearly two thousand
years, wrought in the name of Christianity, is
the real Christianity, may with equal propri-
ety name the ignorance, charlatany, fraud,
deception and depravity, etc., carried on in
the name of Spiritualism, as true Spiritualism.

"He that hath ears to hear, let him hear,"
are the pre-faced words to all utterances of
the truth, for to none other can such words
be addressed with benefit, any more than
sound can be manifested to ears without
tympanic membranes. The first and fore-
most requirement is receptivity to truth. We
must prepare the way and make straight its
path. We must "knock that the door may be
opened" to us.

Nothing can be really one's own unless it
is wrought into the soul. The kingdom of
heaven is within, and manifold are the ex-
periences requisite to build up that "king-
dom" in the soul; and although the kingdom
of heaven suffereth violence, and the violent
take it by force, still these may not yet enter
in, for the "flaming sword" ever guards the
"Tree of Life" against violent approach. Yet
we shun the bleak and rugged paths of life
where wisdom and strength are gained, and
desire instead its pleasant places, not com-
prehending that the real pleasure-grounds of
existence are in readiness for us only as we
are in readiness to enter therein; and that
all things are conspiring and working to-
gether to bring about that condition or recep-
tivity of the soul, which shall enable it to let
in the sunshine of heaven.

"Onward" is the command of the all-con-
quering truth. And if we do not heed that
command and arouse from our lethargy our
perceptions may, perhaps, be quickened by
rough means; for we cannot escape from in-
finite love, nor the matchless wisdom and
skill in accomplishing the purposes of that
love, for it must save us from ourselves, from
the darkness of our ignorance, and bring us
into a knowledge of the truth.

Come up higher, come up higher, is the
continued demand; and shall we be satisfied
with husks for food when there is true nourish-
ment for us? Shall we be satisfied with the
bondage of error when the liberty of the
sons of God is our inheritance?

Let us hasten to prepare the way, that we
may enter into our inheritance. Let us lift
up the gates that obstruct the way thereto.
O ye everlasting barriers that shut up the
kingdom of heaven against men, give way! O
ye blind guides and false teachers, who be-
cloud men's minds, who "neither enter in
yourselves nor suffer them that are entering
to go in," but thrust upon them the terrible
darkness of falsehood and despair, and who
paint a monster for them to worship, God's
spirit of truth bids you cease!

A line of separation is drawn between the
church and the "world," as if the church was
not of the world; the church being under
God's especial care and protection, the
"world" not so cared for, but a "mighty host"
with "satan leading on," against whom the
church is to "hold the fort." Fear and self-
love are the stimulating agencies which im-
pel the holding of the fort; fear of punish-
ment and a desire of better fare than that
which the "world" will ever receive!

Now a religion of fear and selfishness is
not the kind which will promote the welfare
of humanity, for these are weeds in the hu-
man garden which a true religion, a true
Christianity, will uproot, not cultivate. The
world needs a religion that will inspire it
with new life and to the performance of noble
deeds of righteousness from the love of right,
for righteousness sake, and not for the reward;
a religion which casts out fear, which causes
men to refrain from evil, because it is odious
not through fear of punishment.

They who have "overcome," they within
whose souls heaven is, know that it is in keep-
ing the commandments there is great reward,
not for keeping them. Their reward is with
them, and they have entered into its joys
through accomplishing its requirements. They
comprehend how the kingdom of heaven must
be within; that it must be self-evolved to be
their own; that it cannot be obtained through
the merits of another. Heaven is a condition
the fitness for which is not transferable to
another.

Were the theological notion of the atone-
ment a fact, it would be the greatest calamity
that could befall mankind! It would be to
bereave the human race of the education
gained through the discipline consequent upon
transgression. It would in itself be a viola-
tion of God's law, and besides, were it pos-
sible to obtain expiation of our sins by cast-
ing them upon the innocent, the very will-
ingness to do so, would leave us viler than
before! Where else than here is the consum-
mation of self-love? Where is nobleness of
character in one who would not vastly prefer
to suffer the penalty of his own transgres-
sions rather than that another, and the in-
nocent, should suffer it or that would cast it
upon another? Wounded still is the Christ
in the house of his (so-called) friends, and
still these "know not what they do."

The idea of the deliverance of men by Jesus,

out of the destroying hands of the Father;
the exchange of so much suffering for so
many souls, the blood-bought redemption, is
an error at which paganism would blush and
which does not belong to that period; nor
does it belong to Christianity, for no hint of
such a monstrous idea was ever given by
Jesus. It derived its origin from the heath-
enish view of sacrifice as appeasing a deity.
With such a misconception of the Supreme
Being, no wonder men have worshiped Jesus
as God, rather than so repulsive a deity.

Theological error has robbed mankind of
its noblest example as given in the character
and life of Jesus, by ascribing to him the un-
limited power and foresight of the Infinite
Mind, having which, he could not possibly be
an example to us, finite and limited beings,
for having infinite perfection he would from
very necessity, overcome evil, as He who reg-
ulates the machinery of the world, bringing
light out of darkness and good out of evil,
cannot be subject to temptation. To place
Jesus above humanity, is to place him out of
the reach of humanity, and such is not the
teaching of real Christianity.

The deity of Jesus—his atonement for the
sins of mankind, his intercession with the
Father in behalf of the welfare of His chil-
dren, the requirement of such intercession
and atonement—these errors, each and all,
have no part or lot in the Christian system
which Jesus taught, and are but the chaff
which the winnowing fan of truth will re-
move.

But although there are still "blind leaders
of the blind," yet the work of redemption
goes steadily on. A nobler conception of the
source of life, the sustainer of the world and
the universe of worlds, is dawning upon the
mind of humanity. A better standard of
justice, of religion, is being set up; men and
women are learning that a religion of fear
and selfishness can never bring joy and peace
to the soul; are learning that the whole hu-
man family is God's. The darkness of the
night of ignorance is slowly but surely re-
ceding before the incoming and increasing
light of truth. The night is far spent, the day
is at hand.
Bethlehem, Pa., I. B. L.

Common Sense in Spiritualism.

To the Editor of the Religio-Philosophical Journal:

Every person who has arrived to the age of
discretion, has, or ought to have, the faculty
of Common Sense more or less developed; and
they ought to apply it to all matters pertain-
ing to Spiritualism the same as to all other
subjects. The fact that so many good and
well meaning people do not, but allow their
blind credulity to lead them to accept and
persistently uphold and defend everything
that goes under the name of Spiritualism, is
just what makes it possible and profitable for
so many frauds and impostors to go up and
down the country seeking new fields in which
to carry on their rascally and bare-faced im-
positions, under the name of mediumship, and
thus bring the cause into ridicule and con-
tempt. I have seen and known of a great
many good, honest, and apparently, intelli-
gent people, who, commencing to investi-
gate the phenomena of Spiritualism, would
lay their Common Sense one side and allow
their credulity full scope; and in a short time
they were the easy dupes of the tricksters.
Some investigators, who have been anxious to
become convinced of the reality of spirit com-
munion, and whose hearts were in unison
with the beauties of the philosophy of Spiritu-
alism, after seeing so much fraud and de-
ception in the physical manifestations, have
become thoroughly disgusted, and to-day are
among the strongest opposers. Others are
still on the physical plane, looking anxiously
for every new medium and the latest and
greatest wonder. This is the class that are
sometimes called "Camel Swallowers." I
often see them at conventions and at camp
meetings, crowding the séance rooms of the
greatest frauds, and continually shouting for
a free platform, free speech, no test conditions,
and for the wholesale endorsement and pro-
tection of every person claiming mediumship.

The great error and the unfortunate results
of not using the reason and common sense
given to all humanity for use, are frequently
seen among Spiritualists as well as among
some of the members of other sects. The Spir-
itualists have some deluded and erratic me-
diums claiming to have a special mission di-
rect from the Spirit-world, to assist humanity
in obtaining more light, more wealth, or more
happiness, by a change in their matrimonial
relations. There are also some religious
tramps in the world, who claim to be special
messengers from God to go up and down the
country to warn the people of the "certain
wrath to come." All such persons are mental
maniacs and cranks, and fit subjects for an
insane asylum. The Spiritualist and relig-
ious cranks, who claim to do nothing except
by direction of spirits, or by direction of Jesus
in answer to prayer, are objects of pity and
commiseration; but the cool deliberate vil-
lains who claim mediumship and work out
their dishonest schemes for notoriety and
gain, under pretended spirit direction are
willfully and heartlessly trifling with, and
outraging the holiest affections of the human
heart, and should be vigorously dealt with,
not only by public opinion, but by the power
of the law also. Spiritualists themselves above
all others, should be the first ones to come to
the rescue of the cause from the contamina-
tion of those who would thus wantonly de-
stroy it. They should feel under no more ob-
ligation to protect and endorse a medium
whose morals and conduct are bad, than they
would to associate with and endorse a bad
man who agreed with them in politics.

Why should mortals throw away reason and
common sense and accept and act upon all
the advice and recommendations of spirits,
any more than they would upon the advice
of all persons in the form? Low, ignorant,
and untruthful, as well as educated, dishonest
and malicious people, are constantly going
to spirit-life, and it cannot be expected that
their growth and improvement will be any-
thing but gradual. The old injunction, "Try
the spirits," is the only safe and consistent
advice to-day. People who plant and sow,
reap and mow, and manage all their earthly
affairs, and especially their domestic rela-
tions, by direction of the spirits, are sooner or
later destined to disappointment, strife, mis-
ery, the poor house or lunatic asylum. There
was a whole sermon in the reply of Oliver
Johnson at the Beecher trial; when the ques-
tion was asked "Are you a Spiritualist?" He
replied, "Yes, but I am not a d—d fool!" The
signs for a higher stand, and more rational
practical and progressive views of Spiritu-
alism never were more propitious than to-day.
There will always be more or less friction
among the floating elements; but the grand
and glorious Army will march steadily on.
Let us work, hope, and trust that "Ever the
right comes uppermost and ever is justice
done."
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