

Religio-Philosophical Journal

JNO. C. BUNDY, Editor. J. R. FRANCIS, Associate Editor.

TERMS OF SUBSCRIPTION: One copy, one year, in advance, including postage, \$3.00.

All Letters and Communications should be addressed to RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill.

In making remittances for subscription, always procure a Post-Office Money Order, if possible. When such order can not be procured, send the money in a Registered Letter.

LOOK TO YOUR SUBSCRIPTIONS. Subscribers are particularly requested to note the time of the expiration of their subscriptions, and to forward what is due for the ensuing year, without further reminder from this office.

TO READERS AND SUBSCRIBERS. From and after this date make all checks, drafts, Postal Money Orders and other Remittances for the Publishing House of the Religio-Philosophical Journal, payable to the order of JOHN C. BUNDY, Acting Manager.

LOCATION 22 and 24 LaSalle street, Northwest corner of LaSalle and Washington streets.

CHICAGO, ILL., NOVEMBER 3, 1877.

"The Good Old Times"—A Diabolical Outrage.

These were "good old times," were they? when the Inquisition was brought into use in order to mould the religious nature of man, and induce his thoughts to run in a particular channel. From 1481 to 1820 the whole number of victims of the Spanish Inquisition alone were 335,467!

Truth never can be permanently put down by persecution; tortures never can extinguish the desires of man for the truth; and he who supposes that the whip, the thumb-screw, or any instrument of torment, can suppress the tide of free-thought and inquiry, is certainly destitute of the intellectual acumen that enables a person to see the signs of the times.

The question is often put to us, Why doesn't Spiritualism make more headway among people of culture? The fault lies largely with Spiritualists themselves. They really do not seem to take in the magnitude—the vast significance—of the facts of which they have become convinced.

Every good Spiritualist ought to constitute himself a committee of one and be a worker in the cause. If he cannot write, or address public meetings, he can testify to the truth in many other ways quite as effectual, if not more so. He can "circulate the documents."

The Harbinger of Light, Australia, in a review of the "Two Lectures on Mesmerism, Spiritualism," etc., by W. B. Carpenter, C. B., etc., says: "An attack upon Spiritualism it is not, and dangerous it never can be to anything, except the author's reputation."

of the rights of an American citizen! The true Spiritualist never resorts to violence, persecution, or any dishonorable means in presenting the heaven-born philosophy of the angels to the world. As gently as the rainbow blooms, presenting to the world its rainbow-tinted hues; as calmly and peacefully as the sun ushers in the morn, does Spiritualism present its claims for recognition to humanity.

Propagandism.

In a recent communication to a Boston paper, Mr. Epes Sargent remarks: "I am no propagandist; I believe that the truth will come to every man as fast as he is qualified to receive it."

But there is a sense in which propagandism, in the right season and place, is the duty of every man who thinks he is in possession of an important truth. There are many Spiritualists who fail to show their hands out of an unworthy pusillanimity; a sense of the unpopularity of the subject, and a fear lest the avowal of a belief in it may harm them in their business or their social relations.

We have heard of men, well convinced of our facts, who yet are very shy of being seen with a Spiritualist newspaper or book in their hands; who fail to subscribe for any Spiritualist journal because they do not care to be known as interested in the subject.

Look at the vast sums spent annually by sectarians for the support of this or that church; for gratuities to ministers and bishops, and for the support of foreign missions. Even among the comparatively poor, how much is paid annually to render a fancied help to what they esteem as religion!

The question is often put to us, Why doesn't Spiritualism make more headway among people of culture? The fault lies largely with Spiritualists themselves. They really do not seem to take in the magnitude—the vast significance—of the facts of which they have become convinced.

Every good Spiritualist ought to constitute himself a committee of one and be a worker in the cause. If he cannot write, or address public meetings, he can testify to the truth in many other ways quite as effectual, if not more so. He can "circulate the documents."

All this is a kind of propagandism which we think every good Spiritualist will favor, and none more so than the writer, from whom we have quoted the remark: "I am no propagandist."

"The Great Day of Judgment."

We have warned the people repeatedly that the Supreme Court of Heaven was in session; that the All Seeing Eye was fully cognizant of the affairs of men. Verily, "things done in secret" are being "proclaimed upon the housetops."

Yes, we think we have heard about that court. It is a very just and impartial court and there is no appeal from it. That All Seeing Eye, too, how handy to have it prying around into the affairs of our orthodox neighbors. It is such a comfort to feel that our christian friends can be brought up with a round turn by this Eye and turned over to the "Court of Heaven" for trial.

As Spiritualists some of us have no use for this Court or that Eye. We are on a more advanced plane. We acknowledge allegiance to the "Higher Law" (whatever that is) and feel that right and wrong are only relative terms, and that all the mean dirty tricks, frauds and swindles we perpetrate, are necessary to our development.

Seriously, dear readers, while keeping a sharp lookout upon the world at large, as good citizens giving our active aid and moral support in sustaining the right and suppressing the wrong, let us look closely to our own walk in life the better to enable us to judge of others. Let us in every way avoid the cultivation of clannishness, sectarian feeling and bigotry, those qualities which we so deprecate in the orthodox ranks and which so justly meet the execration of all broad, liberal, unpartizan minds.

We shall second our noble cotemporary, the grand old Banner of Light, in proclaiming that the "Great Day of Judgment is even now." And together let us aid in anchoring our people upon the bed-rock of truth whereon rests the golden ladder leading up to Heaven.

"Satisfactory" Evidence.

In a late issue we invited the attention of the editor of the Boston Investigator, to which he makes the following reply: "We will give our 'special and candid attention,' as you request, and if we should find that 'Spiritualism' has a scientific foundation, as you say it has, we shall accept it—if not, not. We are ready and eager for everything that is true, but can't accept anything without satisfactory evidence."

Satisfactory—that is the word. No word in the language is so dear to the heart of the chronic-skeptic, the materialist of the Investigator school and the Secularist clique in England. Behind that word they entrench themselves. These people are specimens of what a singular condition of mind can be evolved by generations of "natural selection."

In sober earnestness we say, we shall not be at all surprised to meet Brother Seaver a thousand years hence and have him tell us he has not yet found "satisfactory" evidence of man's immortality. The waters of the Atlantic may roll up through Massachusetts Bay and engulf Faneuil Hall, the Old South Church and Paine Memorial Building. It would surprise us no more to hear of such a catastrophe than to learn that our good friends of the Investigator had become Spiritualists.

By the courtesy of Dr. J. H. Hand, of Leary, Ga., one of the delegates to the Constitutional Convention, we have received a copy of the "New Constitution," which is now before the people of that State for ratification. Although, perhaps, not fully up to the advanced spirit of the age, it has many liberal and progressive ideas embodied in it.

The Haverhill, (Mass.) Publisher states that Dr. W. L. Jaok was badly poisoned while in the woods on Friday Oct. 6th.

What Noble Sentiments!

In Sheridan's great comedy, when Joseph Surface who is slyly making love to Sir Peter Teasdale's wife, comes out in conversation with some especially moral aphorism, the good Sir Peter exclaims, "What noble sentiments! If there is anything in the world I do admire, it is a man of sentiment!"

Leaving out the profanity, we are equally disposed to exclaim, when we read in Professor Tyndall's recent address before the Midland county's Scientific Institute in England (Oct. 1st, 1877), the following admirable "sentiments": "It is as fatal as it is cowardly to blink facts because they are not to our taste."

Ah! if Tyndall, Huxley, Carpenter and the rest, would but act up to this sentiment in their demeanor towards Spiritualism! But no, they literally "blink the facts." Their investigations are of the most shallow, insufficient and trifling character. Because they cannot command conditions and have things their own way, they refuse to wait on nature's capricious moods, to practice patience and humility towards her. They want to take her secrets by storm, and really talk as if it were a great condescension on their part to look into these wonderful phenomena at all.

The Theistic Argument.

We do not look upon the Rev. Joseph Cook, the lecturer, as a great original thinker; and we regard his attempts to bolster up the moribund theology of the Evangelical churches as lamentably deficient and evasive. But at times he shows a happy knack of presenting in a concentrated form the thoughts of others. In his lecture of Oct. 22d in Boston, he thus summed up one of the many forms of theistic argument:

The plan must be an existence before it is executed. A plan in existence and not executed is a thought. The plan executed in the weaving of an organism therefore was a thought before the organism was woven. That thought exists before the organism. But thought implies a thinker. There cannot be a thought without a thinker. The thought executed in the organism does not belong to the organism. The design is not in the thing designed; it is outside the effect. Thought, the force that forms the embryo, is not in the embryo; it is outside the embryo, for it exists before the embryo. Talk as you please about force being inherent in all matter, or of the tree Igrasil, as Tyndall has lately said, being the proper symbol of the universe, we know that the cause must exist before the change it produces.

- 1. Every change must have an adequate cause.
2. My coming into existence as a mind, free-will and conscience was a change.
3. That change requires a cause adequate to account for the existence of mind, free-will and conscience.
4. Evolution must equal evolution.
5. Only mind, free-will and conscience in the cause, therefore, are sufficient to account for mind, free-will and conscience in the change.
6. The cause, therefore, possessed mind, free-will and conscience.
7. The union of mind, free-will and conscience in any being constitutes personality in that being.
8. The cause, therefore, which brought me into existence as a mind, free-will and conscience, was a person.

If you will look at that list of propositions, you will find nothing taken for granted in them except that every change must have an adequate cause. These propositions were emphatically indorsed after being read twice by the acutest intellect I ever met in theological science. I suppose them to be substantially the ground on which established science stands to this hour, with the Richters, and the Carlyles, and Platos Aristotles and even with the ill-doubting Fredericks.

The Clock Struck Three.

Is a new and substantially bound book of 352 pages, by Dr. Samuel Watson, of Memphis, Tenn., formerly editor of the Memphis Christian Advocate. The main object of the work is to show up the existence of a delightful harmony between Christianity, Science and Spiritualism, and we must bear witness for the Doctor that he has handled his subject with decided ability. Every person interested in Spiritualism viewed from a Christian stand-point, would, undoubtedly, find for themselves a rare treat in Dr. Watson's "Clock Struck Three." Can be had of the author, by mail, for \$1.50.—Journal of Progress.

We are the publishers of the above work as our readers know, and shall be pleased to send thousands of copies out into the world

to do their work. Those to whom it is more convenient, should, of course, purchase of Dr. Watson.

Important Contributions by Hudson Tuttle.

My DEAR COL. BUNDY:—I have just read your announcement concerning the series of articles you will soon begin to publish from the ever-active and thoroughly honest pen of Brother Hudson Tuttle. He is a farmer, and knows how to plow and sow and reap; a grape-grower, and can discriminate between good and bad fruit. He writes from the fullness of the spirit, and therefore he constantly rises above the clouds of materialism. He is no sophist, no hair-splitting apologist for the loose practices of mankind, and so you may look for the highest and most philosophical statement of the morality from his faithful pen; and the comfort is great when one reflects and knows to a certainty that Hudson Tuttle is no hypocrite, and hence is always personally as good as his written word.

I congratulate you, dear editor Bundy! and trust the tried and true among Spiritualists will reward your enterprise and your labor for humanity with an ample harvest of paying subscribers. As ever truly, A. J. DAVIS.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Dr. Grasmuck, formerly a prominent physician and well known Spiritualist at Fort Scott, Kansas, has removed to this city.

J. H. Harter, a prominent lecturer of Auburn, New York, is laboring in behalf of "My own Temperance Society." He is doing a good work.

RECENT LABORS OF A. J. FISHBACK IN MICHIGAN, INDIANA AND OHIO.—He delivered courses of lectures at Battle Creek, Charlotte, Kalamo, Burr Oak and Sturgis, Michigan; also, at South Bend, Lagrange and Kendallville, Indiana; and also at Ravenna, Garrettsville, Newton Falls, Edinburg, Atwater and Mantua Station, Ohio. Most of his meetings in Ohio, were grove meetings, which were largely attended. Mr. Fishback is now at home resting a little, but soon will be ready for another campaign in behalf of our good cause. His permanent address is Webster Groves, St. Louis county, Mo.

N. B. Starr writes as follows, from Reading, Michigan: "I am here painting spirit likenesses and other pictures, and speaking in the neighborhood as occasion offers. I have been laboring now about two months, principally in Southern Michigan. I am working my way west. I expect to spend the winter in Chicago, or within a day's journey of it. I will answer any calls to go to any place where traveling expenses will be guaranteed."

Susie M. Johnson, the well-known and gifted lecturer, is now at Clyde, O.

M. G. Ashley has often been mentioned in these columns as an honest man, who can be safely trusted to do errands in this city. He may be addressed in care of Letter-Carrier No. 21, Chicago.

Dr. Kayner has returned to Chicago from his call to attend the session of the Annual Convention of the State Spiritualist's Association of Minnesota, lately held at Minneapolis, and reports the people of the Northwest actively in earnest in their efforts to advance the spiritualistic philosophy. We have not yet received the official report, but shall expect it in time for next week's issue. The Doctor has still some spare time for other engagements. Address him in care of this office.

Correspondents report that our gifted sister, Emma Hardinge-Britten, is doing a good work on the Pacific coast.

That sweet youth, W. Irving Bishop, is performing his staid tricks in Philadelphia. We should suppose that much tricked people might now be allowed a blissful rest.

RUTLAND, VT., Oct. 22d.—Harry J. Baldwin, advance agent of the Ceall Brothers, exposing Spiritualism, was arrested at Burlington this afternoon, having in possession a \$40 overcoat, the property of a boarder of the Berwick House, in this place. He was brought here and held in \$200 to appear at the March term of the Rutland County Court.—Boston Herald.

Miss E. Philbrook, medium and magnetic physician, from Vermont, has located at No. 31 Edinboro street, Boston.

Miss Jennie Rhind, inspirational medium is now located at 60 East Newton street, Boston.

Mrs. Maud E. Lord is at present at 222 West Thirty-seventh street, New York City.

John Calvin will present his views of Heaven and Hell, next Sunday evening at Grow's Opera Hall, through the organism of Mrs. Richmond.

Dr. J. L. York, of California, long and favorably known upon the Pacific Coast as a lecturer upon Spiritualism and kindred subjects, has been prevailed upon to return East and favor the people with his services. Judging from the notices of the press and private letters, we conclude Bro. York is an able, eloquent and logical speaker who will do credit to our cause, and we welcome his advent among us with pleasure. We hope he will be kept busy and thus aid in building up permanent audiences which will crystallize into societies. Dr. York may be addressed for the present at Ionia, Mich.

LIST OF BOOKS FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

WE ARE PREPARED TO FURNISH MISCELLANEOUS BOOKS... WE ARE PREPARED TO FURNISH MISCELLANEOUS BOOKS...

Table listing various books for sale with prices. Includes titles like 'Mental Cure', 'The Bible', 'The Christian's Guide', etc.

Table listing various books for sale with prices. Includes titles like 'Mental Cure', 'The Bible', 'The Christian's Guide', etc.

Agents Wanted. \$12 per day at home. \$2500 per year. \$3000 per year. \$500 a month. \$400 a month. CONSUMPTION CATARRH, BRONCHITIS CURED. NOTICE to our READERS. SPECIAL CALL. AGENTS WANTED.

Business Cards. FRANK BAKER, S.W. OSBORN, NOTARY PUBLIC. BAKER & OSBORN. ATTORNEYS AND COUNSELLORS. EDWARD S. HOLBROOK, ATTORNEY AT LAW. Mrs. Mary J. Hollis' World Renowned Scenarios. ASTRONOMY. MISCELLANEOUS. FABULOUS TENDENCY OF ANCIENT AUTHORITIES. FOR ONE DOLLAR. DROPSY REMEDY. RUSH'S NERVE & BILIOUS REMEDIES. THE GREAT SPIRITUAL REMEDIES, MRS. SPENCE'S. POSITIVE and NEGATIVE POWERS. NEWSPAPERS and Magazines. FREE! FREE! FREE! NO CURE! NO PAY! DR. KEAN. \$66 a week in your own town. HALLS VEGETABLE BICILIAN HAIR RENEWER. FREE! FREE! FREE! NO CURE! NO PAY! DR. KEAN. \$66 a week in your own town.

Physicians. THE MAGNETIC TREATMENT. PHYSICIANS, HEALERS, AND MEDICINES. NEW GOSPEL OF HEALTH. CAPT. H. H. & FANNIE M. BROWN. Psychometrists and Clairvoyant Physicians. J. H. RHODES, M. D. HEALER AND CLAIRVOYANT. AMERICAN HEALTH COLLEGE. IF THE SICK. Would You Know Yourself? Psychological Practice of FREE MEDICAL DIAGNOSIS. STATUOLISM; OR, ARTIFICIAL SOMNAMBULISM, MESMERISM, Animal Magnetism. RATES OF ADVERTISING.

